THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY DR. MALCOLM M'LEOD.

Theme: The Holy Ministry.

New York City .- In the Collegiate Church of St. Nicholas, Fifth avenue and West Fifty-eighth street, the minister, the Rev. Dr. Malcolm Mc-Leod, preached on "The Holy Minis-try." The text was from Ephesians, 3:8: "Unto me who am less than the ant of all saints is this grave given, that I should preach smeng the Gen-tiles the unsoarchable riches of Among other things he Christ." 'BRIG

Thore is no work equal in range richness to the great work of the holy ministry. The New Testament gives to it a peerless, imperishable place. "It is the best calling, but the worst trade in the world," wrote Matthew Means, De Caulty work Matthew Henry, Dr. Cuyler once said that no royal throne was loftler Dr. Cuyler once than the pulpit of Jesus Christ, When Dr. Carey was laboring in India, his son Felix had accepted the office of Ambassador to the King of Burmah, Carey said one day to a friend: "Felix had lapsed into an Ambassador." Meaning that to for-sake the lofty vocation of the minister for even the highest earthly court was a descent. The man who is preaching Christ is handling fabulous treasure-unsearchable riches, our text says. He should be a man of native gifts and commanding equipment

Not a few there are who believe that the gravest danger threatening, the cause of organized Christianity to-day in America is the decline of the pulpit. Because when the pulthe pulpic, necasive when the puly pit declines, the channel of inspir-ation is clogged and the fortilizing river dries up. God has intrusted His beavenly manifestato human lips. The history of the church is en-veloped in a blaze of pulpit glory,

Singers, we are fold, are to be pitted because posterity cannot hear them. Their art is tragile and ephe-meral. Not so the pracher: He is in alliance with the heights. The truth he utters links him with the eternal. It was Henry Ward Beecher, a preacher, who dealt slavery some of those death blows from which it never rallied. It was Thomas Chalmers, a preacher, who made his week, ly discourses one of the controlling ly discournes one of the controlling forces of Scotland. It was Jonathan Edwards, a preacher, who made hig pulpit a seat of the mighty. It was John Wesley, a preacher, who started a new ern of political economy-a man, by the way, who, according to Carlyle, has wielded more influence in the world than any of his three great contemporaries. William Pitt. great contemporaries-William Pitt, the Duke of Wellington or Napoleon Bonaparte. Some religions rely upon the sword; some upon the state; some upon ancestor worship; some upon symbolism; but the Christian religion, from the beginning, has re-lied upon tongues inflamed by a burning coal from off God's altar.

Never at any time has prophecy coased. Our old professor at Prince-ton used to say to us, "Young men. never belittle your calling," (parts of worship have changed. Other The sacrifice has changed; the ritual has changed; the litanies, the liturgies; but the function of the pulpit all through the circle of the centuries has remained virtually the same. The world outgrows its priests, but not its prophets. "It has pleased not its prophets. "It has pleased God by the foolishness of preaching to save them which believe. Who the true preacher is:

He is a man clud in the garb of humility

2. He is a man characterized by the gift of grace.

He is a man with a message May we pause and see what that Implies?

A man, first of all, clad in the There is nothing

call him humble. On the upturned statue of Rameses, uncarthed the other day amid the ruins of Membits, is found this inscription: "I am King of Kings. If any one wants to know how great I am, let him try to surpass one of my works." That was the old appraisement. The world ac-cepted you at your own valuation. Therefore nut the price as high as Therefore put the price as high as possible. Once humility was a stigpossible. ma. To-day it is a compliment. Christ took the hateful word and made it honorable. It is the Chris-tian's lovellest virtue and his crown-Ing grace. The old order of chivalry has passed away. 'Tis the meek who

are mighty now. Can a life become humble apart from God? 1 will answer that ques-tion by asking another. Can a straw-berry ripen without the sun? The trawberry will grow and get fulce ad color; but no berry ever had its sour sap changed into sweetness without the shining of the sun. It takes the whole solar system to grow a berry. And it takes the power of the Holy Spirit, the third person of the Trinity, to grow a simple grace Ruskin Bays like humility. you were to cut a square inch out of irner's skies you would find the infinite in it. Just so, the lowliest grace is rooted in the Infinite. Where boasting then? It is excluded Grace shows boasting to the door and

hows it out. II. He's a man characterized by the gift of grace.

