The Death of Christ a Help to All, For By It He Takes Away From Us All the Sting and From the Grove Its Victory.

He Takes Away From Us All the Sting and From the Grove Its Victory.

New York City.—The following Impressive sermon has been prepared for the press by the popular pastor-evangelist, the Rev. Dr. J. Wilbur Chapman, The subject of the discourse is "Rabboni," and it was preached from the text. "Jesus saith unto her, Maryl She turned herself, and saith unto Him, Rabboni! which is to say, Master!" John 20: 16.

The burial of Christ lies between His humiliation and His exhaltation; it is one of the resting points in His history, and the grave to Him as to us all was the gate of life. He passed through it into His glorious resurrection. If the crucifixion be represented as one mountain and the ascension as another then the burial of Christ is like a valley, and since it is true that in every valley mentioned in the Scriptures there is a well of water or a spring, so strange as it may seem in this valley which seems to be filled only with shadows one stoops to drink at the well of comfort, for the death of Christ is the very greatest possible comfort and help to us, for in His death He takes away from us all the sting and from the grave its victory, for the tomb of the Christian in all the years this side of the burial of Christ has been tenanted with angels, but we have not so much to do with His burial as with His resurcction. John gives no narrative of the resurcction itself, but rather an account of the manner in which he himself was convinced that the resurrection had taken place. It is not so much an argument, although on the basis of it the strongest arguments have been presented; it is rather a beautiful testimony and a thrilling story. When Mary brought the startling intelligence that the tomb was empty Peter and John made for the spot at the top of their speed. John outruns Peter, but naturally reverence keeps him from entering the tomb. He looks in, however, to convince himself that the body bas not been removed by the enemies of Christ, for the linen clothes in which He had been wrapped were carefully taken ulcher and we catch a vision of run-toiling un behind but not hesitating a mo-ment. We see him entering and gazing at this and that, till the articles in the tomb have told their story and the two men leave the sepulcher together awed and convinced, and the eye witness who thus beautifully relates what he knew of that wonderful morning adds, "He saw and believed."

thus beautifully relates what he knew of that wonderful morning adds, "He saw and believed."

Mary came after that as quickly as she could, but exhausted with her rapid carrying of the news to Peter and John was not able to kneep pace with them as they ran to the tomb, and before she arrived they were gone. She may have missed them in the streets as she came out of the city. At any rate, finding the tomb still empty, and no one present to explain the reason of it, she stands there heart-broken and pours out her distress in tears. The grave being empty the whole earth is empty to her; the dead Christ was more to her than a living world. She can but stand and lay her head upon the stone and let her tears flow as from a broken heart. So absorbing is her grief that the vision of angels does not astonish her; she had but the one thought. "They have taken away my Lord." She supposed, too, that all about her must know her loss and understand what she is seeking, so that when she sees the gardence as ahe supposes she cries out. "If thon have borne Him hence." She does not even mention His name. For she cannot imagine that any one is thinking of any other than He who fills her whole mind and heart. (John 20: 11-13). "But Mary stood without at the sepulcher weeping, and as she wept she stooped down and looked into the sepulcher, and seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepsat thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him." As Mary answers the angels she heard a step behind her and the door of the tomb is darkened by a shadow, and on turning discerns dimly through her tears a figure which naturally enough she supposes to be the gardener. because he was the likeliest person to be going about the garden at that early hour. (John 20: 14-16). "And when she had thus said she turned herself back and saw Jesus standing and I will take Him away. Jesus saith un

saith unto Him, Rabboni! which is to say, Master!"

The utterance of her name was enough to tell her it was some one who knew her that was there. The voice seemed again to command a calm within her, for once before that voice had banished from her sature the evil spirits that had taken postession of her, but now again she steps out of darkness into light, and from being broken-hearted she becomes the happinst creature in the world. Undoubtedly there is very much more to the ministry of angels than we imagine. Their attendance upon Jesus' birth, their constant presence durfug all His lite, and even the guarding of His dead body is but an example of their service to each of us. All the providential dealings of God are administered by angels, and in the next dispensation we do not know but that this may be our own ministry. Hebrews 2: 5. "For unto the angels hath He not put in anbjection the world to come, whereof we speak." There are some special thoughts which ought to be drawn this morning from a story so heautiful as the meeting of Mary with her Lord in the garden.

Lord in the garden.

We must surely be impressed with the thought that those who love thrist most diligently and persevering are those who receive the most univileges from Christ's hand. It is worthy of note that Mary Magdalene would not leave the sepulcher when Peter and John went sway to their homes. Love to her Master would not let her leave the place where He had lain. Where He was now she could not tell; what had become of Him she did not know, but love made her linger, love made her honor the last place where His precious body had been seen by mortal eyes, and her love reaped a rich revisard. She was the first to see her Lord after He rose from the dead; the first to hear His voice and the first to beld convergation with Him. All believers have not the same degree of faith or, hope or knowledge or courage or wisdom, but it is certainly true that those who love Christ most fervently and cleave to Him most closely will always enjoy the rost communion with Him.

