### THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. E. F. SANDERSON.

There: God's Redemptive Power.

Brooklyn, N. Y .- The Rev. Edward 7. Sanderson, pastor of the Church of the Pitgrims, preached Sunday morn-Redemptive Power He took his text from Nehe nish 9:27; "In the time of their rouble, when they cried unto Thee. Phon heardest from heaven, and according to Thy manifold mercles Thon gavest them saviours." Sanderson said:

The Jews have returned from capgivity; they have drained the bitter cup of national degredation; their oride of race has been brutally and thamelessly trampled upon; they have seen all that they held most hely desecrated and despoiled; but an unconquerable faith still flames within them-the faith that God will give saviours to His people. Shorn of all its narrowness and its partial-isms, it is the simple faith of mankind in the redemptive power of

When we speak of that power we are dealing with the mightiest prin-ciple in the universe. If we had but ayes to see it, it is evidenced on every side—a power repairing, rebuilding, redeeming. It is manifested in a lower form when you strike your ax into the trunk of a tree and God sends saviors — those redemptive forces in the tree itself which set up the work of healing—and redeem the tree. You see it when the germs of lisease enter the human system and God sends as saviors the lencocytes -those redemptive workers in the the knights of the Crusades, to drive out the despoilers of the human body, and redeem it from disease. There are redemptive forces in every living creature, reclaiming the life from destruction and decay

I can believe that when this planet was all affame in fervent heat, in those days when the morning stars first sang together, that even then there was a picture in the divine mind of what this round globe should mind of wrat this round globe should some day be, a garden of supernal beauty, with fair cities and peopled with a joyous multitude. I believe that that ideal will yet be realized and I believe that God's redemntive power is at work in myriad ways combating the forces which retard the coming of that ideal.

When hordes of rapacious insects

would lay a continent waste and bar-ren, God sends saviors, some form of life which preys upon the pest and redeems the vegetation. The process of redeeming this world from the forces of destruction is a never-ending process. In fact, but for the saviors in nature, the earth to-day would be one vast temple of desola-tion. Scientists understand this. They are analyzing these redemptive forces and bringing them to bear upon afflicted districts. Thus scientiats become laborers together with God for the redemption of the earth. Through man God is reclaiming the

waste places of the earth. Through great irrigation systems and the drainage of vast areas of swamp land, the wilderness is being redecmedsends saviors. God is at work in the men in every land who are fighting famine and plague and poverty and disease, fighting every form of physical wretchedness and suffer-That redemptive force is increasing with every passing year. Everywhere men are bolting their ca on to the redemptive energy of God to redcom humanity from the curse of an unfavorable environment and harsh and oppressive conditions. Never in the history of the world has there been such a stapendious mani-festation of God's purpose to redeem the physical lot of man from every stultifies. The earth as the garden of God where man can grow healthy bodies and know something of the dream that is coming true

physical realm and enter that of the moral and spiritual, we find the san great principle at work. Here the sphere of its operation is enlarged for we are dealing with souls and eternity. Here, too, we strive to catch God's purpose for the race, of His redemptive forces. Heve that God's purpose-the goal of the universe-is an empire of life. are brothers united in the eternal quest of the true, the good and the beautiful. Hold that ideal and it will shine like a burnfahed famp in you soul. Belief in that is the North Star of the Christian faith. We set compass of human purpose by that conception of divine purpose. gives unerring direction to our lives and corrects all our wayward plans. I believe that the omnipotence of God is moving the race of men toward that ideal. I believe that everything in our civilization which antagonizes

that ideal must go.
I believe that the empire of selfish ness must crumble and the empire of love supplant it. The man who lives himself has the invincible purpose of the universe against him. lieve that since the days of primordial chaos God has been giving Himself for the attainment of this ideal. All the knowledge of the world has been the forthgiving of the mind of God, divinely perceived at first, misinterpreted, distorted, but seen with in-creasing clearness as the ages have passed. The moral attainments of the race reflect in the same imperfect way the eternal righteousness given out of the great heart of God. The spiritual life of men is just the "fol-lowing the gleam" of the soul at the