"God resisteth the proud but giveth grace unto the humble." "Ur me was this grace given." "Was "Unto past tense. The great apostle to the Gentiles preached not because he was glitted oratorically. Not because he felt a joy in the exercise, but because he had been anointed. "To me was this grace given." The proacher may have the strength of a Hercules, the heart of a Howard, the tongue of a Cicero, the courage of a Luther, the passion of a St. Francis. He may have all these things and fail. Not until he is given an unction from above is he equipped for his work His success depends not on the depth of his thought or the sparkle of his style, but on the baptism of his Lord, He must be sure that God has spoken to him before he can venture to speak to others. Does he come from a university? Then he can lift u Then he can lift us to learning. Does he come from some school of music? Then he can lift us to art. Does he come to us from some Parliament? Then he can lift us to politics. But if he would lift us to God he must come from the secret of His presence. He must have the fragrance of the King's garden, If he would lead us to Zion he must know the way there. He should

wear the halo of the Infinite. Now what is grace? Let us be quite sure that we are traveling on familiar lanes. It is not an aesthetic outfit. Gracefulness is, but not grace. It is not a mere soft senti-mental emotion. It is not simply good will. It is a great tidal flow. It is the divine heart at work in the world. God's love as an energy roing out to the sinner-that is grace. You do not know much of village pumps here in New York. Perhapa you have never felt their interesting romance. Do you remember those old wooden pumps in the country? You had to work hard to get any water, and sometimes you had first to pour water in to get any out. How different from a spring! A pump labors, but a spring bubbles. Grace is not love that is pumped out. It is love that bursts out. It is a spontaneous, gushing, artesian. It is the outrush of the love of God. Love with us is a passion. Love with us is an attribute. It is the great card

attribute of the Divine Essence. III. He is intrusted with a mersage. And he must not change the message-not a dipthong of it. Can the telegraph boy change the tele-gram? No; that is not his province. The Apostle to the Gentiles is our model. Never for one moment was he in doubt as to what he ought to proclaim. It was not always pleas-

Sometimes it was

The Sunday=School

INTERNATIONAL LESSON COM-MENTS FOR JULY 10.

Brief Review of the Lessons For the second Onarter of the Year-The Principal Facts.

GOLDEN TEXT .- "The words that I speak unto you, they are spirit and they are life " John 6:63,

A review should aim to gather up he principal facts and central truths, of the lessons and pat them together, The passages studied, texts and Goldwill be found in preceding sues and need not be repeated here. The principal facts of Lesson I, are the display of Jesus' power in the raising of Jairus' daughter and healng of the woman who had an issue The great central truth is blood. that Jesus is a Divine Saviour, and that there is nothing too hard for Him

The principal fact of Lesson II, is that Jesus imparted the power that He Himself possessed to twelve others and sent them forth to carry on His work. The great central truth is that Jesus is divine

The principal fact of Lesson 111, is that John the Baptist, though he had had a clear vision of Jesus as the Christ at an earlier date, fell into doubt, and Jesus gently dealt with his doubt and dispelled it. The great central truth is that Jesus is conclu-sively proven to be the Messiah by doing the work of the Messiah. The principal fact of Lesson IV. is

that Jesus rebuked the cities wherein most of His mighty works were done, because they repeated not. The great central truth is that guilt is mensured by opportunity, and areater the opportunity rejected, the greater will be our condemnation.

The principal fact of Lesson V, is that Jesus refused to be bound by Pharisale traditions and kept the Sab bath according to its divine idea, and not according to man's prescriptions The great central truth is that the Son of Man is Lord even of the Sabbath day.

The principal fact of Lesson VI. is that wine makes a fool of every one who drinks it. The great central truth is that wine and all alcoholic liquors should be left absolutely alone.

The principal fact of Lesson VII. is that the Pharisees in their determination not to obey the truth did not hesitate to attribute the works of Jesus, which were performed by the Spirit of God, to the devil. The great central truth is that there is forgiveness for every sin but one, but that the blasphemy against the Holy

Ghost hath never forgiveness The principal fact of Lesson VIII. is that Herod put to death John the Baptist, the faithful prophet of God, to gratify a wicked woman's hatred. The great central truth is the awful-ness of sin.

