THE DISCOURAGED MAN Sunday Discourse by Dr. Chapman, the

Noted Pastor-Evangelist.

Most People Dissatisfied Because They Lead Too Artificial a Life.

Teo Artificial a Life. The Rev. J. Wilbur Chapman, D. D., is now the most distinguished and best mown evangelist in the country. He was second only to Dr. Talmage, but since the desth of that famous preacher Dr. Chap-man bas the undisputed possession of the pulpit as the preacher to influence the pulpit age of boyhood, but twelves the formative age of boyhood, but twelves prease afterward. Consequently he was elso the formative age of boyhood, but the was before hed early manbood. He was elso particulated for the ministry, Cha-matiented the character and the spirit and inversity. And preduced Seminary, Cha-matiented the character and the subset of an over the country. They have made his an over the country. They have made his and there the the influence is non an intervals. His series as pastor and and direct, so that their influence is non and there to a the the influence is non and the the text and convincing the panel of those who hear the to prive the country. They York Curr —The Rev. Dr. J. Wit-

of the Lord shall tift up a standard sgainst him. The story of Elijah is most interesting, and we trace him from this sudden appear-ance here flashing like a meteor upon the keene of action, down to Cherith, where he is fed by the ravens, over to Zarephath, where he relieves the distress of the wom-an who meets him, but the most remark-able scene in his life is on Mt. Carmel, where, fiscing the prophets of Baal, after their inability to call down fire from heav-en he-produces the fire from the very hand of. God, which consumed the sacr-fie, licks up the water in the trenches and gives him victory of a most remarka-ble kind. The prophets of Baal are dis-trassed, and the news concerning their de-fast is carried to Jezebel. She is intensely angry, and declares that Elijah shall be as her prophets are at a certain hour of the dy. Instead of looking up to Cod and thumphing over this wicked woman El-ish does quite the opposite, and thus it is that the text is written to describe his sud and.

the text is written to describe his sud. We are the mighty fallen? It would be difficult to imagine a man in whose life master in prayer and the pendulum which is in the other direction toward de part of distress, now he is locking up the heat of the prayer for victory becomes and the prayer for victory becomes the heat of the heat of the second the will end the prayer for victory becomes the heat of the heat of the heat is rush the found favor in Thy sight, and let me the found favor in Thy sight, and let me the found favor in The sight heat the frage to be also did Jonah. "Therefore now." the found favor in The sight, the frage the heat of the beseet. The heat is the heat the found favor in The sight when the treat the found favor in The sight when the frage the heat of the sight of the dist the hand the found favor in The sight when the frage the heat of the heat of the dist the heat of the found favor in The sight when the frage the heat of the sight when the dist the heat of the found favor in The sight have saved his provide the knew the dist read when the heat of the heat of the sight have saved heat the heat of the heat of the signt heat the heat is the heat of the heat of the knew to heat the heat the heat of the heat of the knew to heat the heat of the heat of the knew to heat the heat the heat of the heat of the knew to heat the heat the heat of the heat of the knew to heat the heat of the heat of the knew to heat the heat the heat of the heat of the knew to heat the heat of the heat of the heat of the knew to heat the heat of the heat of the heat of the knew to heat the heat of the heat of the knew to heat the heat of How are the mighty fallen? It would Berger of the second strain strain

When the way sceme dark and dreary, Think of Him.

 Lest thy heart grow faint and weary, Think of Him.

 For He knoweth all the way, Ant. His strength will be thy stay; He can cheer the darkest day, Think of Him.

tt is good, but if it gives us the spirit that we are better than other people, if we seek to control the interests of other people, make them fashion their lives according to our own plan, if we are good simply that we may escape punishment, such a profession of religion is almost worthless. The difficulty is not in our surroundings, but in ourselves. "Joy is not in things, it is us."