God is ever giving Himself to the world for the achievement of His ideal, but more than that, He is the uncompromising antagonist of every agency which would divert the race from the goal which He has chosen. Every destructive force in the uni-verse is opposed by the redemptive power of God. It is like the prinple of the gyroscope, every attempt disturb the equilibrium, to thrust the mechanism from its true perpen-dicular is me: by a counter force

God should make a world in Why God should make a world in which His plan could be antagonized, in which forces could be generated which would work against His ideal may seem mysterious, but it is possible that the only way by which He can achieve His ideal is along the read of conflict and struggle and choice. I do not think of God as purprised by these antagonisms, as amand at the sin and error of mankind. Can you think of God as bevildered by unexpected developments in His creation, by destructive and contrary forces and whitful defiance? I believe that the God who made this

world knew what was going to har pen, knew the certainty of sin and prepared for it: made the power which redeems stronger than the power which damns

There is no mistake about God's attitude toward sin. He has written His antagonism to it in laws which are like a flaming sword. He punishes, but He punishes to save. He has made the way of the transgressor hard-unspeakably hard-but He has lived that hard, rough way with re-demptive forces which will never own defeat; which will never leave you nor forsake you. I believe in a divine determination in which God has willed the schievement of His ideal despite every obstacle, and I believe that He will have His way.

It is a noble and honoring faith which has an unshaken confidence in the redemptive power of God, which believes that the love of God is stronger than sin and will ultimately triumph, which trusts that somehow, somewhere, some time, God's purpose shall be fulfilled in every life. Take heart. The God who made the world is at the helm. He is responsible for His creation and He will carry it through. "I have made and I will bear: yea, I will carry and will de-liver, saith the Lord." Oh, the little-ness of man's faith! His fears lest the hand of the Lord be shortened

that it cannot save. There has never been a momeat in the life of man when the redeeming power of God was not active in the world. But it was only dimly seen and imperfectly understood until in fullness of time God gave the world a Saviour from whom there shone in deathless radiance His full redemptive purpose. Jesus showed us the goal of the race—the Empire of Love. He gave His life daily for the realization of that kingdom. He resisted even unto death every force which warred against that ideal. showed unmistakably what God meant for the universe; that He meant good, that His redemptive forces were round about mankind. Jesus evidenced indisputably in His ife and death what God is doing, Men had cried out, what is the use of What does all this round amount to? And suddenly there flashed upon their view a purpose, a life, a death, which solved the whole riddle of the universe. Men looked at that life and death and whispered "God." Humanity's best and highest gives us the clearest in-terpretation of God. God is judged by the best He has produced, and that best is Jesus. So we look upon Jesus as the supreme revelation of the Fa-ther's heart. We see God's purpose to redeem the race shining through the life and death of the Master. Now know what kind of a God is at the im. With Paul we see that here God made known to us the mystery of His will. We can no longer doubt His purpose or His intention. God's will is to save, redeem, to consum-mate His divine ideal, and He is giv-ing Himself in mankind for mankind.

The man who wants to rise has the heart of the universe with him. The man who sins has the redemptive power of the infinite Father against him. What Jesus showed forth it is our duty to show forth—the redemp-tive power of God. No declaration of yours that Christ died for your sins and you have accepted the sacrifice will save you. You must become a channel for God's redemptive force You, too, must become a saviour and a redeemer. You must catch the vision of the Empire of Love and just on warring against everything which would defeat its coming. You must die to selfishness and live for the Kingdom of Heaven. Be a redemptive force in the world, and you will be most like the Master, and you will demonstrate anew that God gives saviours to the world.

### WISE WORDS.

A man's own faults never reconcile him to anyhody else's.

The wya a man cuts down his flower bills for a girl is by marrying

A girl likes to feel a man so she can convince him she didn't.

Men wouldn't care so much for even baseball if it were a family af-

Finance is making money for yourself out-of other people's.

When a man says he respects the law what he means is he's afraid

A boy can pick up some good habits

by their not being his father's. The kind of virtue that makes a big

noise over itself can't stand much more of a test.

The acts of the coldest people can make the rest of us the hottest.