First—Notice the instruction given to us in this story concerning love in its different phases and elements. In Peter it

whom He had cast seven gevus.— mark 16: 9. Truly she might realize the words of Hezekiah, Isaish 38: 17, "Behold for peace I had great hitterness, but Thou hast in love to my soul delivered it from the pit of corruption." Therefore being so much forgiven she loved much. That is, Jesus' love was the source and her love was the inevitable result. There are some elements of Mary's love which ought to be studied here.

(a) The vision of angels did not terrify her. In Matthew's gospel the angels reassured the woman by saying "Fear not," as they were afraid, but with Mary she was too completely filled with thoughts of Christ to be any ways afraid of the sight of angels. Undoubtedly she was absolutely forgetful of her physical weakness, for she said to Him whom she supposed to be the gardener, "Sir, if Thou have borne Him hence, tell me where Thou hast laid Him, and I will take Him away." How would it have been possible for her to handle the body of one who was dead, and yet doubtless she would have found a way. It is certainly true that intense devotion to the Lord takes away every thought of the burden of service, and those who have an absorbing love for Christ may perform deed; which would be impossible under ordinary circumstances. There are three people whom we may remember as representing the three graces, faith, hope and love; Mary, of Bethany, who believed that He was to be crucified and buried, anointed His body for the birial, showing her faith; the penitent this upon the cross expected that Christ would come in His kingdom, revealing His hope, but this Mary Magdalene is a beautiful representation of love.

We find again in this story an illustration of the fact that fears and sorrows of believers are often quite needless. We are told that Mary stood at the sepulcher weeping as if nothing could comfort her. The angels spoke to her and still she wept. The Lord Himself addressed her saying. "Why weepest thou" and the burden of her complaint was always the same. "They have taken away my Lord and I know not wher

was groundless. Doubtless Mary failed to recognize Jesus.

First—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and have doubtless mistaken them when right before us, but doubtless, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again she is an illustration of ourselves as we behold Him, not so much face to face as we realize His presence with the heart. "Blessed are the pure in heart, for they shall see God," and yet what thoughtful Christian can full to see that we have a picture of many a believer's experience. How often we are anxious when there is no cause for anxiety. How frequently we mourn about the absence of things which are really within our gram. Two-thirds of the things we fear in life never happen at all, and many of the tears we shed are shed in vain. If Mary had found the seal of the tomb unbroken she might well have wept. The very absence of the body which made her weep was a token for good and a cause of joy for herself and for all mankind.

"Jesus saith unto her, Mary! She turned herself and saith unto Him, Rabboni! which is to say, M-ster!" The way in which Mary addresses her Lord is most significant. It is a term often applied to Him and always wisely. In Matthew 23: 8, we read. "For one is your Master, even Christ." It will be a happy day for the church when we yield to the mastery, of Jeaus Christ. It is true that men are frequently indifferent to this claim, as, for example, in Matthew 26: 25. "Then Judas, which betrayed Him, answered and said. Master, is it 1? He said unto him. Thou hast said." Many a man has claimed to yield to the mastery of Christ and yet has betrayed Him by an inconsistent life, or again in Matthew 26: 49, when Judas savs yet again, "Hall, Master! and kissed Him." There can be no baser betrayal than that which comes from the heart of a friend, who claims to be a Christian and not to be such. To say that you belong to Christ an

the text, but three of them I should like specially to emphasize.

First—Luke 17: 13, "And they lifted up their voices and said, Jesus, Master, have mercy on us." This is a picture of the lepers as Jesus passes through the midst of Samaria and Galilee, and is an illustration for all who would be freed from their bondage. They are hopeless and helbless, dead, according to the law and cast out from the presence of men according to the first passes.

tration for all who would be freed from their bondage. They are hopeless and helpless, dead, according to the law and cast out from the presence of men according to the Scriptures. Luke 17: 14, "And when He saw them He said unto them. Go show yourselves unto the preists. And it came to pass, that, as they went, they were cleansed." Let it ever be remembered that as they went they were cleansed. God never gives us more light than we use, nor more freedom than we will practice. One has only to walk toward the light and to set his face toward Christ to be seen rejoicing in all the glorious liberty of the sons of God. In Jesus leprosy has met its conqueror, and that for which leprosy stands, namely, sin, its mightiest foe.

Second—Luke 5: 5, "And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing; nevertheless at Thy word I will let down the net." The disciples are fishing and all the night they have toiled and taken nothing, but the Master makes a simple suggestion, as a result of which they gather in so many fish that their net brake and their partners came to help them and fill both the shirs so that they began to sink. He is the Master to help us in the time of perversity and trial and business difficulty. There is no annoyance in the home but what might be avoided or met if He were really in the seat of power in our lives; there is no difficulty so great or no annoyance so triding as to be beneath His thoughtful suggestion. If, as He said Himself, the very hairs of our head are numbered, and not a sparrow falls to the ground without God's care, then we may rest assured that He will turn to us with complete deliverance if He only be recognized as Master.