The difficulty is not in our surroundings, but in ourselves. "Joy is not in things, it is in us." I met a young woman this winter in the South who told me that she was the pos-sessor of a \$10,000 violin, and with a shin ing face she said. "You should hear the mucie of that instrument." and yet in the bands of very many people it would have heen just a producer of unharmonious sounds, while it the hands of this gitted young woman it was truly marvelous, and all because the music was in her, and the violin was the best movement of the ex-pression of that music. "When Ole Eull, the great violinist, played in Frinceton, one of the professors asked him if the secret of his success was in the violin or in the bow or in himself, and he said, "The violin and the how amount to but little. I never play until I'feel that there is music in me that must be ex-pressed, and then any instrument I touch becomes remarkable." Many of us are un-fitted for life because we have become too artificial, have had wrong ideals and have tried to be what we never can be. A friend recently sent me that wonder-ful little book. "The Simple Life," by Charles Wagner, which every one would do well to read. To the author of this book I am indebted for some of the ex-pressions used above, but in one of the thapters he tells us in speaking of the home life. "In the time of the Second Em-pire, in one of our pleasantest sub-prefec-tures of the provinces, a little way from some baths frequented by the Emperor, there was a mayor, a very worthy man, and intelligent, too, whose head was sud-

bits, ince, in the unite of the specific Line pire, on the provinces, a little way from symp baths frequented by the Emperor, where was a mayor, a very worthy man, denly turned by the thought that his sor-denly turned by the the second line of the sign the became another man. In this implicity that his ancestors had loved, ap-question to ask an Emperor to climb this wooden staircase, sit in these old arm pressions, pickaxes attacked walls and down model partitions, and a drawing room was made out of all properior to the promoded each other generally. Then have the and his family retired into close was the de royal guest. Alas, he soot howehold by this stroke of genius, his would be the suprise and upset his bounded of the empire arrive, but the more the and his stroke of genius, his would be the suprise and the properties to howehold by this stroke of genius, his bounded of the empire arrive, but the more who scriftic their home life to the the ond his pro-

П.

II. What was the difficulty with Elijah! First his physical strength had been over taxed. He had been laboring under the highest tension, his nerves were unstrung and he was just in the position where Satan could tempt him the worst. There are many like him to-day. They are in hypothesican as the presence of a doctor who can tell them that their bodies must hey themselves must remember that their bodies are the temples of the Holy Ghost, and that they may sin against God just as truly when they break commands touching the body as when they commit and to be had a so the prayed that he might die.

sins touching the soul. Elijah needed rest, and instead of taking it he prayed that he might de. Second, he looked away from God to his eircumstances. Up to that time he en-dured as seeing Him who was invisible, then like Peter when he saw the wind that was boisterous he began to sink. I do not think that any minister could preach to day if he realized the iniquity that sur-rounded him, the hypocrisy in many hearts, the awind sins in many lives; he would grow faint and sick at heart, and all because he looked down, while it is possible, on the other hand, for anybody to preach in the midst of all this desola-tion if he keeps his eyes turned up, and the difficulty with you is not that your ower is dead, but that your rows are fast-med upon the ground instead of turned ipward to heaven, and the cause of your distress is not that your mother has gone away from your home, but that you are tanding like Mary looking in at the tomb, when you ought to he standing with up-turned face looking by faith into the very midst of the angel company in heaven. What if the difficulties are great, let us look to God in tall. The other day in my mail came a little piece of poetry from a friend in England, which has been singing its way like a bird of paradise through my soul all the week. "When the way scems dark and dreary, Think of Him.

exactly what Elijan did. They have sat down. The man who once taught a Sun-day school class is now doing nothing and fast slipping away from Christ. The mem-ber of the church who used to be faithful

fast slipping away from Christ. The mem-ber of the church who used to be faithful atting down in bis home he is of all men-most misserable. That man who was once in the church and loved the church has iting down in the world, and he questions is to ever knew Christ. so let us keep on the church and loved the church has it is ever knew Christ. so let us keep on the church and loved the church has it is a said to Him "Let me die." It is word, for he would have died under a bis word, for he would have died under a bis word, for he would have been buried in the desert. What a mercy it is that God does not give us all we ask for. And my own of give us all we ask for. And my own what have been buried in the desert "O' is just as much of an answer as "yes," and your experience in your home his been that no for your children usedly dod is in His dealings with those who are in the story of the even lamb, and gives us of the way. He calls Adam in tender, "we when He says." Where at thos?" It woos David back arain to virtue in his tory of the even lamb, and gives us of the father of the prodical for his boy, lets worken He sends in the seeking love of the father of the prodical for his disposition when He sends in the seeking love of the father of the prodical for his disposition worken he sends in the berson of His for the wat from under the juniner to the is in not even in the is of a curity worken he is in the seeking love to the father of the prodical for his disposition is the the back arain in to the light. On the is in under the juniner to whister in a set the is in the dominer to whister the in the is in disposition is the back arain into the light. On the is in the back arain in the derivation is in the back arain into the light. On the is in a sad place to find a Christian and a good place to keep awa from.

Spear Points.