You can always tell by the way a voman smiles that what you think it

Intelligence is much more com-

fortable to live with than intellect. A woman's greatest optimism is

thinking she can get the men of her family into heaven,

Most people can be convinced more pasily with a club than with logic. People don't get nearly so topheavy from having brains as from

thinking they have them. A woman can admire a man for his virtues but love him for his faults. A man thinks he's a devil of a fel-

low to have a prize fighter pointed out to him in a street car. A woman can even stop curling her hair to hear how near a neighbor's

family is to being broken up. There are few of us who wouldn't

rather win a lottery ticket than make twice as much working for it. A man would rather brag about

how well he can make his furnace work than really have it do it .- From "Reflections of a Bashelor," in the New York Press.

Alfred H. Harrison in an article recently published in the Nineteenth Century sets forth his belief in the success of any expedition which will simply drift across the North Pole. Calculations based on the drift of casks convince Mr. Harrison that he can float right across the centre of the Arctic Ocean within easy reach of the Pole, and that he will finally emerge somewhere near Spitzbergen. He ar-gues that an expedition when drifting can house itself in Eskimo huts, and that it can maintain itself by means of provisions safely cached on the ice. It is his idea to start at Pulen Island in October of this year or in 1911. Three years' supplies are to be placed on the ice.—Scientific American.

### The Sunday - School

INTERNATIONAL LESSON COM-MENTS FOR MAY 15.

Subject: Growing Hatred to Jesus, Matt, 12:22-32, 38-42-Commit Verse 41.

GOLDEN TEXT .- "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad."-Matt. 12:30.

TIME.-Midsummer, A. D. 28, PLACE.-Galilee.

EXPOSITION .-- I. The Unpardonable Sin, 22-32. Again we see on one hand the awful power of demons and on the other the gracious power of our Saviour, setting men entirely free from the power of the evil one (v. 22). Satan shuts the eyes and mouth of many a man to-day, but Jesus has power to open the eyes and enable the dumb to speak. The multitudes at once saw in Jesus' power to open eyes and lips the evidence that He was the Messiah. The old Testament prophets had foretold that the Messiah would do these things (Is. 29:18; 32:3, 4). The Pharisees in their unwillingness to yield to the truth had another explanation: it was Beelzebub, the Prince of demons, casting out demons. The Scribes and Pharisees had come down from Jerusalem to discover something to find fault with and accuse Him (cf. Mark 3:2, 6; 7:1; Luke 5:17, 21; Matt. 21:15, 16). They did not accept the natural and true explanation because their own hearts were wicked, and they were unwilling to give the inheritance to the real heir (John 3:19, 20; 11:47, 48; Mark 12:7). This was not the only instance in which this accusation was brought against Jesus (Matt. 9:34; John 7:20; 8:48, 52; 10:20). If such charges were brought against Jesus, His true dismust not expect to escape (Matt. 10:25). These charges broke the heart of our loving Lord (Ps. 69:20). It was for our sakes that He "endured such contradiction of sinners against Himself" (Is. 63:3, 4). He did not meet these outrageous charges with anger and invective, but lovingly sought to open the eyes of those who brought them that they might not be lost forever. The Phari-sees had not made these charges directly to Him, but He had read their thoughts (Matt. 12:25; Luke 11:17). and by "knowing their thoughts" had proved Himself divine. He exposes the utter folly of their charge (vs. 25, 26). As it was not by Satan's power that He cast out demons, He showed them that it must be by the Spirit of God (v. 28; Luke 11:20). He who could thus put forth the "finger of God" and bring Satan's power to naught must Himself be divine. Satan is a strong man (Mark 3:27; Luke 11:21, 22), but Jesus is stronger, He has power to bind the strong man and take his goods out of his hands (v. 29). The one who is under Satan's influence is a slave bound and guarded by the strong man (Luke 11:21). If one is under the mighty power of Satan, there is only One to whom we can look for deliv erance. There are but two classes of persons in the world, those who are with Christ openly, whole-heartedly, and those who are against Christ (v. 30). All sins but one are pardonable. No matter how often a man has sinned or how grievously, he can find pardon, if he will only receive the One who has borne our sins in His own body on the tree (1 Pet. 2:24; Acts 10:43; 13:39). The one sin for which there is no pardon is the blas-phemy against the Holy Spirit. The context clearly shows that the blasphemy against the Holy Spirit is the deliberate attributing to the Devil what we know to be the work of the Holy Spirit. One who does this will become so hardened and so blinded that he will never come to Christ, and thus will never find pardon. If any one will come to Jesus, He will re-ceive him (John 6:37), and if therefore one does come to Jesus, it is proof that he has not committed the unpardonable sin.