Third—He is the Master of the home particularly, and is the scare of victory in every time of difficulty or trial. John 11: 23, "And when she had so said, she yent here way and called Mary, her sister, secretly, saying, the Master is come and calloth for thee." There is no home more beautiful in all the world than the h

only because the canci guest of that home was Jesus, and the one controlling their every movement was the Son of God. Again in Luke 9: 38, we read, "And behold a man of the company cried out saying, Master, I beseach Thee, look upon my son; for he is mine only child." It will be a happy time when we have learned to bring our children to Him, to place our loved ones in His care, in a word, to recognize Him as the Master of us all.

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A very dear friend of mine, one of a family of sevan sons, told me that his old Scotch mother almost broke her leart in the old land because one of her seven sons was a profligate. There came into her home one day an aged neighbor who said, "Why do you sorrow so; you have six sons saved; let John go." And my mother, said my friend, rose tremblingly, leaning upon the chair heavily and said, "I will never let him go. I gave him to God before he was born. I carried him into the kirk as soon as I could walk, and he is God's child, and He will have him if He turns the world over to get him," and she lived long enough, said my friend, to see him a Christian, a Judge of the highest courts in America and an officer in the phurch.

Fourth—But of all the expressions the one tead by Mary in the text is the most striling, "Rabboni," which is to say, "M/ Master!" Since He has redeemed us and God has given us to Him, and we have ourselves in a way yielded to Him, would it not be well for us to let Him be

our Master in fact as well as in name, and make this sort of a covenant with Him on this day:

First—I will let Him five in my mind, and will think only of those things that are pure and good and true and shall tend to make me like Him.

Second—I will let Him dwell in my boart, remembering that out of the fullness of the heart the mouth apeaketh, and remembering also that the heart is a fountain sonding forth atreams either bitter or sweet according as either Christ or His great enemy be in control.

Third—He shall be the Master of my hands. I will lay hold of no thing that would be against Him, and I will remember that I am in this world in His stead to minister as He would minister and help as He would help.

Fourth—He shall have absolute control of my feet. I will strive to go on errands of mercy as He would go, to do the things that I feel sure would have the seal of His approval. In a word, I will give Him control of my whole being, spirit, soul and body shall be under the sweep of His influence. As a matter of fact He does now control in our spirits. He came there the day of regeneration, and the Spirit in the body of a man is like the holy of holies in the plan of the Tabernacle, for just as when Christ was crucified the veil of the temple was rent in twain, so now I make a covenant that I will lay held upon Ilim as my Master, counting myself to have been crucified with Him, buried with Him, believing that He will thus infuse my whole being, breaking down any barriers between my nature and making me to be as He would have me be.

Won by the Lord's Prayer.

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The following striking example of the power of Christ's words over a poor degraded people is related by Mr. Hay in his "Western Borbary." He says:

"I remember on one occasion traveling in the country with a companion who possessed some knowledge of medicine; we had arrived at a door near which we were to pitch our tents, when a crowd of Arabs surrounded us, cursing and swearing at the 'rebellers' against God. My friend, who spoke a little Arabic, turning around to an elderly person, whose garb bespoke him a priest, said: Who taught you that we were unbelievers? Hear my daily prayer, and judge for yourselves. He then repeated the Lord's Prayer. All stood smazed and silent till the priest exclaimed, 'May God curse me if I ever curse again those who hold such belief! Nay, more, that prayer shall be my prayer till my hour be come. I pray thee, O Nazarene, repeat the prayer, that it may be remembered and written among us in letters of gold."

The Progress of Notions.

Upon what does the progress of nations depend? This has been variously answered, but perhaps one of the best replies to the query was made by Dean Ferrar recently in the New York Commercial Advertiser. He said:

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"There are two things which every man and woman in the world can da. They can preserve the wealth of noble thoughts and purposes, which is our chief heritage from the great ones of the past, and they can aim at the continuous usefulness of setting a high and pure example, so that they may be ready at any moment, if the sudden call of God should come to them, to do deads which will leave behind them an aroma of immortal memory. It is only thus—first, by the mighty achievements of great men, and next, by the steadfast faithfulness of the undistinguished—that the true progress of nations and of the whole world is carried on."

"That Stience Saved Me."

There is a very suggestive incident re-lated illustrating how at times silence may be a greater power for good than any other agency

be a greater power for good than any other agency.