The principal fact of Lesson IX, is that Jesus multiplied seven loaves and a few small fishes until they became sufficient to feed 4000 men, besides women and children. The great central truth is that "truly this is the fon of God." The principal fact of Lesson X. Is

that Jesus walked upon the sea to reach and cheer and help His dis-treased disciples. The great central truth is that Jesus is the Son of God.

The principal fact of Lesson XI, is that Jesus in response to the cry and sistent faith of a heathen woman. had mercy on and healed her daugh-The great central truth is that persistent faith can get anything from the Lord.

The great central truth of Lesson XII. is, "Take heed how ye hear the word of God." The great central truth of Lesson

THE TEMPERANCE PROPAGANDA

CONCERTED ATTACK ON DRINK WINNING ALL ALONG LINE.

Print DOP: 5.

"I doubt very nach whether the most original author .nat ever lived could prese i is unique a situation illustrative c. auman misery as one that came under my notice during a, recent visit to the Pacific Coast," remarked D. R. Hughes, an attorney.

"My brother is connected with a newspaper at Seattle, and one night while in his office the story came of the shooting of Judge Emory, of the Superior Court, by a young man named Chester Thompson. The dead man and the father of his murderer, were bosom friends, perhaps each was the other's closest comrade and asso-clate. That had been their condition for twenty years. The boy who killed the Judge was his friend. The way it came about was this:

One evening the young man called to see some girls at the residence of the Judge. Because of his father's relationship with the family, the boy This evenhad always been welcome. ing, however, he had been drinking a little and the Judge-very mildly and discreetly-rebuked him. The young man said something he should not have said, and the Judge indignantly ordered him from his house. Euraged at his humiliation the boy, drew his pistol and fired, killing the friend of his father.

"Now, comes the terrible part of It. When the Superior Court met there was a new Judge on the bench, and resolutions were offered in' re-spect to the memory of the one who had been so suddenly called away. Lawyer after lawyer spoke touchingly of the dead jurist, and now and then the audience glanced at Mr. Thompson, the father of the young man who was so soon to be tried for the killing of the Judge. He was very prominent and were the situation different that he would speak would be a matter of course. But here, what could he say? The man he loved was dead; the son he loved had killed him. At last all those who cared to speak, it seemed, had finished, and the exercises were about to be concluded. Then, Thompson arose and delivered the address which has become a classic on the coast. I was fortunate in obtaining a copy of it. Here it is: "'I think I can fully realize the situation of one who, lost in the desert, in a land of sand and dust and

drought, perishing of thirst, comes upon a p-th made by the wild herds in passing to and from some desert spring and knows not which end of the path leads away from or towards the water, and who must choose or perish.

"'Some of my brother attorneys in great kindness have begged me to speak in this hour, some have urged me that silence is best. If I speak I may regret it. If I refrain, I know I shall regret it. Words sometimes have strange power and make destinies. The greatest wizard of words in our day but a few days ago told us of the magician who put forth some words and they became live things, and ran about. Some of them made their way into the hearts of men and stirred them to the doing of mighty things. But there are times when words seem to lose their power. They do not become alive, power. and will not go into the hearts of men.

" 'No august Power looks out upon "No august Power tooks out upon age-long darkness now and says, "let there be light," and light comes out of darkness. No pale, sad man goes down to the door of a tomb now and says, "Lazarus, come forth," and sees the cold doors open, the cerements fall away and the sleeper waken and come forth.

"'I knew Judge Emory well. For' sixteen years we were friends. I knew he was my friend, and he knew was his friend Sixteen years ago beautiful grounds out by the shore of Lake Washington I watched the old herioc play of knighthood where mounted men tilted with lances and mocked the tourneys of the old chivalrie days. It was a game I knew, well, having witnessed it in the old summer land of the South. " 'Emory was one of the successful knights who bore away the trophies of that field, and I was chosen to present to the successful knights the memorials of their triumph. That evening, in a beautifully decorated hall, hung with heraldic banners, Meade Emory knelt before me, and there in the presence of the smiling girl, who afterwards became his wife, placed upon his young and curly head the laurel wreath that marked his victory. 'We were friends and ever after, and if words would do their duty now, there is so much I would like to say of him who sleeps. But words have lost their power; they will not take life for me, and run about, and go into the hearts of men, and move them as I would wish. I cannot speak, but I can feel, and He who vatches while we mourn, knows that there were one, and but one, feeble lingering ray of light left in my darkened and silenced home, I would give it to illuminate the hearts of the widowed wife and orphaned children of this man who has passed from us, though I and mine should sit in darkness while ever life shall last."