and saved (if not in this age, in a future age) is absolutely untrue. II. An Evil and Adulterous Generation Seeketh After a Sign, 38-42. The Scribes and Pharisees next demanded a sign, some miracle to prove that He was the Messiah. They were not honest seekers, for if they really desired a sign, Jesus had already given abundant signs that He was a Teacher sent from God (cf. John (:2). Many to-day are asking proofs, like the Pharisees of old, deliberately shutting their eyes to the proofs that are round about them on every hand. Their seeking a further sign was a revelation of the wickedness of their own hearts, that they were in an evil and adulterous generation (39). To such a generation Jesus would give no sign but the one great all conclusive sign, that of the resurrection. Incidentally Jesus indorses the story of Jonah as being actually historic and not a mere allegory. If the story of Jonah being three days and three nights in the belly of the sea monster was an allegory, then, according to Jeaus Himself, the resurrection of Christ is also an allegory. Jesus anticipated by centuries and exposed the theories of the modern destructive critics. Infidels have made merry over the story of Jonah, and the great critics. fish, trying to show how impossible it was for a whale to swallow a man. The Bible nowhere says it was a whale (see R. V. margin), but even if it had, there would have been no scientific impossibility in it; for it has been proven in recent years that a certain species of whale can swallow a man alive. This objection, like all infidel objections, is founded on ignorance and not upon knowledge.
The men of the past who repented at
the preaching of the lesser prophets
will rise in judgment with the men of this generation who reject the great Prophet. "It will be more tolgreat Prophet. "It will be more tol-erable in the Day of Judgment" for those who have sinned against great light in the old dispensation than for those in England and America who reject Him who is the Light of the world, the incarnate Son of God.

is proof positive that the doctrine that

all men will ultimately be forgiven

There is an Instrument of English invention which is employed to determine the measure of the blo. of a neasure the wave-blow off the Skerryvore rock, Scotland. There the waves sweep in from the wide Atlantie. In summer a force of over 600 pounds to the square foot was recordsquare foot was attained. These fig-ures give some idea as to what ships, lighthouses and other similar structures have to contend with during stress of foul weather.

#### BITTER WAR ON INTEMPERANCE

SOLDIERS FIGHTING THIS CURSE GREATLY CHEERED.

The Consumption of Liquor. The American Prohibition Year Book for 1910 is just to hand and gives some interesting statistics on the consumption of liquor in this country as compared with the United Kingdom. In 1889 the drink bill of this country was \$840,000,000 as against \$750,000,000 for Great Britain and Ireland; an expenditure of \$14 a head against \$20 a head. In 1899 our bill was \$1,000,000,000 against \$900,000,000 for Britain; or \$14.40 a head against \$23 a head. In 1908 this country spent \$1,675,-000,000 for liquor against \$800,000, 000; or \$19.22 a head against \$18 a

For the last ten years, owing large ly to the increasing excise tax, the English per capita consumption has been steadily going down. So much so that the nation is now saving annually \$120,000,000 a year as com-pared with 1899. On the other hand, the consumption of liquor steadily increased up to 1907, when it reached the high water mark of \$1,757,000,-

The only encouraging figure in the long table, as far as this is concerned, is the expenditure for 1908, which shows a decrease of \$80,000,000. Unfortunately, that is just one-half the increase which took place during the year immediately preceding. It is to be regretted that the Year Book does not give the figures for 1909, as they are elsewhere stated to be much more promising.