A young man sat chatting with some giddy girls. Among them was a sweet, quiet young woman known as a Chrissian. The young man, thinking to tease her, bantered her about her religion. The silly girls tittered, but the object of his mirth remained silent. Then with the folly of youth and recklessness of impiety he uttered many infiel objections to Christianity. She did not smile, nor look at him, nor seem to notice him. Then he continued his harangue, hoping to force her to refute his harangue, hoping to force her to refute something. But she maintained the same sweet, dignified silence. A vision of his own stupidity broke over the young man and convicted him of sin. He said after-ward, telling the story, "That silence saved me."

Spear Points.

God's glory includes our good. His majesty is known by His merey

His majesty is known by His mercy.
True consecration cures covetousness.
Adversity borrows its sharpest sting from our impatience.
The faithfulness of a lifetime decs not forestre a man in his end.
Orthodox doctrines of God cannot take the place of neglected duties to men.
Every life is a profession of faith and exercises an inevitable and silent propaganda.
That which is often asked of God is not so much His will and way as His approval of our way.

of our way.

None can follow Christ as Mister and Leader and forget that their bodies are temples of the Holy Ghost.—Ram's Horn.

It is well to keep in mind that no dsy leaves us just where it found us. We are with each departing day older in time and nearer to the grave. Some addition for good or ill is made to the record of life. We are made better or worse. Habit becomes a little stronger. Our opportunities in life lessen. The need of dispatch in the work of life increases. We have less time to waste to waste.

It would be hard to name a single rule of conduct which gives more satisfaction when observed, and more worry and trouble when it is not than the one contained in the short phrase: "Keep your word." Every day people around you suffer from its neglect, or are saved anxiety of the property of the proper

RAM'S HORN BLASTS.



saying "get thee behind me satan," while you hold him fast in front. The salvation of

one world depends upon the servants of another. When the world

puts you on a cross it places you nearer Character is too

great a price to pay for anything else in the world.

A little knowledge is only dangerous when one is contented with it. The clock of Christian character

needs daily adjustment from heaven. He knows not Christ who thinks of giving Him a second place in the life. It is an easy thing to fill the church, but quite another to fill the congrega-

The Kingdom of Heaven cannot be

The winds that blow all chaff from the Christian blow all character from the hypocrite.

It is easy to find a man who can keep accounts, but hard to find one who can keep his own conscience.

Carried Bullet Long Time.

Abraham Elsler, recently admitted into the Buda Pesth workhouse (almshouse), has for fifty-four years carried a bullet in his head which he received hile fighting in the Austrian re-

THE SABBATH SCHOOL

International Lesson Comments for August 17.

subject: Journeying Toward Canana, Num. x., 11-13 and 29.36 -- Golden Text, Pan. xxxi., 4-Memory Verses, 31, 32-Commentary on the Day's Lesson.

11. "Twentieth day," etc. The children of Israel probably reached Sinai on the first day of the third month (Ex. 10: 1), and left it on the twentieth day of the second month, thus making their stay eleven months and twenty days. "The cloud." The pillar, or column, which appeared as a cloud by dx. and a fire by night, was the symbol of the divine presence. It was the Shekinsh, or divine dwelling place, and was the continual sign of the presence and protection of God. The cloud not only served the purpose of a guide, but it was a covering to them, protecting them from the burning rays of the sun. Pes. 105: 39; Iss. 4: 5. At night the pillar of fire gave light to every part of the camp. Chap. 9: 16-18.

12. "Out of Sinai." The reason for the long delay at Sinai is apparent. The people left Eapyt a mere drowd of funtive slaves, with only the rudiments of national organization, and the dimest religious delay. But the interval had effected an immense change. They had now become an organized people, with laws, a constitution or covenant, a priesthood, a religious ritual and hense of worship, and with a political and military organization—their judges and officers placed over thousands, hundreds, lifties and tens (Ex. 18: 25; Deut.: 15), and a general council of seventy elders (Ex. 24: 1, Num. 11: 24-26), which the rabbis believed was the origin of the Saniedrin.

14-28. In these verses we have an account of the order in which the Israelites marched, together with a statement regarding the taking down and putting up of the tabernacle. "This fixed order, rigidly adhered to, was necessary not only for military reasons, but to prevent the host from becoming a confused mob.

29. "Moses said." Although this invitation is placed between the setting out and the march itself, set it must have pregeded the departure. "Hobab." There are several opinions regarding this person. It seems likely that Hobab was the same as gettaro. Compare Ex. 3. 1 and Judges 4: 11. "Rungle. Hobab may have been been been for the wilderness. 39. "If w

tave been very useful.

32. "The same will we do." "Those sho share with God's Israel in their lators and hardships, shall share with them in their comforts and honors."

33. "Mount of the Lord." Sinai, called the mount of the Lord because here the Lord had displayed His power, and given the people the law. "Three days journey." By this we are not to understand in unbroken march of the entire people during seventy-two hours with no halt, but that the ark was borne steadily on during this period before it came to a permanent stopping place. "Ark of the covenant." So called because it contained the covenant of the law—the two tables of stone on which God had written the ten commandments. "Went before them." The ark was carried separately from the rest of the sacred furniture, in advance of the column, wrapped in its own peculiar blue covering (4: 6), at once an object of veneration and a symbol of Jehovah's presence and His separateness from sinners. The ark was a type of Christ, and so Christ to-day goes before His people to guide them into all truth.