BY LOUISE LIDDLE. When we reach the shining portal Just beyond the swelling tide, When we sit enthroned in glory At the dear Redeemer's side. Think how great will be the blessing There forever to abide.

With the bright and shining angels, Chanting sougs of sweetest praise. We shall soon forget our sorrows, And our songs of gladness raise To the Father, in whose mansions We shall dwell through endless day:.

This text is the embodiment of one of the greatest of truths-the law of reciprocity. Similar passages in the Scriptures are: "Whatsoever a man soweth, that shall be also reap," "Give, and it shall be given unto you," "Bear ye one another's bur-dens, and so fulfil the law of Christ." Giving is like an endless circle. It

Giving is like an endless circle. It casting bread upon the waters, which returns in multiplied abund-ance after many days. It is the seed in the soil, bursting into the golden harvest. It is the banker, giving out to the borrower till the interest ex-ceeds the principal. It is the philanthropist, receiving the gratitude of mankind. It is the martyr and missionary losing his life to find it. It is the discoverer and inventor, like Hendrik Hudson and Robert Fulton. ing their genius for the welfare of the people, and receiving, generations af-terward the plaudits and thanksgiving of the world, because of the glory of their achievements.

Men who give get bills of exchange on God's banking house, the interest of which is paid as needed along the journey of life, while the principal awaits their arrival in the Eternal City

Giving is the philosopher's stone, which, instead of turning everything into gold, turns gold into everything the Christless, and life, eternal life, for the dving.

The returning compensation for all noble deeds comes in that which is better than an equivalent; in a love and gratitude unpurchasable, as it is unfading and unspeakable in its glory and blessedness. It is the crown of character on the brow of the individual or nation, resplendent, immortal.

Even though your gift is unappreclated or misapplied, it is irreversi-bly recorded in your being. Children may be undutiful, but the parents are blessed on account of their expressions of kindness and care. Husbands may be drunken or brutal, but the wife who struggles patiently on has her reward in her own soul, and it may be the final redemption of her lost one. The divine Christ who gave Himself upon the cross as a Saviour, as an example of infinite self-sacrfice. possesses a name above every name ind a throne universal and eternal ----Edwin Whittier Caswell, in the Sunday Hereld.

His Power Depends on Our Love.

Everybody would be glad to feel confident that God's resources were at his command, but not everybody may have this assurance. We can-not claim the promise until we are willing to put ourselves under His control. Submission must come be-

CHRISTIAN ENDEAVOR NOTES

JULY TENTH

Topic-The Model Christian Endeavor Society-1 Cor. 12: 4-27.

Mutual ministry. Rom. 12: 3-8. Committees that serve. Rom. 12: 9.16

A finance committee. Acts 6: 1-7. A model prayer meeting. Acts 4: 23-32

A model consecration meeting. Ex. 19: 3-8.

A model missionary meeting. Acts 13: 1-5.

The model Christian Endeavor so-clety will be a unit, because it is one with Christ (v. 12).

The youngest and least experienced member of the society is needed as well as the oldest and most experi-enced member (v. 12).

True Christians will sorrow in one another's troubles, and, what is sometimes more difficult, rejoice in one another's joys (v. 26). Christians are the human body of Christ-all the human body He now

has (v. 27). Suggestions.

On Christian Endeavor day our subject was "The Model Christian En-deavorer." Ours will be a model sowhen it is made up of model Endeavorers. There is only one model for a Chris-

tian Endeavor society, and that is the ideal Christian society as painted by our Lord. The model society will never be con-scious that it is a model, but will all

the time be striving to improve itself. The model Christian Endeavor society is primarily, one that endeavors. Every earnest attempt to do Christ's

will advances it nearer the ideal. Illustrations.

A model is usually smaller-much smaller-than the completed object. So the model society will be willing to begin in little ways.

The stonecutter who copies in marble the sculptor's clay model must not take liberties with it, but is to copy it perfectly. We need not think to im prove upon the model that Christ has

Many of the models in the patent office are absurdities, and have never actually resulted in working machines; but our model always works.