The light from heaven can never lead

The light from heaven can never lead astray. The world must read the Gospel in liv-ing epistles. Resignation is putting God between one's self and one's grief. The most momentous truth of religion is that Christ is in the Christian man-hood is when it is put to the sore test. You cannot dream yourself into a char-acter; you must hammer and forge your-self into one. The light of the Christian shines bright-est for Christ, when he is least conscious that it is shining. Mot all God's messengers are angels. Any hand that knocks at the door may bring a call from the King. It is better to build a life than to make as fortune. Character is a greater accom-plishment than riches. He who manifests humility, love and gratitude when told of his faults has made large attainments in the Christian life.

Spiritual sustenance cannot be elective in an abstract form, as pure Truth; it must come to us through the energy of a spiritual life. We need a faith that will "grasp We need a faith that will "grasp

we need a faith that will "grasp Christ with the heart" in order to "en-dure to the end." Heart communion alone will give us this grasp.—Ram's Horn.

Things That the World Needs.

Thing That the World Needs. There are many things that the world does in many directions; but most of all does the world need God, most of all does it need righteousness, faith, hope and love! The world needs better con-ditions for its poor and wretched, better it needs also better lives for the ten-ments when built. It needs better opport in teeds also deter lives for the ten-ments when built. It needs better opport it needs also deter vision to see the op-port. The world needs scientific knowledge the world needs religious emotion as well. It needs its thunderous industries, but it needs the sense of kinship to God it needs its practical ideals; but it needs the heads its practica

A Child Messenger of God.

The Reward of Prayer.

The Reward of Prayer. True prayer never fails to bring its reward. Prayer consists of supplication and thanksgiving. Petition is but an in-cident of prayer, and it may well be doubted whether that which consists of pedition alone is true prayer. Prayer is communion with God. Spending a large portion of time in company with God. we become more and more like God. Inti-mate relations are established between our Heavenly Father and the man of prayer.

Three Gifts to Max.

God has given three gifts to man, faith, hope, love. Without faith there could be no trust in anyone; without hope, life would be darkness, and without love it would be a living death. The three are in daily exercise toward men. Their highest exercise is godward.

Custer's Greyhound.

of a paragraph in this column recently

concerning some greyhounds which

were said to be the descendants of an

animal owned by Gen, George A. Cus-ter," says a writer in the Philadelphia

Ledger. "I had it from an old post-

office inspector who knew Custer well,

and was in the Northwest on postal

business; that at the time of the mas-

sacre of Custer and his command in the Big Horn fight by Sitting Bull and

his Stoux warriors, Custer had with him the very greyhound which was

probably the progenitor of these lat-

ter-day beasts. The inspector told me that he was in Bismarck, Dakota, at

the time, and that over a week after

the battle the hound found its way into

the town, having traversed all the dis-

tance, some 400 or 500 miles, and found the starting place by some remarkable instinct. It was one of the few sur-vivors of the terrible fight in which its

Cureer of Lieut. Strebler.

The Lieut. Strebler who captured Gen. Luchan, the Filipino leader, is of

Another German Prince to Visit Us.

be the next member of the German

royal family to land in America, as he

is a cadet on the training ship Char-lotte, which will reach Baltimore about the ist of May.

Prince Adelbert, the third son of the emperor of Germany, will likely

heroic master had perished."

"Talking about Indians reminds me

A Child Messenger of God. The still form of a little boy lay in a coffin surrounded by mourning friends. A mason came into the room and asked to look at the lovely face. "You wonder that I care so much." he said, as the tears rolled down his cheeks, "but your boy was a messenger of God to me. One time I was coming down by a long ladder from a very high roof and found your little boy close behind me when I reached the ground. He looked up into my face with a childish wonder and usked frankly. "Weren't you afraid of fail-ing when you were up so high?" and. ssked frankly, "Weren't you alraid of fall-ing when you were up so high?" and, before I had time to answer, he said: "Ah! I know why you were not afraid-you had said your prayers this morning before you went to work.' I had not prayed, but I never forgot to pray from that day to this, and by God's bleasing I never will."

our He prayer.

THE SABBATH SCHOOL International Lesson Comments For

May 4.