34. "Cloud—was upon them." "Was over them." R. V. See comment on verse II.

35. "Moses said, Rise up, Lord."

34. "Cloud—was upon them." "Was over them." R. V. See comment on iverse II.

35. "Moses said, Rise up, Lord." "Moses, as the leader of the people, ubtered an appropriate prayer, both at the commencement and end of each journey. Thus all the journeys were sanctified by devotion. They were now in a desolate country, but marching toward an enemy's country, and their dependence was upon God for success and victory, as well as for direction and succor. If God did not arise and scatter His enemies there could be no hope that Israel could get safely through the wilderness. God must go first, in order that Israel might follow in safety. For the scattering and defeating of God's enemies there needs no more than God's arising."

36. "Return, O. Lord." These were the words spoken by Moses at the moment the divisions halted in order to pitch the tents. Unless the ark rested with them, and the cloud of glory with it, they could neither have rest nor comfort. Moses prayed for success abroad and peace at home. "From marching in front, Jehovah is now invited to His customary abode amid the many thousands of Israel."

Midweek Holiday Planned. Merchants in Spokane, Wash., are

onsidering a midweek half-holiday The midweek half-holiday is already an institution in some parts of England; butchers loaf one half-day, bak ers another half-day and candlestick makers another, and so on through all the shopkeeping professions. Me-chanics and laboring men have the Saturday half-holiday, working half as hour extra on other evenings to obtain it.

An Ear/ Prediction.

Senator Heitheld of Idaho does not look for an early adjournment of congress, predictions regarding which remind him of an Irishman who said of a friend: "O'Grady won't lasht long in his job." "What makes you think that? He seems to be doing all right, said another. "Thrue for ye, but he'l not lasht a mouth. I've said so ive since he got the job two years ago, an

THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF

Poem: I Know That My Redeemer Lives - The Disciple Whom Jesus Loved Was Not the Mild Man Frequently Pic-tured-Love Should Not Be Weak.

They tell me that there is no God, No Father in the heavens above; That our lost earth no Saviour trod, No Lord of all for me to love.

They tell me that I only live
While I may draw my earthly breath;
That nature's law has naught to give
For inture hope excepting death.

They say faith is a phantasy,
A barren hope for things we crave;
That science speaks the stern decree:
"All knowledge ends within the grave." They say that all our prayers are vain, No Heavenly Father hears our call-No Holy Spirit soothes our pain; Eternal silence answers all.

Whence, then, the comfort which I feel.
Whence, then, this sweet relief from care,
When from the busy world I steal
And bow my head in earnest prayer?

What is the monitor within That checks the rash and foolish deed? What is the power that saves from sin And strengthens in the hour of need?

Where goes the love that fills the soul? It is not lost in boundless space; The love of God will find its goal. For love must have a resting place.

I know my Lord, I trust His word, No other hope assurance gives; Deep in my beart His voice is heard, I know that my Redeemer lives, —Frank Beard, in Ram's Horn.

The Son of Thunder.

"John—surnamed Boanerges, which is, the son of thunder."—Mark 3: 17.

We know this was not John the Baptist, but it is hard to believe that it is John, the apostle of love, that he who leaned on Jesus' bosom, he who is called "the disciple whom Jesus loved." he who so constantly taught "God is love," is given this title of the son of thunder by no less an authority than the Master Himself. Surely, we think, the figure of a cooing dove would be more appropriate. Yet the Master makes no mistakes even in the names He gives His servants. He knows the inner nature of love better than we do. The truly loving disciple is like the thunder that rolls through the heavens both in the source of his power and in his boldness and vigor.

that rolls through the heavens both in the source of his power and in his boldness and vigor.

When shall we learn that love is not a weak, shallow sentiment, not an effeminate feeling, not an hysterical emotion. It is not the light, limpid cloud floating on the summer's sky, but is rather the mighty force that lies back of the lightning's flash and the thunder's peal. John's love for his Lord is not seen so much in the leaning on His bosom as in the clear, constant and brave witnessing for His divinity; Patmos is the revelation of the love that grew in such sweet hours of communion as at the last supper. He who has learned to love in the quietness of sympathy manifests the love in fidelity during suffering, in the thundering denunciations of error, the flashing challenges of aught that affronts his Lord and the silent yet eloquent witnessing on the lonely isle of exile.

We are liable to make altogether false nortraits of such men as John, because we have misconceived the true character of love. His is not the weak face with the overgrown carls. There is love that weakens, but worthy love of a worthy object atrengthens. And strong lovers will also be strong haters. John will loathe hypocrisy and deceit in proportion as he loves his divine and glorious Lord; he will hate the world as he loves the Father. He will manifest the loyalty of true love by his persistent fighting of the foes of his King.