Of course, the above figures are all only estimates. It is impossible to get at the exact fact. But they are perhaps close enough for the comparison based upon them

#### Civilization "Sonsed."

I have read your quotations from the address delivered recently by Dr. T. Alexander MacNichol, and am puzzled at the use of the word "pes simistic" in describing his sentiments. Has any one proved that Dr. Mac-Nichol is wrong in his statements? There are any number of people believe him to be right, and if he has merely stated a fact why should he

called pessimistic? The word optimism seems, through common usage, to mean a white-washed, rose-tinted, sugar-coated deription of the bitter things of life which some men absolutely refuse to see, and pessimism, instead of standing for the distorted vision of a torpid liver, is utilized wherever a man ob-serves actual conditions and describes them exactly as they are, with no at tempt either to gloss or darken them,

Apparently no two words in the English language are more abused than the two in question, and no intelligent thinker is more wronged by the public than when he is called a ssimist for merely being a truth

In view of these facts is it not pos-sible that Dr. MacNichol's suggestion that the Government should use its police power for the destruction of tions of school children) is something

more than pessimism? Regardless of the fact that the riter will also be called a pessimist I have no hesitation in saying that civilization is "soused" at the present time, and unless the Government soon reforms itself and its people there will be little vitality or longevity left for coming generations.— Lurana W. Sheldon, in the New York

### A Good Answer.

The question propounded by Mayor Rose, "Where will the people employed in the liquor business and work when it is prohibited?"

"In one of our Michigan towns the 'wets' were wiped out the other day. A saloonkeeper's wife went over to a neighbor's and began to storm the people taking away her husband's business. 'What am I going to do business. 'What am I going to do when he has to close up?' she ex-

'The neighbor had a woman scrubbing the floors, and this woman could stand it no longer. 'I'll tell you what you can do, she said, with flashing eyes. 'My husband has been getting twelve dollars a week, and he has spent half of it in your husband's galoon. Now that the saloon is to be closed, he can support me, and you can have my job here at scrubbing.

—Pittsburg Christian Advocate.

A man returned to his native In diana village after having emigrated to Kansas, some twenty years pre-

He asked about different ones h had known in the old days, and finally of old Nicodemus Bainbridge, the town drunkard of his time.
"Oh, he's dead," replied the one

Well, well! dead and buried, is

'Nope, they didn't bury him. "Didn't bury him!" exclaimed the former resident. "Well, then, what did they do with his remains?' 'Oh, they just poured them back

The Devil's Own. Referring to President Taft's defi-nition of whisky the Philadelphia North American aptly puts the mat-ter in the following language:

President Taft took 5000 words to answer the question, "What is whisky?" He might have answered it in three by adopting General Sherman's definition of war.

### An Expensive Evil.

Slowly but surely sensible business men are discovering the fact which vocates have so often asserted, that for every dollar received from saloon taxes the saloon makes necessary the expenditure of two dollars.

No matter what the opinions or theories of the physician may be, the degenerations from alcohol must be recognized in the study and practice of medicine.

Sweden's King Temperate.

Staff correspondence to the Associated Prohibition Press notes the fact that the King of Sweden, on the occasion of the grand maneuvres at Adalen, gave a dinner to some 200 persons at which no wine nor beer were served. The information is given also that no wine is served upon the ordinary table of the King.

ROYAL HELEPS pathered for the QUIET HOUR

Count each affliction, whether light or

Count each affliction, whether light or grave,
God's messenger sent down to thee. So thou
With courtesy receive him; rise and bow,
And, ere his shadow pass thy threshold, crave
Permission first his heavenly feet to lave;
Then lay before him all thou hast. Allow
No cloud of passion to usurp thy brow.
Or mar thy hospitality; no wave
Of mortal tomult to obliterate
The soul's marmoreal calmness. Grief
should be
Like joy, majestic, equable, sedate,
Confirming, cleansing, raising, making
free;

Strong to consume small troubles; to command
Great thoughts, grave thoughts, thoughts lasting to the end.

—Thomas Aubrey de Vere.

### The Joy of Christ.

There is a prevalent misconception concerning the daily life and experience of the Lord Jesus when He was with us. We think of Him as the "Man of sorrows," and rightly. "He carried our sorrows;" the burder of our sull was nor Him He den of our guilt was upon Him. He was so in sympathy with men that their burdens and sorrows became The incompleteness of charac ter, the hypocrisy and deceit which met Him everywhere, the thousand forms of iniquity which filled the world, our guilt laid upon His soul, did indeed fill His with sorrow; there was no sorrow like His. It was a deep undercurrent that became greater as He approached the end when the multitudes were about Him seeking His blessing, we hear Him say: "My soul is exceeding sorrow-

ful, even unto death."

