The Love Rumance of Isanc and Rebekah tetold-Teaches a Lesson of Divine Providence.

(The Rev. J. Wilbur Chapman, D. D., is now the most distinguished and best known evangelist in the country. He was second only to Dr. Talmage, but since the death of that famous preacher Dr. Chapman has the undisputed possession of the Pulpit as the preacher to influence the plain people. His services as an evangelist are in constant demand. His sermons have stirred the hearts of men and women to a degree unapproached by any latterday divine. J. Wilbur Chapman was born in Richmond, Ind., June 17, 1859. He was educated at Oberlin College and Lake Forest University, and graduated for the ministry from the Lane Theological Seminary, Cincinnati, Ohio, in 1882. His sermons are simple and direct, so that their influence is not so much due to exciting the emotions as to winning the hearts and convincing the minds of those who hear him. Dr. Chapman is now in charge of the Fourth Presbyterian Church, New York City.]

NEW YORK CITY.—The Rev. Dr. J. Wilbur Chapman, the popular pastor-evangelist, who is now preaching to overflowing congregations in this city, has furnished the following cloquent, sermon

press. It was preached from the text Genesis xriv, 85: "With thou go with this man," And she said, I will of Text Genesis xriv, 85: "With thou go with this man," And she said, I will of Text Genesis xriv, 85: "With thou go with this man," And she said, I will of Text Genesis and the said of the provide loves a lover is very true, and I seemed the said of the provide loves a lover is very true, and I seemed the said of the provide loves a lover is very true, and I seemed the said of the provide loves a lover is very true, and I seemed the said of the provide loves and the seemed the said of lover and the lover and l

bis mother's death." Genesis 24: 63-67.

I. I.

Here is a lesson of divine providence. Hear Abraham when he says, "The Lord God of heaven which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying. Unto thy seed will I give this land; He shall send His angel before thee, and thou shalt take a wife unto my son from thence." Genesis, 24: 7. We think of this as Old Testament history simply. We hear God saying, "As I was with Moses I will be with thee," and we say certainly, but not with myself. Why it is we always think of God's care of the patriarchs as miracles, without its counterpart is in our own lives, when God is our Father, everything in our life is precious to Him, and the very hairs of our head are numbered? He is the God of Abraham, Isaac and Jacob, and He is your God. The angel of the Lord is still hiving. We have grown worldly wise and speak of impressions, convictions, coincidences, impulses, when all the time it is the angel of the Lord speaking to us. Have you noticed that there were two servants, one winged one in the air and the other in charge of the camels. It is always so. It is by this double ministry that providences are confirmed. All through life we see it; in the conversion of men, in things common and in things unusual. You say that I am impressed that I ought to do thus and so, when it is the finger of God writing His purpose on your soul. These are but the heavenly ministers of Jehovah. Look around you and you will find some opportunity for service fitting into your impulse or conviction, and that which yesterday you with the spirit of worship to-day as you say, "The Lord was in this place and I knew it not." "Life without a religious interpretation is little less than a tragedy," while life thus viewed may have many twists and turns, but ends in heaven.

If find here a good picture of real service. When Eleazar was leaving Abraham he

interpretation is little less than a trage edy," while life thus viewed may have many twists and turns, but ends in heaven.

If find here a good picture of real service. When Eleazar was leaving Abraham he said, "Peradventure, the woman will not be willing to follow me unto this land; must I needs bring thy son again unto the land from whence thou camest?" And Abraham said unto him, "Beware, thou, that thou bring not my son thither again. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying. Unto thy seed will I give this land; He shall send His angel before thee, and thou shalt take a wife unto my son from thence. And it the woman will not be willing to follow thee then thou shalt be clear from this my oath; only bring not my son thither again." Genesis 24: 5-8.

It is the same figure that we have of the watchman upon the walls. Both of these appeal strongly to us. We are not free from responsibility until we have tried at least to win every soul over whom we have an influence for Christ. I cannot convert even the smallest child, nor can you, but I can try to tell them what I have been commissioned to say, for I am my brother's keeper. Oh, for the intense desire to do our Master's will that Eleazar had. His camels are cared for, he has entered the house of Bethuel. He is weary with his long journey, the savory meat prepared for his feast appeals to his weakness, but hear him say, "And there was set meat before him to eat; but he said, I will not eat, until I have told mine errand. And he said, speak on." Genesis 24: 33. Is not this like Paul on his missionary journey. "In journeyings often, in perils by mine own countrymen, in perils by the heathen, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the widerness, in perils and paintures, in watchings often, in cold a

III.