EPWORTH LEAGUE LESSONS

SUNDAY, JULY 10.

The Christian's Resources-1 Cor. 3. 21-23; Eph. 3, 20.

The relation of the Scripture citations to our subject is striking. The author of our first reference, while

showing the Corinthians the folly of sectarianism, gives a pretty clear outline of the Christian's resources. He would not have the followers of Christ view their privileges from the molehill of the sectarian, but would rather lead them upward toward the Himalayan heights of the Master, whence the far reaches of the spiritual landscape may be seen and the Father be heard to say, "All things are yours." The apostle knew that unless the tendency to sectarianism in Corinth was destroyed spiritual death would ensue. He

knew that when Paul, Apollos, and Cephas became more important than Christ something was vitally wrong. He foresaw the end of a weakness which exalted an apostle to the throne of his Master or substituted sectarian ism for Christianity. By an implied comparison the barrenness and poverty of a sect is contrasted with the limitless resources of the Christian. When he sees the magnitude of the Christian's resources he rises to an eloquent height as he declares to Corinthians and future Christians: "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or hfe, or death, or things present, or things to come; all are yours; and ye

are Christ's; and Christ is God's.'

FOR LEAD PENCILS.

stitute Must Be Found.

Supply of Red Cedar Will Be

Exhausted in Five Years -- Sub-

With a view to replenishing the

supply of woodsadaptable to the man-

ufacture of lead pencils the forest ser-

vice has perfected plans for testing a

number of the national forest woods

in co-operation with several leading

representatives of the pencil industry.

The Department of Agriculture re-

cently held conferences with lead pen-

cil manufacturers, and it was brought

out, as stated at the Forest Bureau

yesterday, that the supply of red ce-

dar, which furnished practically all

the wood for the annual output, for

some 325,000,000 pencils, will be ex-

In view of this situation a substi-

tute must be found which has all the

qualities of pencil wood, and which

grows in sufficient quantities to meet

the manufacturers' demands. Among

the woods in the national forest to be

experimented with are rocky mount-

ain red cedar, alligator juniper, west-

ern juniper, redwood, incense cedar,

western cedar, Port Oxford cedar and

Alaska cypress. The specimens col-

lected will be sent to four leading

manufacturers, who have agreed to

Spread of the Telephone.

the whole world 9,600,000 tele-

phones, and the lines have an aggre-

gate length of about 12,000,000

miles. There are 1,800,000 tele-

phones in Europe, 56,000 in Asia,

9000 in Africa, 7,700,000 in America

(of which 7,590,000 are in the United

States), and 53,000 in Australia. Denmark is the European country

with the largest number of telephones

33.2 to the thousand-Denmark hav-

ing ousted Sweden from that position,

the figure for Sweden being 31.8 to

the thousand inhabitants. Still, all

things considered-the long distances

and the often difficult country-

Sweden must be said to hold the pre

mier position, in Europe at least, and Stockholm in first of all the world's

-viz.,

to the number of inhabitants-

According to statistics, there are in

test them.

bausted within five years.

TO TEST WOODS

GOOD ROADS

From the Pulpit.

The unique manner in which a portion of a Missouri county obtained good roads will be of especial interest In Georgia, with sentiment for that issue at floodtide.

It is not often that the aid of the pulpit is invoked in the cause of highway improvement, but that agency has set Jefferson Township, in No. daway County, to unusual activity, according to the Kansas City Star.

For several years Rev. Father F. P. Placid, pastor of the Catholic church at the Benedictine monastery, near Conception, Mo., preached to his people that the building of good roads constituted not only a civic, but a Christian duty.

He pointed out in a series of sermons that bad or impassable thoroughfares caused farmers to stay at home on Sundays, which militated strongly against the uniform observance of their religious duties.