Subject: The Church at Antioch in Syria, Acts xi., 19-30-Golden Text. Acts xL. 21-Memory Verses, 22-24-Commen-

tary on the Day's Lesson.

tary on the Day's Lesson. 19. "Which were scattered abroad." We now turn back to chapter 8: 14, and trace in a new direction the history of the church. The authorities tried to blow out the gospel fire kindled by the Holy Spirit, but it only made it burn the orights. They lashed the fire, but it only sent the system over the world. The wrath of meny was made to praise God. The disciples went everywhere preaching the gospel. Ye have seen their success in Samaria. Jopa Lydda and Caesare. "Phenice." The district between the Mediterranean and the mountains of Lebauon, catending on a hundred and twenty miles from the cost of the societies of Tyre and Sidon. "Gynes." A large siland in the Medi-terranean Sea, sixty miles from the cost of Palestine. It was the birthplace of barnas, and one of the fields of Pauls above. "Antioch." This city now be of an abstitute. It was the birthplace of barnas, and one of the fields of Pauls bars. "Antioch." This city now be of the Jewish Christians when they left inchines of social and the dissoluteness of its barnas, and one of the fields of Pauls bars. "Antioch." This city now be of the Jewish Christians when they left inchines of paleatine. "Synes." Active the Jewish Christians when they left barnas, and one of the fields of Pauls barna, the new religious centre. "Into the Jewish Christians when they left barnas, and one of the fields of barnas, the barna the new religious centre. "The souther Africe. "Synes." Active the Jewish Christians when they left barnas the new religious centre. "The souther a Africe. "Synes." Active the Jewish Christians when they left barnas the new religious centre. "The souther a Africe. "Synes." Active the devise of Paleatine. "Cyrene." Active the devise of Paleatine. "Cyrene." Active the symbol of power. The expression is the of the disthere." "The symbol of power. The expression is the

at Antioch. It was natural that such a remarkable occurrence as the conversion of a large number of Gentiles should be reported at Jerusalem. "The church... in Jerusalem." This was the original church of Christianity; not the church of Rome. There were Christian churches founded in many places, which exist to the present day, before Rome heard the gospel. "They sent forth." To aid the disciples and to give sanction and direc-tion to the work. They had done a sim-ilar thing at the time of the revival which occurred in Samaria. Acts 8: 14. "Barna-haa." He was a Levite and a native of Cypus. "As far as Antioch." Implying that there were churches on the way to visit.

visit. "When he came." The result is brief-yr recorded under three heads: 1. What he saw—the grace of God. 2. What he felt— he was glad. 3. What he did—he exhorted them all. "The grace of God." The favor, mercy and power of Christ in the conver-sion of the Gentiles. "Was glad." He at once owned the work and rejoiced in it, though the converts were uncircumcised. He saw nothing in the vork of which he could disapprove; it was genuine. "Ex-horted them." Entreated them. We find him exercising here the peculiar gift for which he received from the apostles (then 4: 36) describes a particular trait in his style of preaching. He comforted to endure for Christ's sake and to the years." The heathen converts had much to endure for Christ's sake and to the wask there were many tenptations to re-ispase. Barnabas exhorted them to make this their settled plan of life. "Cleave." Advare firmly, constantly, faithfully to the Lord. "A. "For." Here we see the reason why Barnabas was es successful. "God man." Thus it is possible for poor, weak, sinful visit. 23. "When he came." The result is brief-

Advare firmly, constantly, faithfully to the Lord. 24. "For." Here we see the reason why Barnabas was so successful. "Good man." Thus it is possible for poor, weak, sinful man to be saved and cleansed from his sins so that in the eyes of the Lord he will be "good." Barnabas was deeply pious, and exemplified the grace of God by living a holy life. "Full of, etc." He lived in the Spirit, was controlled by the Spirit, and was endowed by the power of the Spirit. He was also full of faith. He had un-bounded confidence in Jesus Christ and the gospel he was preaching. He knew there was no chance for failure. "Much people." There were many conversions

THE GREAT DESTROYER CHRISTIAN ENDEAVOR TOPICS May 4-"Prayer a Necessity."-Mait. xxvL SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

36-46.

Lesson Thoughts.

we are utterly helpless,-we may hav-his strength for the asking. Selections. Profitable prayer has its foundation

periences and needs in life. Every room is furnished in a different way

If we are hungry, it is a dining-room if in doubt, a library; if weary, a bed-room; if lonely, a parlor. For every Christian, this house is the

I know of no nobler picture of prayer than Phillips Brooks's: Prayer is not conquering God's reluctance, but taking hold upon God's will

Suggested Hymns. "Tis the hallowed hour of prayer.

