troubles of the engineers in france

reconstructing those that have been torn up by shells. Here is a roller that
has got stuck in $a$ ditch, and it takes husky Canadians like those you see to

## GOOD OLD "PEP" NEVER LEAVES YOUR UNCLE SAMUEL'S FIGHTER

in the Battle Line or Lying Wounded in a Hospital His Chief Charac eristic is His indomitable Spirit-if There is Yet an the Tales of the Heroes of Chateau-Thierry.

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## Sundarscitiol LESSON

 CCoprchat, 1018, by Western Nemspoper Cnloo. CONQUERING EVIL.

 TEACHERS-Deuteronomy 9:18; Psalms
94:16; Luke 4:1-13: 19:41-4; Romans $7: 14 ; 8$.
14 II Timothy $4: 2$
The robbery and murder of Naboth The robbery and murder of Naboth
is one of the darkest of human deeds.
Find Failure to recognize the righteousness
of Naboth's position, and to master his
own personal selfish desires, resulted own personal selfish desires, resulted
in this dark deed.
I. A Notable Example of the Tri. 1. A Notable Example of the Tri
umph of Evil (I Kings 21:1-29.).

1. Ahab's covetousness (vv. 1-6). Near the king's palace lay a plot of
ground belonging to a simple farmed
which Ahab selfishly longer for. Naground Ahab selfishly longer for. Na-
which Alo loyal to the law of God and exer-
bots cising his personal rights, refused tc
part with it, though the king offered him what it was worth, or even a bet.
ter one in exchange. With Naboth it was not a matter of money value, bu
of loyalty to God and his fathers. I of loyaly to God and his fathers. It
doubtless would have been gain to him
to have compled with Ahab's desire to have complied with Ahab's desire,
for he offered its worth in money, or a for he offered its worth in money, or a
better one in exchange. Naboth put prmciple before worldly gain, or even
a reputation with the king. Ahab instead of conquering
sulkily refused to eat.
 took matters into her own hands. (1) cannot stand to be taunted, especially by a woman. (2) A mock trial given (vV. 8-18). The charge made against
Naboth was false. They played the Naboth was raise. Hey played the
hypocrte. HIs death was secured un-
der the pretense of justice. Jezebel der the pretense of Justice. Jezebe
desired Naboth out of the way, so she
secured false witnesses against him secured false witnesses against him.
(3) He was stoned to death (v. 13).
(4) (4) Jezebel Informs Ahab of Naboth's death, and instructs him to take pos-
session of the vineyard (vv. 14-16). 3. The doom announced (vv. 17-28).
(1) By whom-Elijah (v. 17. 18).
At the command of the Lord, Elijah,
whe had fled who had fled from Jezebel, goes to
meet the king as he entered upon the
possession of Naboth's vineyard. He possession of Naboths vineyard. Ho
went to toke possession but could not.
God always finds a man to bring to the sinner the fruit of his wrongdoing.
() What ti was (vv. 19-28). (a) A
shameful death (v. 19). The dogs
were to lick his blood in the place where they ucked the blood of Na
both. There Is a retributve justice in
the judgments which God metes out to the fudgments whtch God metes out to
sinners. "Whatsoever a man soweth,
that shall he also reap," (Gal. 6:7.).
Jezebel was to share a ilke fate. The sinner should be assured that hls sin
will find him out. (b) obllteration of
posterity (vv. 21, 22). It was best that the children of such a man should
be cut off so that there might be an be cut oif so that there might be an
end to such a wicked dynasty. It
would seem that the world has now would seem has the world has now
come to such a state as this. The dy-
nasty which is responsible for the blood and sorrow of the world at this
time would better end and its poster-
ity ity be obliterated from the earth.
2. Ahab's repentance (vv. $27-29$ ).
3. Ahab's repentance (vv. 27-29).
Through his humiltation he gained
a respite from judgment. God allowed
him to go for awhile before he permithespite from Judgment. God allowed
ted to go for a whille before he permit.
judment to fall upon him. A few years later he was slain in the
battle of Ramoth-Gilead (ehapter
22.37)
11:18).
4. By separation from it (v. 11). The
nily way to overcome evil is to refuse nly way to overcome evil is to refuse it. Lot, who hat entered into fellow-
ship with the Sodomites, was overtaken
with disal with disaster; but Abraham, who was
separated from it, was able to deliver 2. By reproof (v. 11). It is not
enough to merely refrain from pracenough to merely refraln from prac-
ticing evil. No neutral position is pos-
sible. There must be victory over it sible. There must be victory over it
it must be defeated. Antagonism of the evil is necessary.
5. By watchfulness (v. 14).
Lving in the light of Christ is nee-
essary in order to overcome evil. De essary in order to overcome evil. De
ception Is on every hand.
6. By a circumspect walk (vv. 15, 16. Pitfalls are all about us. To walk
without ish, because the evil one is on the atumble.
Ј. By a sober life (v. 18).
7. By being filled with the Holy s Those who would overcome evil
must abstain from intoxicating ilquors
and all the influences of the world and all the influences of the world
which unduly excite. dom and power to overcome.

## Regenerated Life.

The best personal workers are those
who have a zeal for others because Who have a zeal for others because of
their own changed lives. There may
be argument against some be argument against some forms of
reasoning and against various cults
and "lsms," but there can be no ar and "sms," but there can be no ar
gument against a regenerated ufe.-
"Something Dolng."

It always takes exceptions to prove low, They extend a little way over

## Simple, Elegant Afternoon Gown



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