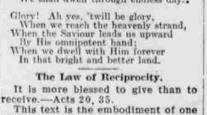
He did not, however, confine his efforts to oral argument. And this is how our contemporary describes the manner in which the monastery with which he was affiliated set the nearby farmers a practical object lesson:

"The monastery owns a section of fine land and several fine draft horses. The fathers didn't purpose to have their horses struggle along bad roads every time they desired to drive to town or to market in the rainy season, or just after a rain in any season. The fathers began by grading the road from the monastery, Old Conception, to Conception, a distance of three miles. Then they chained two pieces of railroad iron together, and after a rain they dragged the road several times. That was several years ago. They have kept it up consistently ever since. The result is a road as smooth as a boulevard. There have been heavy rains in that section for a week; the creeks and branches are out of their banks and it is not possible for a horse to wade through the mud in some sections of that county or township. It is different with the three miles of road leading from the monastery to Conception. The week's rain, the heaviest of the year, has had little effect on the road,

and it is possible for a team of horses pulling a loaded wagon to trot along this superior thoroughfare." Such initiative on part of the monastery had its logical effect upon the landowners of the surrounding terri-

tory. The roads are now dragged on an average of ten times a year, at a trifling expense after the first operation. The deadly rut has disappeared and from year's end to year's end the highways are passable to heavy loads hauled by one or two mules. The farmers view the movement as one of the best investments in their experience and the fever has spread to other sections of the county.

Substantially, the interest of the clergy of Georgia in good roads is equal to that of the clergy of Missouri. Already many preachers of various denominations in this State have spoken a good word for the crusade that has so wonderfully inspired the industry of all classes of Georgians. Persistent agitation in this direction would not only exert a salutary influence on religious phases of commuhity life; it would, as well, be reflect-



more winsome about Paul than his If ever there great human heart. lived a man who had the right to boast a bit, it was he. But mark his modesty: "Unto me who am less than the least." Me, a vessel of grace. The wonder of it dazed him. He He felt himself a pigmy before the mountainous conception. "Unto me vao am less than the least." "Less than the least." A comparative su-periative! You say that is strange. Is it possible? Is it good English? No, it is not; it is not good English. There cannot and it is impossible. be anything less than the least. It is the language of the heart, not the head. This is how he felt. He would like a place-if only such a place could be-below the lowest.

One hardly needs to add in passing that this is not the temper of the It is not God's bounty to-day 1 20 that awakens our awe. People say, Wby has this trouble come They do not say, Why has this blessing been conferred?" We do not marvel at the mercies any We do not stand in trembling mor#: bewilderment before them. We rather expect them. We almost mur-mur if we do not receive them. Today it is our troubles that stir us with the wine of wonder. Why has this affliction come? Why this calamity? Paul had more than his share of ill fortune, but it never disturbed him. He never said "Why?" to his trials. It was the manifold goodness of God that evoked his surprise. No man was ever more humble than the great apostle, and yet again one is almost tempted to doubt if ever man was more boastful. His letters are full of the personal pronoun. In this one chapter alone he uses "I' and twelve times. But it was a splendid magnanimous boastfulness. His one aim was to use himself and his experience and his art and his culture as a pedestal for the massive figure of the mighty Christ

And you are not surprised. know you are not. Has it not always Have not all the immortal been so? prophets of truth been men of self-abasement? In his eighty-eighth year John Wesley said, "I am still at And at almost the same age Gladstone remarked, "I carry my satchel yet." Instance Luther. In In studying Luther the first thing that arrests us is the bashfulness with which he shrank from his work. said one day to the superior who was arging him to preach. "No, no not a little thing to speak before

in the place of God." What was that but the natural recoil of a great soul from a responsible task? "Why did Jesus choose Judas?" Jospeh Parker was once asked. "I do not are of was once asked. "I do not now," replied the doctor, "but I ave a harder question, "Why did le choose me?". This it was that antied Paul. Why did He choose te? "Me." he exclaims, "who am ms than the least." Why me? Of course you know the word "hu-22.0W.

nility" has changed its meaning. In Iden times it was a sinister word— word of slaves. Hardly could you offer a man a greater insult than to

The faith he says and unwelcome. was once delivered to the saints. was not invented by them. It W83 handed down to them. It was deliv-ered. Nay, stronger than that. It It "once for all" delivered-delivwas ered, he means, in its completeness. The minister is a voice. The mes-sage does not belong to him. He belongs to the message. Preaching is not a man using the truth. It is truth using the man. He does not possess it. He is possessed by it. He bears the burden of a divine urgency. Ever should we be on guard lest we forget that the true minister is a prophet, not a soothsayer; not a foreteller-a forthteller. He is not moving away over there in the realm of the remote. He is living here in the present. He deals with the twenti-

eth century, not the twenty-first. He is a man of his age. He is a living volce. He speaks for God. He is the interpreter of God. His office is possible only to the basis of a revela-He is the exponent of a comtion. mission And what is the commission?