Lord, at thy mercy seat. Hear us, O Savior, while we pray. Oh. I love to talk with Jesus. Sweet hour of prayer! Sweet hour

EPWORTH LEAGUE MEETING TOPICS

May 4-Prayer a Necessity-Matt. xx, 36-46

The nature of prayer is found in the

macy. Prayer asks some one for something. Frayer pleads. It must be a request in the interests of right-cousness. It is that spiritual process of the soul by which one partakes of the divine nature. It is soul-touch with find Barray is the hole inter

spirit of man. Communion is loving

what God loves, willing what God

wills, and being in one's personal ca-pacity Godlike. Praise is the soul's thank offering to God. Frayer is the tree. Praise is the blossom. Prayer is the rap at the door. Praise is the

greeting to the host. Prayer is the outstretched palm. Praise is the

warm hand-clasp. Praise is the per-fection of prayer. The mercy of God is such that he will bestow many material blessings on men whether

I bring to thee, O Master

home of the soul.

ingness.

of prayer.

There is a difference between vain

Scripture Verses,--Ps. xxxvii. 5; lxii. 8; Matt, xxi. 22; Mark xi. 24; John xv. 7; Heb. xl. 6; Jas. 1. 5, 6; Ps. cxiz. 58, 179; cxiii. 6; cxiiii. 9. One of the "Devil's Jokes"-The Devil's Real Name is Whisky-Demoniacal Prank it Played on a Policeman-Don's Let It Do You a Scurvy Trick.

John J. O'Brien, a policeman, who lived at No. 1059 Thirty-fourth street, in Brook-lyn, was a good, honest man when sober. He lived at the address mentioned a few days ago with his wife and young children, to whom he was devoted—when other repetitions and importunity. Repeti-tion is not always vain; when it is the

A great many thousand men to-day be heve, as O'Brien did before he became of murderer, that a little whisky does n

lieve, as O'Brien did before he became a murderer, that a little whisky does no harm. The young man and the old man who think that a little whisky does no harm ought to have witnessed the last meeting on earth of O'Brien and his wife and their three children. O'Brien, subered up, the whisky out of his head, was filled with remorse, and wept constantly. His grief was so great that it was thought he would become in-sane, and the District Attorney in charge of his prosecution consented to his attend-ine his wife's funeral. He was taken, handcuffed, to the house in which he lived with his family before the "devil's joke" took place. The murdered wife lay in a coffin and her mother sobbed at the head of the coffin. The three young children, all under seven years of age, stood at the foot of the coffin as the father and murderer, handcuffed to a detective, leaned over the coffin, his tears falling on his wife's face. At the edge of the grave later on O'Brien kuelt down, and the detectives hand-cuffed to him knelt also-the handcuffe compelled them to kneel. The dirt was thrown in. O'Brien was taken to the nrison, and the children went away in another direction. The "devil's joke" had been played out to an unusually successful end --New York Journa'.

nature of the soul. A look into one's heart discloses the secret. Prayer originates in the soul's sense of need. Prayer is an appeal for help. It is a soul-search for strength. It is an in-tuitional recognition of divine supre-

out to an unusually successful end-York Journal.

The Whisky Road.

Many a poor devil started on the whisky road through no fault of his own. But that will not excuse you if you take that path. Have you strength of mind enough

with God. Prayer is the holy inter-mingling of the Spirit of Diety and the Take you attempt of mind enough not to drink too much whisky? Good. But prove it by drinking none at all. And reatember into about the path that starts out so pleasantly and ends among broken bottles at the door of failure: You never meet a good bartender on that rath

You never meet a good bartender on that path. You never meet a successful whisky manufacturer on that path. The saloon owner wants, demands and gets sober men as bartenders. The whisky manufacturer will have only sober men for fits agents and man-

agers. Young men, keep off that path. It leads only one way. You may walk just so far, stop and come back. But why start at

material blessings on men whether they pray or not. He sendeth his rain on the unjust. The goodness of God is such that he bestows many natural gifts irrespective of prayer on the part of the recipient. The insistent point is that prayer is necessary to constant and the second seco Human success is becoming more and more a matter of clear thousht. Keen your clearness of thought. Keen your force, your vital energy to build up suc-

Pity the man who drinks-he needs pity

But set him a good example. Remember this: 'A drink of whisky never did for a man anything that sleep will not do. And whisky, while it seems to rest you, hurts on Shan hulds up your brain.

spiritual success. It is inseparably connected with the highest happiness in this life. No man can make the most of life who does not pray. Prayer is necessary to spiritual power. There may be natural strength

PREGNANT THOUGHTS FROM THE WORLD'S CREATEST PROPHETS.