Love knows no compromise. Some seem to think that the sign of a loving nature is the ability to stand in with both sides, to please all parties, to secure the compla-

to think that the sign of a loving nature is the ability to stand in with both sides, to please all parties, to secure the complacency of sinners as well as the comfort of saints. But as the faith of love casts out fear so will the sincerity of love cast out a lie. There is no dissimulation in love. All the world will know it if you really love Christ, and if your love of Him rebukes them, denounces their indifference and hatred and peals forth like thunder startling their consciences and reminding them of sin, it is because love's lightning will flash at all fhings false.

The only effectual thendering against sin is that which rises in heaven and is born

of love. Our denunciations are but empty words, like stage thunder, unless they can come down on men, from above, and come laden like the voice of the storm with the promise of loving blessing.—Ram's Horn.

"Don't Go. Jennie."

Dr. Len G. Broughton tells this most striking incident as it was related to him by a friend from Cincinnati:

In that city there was a protty, young girl, a member of the church, who, on one occasion was invited by her friend to accompany him on Wednesday evening to a theatre. It was nothing new, but something whispered, "Don't go, Jennie." This peculiar something continued speaking to her, "Don't go."

She wrote him a letter and said, "I can't go to the theatre to-night; there is something that tells me not to go," There came a letter saving, "It is a splendid play." She wrote him another letter saving she would go. Then she dropped down for an evening nan. She dreamed that the angels came that night and found her in the theatre. She got up and wrote, "I am sorry to tell you, but I will have to break my engagement. I can't go."

That night Jennie found herself in the church. She had been going to the theatre on Wednesday evening. The pastor walked up to her and said: "Jennie, I am so giad to see you at prayer meeting. I feel that the Lord has something for you to do to-night." She said. "I tell you, I have made un my mind. I am not going to another theatre. I don't believe it is right."

The pastor congratulated her upon it.

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The pastor congratulated her upon it. In the course of the service he asked her to sing. She went and stood at the plano and sang 'Jeans, Lover of My Soul." Her heart was on fire, and she sang it sweeter than she had ever done before.

The congregation was dismissed, but there was a young man who lingured about the door who was a stranger. The pastor went to the door and he said: "That was the sweetest singing I ever heard. It carried me hack to my boyheod days, when mother used to sing to me. I am a bad boy, but I have made up my mind i am going to serve Christ right now."

Purification of Cities. All movements in the great cities for purilication will fail if the spirit of God is not in them. If all Christendom would unite in one great overwhelming prayer to God He would answer—ye would receive.—The Rev. C. M. Sheldon, Topeka, Kan.

Tell me how you obtained peace and sat-isfaction? I think I may be sure it was by the same path that promises it to me, if I could only walk in it—the path of unre-reserved surrender to God and of unwav-ering trust in Jesus as my Saviour.—James Hinton.

It seems a somewhat surprising statement to make that eggs, concensed milk, olive oil and vinegar are all used in the binding of books. Yet

such is the case.

The white of egg is used for "sizing" to cause the delicate ornamental gold-leaf to adhere to the leather. To make the "sixing" perform its adhe-sive work even more delicately, a lit-tle milk is added; and to help further in the important work of adhes coating of olive oil or diluted vinegar is sometimes applied to the leather

CHRISTIAN ENDEAVOR TOPICS.

August 17-"The Life of Faith. Gen. xii. 1-5; Heb. xl. 1-6.

SCRIPTURE VERSES .- Matt. xill. 8-10; ix. 22; xvii. 19, 20; Luke xvii. 6; Acts viii. 37; xiv. 9, 10; Rom. v. 1; 1 Cor. xiii. 2; Gal. iii. 11; 1 John v.

Lesson Thoughts.

The same faith that enabled Enoch to maintain an elevated walk with God enables men to-day to take the highest ground on all questions of philos-ophy, political economy, and philon-thropy, and to walk with God by living

as nearly as possible in harmony with all the laws of his universe.

The Noahs of to-day are the men who, with faith in the inevitable progress of the race, see far into the problems of the future, and shape the world's brainess its indestrict. the world's business, its industries, and its politics accordingly.

Whatever we have to do, there is only one secret of overcom ing; and that is keeping our eyes fixed upon Jesus, "who for the joy that was set before him endured the cross, despising the shame."

Selections.

Better than friends and kindred,

Better than love and rest, Better than hope and triumph, Is the name I wear on my breast. I feel my way through the saadows, With a confident heart and brave; I shall live in the light beyond them,

Falth is the root of all blessings; believe, and ye shall be saved; be-lieve, and you must needs be sanctified; believe, and you cannot choose

I shall conquer death and the grave,

but be comforted. Real believers are always thinking taey believe not, therefore they are fighting, wrestling, striving and toil-ing without ceasing, to preserve and increase their faith; just as good and skillful masters of any art are always seeing and observing that something is lacking in their work, whilst bunglers and pretenders persuade them-selves that they lack nothing, but that all they make and do is quite and per-

When a man hath liberty to go into the treasure-house of a king, to enrich himself, he will first seek the keys wherein to open the doors; so, if we desire to be enriched with God's grace, we must first labor to have faith, which is the only key of God's treasure-house, and secures us all graces needful both for body and soul.