Note carefully again the wording, please. "That I should preach among the Gentiles the unsearchable riches of Christ." Now that is an unsearchable sentence. I cannot ex-plore it. It is beyond me. The descriptive word in it is a rare word. It means literally "Not to be tracked by footprints." It is found only in one other place in the New Testament-in Romans. "How unsearchable are His judgments and His ways past finding out." "Par out!" That's it. The "Past finding figuro oceante "His way is in the sea and His path in the great waters and His foctsteps are not known."

A Promise. Every command in the holy writ

is only a covemant promise .--- Wesley.

Practical. An English friend, who contends

that we Americans have no true sense of historic value or artistic verity, cites the following to prove her point. She was at Holyrood last spring, and the custodian was showing her, together with several American tourists, the old rooms of the famous castle. Darnley's dressing room especially charmed her-the rare mellow panels, marvellously rich with intricate carving, and the exquisite narrow windows of quaint design. One of the Americans, evidently middle-aged map of business, poked his nose in the room and out again. "Whose did you say? Darnley's? Dressing room? Humph! Very poor light for shaving."-Harper's.

Autions For Particulars. "Days, Mr. Billington says he will all himself unless you let him have me.

Does he say that as a threat or as a promise?"- Chicago Record-Rerald. enlisted.

unnlassant. XIII. is that in the outward manifestation of the kingdom at the present time are both fares and wheat, which will grow together until the harvest, but at the time of the harvest there will be an eternal separation.

The great central truth of Lesson of the third quarter is that the kingdom of heaven and the Christ, whom it centres, are worth more than all earthly treasures.

Three Gains of Being Strong.

Courage. Nobody who has gone to Christ for strength ever loses heart. For He says, "My Lord believed in men and their salvation; why should My Lord did not despair of the world; why should I? My Lord never ran away from duty because it might be unpleasant, or hard, or dangerous; I will stand with my Lord!

Consistency. It is easy to look like Christian, in one particular or another, but somewhere the surface Christian will betray himself. The true disciple is fallible enough, but he is saved from shame by his sin-The imitation disciple drops cerity. his disguise when he least suspects that the mask is off.

Success. The Christ-strengthened, man is on the winning side. weapon can prosper against him. Ho has the secret of conquest. He has a first lien on the future. He inspires others. His unconquerable persist-ence keeps the Church and all good movements going forward. Once and again he may be beaten back for a noment, but he and his kind are the saving element that will yet bring. world to God. They are God's the best pledge to humanity that the of evil are surely going down force to defeat.

Getting Even Does Not Pay.

Do not waste any time trying to get even" with some one who has wronged you. It is impossible to em-ploy a single hour to worse advantage Someone has truly said that "getting even" is an idea of revenge found only in the philosophy of fools Truer words were never uttered. This idea that because someone else has stooped to a low, contemptible act, you must, too, is not worthy of a moment's consideration by highminded men and women. Do not allow what someone else has done to put you out of harmony with your best dred times more than it hurts any one else .-- Pittsburg Chvistian Advocate.

SURE SIGN.

Miles-"I understand you are superstitious-believe in signs and all that?' Giles-"Yes, to a limited extent." Miles-"Well, what is it a sign of

when you meet a man wearing a shirt. and cuffs of different patterns?" Giles-"It is a sign that his wife is away from home."-Chicago News.

About one-fourth of the men in the navy at the present time have ra-

"The father spoke with as much emotion as if he had been pleading for a human life, and there was scarcely a dry eye in the court room when he had finished. I never heard anything that affected me as much. I could hardly imagine a situation more pathetic."-Edgar White.

Temperance Notes.

The new Mayor of Sandusky, Ohio, has issued an order prohibiting children going into saloons. This order applies to newsboys and others, well as to boys and girls who have been sent by their parents to purchase beer.

The Nashville Tennesseean remarks: that the people of Nashville are on trial before the bar of the world for winking at the lawlessness of the liquor dealers. There are a number of other cases in the same court awaiting trial for the same offense!

Mrs. Carrie Nation has been arres ed many times for wrecking illegal saloons. Did you ever hear of a saloonkeeper being arrested for wreck-ing legal homes?-California Voice.