GOD'S MESSAGE TO MAN

Poom: My Task-Repret at Not Find the Secret of God Needless Sorre To the Christian He is Someth

Hidden-God as a Silent Presence

To love some one more dearly ev'ry day, To help a wand'ring child to find his ways To ponder o'er a noble thought, and prays. And smile when evening falls.

To follow truth as blind men long for light, To do my best from dawn of day till night, To keep my heart fit for His holy sight, And answer when He calls. --Maude Louise Ray, in Harper's Magazine.

The Biddenness of God.

<text><text><text><text>

"Life, like a dome of many-colored glass, Stains the fair radiance of eternity.

"Life, like a dome of many-colored glass, Stains the fair radiance of eternity." Even to the Christian sometimes God seems hidden. In spite of the promise that the pure in heart shall see God, nev-ertheless they often think they do not see Him, and, as far as their own mental peace is concerned, the fancy might as well be fact. But when God seems far off to the Christian, is it not, in fact, because He is so near? He is so blended with man's, nature. He so penetrates and fills the chambers of thought, flows through the chambers of thought, flows through the chambers of thought flows through all the springs of will, is so thoroughly identi-fied with all man's best and highest life, that, while he seeks His marvelous appear-ance without, God, as a silent presence, is filling the chambers of the soul. God was very near to some people in the Bible, and they knew it not. May He not be equally near you, and you be igno-rant of that nearness? The two who walked with the Risen One toward Emmaus, though they looked inta His face and heard His voice, did not stood in their midst. Perhaps your heart also has burned within you as He has talked with you by the way, and you heart also has burned within you as the has talked with you by the way, and you heart also has burned within you as the has

<text><text><text><text><text>

few days ago with his wife and young children, to whom he was devoted—when sober. At present he rives in a cell charged with marder. His wile is buried, killed by him, and his children are bereft. The story of the change in Policeman O'Brien's life is very short, and he himself described it better than anybody else could possibly deacribe it. He came home drunk. His wife told him he ought to be sehamed to appear druck before the children. He arose unsteadily, took his revolver from the mantlepiece, and shot his wife dead. Then he went out and gave himself up to another policeman. His explanation of his erime was as follows: "It a the devil's joke. No better wo-man than my wife ever lived." It was indeed the devil's joke that out an unfortunate wife in her grave, that will inevitably send O'Brien to the electric chair or imprisonment for life, that makes his three children fatherless. The devil plays these jokes on humanity. It is the devil of the whisky, and he plays his jokes every day in every big city and in every little village of the world. Sometimes to theft and other crimes. They always lead to diagrace of some kind. O'Brien believed that a little whisky did no harm. A great many thousand men to-day be result of our earnestness of desire, then God will hear us for our very importunity. God does not always give just what we ask; he knows our needs better than we know them ourselves, and our asking must always be in hum-ble reliance upon his better wisdom: "Not as I will, but as thou wilt." God's power alone can enable us to overcome temptations; in ourselves

In Bible knowledge. Its walls are love for God's service. Its doorway is thanksgiving. Its windows are pa-titions. Its roof is adoration. There are as many rooms as there are ex-

When thou prayest, rather let thy heart be without words than thy words without heart, and remember emphat-ically, either prayer will make thee cease from sin, or sin will certainly entice thee from prayer.

her. We are too so this in our living, we long to satisfy our appetites, our passions and our desires. This longing has become appermost in our living, and the man who makes it so makes his appetite stronger than himself, and his need is dreadful, for he who lives simply to eat, to drink, to sheep and to dress, whether he be pappet or primes, is on the downward grade to de-main.

ntentment is one of the greatest ngs in the world. It is not a question he possession of either poverty of a. He who knows how to be content wes the secret, not because he way poor or rich, but simply because he show to be content. The mere fact we are Christians does not amount the is many cases? If our relation in a car confidence, our hope, our love

When some sorrow sorely presses, Think of Him. For through trials oft He blesses, Think of Him. He alone can understand. Leave it all in His dear hand; In His love for thee He planned, Think of Him.

III. But there was still another difficulty with Elijah. First, he was alone. In verse 3 we read that he left his servant at Beersheba, and he himself went into the wilderness. It is a great mistake to be alone when trouble comes. "Bear ye one another's burdens, and so fulfill the law of God." gives us a picture of human fellowship, while the verse, "Take my yoke upon you and learn of Me," gives us an idea of that fellowship which we may have with Him.