Yet there is more to the story than this, I am sure. I know it because I read that what was written afore time was written for our instruction. The read that what was written afore time was written for our instruction. The great object and aim of the Bible is to illustrate the operations of divine grace, to show the works of Providence in the minute things of life, to show us that provision has been made for the fulfillment of the great scheme of Redemption. God speaks in every way; by direct statement, by parable, by picture, by types, by symbols, if by all means He may make known the riches of His grace; and here is a whole chapter, one of the longest in ment, by parable, by picture, by types, by symbols, if by all means He may make known the riches of His grace; and here is a whole chapter, one of the longest in the Pentateuch, taken up with a wedding story; there must be some reason. The spirit of God would not use an entire chapter to describe the journey of Abraham to Mt. Moriah, and another to tell of the death of Sarah, and another to give an account of a wooing and a wedding without meaning. I think it must be that it is all to illustrate the mystery of the church. In the 22d chapter of Genesis, the son is offered up as a sacrifice, at least Abraham is willing to offer him; in the 23d chapter of Genesis Sarah is laid aside in the tomb, while in the 24th chapter the servant is sent forth to win a bride for the son. It is at least a perfect illustration of that New Testament story where Christ was offered, the only begotten Son of God, where Israel was rejected because they would not come home. The Holy Spirit, as a servant of God, is calling forth from the world a bride for the Son. This is the world a bride for the Son. This is the world a bride for the Son. This is the work of this generation. The Holy Spirit is the one of whom Jesus spoke when He said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceeded from the Father, He shall testify of Mc." John 15: 26. One day we shall meet the Bridegroom, our eyes shall see Him and the wedding feast shall be spread, and all Heaven shall resound with the music of that glad day.

IV.

I wish in closing to take up the ap-

see Him and the wedding feast shall be spread, and all Heaven shall resound with the music of that glad day.

I wish in closing to take up the appeal of the Holy Spirit, and change the text just a little bit and say to you all, "Wilt thou go with this Man." And I refer to Christ as this Man. He is the chiefest among ten thousand. I bid you come to Him who waked with men, ate with sinners, smiled with little children, wept with weary women and died with sinful malfactors. "Wilt thou go with this Man?" You who are Christians I ask you the question, for many of you have not gone with Him, for "How can two walk together except they are agreed?" And it you will go with Him it must be in some better way than in other days.

First: You must share His opinion of men. He was always excusing weakness, always helping the distressed and always rebuiking unkind criticism. You may need to forgive the man who injured you yesterday, for He did, and if you would be like Him you must do the same. "Wilt thou go with this Man?"

Second: He will lead you into the homes where distress is tarrying, relieving embarrassment as when He made the water into wine. Driving the wolf from the door as when He fed the multitudes. You will need to give your money as well as your sympathy. "Wilt thou go with this Man?" I think I see Him treading the streets of our own city where distress has gone before Him. There is a child with a heavy heart, and He stops long enough to breathe a benediction of peace. Yonder is a man upon the verge of despair, and this matchless Savier of ours bids him come unto Him that he may find rest. There is a woman whose child is dying, whose mother is on the brink of Eternity, and He who spoke as never man spake bids her listen as He says." Tam the resurrection and the life."

There is a celebrated nicture which represents Jesus walking through the multitude. Before Him all the people are discased, while back of Him as he trods they are all perfectly well. This is His inluence always. "Wilt thou go with

his Man?"

I put it to all those of you who are rot Christians, and bid, rou remember

Christ simply but a command, and in His name, after the manner of Eleazar, I say, "Deal kindly and truly with my Master." By His beautiful life, wilt thou go? By His agony in the Garden, wilt thou go? By His shame ful death, I ask you once again, wilt thou go? His marred face and His bleeding back, His breaking heart. His cry of agony, wilt thou go with this Man? He hath trodden the wine press alone for you; He was a man of sorrows and acquainted with grief for you. It is the moment of crisis in your life. "Wilt thou go with this Man?" Answer, and answer it now as did Rebekah. "I will go." Oh, say it; say it, and the Devil shall hear it and tremble, the angels shall hear it and shout for joy. God Himself shall hear it and shall rejoice with joy unspeakable.

Seeking the Truth.