The president of the City National Bank, of Knoxville, Tenn., conserva-tively estimates that over \$500,000 a year is now being directed to the general trade which formerly went to the saloons.

The city of Fresno, Ccl., has closed all saloons on Sundays atd at mid-night during the week. Which is good as far as it goes, but it stops short too soon. Drive them out is the bast molies best policy.

fore endowment. No one can follow the leadings of God's providence unless he has accepted God's authority. Many times we quote thoughtless-"All things work together for I;" but that is not true. All Iv. good: things work together for evil some people. Their prosperity comes a curse; the number and intensity of their friendships bring them no lasting comfort; the whole order of God's universe works against His will is in process of conthem. quest: he is at last to be triumphant ver all ovil. No opposition to God's plans can prosper.

whoso will quote the prom-And so. ise, "All things work together for good," must add, "to them that love God.'

Need of Mutual Forbearance.

In order to be satisfied even with he best people, we need to be content with little and to bear a great Even the most perfect people deal. have many imperfections; we ourcelves have as great defects. Our faults combined with theirs makes mutual toleration a difficult matter, but we can only "fulfill the law of Christ" by "bearing one another's burdens." There must be mutual loying forbearance.

Frequent silence, habitual recollection, prayer, self-attachment, giving up all critical tendencies, faithfulness in putting aside all the idle Imagina-tions of a jealous, fastidious self-love -all these will go far to maintain peace and union. How many troubles ould be avoided by this simplicity! Fanny is he who neither listens to imself nor to the idle talk of others

He content to lend a simple life here God has placed you. Be obe dient: bear your little dally crosses-you need them, and God gives them to you only out of pure mercy.-

Turned Into Blessings.

Those who can repress complaints, atter still, the vexed feelings which est us when those around inflict edy approvances and alights on usvill really find that their little daily orrics are turning it to blessings .-L. Sidney Lear.

The Legic of It.

Unloss lesus Chulst is Lord of all. = In Lo. Lo.d at all .- J. Huison 16. 10.

EARLY INSURGENCIES.

"If women voted, they would of ourse insist on electing women to public office."

"I don't think so," replied Miss Cayenne. "We'd probably vote for men as a compromise. The altercations at our meeting convince me that we could never be persuaded to vote for one another."-Washington Stay.

cities as regards the number of tele-phones to the number of inhabitants. The Stockholm Telephone Company has 180 subscribers to 1090 inhab-Exports of Hungarian beans to the United States in 1909 were of the value of \$1,170,=00. Itants .- Engineering.

ed in commercial and industrial aspects. And the preachers are citizens as

well as-preachers .- Atlanta Constitution.

Cost of Neglect.

It costs for transporting wheat by steamer from New York to Liverpool, 2100 miles, one-sixth less per bushel than it costs the farmer to haul his wheat 9.4 miles. These facts and figutes show the vast importance of road improvement and justify the Government of the United States in experimenting with a view to improving the roads of the country and stimulating the interest of farmers in the work .- Rochester Democrat and Chronicle.

State Control Favored.

State control of highway building, the making of surveys, establishing grades and maintaining a uniform system of roads; the power to enforce the building of highways in certain localities, and the authority to actually build them where the whole State would be equally benefited, are among the twentieth century requirements of State governments in the movement

for good roads .- Kansas City Star. Automobiles Gave Stimulus.

The automobile is an established fact, and it must be treated as a fact and provision made for it. It has given the present great impulse to road improvement in the United States, and this is a debt that the farmer, the chief enemy of the automobile, owes to it .- Baltimore Sun.

Milwaukee Vacation Schools.

Vacation schools offer not a task but a privilege to those pupils who attend, and that it is so regarded applications and waiting lists show. More would-be pupils apply than cau possibly be accommodated. Book learning is not the mode at the vacation school, where the more social method of oral instruction with demonstration takes its place, since entertainment as well as instruction is the aim, and pupils are introduced to a form of knowledge which will give them new resources for their leisure hours. Instead of memorizing or poring over figures the eager classes given manual training, cooking classes, sewing, gymnastics, and, best of all, are taken to the parks or the country once a week for nature study, or to vacant lots to learn learn something about flower and vegetable gardening. - Milwaukee Free Press.

Farmers in the vicinity of the Stat road quarry near Rising Sun (Md.) have been unable to hatch any chick' ons because of the heavy blasts.