"When some anxious care perplexes, Think of Him. Lest thy inmost soul it vexes, Think of Him. Bring thy care and thou shalt see, He will bear it all for thee; He would have thee peaceful be, Think of Him."

III.

<text><text><text><text><text><text>

German birth and enlisted in the regu tar army before he was 26 years old. He was promoted to a lieutenancy by President McKinley, being then a ser-

goant serving his third term. He has seen much active service, but never metained any injury.

ple." There were many con

people." There were many conversion and accessions to the church. 25. "To Tarsus." Saul's native city; less than a hundred inlies from Antioch if the than a hundred inlies from Antioch if the

25. "To Tarsus." Saul's native city; less than a hundred miles from Antioch if the journey was made by water. It will be remembered that when the Jews at Jeru-salem sought to kill Saul the brethren sent him to Tarsus. Chap. 9: 30. "To seek Saul." Barnabas was well acquainted with Saul and had introduced him to the courch at Jerusalem (9: 27); and it has been suggested that he may have known him in his youth. 26. "Assembled." We doubt not they assembled weekly, upon the Lord's day; for the earliest ecclesiastical history finds Sunday the sacred day at Antioch, and it is utterly improbable that any alteration took place of the day then first estab-lished by the apostles. "Christians." It is most probable that this name was given them by the brethren in ridicule. But Dr. Clarke seems to favor the idea that the name is of "divine appointment." and was given by Saul and Barnabas. There is no necessity to discuss this question for the name is from God even though the heathen may have coined it. 27. "Prophets." This was applied (1) to those who were engaged in preaching or explaining the word of God (I Cor Hi

may have coined it. 27. "Prophets." This was applied (1) to those who were engaged in preaching or explaining the word of God (1 Cor. 14: 3), and also (2) to those who foretold luture events as Agabus did here. 28. "Agabus." We know nothing of this prophet except what we learn here and in chap. 21: 10. "By the Spiril." While under the influence of the Holy Spirit. "Great dearth." "A great fam-ine." R. V. "All the world." This probabiy means here, the land of Judea and adjacent countries; though some sp-ply it to the whole Roman empire. "Came to pass." The famine continued two years. A. D. 44. 45. During the reign of Claudius (A. D. 51-54) there were four famines in different parts of the empire. 29. "The disciples." The outrob at Antioch. Note that "every man" sent something. There evidently were no pe-murious people in the church at that time. "Which dweit in Judes." They evidently did not expect the famine would extend to Antioch. 30. "To the elders." To be distributed to those in need. This was Saul's second

Maine's Spoon

A curious find has just been made it Samrishamn, in Sweden. At low water a sailor discovered among the stones on the beach of Massakasbay a teaspoon of brass. After cleaning it he found engraved on the inside the picture of a man-of-war, with words "Maine" and "6,600 tons." the The spoon would therefore appear to have belonged to the ill-fated Maine, suck in Havana harbor in the spring of 1898, and it needed four years of ocean currents to wash this tiny object ashore on the coast of southern Sweden.

Ancient English Bibles. Though the Bibles used at me coronations are lost to the public Eng-land possesses in the Cottonian Libra-ry a volume asserted to have seen used ry a volume asserted to have oben used at the coronation of English sov-ereigns 300 years before the stone now in the coronation chair was brought to England from Scotland. It is a that a manuscript of the four gospels, on which the tradition asserts the an-clent kings of England took their cormation onthe.

leep builds up your brain.

Look at the man rolling out of a rin mill in the morning; compare him with the fresh man going to his work after natural sleep. Compare their eyes, their gait, their speech, their mental alertness. The difference between two such men is the difference between two such men is

the difference between sleen and whisky. Take aleen for your stimulant. Take good thoughts and the companion ship of good, sober men and women for

your excitement. Leave whisky to others .-- New York Journal.

A Terrible Reckoning.

A Terrible Reckoning. The salonkeeper may make money, but he heaps up a terrible reckoning. He scat-ters woe and destruction in his pathway. He creates moral blights and robs many a home of its precious treasures. He does not command either the respect or the love of the good and patrotic. His busi-bess may be tolerated, but it is not admired or sanctioned by those whose opinion counts the most in a community. The longer he continues in it, the greater and heavier the moral indictment against him and the more fearful the account he has to render.—Universalist Leader.

For "Total Abstinence."