Nicodemus represents a large multitude of men and women in the world to-day. He was seeking truth if not salvation for his restless soul. He was so interested that he did not wait until morning, but came to Jesus by night. Some have suggested that he did this not because of his anxiety, but because he did not have the moral courage to come to the unpopular teacher by daylight. If so the offense was not an unpardonable one, for Jesus did not even rebuke him. He welcomes the coming of the most timid, the most doubting, the most unworthy. Nicodemus, like nearly all the world who know anything about Jesus, recognized His moral supremacy. They know He is a teacher sent from God by the same test that Nicodemus applied. But that compliment is immaterial to the Chvist. That acknowledgment has no saving value. "Except a man be born again" is the everlasting sine qua non, the absolute and irrevocable condition for a heavenly career. How could Jesus have made plainer the necessity of the "New Birth?" How is it therefore that more than half the world, more than half, perhapa, of nominal Christendom, are persistently searching for some other way. Why is it so? The world appropriates other common blessings from God's hands without demur or question. His sunshine and sweet air are taken greedily and counted good. Millions have tested His plan of life, His way of salvation, and rejoice in the experience. They give us their word that they find joy and peace. And yet the world is slow to follow. Is it a sign of a perverse heart, or a constitutional incapacity to act in one's own interest? Jesus was patient with the slow believing Nicodemus. But He did not have nearly twenty centuries of Christian testimony to bear witness to the truth. That is why it will be less tolerable in the judgment for us than for those of Tyre and Sidon and the generations that have gone to their reward and doom.—Ram's Horn.

Spear Points. Seeking the Truth.

Spear Points.

Spear Points.

Conscience is God's deputy in the soul.
Immortality is the glorious discovery of
Christianity.
Christ reckons not by what is parted
with, but what is kept.
It is a weak religion that a man can
hide from his household.
A conscience void of offense before God
and man is an inheritance for eternity.
There is no human life so poor and
small as not to hold many a divine possibility.

bility.

Humility is the altar upon which God wishes that we should offer Him our sacri-

wishes that we should offer Him our sacrifices.

The same spirit of faith that teaches a man to cry earnestly, teaches him to wait patiently.

More dear in the sight of God and His angels than any other conquest is the conquest of self.

No true work since the world began was ever wasted; no true life since the world began has ever failed.

To love God is our happiness, to trust in Him is qur repose, to surrender ourselves entirely to His will is our strength.

When God designates our work, He will give what is needed for its accomplishment, if we keep in touch with Him.

"Furse-and-All" Consecration.

Many who count themselves wholly the Lord's do not count all their possessions the Lord's. Yet either we and all that we have are Christ's, or we do not feel that we or anything that we have are Christ's. There is no half-way consecration in God's service, although many seem to think that personal consecration only applies to those things that are specifically included. That was a very positive truth stated by Prebendary Fox at the Student Volunteer Convention in Toronto, when he said, "There are thousands who will trust Christ with the salvation of their souls who will not trust Him with the key of their cash-box." It has been well said that personal consecration must be spelled "purse-and-all" consecration, or it practically amounts to nothing.

The Datly Level.

The Daily Level.

It is the man who lives the well-regulated daily life who is fit to meet an emergency when it arises. Little bits of pure inspiration very seldom come to or are acted upon by slovens, self-indulgent or undisciplined people. Similarly, the Christian who lives ordinarily at a lower level of grace, whose Christian life is depressed and feeble, is unable to seize on great opportunities of usefulness when they occur.

Have Faith.

If you will look up you will walk steadily. Do not ignore the danger, nor presumptuously forget your own weakness; but "when I said my foot slippeth, Thy mercy held me up." Recognize the slippery ice and the feeble foot and couple with them the other thought, "the Lord knoweth them that are His."—Alexander McLaren.

There are some good things in all men, no matter how low they may have fallen, and every effort should be exerted to make them the strongest things in the life of every individual.—Rev. Dr. Scott F. Hershey, Boston, Mass.

Willing to Be Reminded.

It is interesting to watch the effect of humor upon different private citizens from all over the country are called to take an executive part in our National government. Some never change; others do. The following incident is quite interesting:

Secretary Shaw, the new head of the treasury department, was standing on the White House stairway talking to a number of newspaper correspondents, when Secretary Root passed on his way to the cabinet meeting which Mr. Shaw was to attend when he had finished his discourse on finance. The secretary of war rubbed elbows rather roughly with the secretary of the treasury, glared at the carelessly dressed men who had been in his way and rushed by without speaking. Mr. Shaw evidently saw some humor in

the situation. "Boys," he said, as he watched the rapidly moving form of the war sec-retary, "if I ever get in that fix after I have been secretary awhile just stick a pin into me."

small feather with a very little stem must be produced to play the feather game; also a tablecloth or small sheet. The feather is placed upon this, and the company stands in a circle, holding the sheet.

Some one gives the feather a blow, and the object of the game is to prevent it from touching any one.

Each one gives the feather a puff whenever it comes near him, and over it goes to the other side again. The excitement produced is very great, and it is always a most amusing spectacle, the onlookers enjoying it. almost as much as the players themselves.

## THE SABBATH SCHOOL

nternational Lesson Comments For May 11.