But with all this His heart was full of joy. There was sorrow, but there was no sadness; there was a burden, but there was no disappoint-ment; there was the keen sense of the guilt of sin and of the agony of the atonement, but there was no hesithe atonement, but there was no nest-tation. We see the tumult, but He speaks of "My peace," His own pe-culiar peace; we see the suffering, but His highest wish for His dis-ciples was that "My joy might re-main in you, and that your joy might be full."

Suffering and happiness are not Suffering and happened incompatible; sorrow and joy are not so antagonistic that they may not dwell in the same heart. There is dwell in the same heart. There is a grace which rises above the suffering, and makes it minister to joy. It is one of the wonderful things of grace that it so lifts us up out of our surroundings and out of ourselves that there is perfect peace even when the suffering is greatest. We have seen the victim of disease racked with pain whose face beamed with joy, and whose words were songs of praise The martyrs sang as they burned. with Jesus; at the very time when His cup was filled to the overflowing, He talked with His disciples out of a heart perfectly at rest.

There was to Jesus the joy of His sinless nature. We cannot measure that, but we may sometimes have a foretaste of it; there may be such a sense of pardon and of Divine love that we are as in the presence of God, but our highest short experience is far below the blessedness which was perpetual in the soul of Jesus. To Him there was the joy of infinite love. He gave Himself for others, and in their salvation His joy was above all suffering. The prayer of the penitent thief was to Him the joy of love prevailing, even over the thorns and the nails. There to Him was the consciousness of His Father's love and

He dwelt on that love. Even with the cross before Him, in the com-munion of the holy fellowship His very garments shone with the glory of God. He was mocked and scorned, but all the time He saw His work the dumb man singing the praise of God, the dead coming back to life, were typical of a greater work of thought of the man whose sins were forgiven as one saved, and not simply

He prayed. "Holy Father, keep those whom Thou hast given Me!" We can know but little of that higher world world of perfect holiness and infinite ove, but we see something of it; have something in common with Him, so that we can enter into His joy sufficiently to know that it crowned all labor and sweetened all sorrow. The "Man of sorrows" let Him ever be to us, but also we should open our hearts to receive the inflowing of His ver-present, unbounded joy .- United Presbyterian.

### Reason and Faith.

It is well to bear in mind that most of the so-called "modern" difficulties of belief are by no means new, but have at recurring periods been put prominently forward by "thinkers lost and gone." Whatever may be hension, "belief would"—as has been finely said—"cease to be itself, were it capable of mathematical demon-

There are regions into which rea son cannot penetrate, and then son cannot penetrate, and then "faith must go forward alone with its torch to light the way." The history of reason shows conclusively that every attempt to make it the only light of humanity has failed. "You may drive faith out by the door, but it will return through the window." "Blessed are they that have not seen, and yet have believed." (John 20: 23.)—London Christian,

The bosom of Christ is the grave, and the only grave of religious acri-mony: we learn secrets there which render it possible for us to be of one heart, if we may not yet be of one mind, with all who lean upon it with us .- Dora Greenwell.

A keen, warm sympathy that makes your brether's need your own—nothing short of that is really charity.—Phillips Brooks.

Among applicants for service as a general housemaid in a Pittsburg general housemaid in a Pittsburg family was a rawboned girl of rather forbidding aspect. "Do you love children?" caked the mistress of the house. "Well, mum," responded the girl, with a grim smile, "that depends on the wages."

"But, Marie, I have told you dis-tinctly that you are not to have men in your hitchen."
"Beg pardon, ma'am, this isu't a man, he is a corporal."—Sourice.

MAY FIFTEENTH

Topio-Christ's "Versilles". - John 6: 26, 32, 47, 53,

His "verily" sure. 2 Cor. 1: 19-22.
A prayer "verily." Mark. 11: 23.
A regeneration "verily." John 3: 1-5.
A service "verily." John 13: 12-17.
A warning "verily." John 13: 38.
A promise "verily." John 16: 23, 24.
We may be sure that Christ knows

our inner motives. What folly it is, therefore, to hide them from our-selves! (v. 26.) It is not a matter of little import ance what we eat, but that determines our physical life. So our soul-food determines our spiritual life (v. 32). It is never immaterial what we be

lieve. True belief always works itself out into life (v. 47.) Christianity is not any half-way acceptance of Christ; it is the incorpor ation of Christ (v. 53).