Suggested Hymns.

I am trusting thee, Lord Jesus. I bring to thee, O Master. Encamped along the hills of light. She only touched the hem of his gar-

Not saved are we by trying. My hope is built on nothing less.

EPWORTH LEAGUE MEETING TOPICS.

August 17-Gleanings From Many Fields-John 4, 35. A plenteous harvest. This is the

observation which one might have made at almost any season of the year in certain parts of Palestine when Christ lived there. One crop was scarcely off the field before prepara-tions were begun for planting another. Jesus observed the natural conditions about him and drew from them many

lessons of spiritual import.

There are hillside fields in the moral world. Here are nurtured well-to-do people. Having little concern about the comforts of life, they indulge a sort of conscious independence which Satan uses to their disadvantage. He induces them to set their affections upon their possessions instead of God.
The result is they are joined to their idols. A difficult field is this, but one in which some excellent grain may be plain. How inviting is this! How productive! Here we find the common people, so called, concerning whom Lincoln said, "God must love the common people, for He has made so many of them." The way they go deter-mines the trend of progress. From them comes vast moral and spiritual wealth. These are the fields which produce bright, sparkling, invaluable

diamonds of faithful workers for The regular duty field. We all have certain obligations to meet and certain routine duties to perform. These rounds may seem very monotonous, but they may be productive of rich yields in nobleness and purity. In the commonplace affairs of life we may be led providentially to discover treasures of infinite value. And in the mining fields our Lord calls some of His laborers into spiritual mining. There are productive veins of moral wealth in dark corners of the earth, and some richest nuggets have been found concealed under the sands and

rocks of sin. The submerged field. From it gleanings of great value have been gathered. In our recent times it seems very difficult to win souls to Christ. The Mercy and Help energies and other lend-a-hand organizations and institutions do a vast deal for the apparent betterment of society and yet when people seem completely lost in sin, almost out of sight, their rescue seems left almost entirely with Rescue Mission and the Salvation Army. Is not thechurch failing to accomplish her full mission (caba decayar) plish her full mission if she does not seek out and save such as these? Is not the "submerged tenth" also in her field? There are multitudes of souls gone down in the seathing sea of vice. Where are the Epworthians brave enough to go down after them? Everyday kindness to strangers as well as to friends, with watchfulness for opportunities to turn them toward Christ. Since the Lord of the harvest looks at our motives more than at actual achievements for Him, we may all find favor in His sight. His approval will rest upon what we endeavored to glean.

Ask some one to take a position in he middle of the room. Give him #

stout cane and tell him to stand the cane on the floor and bend over and press his forehead against the cane's nandle. Let him catch hold of the ane with his right hand a foot or two below the handle and rest his left and, closed, on his left knes. Ask ilm to stand thus for two or three ninutes, then to move slowly around he cane, still retaining the same at-itude. He will not be able to keep up this circuir motion very long, for strange giddiness will gradually vercome him, and his only hope of afety will lie in his staggering to ome piece of furniture which he car

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Workingmen and the Saloons—Why There Should Be au Irrepressible Conflict Between the Liquor Dealer and the Leborer—Abanden the Treating Habit

Between the Liquor Dealer and the Laborer—Abanden the Treating Habit
Some people have the idea that the works ingmen of this country are all in favor of the saloon and saloon keepers. Of course, there are too many workingmen who are slaves to the saloons and those who run them. But every year shows an improvement in this matter, and if it were not for what is known as the "treating system" the saloons would get less money than they do from workingmen.

At the annual convention of the Minnesota Federation of Labor, when delegates from the State Retail Liquor Dealers Association presented credentials, objections were made. One delegate declared that "he and his craft were ready to withdraw from the Federation if the saloon keepers were to be admitted. He did not believe they were worthy of an honest man's recognition nor that they were in reality laborers." Another delegate declared that "in no way does the saloon contribute to the elevation of mankind."

When the vote was taken eighty-five were against seating the liquor men and eleven in favor. On the following day another attempt was made to give the saloon men seats in the convention, but it was voted down by even a larger majority than on the previous day.

In plain English the delegates from the State Retail Dealers' Association were notified that they were not wanted in a convention representing workingmen.

If the liquor business is not fit to be represented in a cathering of tollers, the beat thing for tollers to do is to let the business alone outside of conventions as well as inside. There ought to be an irre-pressible conflict between the saloons and workingmen.

The fact is the saloons are started to make more and thus deeprive men of the

pressible cornect between the saloons and workingmen.