Subject: Poter Delivered From Prison, Acts xii., 1-19-Golden Text, Pss. xxxiv., 7-Memory Verses, 5-7 Commentary

on the Day's Lesson.

1. "About that time." About the time Saul and Barnabas came to Jerusalem. Chap. 11; 39. "Herod." This was Herod Agrippa I. He was grandson of Herod the Great who murdered the innocents (Matt. 2: 16); nephew of Herod Antipas who murdered John the Baptist (Matt. 14: 3-12), and father to Herod Agrippa II, before whom Paul preached. Acts 26: 1. "Stretched forth." A figurative expression denoting that he laid his hands on them, or that he endeavored violently to oppress the church. "To vex." "To afflict." R. V. According to Josephus, Herod was anxious to be esteemed a devout Jew.

2. "Killed Jamcs." James was one of the three apostles who had been especially favored by Jesus. "With the sword." By killing with the sword we are to understand beheading. Among the Jews there were four kinds of death—stoning, burning, killing with the sword, or beheading, and strangling.

3. "Pleased." His object was to gain public favor. "Peter also." Peter was very conspicuous. "Unleavened bread." The feast of the Passover which continued seven days.

4. "Apprehended." See R. V. "In

very conspicuous. "Unleavened bread."
The feast of the Passover which continued seven days.

4. "Apprehended." See R. V. "In prison." Intending to keep him until the feast was over. During the solemnities of this religious festival it would have been deemed improper to have engaged in the trial of a supposed criminal. "Four quaternions." A quaternion was a company of four soldiers, hence there were sixteen in all. Escape was humanly impossible. Peter had once escaped from the prison of the Sanhedrin (5: 19) and they did not intend that he should get away again. "After Easter." "After the Passover." R. V. After the whole feast was over. The word Easter is an ecclesiastical term of later date, and should have no place in the sacred text. "Bring him forth." This evidently means to put him to death provided "the people"—the bloodthirsty Jews desired it.

5. "Prayer." The only weapon they could use. "Without ceasing." "Earnestly." R. V. These prayers brought about his deliverance. "Of the church." They no doubt met in private houses because of the persecution which would make public services dangerous.

6. "The same night." The night preceding the day on which Herod intended to bring him forth for trial and execution. "Peter was sleeping." Peter had nothing to fear. He was ready to die for his Master.

7. "Angel...came." The deliverance

to fear. He was ready to die for his Master.

7. "Angel...came." The deliverance was delayed until the last moment. This would test the faith of the church. "A light shined." The angel brought no lantern, hmp or candle, yet he brought a "light."—the beaming of his own person. Peter saw by it his prison, his chains, his cloak, his sandals, and his emancipator. "In the prison." "In the cell." R. V. "Smote Peter." He struck him in just such a way as to awake him from his sleep, mony of the reality of the angelic appearand to leave in his recollection a testiance. "Raised him up." "Awoke him." R. V. "Saying, Arise." The angel did not assist Peter to arise. "Chains fell off." The chains that bound him to the two alseping soldiers. With what case can God deliver His people from their enemics!

8. "Gird thyself." In order that he might sleep more comfortably, he had laid aside his belt, or girdle, his sandals, and his tunic. "Bind on thy sandals." This was a shoe made to cover only the sole of the foot.

9. "And he went out." Guided by the

foot. "And he went out." Guided by the

9. "And he went out." Guided by the angel, he met no opposition in his way. He was led by the angel safely out of all danger. "And wist not." He knew not. 10. "Ward." The terms ward and guard are but different forms of the same word. They were probably all asleep. "Iron gate." Although locked and barred it opened at their approach! "Departed." Supernatural and was unpressare.

door.

15. "Thou art mad." One of those exclamations which one can hardly resist on hearing what seems "far too good to be true." "His angel." His guardian angel, assuming his form and voice, a commor Jewish belief.

16. "They were astopiched."

Jewish belief.

16. "They were astonished." This does not indicate that they were unbelieving and had no expectation of an answer. Our prayers are often answered in unexpected.

lt. "Hold their peace." Their joy was so loud in its expression that he was obliged to motion to them to be quiet it order to secure an opportunity to inform them of his deliverance. "James." Not James the son of Zebedee, who had beet slain. V. 2. Whether this was James the son of Alpheus, called also James the Less one of the apostles; or whether he was James the Just, the brother of our Lord is a question. "Into another place." Where we do not know. The peril of death was so imminent that he evidently decided it to be his duty to conceal him self.

self.

18. "Was day." Peter was not missed until sunrise—about six o'clock. It was if the fourth watch, sometime between threand six o'clock, that the angel entered the

prison.