#### Suggestions.

Christ's "verilies" show us what He was most in earnest about; and those are the things that we should be most in earnest about.

Some people think that in order to be judicial and well-balanced one must never be enthusiastic and emphatic. That is not mental poise but mental stagnation.

Not all truth is equally important. The pedant makes no distinction in value between a use of the dative case and statistics regarding temperance; and thus he separates himself from wise man.

Christ dared make positive agirma-tions; so shall we, if He speaks through us

#### Other "Verilies,"

One of the "verilies" (Matt. 5: 18) asserts Christ's belief in the absolute authority of the Bible. Shall we doubt

where He has set his seal? Another of Christ's "verilies" as-serts the doom of disbelievers (Matt. 10: 15.) Shall we hold that it is immaterial what a man believes?

Our Lord's "verily" is attached to the promise of reward for deeds of kindness (Matt. 10: 42). That is good endorsement of heaven's promissory note!

With the same emphasis Christ insisted upon the invincible power of faith, even to the removal of mountains (Matt. 17: 20). And yet every day we are walking around our moun-

## EPWORTH LEAGUE LESSONS

SUNDAY, MAY 15.

Our Motto-The Upward Look and the Uplift.-Titus 2: 11-14; Heb. 12:

1, 2, 12; 1 John 3: 17. Titus 2: 11-14. The New Testament church looked for the early return of our Lord to the earth. So there are frequent references in the epistles to the expected event, and Christians were exhorted to shape their lives so as to be in readiness for it. They ought to live unworldly and careful lives, constantly interpreting life and adjusting themselves to life in the

light of Christ's appearance. We know now that the early church alsunderstood the purpose of Christ. But that does not make the apostle's advice any the less important. The christian in this present world is to live in the wag that would meet our Lord's approval if he were suddenly to appear in the midst of us.

Hebrews 12: 1, 2, 12: Here is another up look. The example of the heroes of the faith is worth much, but we look beyond all these, until we see Jesus, author and perfector of our faith. He is example, inspiration, and

rewarder, all three. But, looking unto Jesus, we dare not ignore those who are all about us, and who cannot see him. They will see him, if at all, first our reflection his spirit and his teaching. The world has many hands that hang down, because no one has shown how to lift them in faith toward the cross. Knees palsied which might hold firm if the feet could be set on the Rock of Ages. There are many lame who stumble in crooked paths, but who might walk sure and steadily if the ways of life were made more plain and straight.

ALL'S WELL THAT ENDS WELL. One afternoon last summer my cousin invited me to go for a short trolley ride with her, as she had two tickets for the ride. I accepted her invitation, and in turn invited my friend, Alice, to go, too. When the car came along, we all got on, laughing and chatting, as schoolgirls will, After a short time the conductor came around for our fares. Marion. my cousin, handed him her tickets, and yet he stood there. please," he remarked. "I looked at Marion and said, "You gave them to him, didn't you?" and she replied, 'Yes, but he is waiting for Alice's.'

"Oh , yes!" I exclaimed, rather shamefacedly, feeling for my pocketbook, which I couldn't find, and consequently becoming rather flustered. for besides the girls and the conductor, all the people in the car were watching and beginning to smile.

At length I exclaimed: my pocketbook up at Marion's! What are we to do?" None of us had any money, and we were some distance from home. While these thoughts were going on in my mind Alice turned to the conductor, saying, "If you will stop the car at the next corner I'll get off." Of course I couldn't let her do that, seeing it was my blunder, and so we argued as to who should get off.

At the next corner we both stood up, each one determined to get off, but both of us were disappointed, for the car didn't stop. After a few more corners were passed and the car was still going, we decided to rest com-fortable and enjoy the ride. To our fortable and enjoy the ride. To our joy, moreover, my Aunt Bessie got on the car when it stopped once, and from her we secured the money necessary for poor Alice's fare, thus giving our trip with a poor beginning a happy ending.—Winifred Flatman, in the New York Tribune.

#### DRAWN FROM "LIFE." Pirst Lady—"Are you a suffragette

Second Lady—"O, dear, no! asppily married."—Life.

# CHRISTIAN ENDEAVOR NOTES Good Monds

New Road Nomenclature.