The fact is the saloons are started to make money and thus deprive men of the means to enjoy themselves as they should enjoy themselves. Intoxicants injure those who imbibe them. When a man forms a habit of getting drunk saloons take from him what money he has and also destroy to a great extent his power to acquire more money.

him what money he has and also destroy to a great extent his power to acquire more money.

In many cases if the saloons could have their way they would take the good natured customer, make him cross and ugly, impoverish him, and then hand him over to the police authorities to be placed in confinement until he comes to his senses.

When there is any "treating" to be done the wife and children should be present to participate, but a saloon is not the place in which "Betsy and the baby" ought to meet husband and father. And be it said about men who frequent saloons they do not want wife or child to visit them.

Workingmen love their wives and children, and show their love every day so plainly that there cannot be any mistake about the matter. Even while drunk men will often talk in the kindest way concerning their wives and children. But, in a drunken state, their moods will change, and love, wrath and anger will be so mixed up that it will be impossible to tell what is in their hearts.—George R. Scott, in the Witness.

A Double Knock.

"In knocking down his wife the man knocked me out of the liquor trade." In these words Mr. F. N. Charrington, as well known in connection with religious and temperance work in East London-closes his account of the way in which he was led to sever his connection with the great brewing firm of Charrington, Head & Co., of which he was a partner. The man in question was drinking in a public house which Mr. Charrington happened to be passing. His wife just at that moment pushed open the door, and appealed to her husband for money to buy bread to feed their starving children. By way of answer her husband felled her to the ground. Mr. Charrington noticed that the signboard hore the name of his firm. He reflected that this particular house probably furnished many such cases, and that the same was true of hundreds of other house owned by the company. The responsibility was more than he could bear, and from that hour he revolved to give up his partuership, worth about \$100,000 a year. A Double Knock.

Moderate Drinking a Delusion. Moderate Drinking a Deluaton.

The drink swallowed at the bar braces you, does it? If you think you need a drink, you really need sleep, or better nourishment, or you need to live more sensibly. Drink will not give you what you need. It may for a moment make your nerves cease tormenting you. It may do in your system for an hour what opium does to the Chinese for a whole day. But if it lifts you up high, it drops you down hard.

nits you up high, it drops you

hard.

And remember:
There is no such a thing as moderate drinking at a bar.

You think you can take your occasionadirink safely and philosophize about the procession that passes the bartender.

But the bartender knows that you are no different from the others. They all began as you are beginning. They all, in the early stages, despised their own forerunners.

carly stages, despised their own lorerunners.

They were once as you are, and the bartender knows that the chances are all in
favor of your being eventually like one of
them.

Even like the poor, thin, nervous drinker
of hard whisky, who once wondered why
men drink too much.—American and Journal.

Treating Female Instrintes.

In a report of the work done by the Manchester and Salford (England) Women's Temperance Association the following statement is made concerning the result of treatment in a retreat for instrinte women which is maintained by the association: "The rigid enforcement of total abstinence proves invariably beneficial. The recovery begins at once in body and mind. Soon a change is seen in the very countenance, and many a woman grows five years younger within a twelvementh."

The Crusade in Brief.
The Sunday saloon opening in New Jersey has been quenched. All saleons in Carbondale, Ill., have been closed by vote of the City Council.

Dr. Paul Garnier, the French statistician, says juvenile criminality is relatively increasing, and he attributes the evil to alcoholic heredity.

Judge Tuthill, at Laporte, Ind., sentences confirmed drinkers to thirty days in jail, to pay a fine of \$100, and to disfranchise-ment for three years.

Chaplain Warers, of the Missouri pent-tentiary, says: "If you ask the prisoners here how they happened to get into trouble four-fifths of them will tell you they were

Local option entered largely into the election contests in Nebraska this year.

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This is one of the most dreadful evils of alcohol, that it kills insidiously, as if it were doing no harm, as if it were doing good, while it is destroying life.—Sir Benjamin Richardson.

The Supreme Court of Kansas has decided that the section of the Hurrel liquor law which gives cities the right to pass ordinances to suppress auisances and providing for "search and seizure" is valid.

The Excise Board of Jersey City, N. J., has adopted a resolution instructing the city clerk to refuse all applications for liquor licenses for any new saloon within 200 feet of any church or public school.

Should we receive an application for a position in the bank from a young man whom we knew to be addicted to the use of liquor, it would not be entertained for a moment.—F. A. Chamberlein, President Security Bank, Minneapolis

The French Pennier, M. Waldeck-Rouseau, in a recent speech, dwell upon the necessity for legislation in restraint of the use of liquors. He said, with emphasis. "The accurage of alcoholism threatens the very existence of the race."

In an article in an insurance journal secths comparative mortality in different security of the section is made the "brewers die about fifty per cent feature interest and the average man who weeks as a regulation, and valour keepers die averatimes as fast."