19. "Examined the keepers." Tried them for a breach of discipline. "He.' Herod. "And there abode." But not long for in less than a month he died in a hor rible manner. Vs. 21-23.

While felling a tree on Eli Marvin's farm near Jefferson, Ind., Oscar Waiters, the tenant, made a singular discovery. A large steel trap was found imbedded in the tree, the wood having grown over it to a thickness of three inches. Attached to the trap was a long chain, this being imbedded

into the tree by a 'coon,

about six inches. On the spring of the trap was stamped the name George Emory. Mr. Emory reports that the trap has been missing for twenty-two years. The owner was a famous trapper in those days, and did a flourishing business in 'coon hides, those animals be-ing plentiful in the woods then. In making his rounds one day he found

that one trap has disappeared. He thought that it had been stolen, but had no idea that the thief was a four-footed one. When the trap was fored in the tree it was about forty feet from the ground. After being cut out it was returned to Mr. Emory, who re-membered its loss and identified it. Abstinence from inturicating drink has become the teaching of the religious com-munions in which are included the ma-ority of American Christian believers, and in some of them it is enforced by drast's He thinks that the trap was carried up

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: To Arms-"Pour Tom"-The Liquor Interests Apparently Deeply Concerned For the Comfort of Hard-Working Clerks-A Hint to Cruel Employers.

To arms! against our nation's foe, The cause of wretchedness and woe; The author of the orphan's cry; The source of woman's misery.

To arms! the friends of temperance cry With courage to the conflict fly. Say, shall the foe destroy our land? Or shall we join the temperance band?

To arms! though wealth and power unite Though strong the struggle—sharp the fight; The victory's sure, the curse shall cease And temperance crown the land with

To arms! the scabbard's thrown aside; We'll fight till victory's on our side: And "temperance" shall employ our breath—

Until our lips are closed in death.

-English Temperance Hymn Book

Poor Tom's A-Cold.

Poor Tom's A-Coid.

One of the most intensely dramatic scenes pictured by Shakespeare in "King Lear" is that in which he describes the distracted king and the fugitive Prince Edgar grooping their way in the darkness, while over their defenseless heads bursts the pitiless storm. The tempest in the king's mind surpasses that raging in the sky, but in the case of Edgar there is only a feigning of madness and extreme distress. Is the modern clerk in much the same plight, socially and economically as that of "Poor Tom?" According to the Liquoz Trades' Review he is, the editor using the following language to set forth his lot:

"The slaving clerk wields his weary pen six long, joyless days, and yearns for the right to be a man, with all a man's natural privileges, one day out of the week. The poor clerk labors all day long and when evening falls, staggers homeward, exhausted and faint."

This is a serious statement, but coming from such a source we suspect that it is overdone for some ulterior purpose, and indeed, this soon appears. The editor is incensed at the action of Justice Hendricksen for delivering a charge to the Grand Army of Atlantic City asking for the enforcement of the Sunday closing law, and it is obviously to his purpose to paint in as vivid colors as possible the need of a wide open Sunday for the benefit of the clerk. To quote again:

"If on the Sabbath day he is denied

possible the need of a wide open Sunday for the benefit of the clerk. To quote again:

"If on the Sabbath day he is denied the right to momentarily forget that he is a beast of burden and that day is made well-nigh as joyless as its fellows, more will be done to recruit the ranks of anarchy than all the vaporings of Most or the hysterical chatterings of Goldman could accomplish. If the rich will ponder upon this Sunday question but a little, they will be astonished to find that they are vitally and directly concerned in it."

Yes, indeed, the rich are concerned, but granting for the moment that the average employer is so cruel as to send his clerk home at night staggering from exhaustion (which he would indignantly deny), the proper remedy is not to make the public resort more enticing and therefore expensive to the clerk, but to make his working hours less a terror and more a pleasure to him, thus leaving him in the mood for a rationally kept Sabbath. The louder is the writer's lament, the weaker is his case. He sees no other fate for "Poor Tom" than that of the race horse which is first urged to utmost speed and then sponged off preparatory for another "heat." We forget, no, not for a moment, that the Sabbath was made for man, but so also were the week days. Staggering from exhaustion naturally leads to staggering from another cause, while the Golden Rule in force six days in the week, leaves heart and brain receptive for the higher truths and joys appropriate to the seventh day.—Union Signal.

What the Liquor Man Says.

it opened at their approach! "Departed."

Supernatural aid was unnecessary.

Il. "Come to himself." Recovered from the confusion of mind into which he had been thrown. "Now I know." He had had a similar experience before this. Chap. 5: 19. "The expectation." The Jews waiting anxiously for his execution.