For "Total Abstinence." "The following," says the Australian Sunday-school Teacher, "is from a boy's easay on total abstinence. It is a whole volume on temperance in a nut-shell. 'I abstained from alcoholic drinks, because, if I would excel as a cricketer, Grace says, a'stain; as a walker. Weaton says, ab-stain; as a walker. Weaton says, ab-stain; as a maximer, Webb says, abstain; as a missionary, Livingstone says, abstain; as a doctor, Clark says, abstain; as a doctor, Clark says, abstain; preacher, Farrar says, abstain; as a preacher, Farrar says, abstain. Asylums, prison and workhouse repeat the cry, ab-stain."

Cause of a Riot.

The Grand Jury investigating the Akron riot, a short time since, found (1) that the original cause was a criminal made drunk in a saloon; (2) that the leaders of the riot were drunk; (3) that the mob re-turned again and again to the nearby open saloons, inflaming themselves for the wor' of destruction.

A Sad Pre-eminence

A sad Pre-minence. The value of the spirits sold in Great Britain during the year 1889 was over \$200,000,000. This was \$30,000,000 more than the amount sold in the United States. In this year Great Britain led all the other nations in the amount of spirits consumed. Last year France attained this pre-eminence.—Journal of Inebriety.

Sunday Cleating. In Cardiff, Wales, before the saloons were closed on Sunday, with a population of 80,000, there were sixly-two convictions for Sunday drupkenness in 1881. Last year, with a population of 170,000, there were but nine cases.

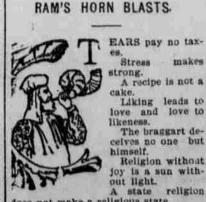
Testotaliam Order.

Testotalism Order. The Chicago Great Western Railroad has adopted a rule forbiading its em-ployes to drink luquor even when off duty. Many people will think this is going too far. However, it simply follows the prin-tiple of the survival of the fittest. As between men who drink even privately, and the men who do not drink other things being equal-good sonse should even the sonse of the sonse should even things being equal-good sonse should even the sonse sonse should even the sonse sonse even the sonse should even the sonse so

personality. There may be tellectual power. These are to be highly prized as good gifts from God. They must never be held as idle or indifferent. But there is a particular order of power that comes to the soul only with the descent of the Holy Spirit. Jesus said: "Ye shall receive power after that the Holy Spirit is come upon you."

Prayer is necessary to righteous resignation. That seems to have been true even with Jesus. In his sore Gethsemane trouble he said to the dis clples, "Sit ye here, while I go yon-der and pray." Yet he never did der and pray." Yet he never did aught that was unnecessary. If prayer was a necessity to him, how much more to us! If the loftlest life must pray to be resigned to the highest ideal of service and sacrifice, it bebooves the holiest of men to be much in prayer. Prayer is necessary to the successful

resistance of temptation. "Watch and pray, that ye enter not into tempta-tion," said this great Teacher of Galilee. Never once did he advise the doing of any unnecessary thing. The prayerless life is sure to be a fail



religion does not make a religious state. The path of greatness with God lies open to all. The great life is made up of greataess in littles. The church is weakened by wicked Many a man must lose his all to find Sincerity is the best sermon against hypocrisy. Success is not salvation, but salva-

tion is success. No man fails of success who con quers himself. When God's showers cease man's supplies fail. A selfish success is a and failure.

wealth.

himself.

Cowardly fear finds no favor with Many words do not make much wis Actual liberty centers in essential loyality. God's sympathy is not exhausted in

A racket is a revival of nothing h

Avoid Temptation.

Avoid Temptation. What we are taught to seek or shun in fayer we should equally pursue or avoid the second second second second second where the second second second second the lion. This lion may cross our path of the lion. This lion may cross our path of the lion. This lion may cross our path is the second second second second second second the lion. This lion may cross our path of the lion. This lion may cross our path is the second second second second second the lion. This lion may cross our path is the second second second second second the lion. This lion may cross our path is the second second second second second the second secon

Self-Love.

Think as little as possible about any Think as little as possible about any good in yourself. Turn your eyes reac-hutely from any view of your requirements, your influence, your plans, your success, your following. Above all, speak as little as possible about yourself. The mordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Noth-ing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.--Bishop Wilberforce.

Heaven oft takes in what earth casts

It takes a great man to comprehend

The people of truth lie deep in the sea of patience.

The true martyr does not hirs out

A man may be judged by his jud

It is hard to be bealed when we have

God wants flowers on hearts, mut