Advancement in the science of road building is accentuated by the action of the committee on asphaltic and bituminous pavements, of the Organization of City Officials for Standardizing Paving Specifications, which was formed recently at Chicago.

According to reports of discussions in the committee, and as partly shown in the report, roads constructed from broken stone and bituminous materials are separated into two classes, "bituminous macadam" and bituminous concrete." A bituminous macadam road is defined as one constructed of broken stone of the various sizes commonly used in macadam roads, with sometimes sand and gravel, to which has been applied bituminous material by what is known as the "penetration method," I. e., the application of the bituminous material, either hot or cold, to the surface of the road after the stone has been placed in position and rolled.

A bituminous concrete road, in differentiation from a bituminous macadam road is defined as one built of a mineral aggregate, made up of broken stone, gravel and sand in various combinations, mixed with bituminous material before being placed in the roadway. This definition does away with the necessity for describing a road as one built by the "mixing method," when reference is made to one where stone and bitumen have been mixed, either hot or cold, before being placed in position. It is thought that the segregation of names will simplify methods of expression, so as to make them more readily understood, and also to bring them in accord with the facts.

It is urged that a road can only be considered a macadam road, when the stones are placed upon the ground, rolled and a binder applied. Primarily this binder consists of stone dust, washed into the crevices by means of water. Obviously, to fill up the interstices with bitumen would make a "bituminous mac-adam." No mention is made by the committee of a fact that this particular appellation is copyrighted by a company making patented pavements

as one of its "trade names." Bituminous concrete, on the contrary, has nothing in common with macadam in any way, except that the same materials enter into its mineral aggregate. Bituminous concrete, like cement concrete, is, and must be made by a thorough mixing of the materials, to the end that the particles of the aggregate shall be thoroughly and entirely covered by the cementing material, so that, when placed in position and compressed, a dense and solid mass is formed possessing the requisite qualifications for

a road surface. Such changes or developments in nomenclature are the inevitable results of the progress made possible by constant experimentation in the science of highway construction. They are one of the indices of advancement.-Good Roads Magazine.

Support Good Roads Candidates.

It is an understood ethical principle, that whatever is worth having is worth making an effort to secure In the more terse and expressive language of the street, "if you want a

thing, go and get it." The action of the Alabama Good Roads Association, at its recent convention at Montgomery, in appoint ing a committee on legislative candidates, is a case in point. The asso ciation has decided upon a system of improved roads, with State aid, and other progressive ideas. At the Montgomery convention both of the gubernatorial candidates were invited to express their views on the subject, and they did so in a manner which indicated to the members of the association that which ever may be elected the good roads measures will

be treated favorably by the executive. The legislature, however, which is to be elected in November, is as yet an unknown quantity. The members to be elected are not even placed in nomination. It is the function of this legislative committee to ascertain the sentiment of every candidate on the subject of good roads, and report same to the convention in Birmingham in October for action. The plain intimation is that the association will assist in the election of those who favor good roads for Alabama, and in

the defeat of those who do not. Good roads advocates in some other States, who have long been endeav oring to secure better road laws for their commonwealths, might find the example of the Alabama association worthy of emulation.-Good Roads Magazine.

### Steel Barrels.

Not all barrels are made of wood! there are barrels made of metal. steel barrel that comes from Ger many, used in the importation of aniline dye in powder form, is made with a fint band of the metal, perhaps eight inches in width, around the middle, at the bulge of the barrel, while the two ends of the barrel, tapering from the middle section to the heads, in the ordinary barrel fashion, are made of corrugated steel with the corrugations running

lengthwise. The dye stuff is heavy, 606 or 700 pounds to the barrel; but the steel parrel remains rigid and carries its beavy load securely without racking or twisting .- New York Sun.

### Neighborly Politer

"The late James Whistler and Dr. Sir James Browne Crichton at one time dwelt next door to each other. Whistler had a very fine garden, and as the doctor was fond of flowers he permitted his neighbor to have a door into it. Sir James' servants gathering and destroying the flowers. Whist-ier sent to inform him that he would nail up the door. To this Grichton caustically replied:

"Tell him he may do anything but

paint it."

"And tell him," rejoined Whistler,
"that he may say what he will, I'll
take anything from him except
physic."—New York Times.