12. "Considered." When he fully comprehended what had transpired, and had weighed everything connected with the circumstances of his deliverance. "House of Mary." She was the sister of Barnabas. Col. 4: 10. "Mother of John"

John is his Hebrew name and Mark his Latin name. He attended Paul and Barnabas on their first missionary journey, and is the author of the gospel which bears his name. "Many... praying." This We will stop at nothing for we intend ney, and is the author of the gospel which bears his name. "Many...praying." This was probably the latter part of the night, and this large company had, no doubt, been praying all night.

13. "Door of the gate." The street gate at the entrance to the court in front of the house, which was fastened, probably. "for fear of the Jews." "Came to harken." Came to answer." R. V.

14. "Knew Peter's voice." Peter may be supposed to have announced his name, or to have given it in reply to her in quiry. "For gladness." She was so eager to inform the others that she ran to in form them without taking time to open the door.

The level of immoral resorts if necessary, we will stop at nothing, for we intend at any cost to sell drinks on Sunday, Now, if you don't want to be demoralized by unenforced law, and if you want to make us good, pious, law-abiding citizens, give us Sunday by law. And to this proposition the whole people of the great State of New York are expected to bow.—Alfred Manierre, in New York Journal.

No Middle Ground For Physicians.

The middle-of-the-road physicians who talk emphatically about the vice of in-

No Middle Ground For Physicians.

The middle-of-the-road physicians who talk emphatically about the vice of inebriety and the food value of alcohol, and who express great fear of extravagant statements on this subject, are falling out of the ranks in the forward movement of science. There is no middle ground concerning inebriety and alcohol; it is a physical disease, and alcohol cannot be a food and a poison at the same time. Theories of vice in inebrie y and the food value of alcohol utterly full to explain the obscure phenomena of inebriety, but rather deepen the mystery and make the means of treatment more uncertain. The asobscure phenomena of inebriety, but rather deepen the mystery and make the means of treatment more uncertain. The assumption that the moderate use of alcohol, as in the "canteen," promotes sobriety and health, comes from profound ignorance and inability to correctly interpret the facts. The subject is greater than any theories or studies of means or methods of cure, and beyond the fact of disease of inebriety and the poison of alcohol stretches a wide field yet to be explored.—Journal of Inebriety.

Expert Opinion on Beer Drinking. Dr. Binz, professor in Bonn, Germany, says: "Flooding the stomach and brain with beer, as is the case among the studying youth, the regular drinking especially between meals and in the morning, the continual sipping daily and hourly as is the custom among the majority of the lower and middle class in Germany, is, in my estimation, from the standpoint of health, social economy and intellectually a national evil."

A Century of Agitation The modern temperance agitation may be said to have begun in England about a century ago, but it was in this country that the movement first made great headway, and its influence on American society has been far more general and more powerful than on any other.

Unquestionably, one of the strongest in-fluences in bringing about the greater temperance in the use of alcohol which now prevails so noticeably among intel-ligent people has been the spread of knowledge as to the evil physical effects of its abuse.

A Good Law.

The Beal municipal local option bill has passed the lower house of the Ohio legislature by the large vote of 80 to 10. As originally drawn it required but 25 per cent. of the registered voters to petition for an election, but the house amended it by making it 40 per cent. This is not so favorable as at first, but it is better than the present law.

CHRISTIAN ENDEAVOR TOPICS

May II - "Jesus the Living Bread." John vi. 22-35, 48-58.

It is well to count the mileposts of a journey now and then. It is well enough to look backward occasionally if we are living forward. Some of the most important lessons are learned

Personal examination is a familiar process to the school students. wise teacher calls them back occa-sionally over the road they have travlost by the way. Once in a while the careful merchant will take an inventory of his goods. He will see whether he has lost or gained. Paul suggests the need of personal examination. He says, "Examine your-

selves. If we miss all other points we must not fail of this one. How can a man know that he is lost? I am spirman know that he is lost? I am spiritually lost when my soul does not respond to God. The fact of knowledge is one thing. The process of knowing is another. We may have a satisfying knowledge of a thing without an absolute and all-inclusive comprehension of it. The fact that we do not comprehend it all does not invalidate the other fact that we do know in part. No matter how small a part it part. No matter how small a part it is that we know, to know in part is

We know matter by the phenomena of matter. We know a stone by the properties of a stone. We know light from darkness by the difference in the results that attend them. Light reveals. Darkness conceals. We know mind by the results of mind. The building is proof of the builder.

A speech reveals a speaker. The thinker precedes the thought. We know by spiritual phenomena. The fact that these phenomena are subjective instead of objective does not invalidate the fact that they are.
Patience, peace, purity, joy. love,
mercy—these are as actual as rocks
and trees. Moral and spiritual forces mold us, and determine the value of life for us. We do not comprehend these forces, but we know them. We may know that we are saved from thraldom by the experience of freedom. Some people are in bondage all their lives through fear of death. The love and power of Christ can take that fear out of us. Christ can free us from the fear of man. The right-eous must be "as bold as a lion." Christ can save us from the love of sin. He purges the affectional nature and makes it pure.

EPWORTH LEAGUE MEETING TOPICS May II-Annual Review-2 Cor. 13; Num. 1, 2, 3; Zech. iv. 6.

Scripture Verses .- John vi. 53-58; iv. 5 15; Ex. xvi. 15; Neh. ix. 13-15; 1 Cor. x. 1-4; John vi. 47-51; Matt. xxvi. 26-28; John vi. 23. Lesson Thoughts.

The soul needs food as really as the body. Jesus is the bread of life. He nourishes every faculty of the soul, enlarging and strengthening them all. and makes us grow more and more into his image.

The physical body that feels no hunger, no need of bread, is either

dead or sick and dying. So also is that soul dead or dying which does not crave spiritual food.

Through poverty or misfortune God sometimes allows our bodily hunger to go unsatisfied; but we have his

promise of blessing to those who hunger and thirst after righteousness, for they shall be filled. Selections.

The ancient Greeks represented their gods as living on ambrosia and nectar, food and drink of divine flavor and delicacy, but not to be taken by mortals. But our Lord sends from heaven the food of the immortals, that all men may partake thereof and live

A perpetual feast of nectared sweets, Where no crude surfeit reigns.

Whatever enlarges the soul, builds up the character, increases faith, hope, love, knowledge and all the virtues, makes the conscience more tender and true, cultures the will, per-fects the judgment, and enables the soul to work out a pure and holy life, and fits it for heaven,—whatever does these things is soul food.

The best and highest and happiest earthly condition is that which is full of desires, and aspirations, and long-ings, called hunger in the Beatitudes. Now Jesus can give satisfaction to every form of the soul's hunger.

"They that seek the Lord shall not want any good thing." "For he satis-fieth the longing soul, and filleth the hungry soul with goodness.' Suggested Hymns.

As lives the flower within the seed Fade, fade, each earthly joy. In the heavenly pastures fair. Lord, I hear of showers of blessing. Oh Lord, my soul rejoices in thee. More love to thee, O Christ.

RAM'S HORN BLASTS.



Tower of Babel is built out of dollars. God

gives His power t o pride. feed OUF The dove promise comes in response to pray-God's responsi-

bility where man's ability ends. Men reach God by realities and not by formalities. God's essentials may be hidden in

our incidentals. God never forgets the man who can forget himself. The man who is willing to work is

not kept waiting. Nothing paralyzes the love of right like lust for riches. The bigoted hold no belief; they are held in bonds by them.

Idleness and riches furnish time and tide for the devil's ships. Uncharitable thoughts will defact the most charitable actions.

When Christians go out in obedi-ence to Christ sinners will come in. Get on the other side of a hind-rance and you will see it inhelied "Help."

The full salvation of the saint de-ends on what he is doing for the alvation of the sinner.

GOD'S MESSAGE TO MAN

PREGNANT THOUGHTS FROM THE WORLD'S CREATEST PROPHETS.

Poem: Precious Gift of Frayer-We Sho Glory Not in What We Are But in Hope of Belonging to God-Be Pre of Your Religion.

Sweet is the precious gift of prayer—
To bow before a throne of grace,
To leave our every burden there,
And gain new strength to run our ra
To gird our heavenly armor on,
Depending on the Lord alone.

And sweet the whisper of His love,
When conscience sinks beneath its load.
That bids our guilty fears remove,
And points to Christ's atoning bloods
Oh then 'tis sweet indeed to know
God can be just, and gracious, too!

The Apologetic Christian. And hope maketh not ashamed."-Rom The humblest follower of Jesus Christ

The humblest follower of Jesus Christ, the poorest man by woman who belongs to Hira, has honors, privileges and dignities such as the German Prince whom we have been worshiping and the King whot, we shall help to crown this summer do not know and cannot enjoy except they become also His humble servants. Such belong to the Royal Family, of Heaven and their Brother is the most glorious being who has ever lived, crowned by mankind as their everlasting King and Savior. They are the heirs to the Kingdoms of this world and to resime reaching far beyond our ken.

And yet many of these royal people go through life apologizing for their honors and asking the pardon of the world for presuming to differ from it. They will fall in adulation before a man for a bit of gold lace or a pairry decoration, and they will hide their own royal blood and lineage as though it were something to be ashamed of. They will themselves wear a badge or button marking them as members of some secret society or honorable fraternity; but they would no more think of proclaiming with pride, "I am a Christian" than they would want to walk around clad in convict's garb. They will strive for place and preferment in this poor world while their hearts never seem to think of the place they might have right by the King's side in the Royal Palace.

Imagine the monarch of some great territory crying to wear a policeman's badge or strut about in a schoolboy's

have right by the King's side in the Royal Palace.

Imagine the monarch of some great territory crying to wear a policeman's badge or strut about in a schoolboy's paper helmet and wooden sword!

Some would apologize for their honors from a false sense of humility, lest they should be accused of religious pride or of pretending to be better than the average. The best way to silence such aocusations is to keep quiet and prove that you really have something worth being proud of. The King's son can be forgiven for feeling that it is better to be the King's son than the peasant's; the unforgivable thing in the Christian would be for him to think that the merit and honor lay in himself. It would be wreng indeed to be proud of ourselves; but still more wrong to be ashamed of our Father and King.

Our glory is not in what we are; for that we often need to apologize; but in the hope of what we shall be and in the honor of belonging to God. If the hope of the eternal glory and perfection of the sons of God is in our hearts we shall not walk through the world as though we were not worthy of living in it, but we shall rather show the dignity, the excellence of character of those of whom the world was not worthy.

If your religion is of the type that you feel you cught to apologize for it, it must be a very poor kind; if you feel that way about it what will the Judge think of it! If you are carrying a sham, a pretense, a vocabulary of cant through life, it will not only disgrace you here; it will work your doom both here and hereafter. If you really knew God you would not be ashamed of Him nor think of apologizing for Christ. But so long as the hope that is in us produces nothing but fear of the world the faith that is in us will Henry F. Cope, in Ram's Horn.

The Lesson From a Blacksmith.

The Lesson From a Blacksmith.

Rev. Samuel Chadwick, of England, throws new light on the uses of satan in this world by the following anecdote:

"I have seen a blacksmith stand on one side of his anvil, while the striker with his sledge-hammer stood on the other. The blacksmith would turn the iron over and ver and touch it here and there with his little hammer, and the heavy blows of the striker would mold and shape it to his will. But I could never see the object of the little hammer until I one day asked a blacksmith, and he told me that with his small hammer he directed the blows of the striker, touching the iron to show where the blow was to fall. God uses the devil to hammer the saints into shape, and makes him sweat to perfect the caints for glory. Instead of naumuring and complaining at our trials and temptations we should thank God for them, for they are the necessary means for our perfecting."

Applied Truth, Sei 250

Applied Truth.

Have you ever seen a great, unsightly wart or knot on the boughs of some grand old cale? It was caused probably a hundred years a to when the tree was a tiny todding, y the poison of an insect sting, and has grown with its strength. You have noticed that the foliage on that beauth is less luxuriant and healthful taan on its fellows. Why? Because the knot strangles it and prevents the free flow of lifegiving sap. So, after a tiny injury, a slight, real or fancied, will if it poison is semitted to rankle in a soul cause an ugly ceformity of a gradge that hinders the true spiritual growth, because it prevents the free flow of spiritual life from Christ to the branch. God's Plans.

God's Plans.

Cod has Lis plans in providence and grace. They ripen by degrees. This does not suit the human mind. Men call for the specier processes. They become discouraged and doubting at seeming delays or slow 1.6vcments. But this does not hap matters. Our God takes His own the p matters. Our God takes His own the hard the force of the history of the force of the history of the force of the history of th

"The Widow's Mite."
It needs witchfulness and faith to keep from rowing clingy as one's income increases. Com aonly, the more one has the less one gives. There are beautiful excessions are true aphs of grace. Small gitts may have God's approval, yet not because they are small, but because they are the most that the giver has to give.

Make Diligent Quest. It is well for us to make diligent quest to be sure that we always abandon the vrong-doing which we deplore, that we quit the evil course which we regret, that we turn away from the sin which we coa-

Faith That Saves. A good many people get only half the goopel. They talk a great deal about believing, but very little about repenting. It needs to be remembered that a failt which does not lead to a genuine repentance is not a faith which saves.—Rev. J. P. Miller.

Mrs. Arthur Cadogan, sister-in-law of the viceroy of Ireland, is one of the very few lovers of animals who have

very few lovers of animals who have ever made a pot of a python. There have always been individuals, especially members of the fair sex, who have exercised a curious fascination over snakes, perhaps one secret of their power being absolute forfestness. Mrs. Cadogan's python is also feet long and, though showing a great dialike to strangers, is deviced to be own misuress. The London Press perhitshes a photograph of the lady in the embrace of her big snake.