THE THREE DENIALS.

Sunday Discourse By Dr. Chapman, the Noted Pastor-Evangelist.

An Analysis of a Child-Hearted, Wayward, Generous Biblical Character-Lord Awaits to Forgive and Forget.

NEW YORK CITY.-The following reads

New York City.—The following readable and helpful sermon is by the Rev. Dr. J. Wilbur Chapman, the best known evangelist in the country and one of the most popular pulpit orators of New York. It is entitled "Now, Peter," and was preached from the text: "Now Peter sat without in the palace." Matt xxvi: 60.

This is the master stroke of the great artist in painting the picture of this child-hearted, wayward, gonerous, loving man shom we know as Peter. It is one of the shadows in the picture, but the shadows help us to appreciate the more the light. It is a single sontenes, and yet in it we find the secret of a soul's downfall, the cause of the heartache of the Son of God, and s note of warning for God's people everywhere.

cause of the heartache of the Son of God, and a note of warning for God's people everywhere.

Peter was in a dangerous position. First of all, because he sat in the presence of the enemy. In the first Psalm the warning is giver, that we should not "walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful," and this last is the most hurtful position of all. Poor Peter was sitting down. He also is to be pitied because he sat "without." There is a circle within which every child of God must keep if he would have both peace and power. If in imagination we take a compass in our hand and set one point at the place where we would have the centre and with the other point describe the circle, we have the picture of the Christian life. The centre of the circle is Christ, and the circle itself is described by prayer and Bible study and fellowship with the saints. To keep within this circle is to keep in touch with Christ. To sit without is to be in danger, and poor Peter had stepped outside.

With all my heart I love to study Peter. The sermon which has been greatly blessed to the people throughout the country is the one which bears the title, "And Peter." This one is sent forth that it may be a companion of it, and carry the name of "Now Peter."

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r ever rendered unto Christ is recorda Luke, fifth chapter, and the third
: "And He entered into one of the ed in Luke, fifth chapter, and the third verse: "And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down and taught the people out of the ship." I like him for his service. I have an idea that just the way he pushed the boat out as the Master was standing in it made Jesus understand that there was something in him that would yet go far toward moving the world. Is it not true that much of the great work that we find about us to-day begins in just so humble a fashion as did the work of Peter?

I like to study him in his writings. Some parts of the Bible ought always to be read in the sunlight. The beautiful story of Ruth, and the letter to the Philippians are examples of this. Others are for the darkness. Peter's epistics would thus head the list. It is when we stand on the scachore at night that we see the phosphorescence of the waves. It is when we stand in the darkness and read Peter's precious words, that we catch the best vision of the light which comes down from heaven and rests upon men.

Like to study him in his preceiving for

which comes down from heaven and rests upon men.

I like to study him in his preaching, for it is just the kind that everybody ought to be able to do. You may say that it was simply a string of texts, that mighty sermon of his at Pentscost, but if you should say this was all that he said we could reply, as we have said in another place, it is all that Peter said that the Ho.y Spirit thought worth recording.

I like him for his sincerity. You can read him at a glance. He could not be a hypocrite. When once he tried no one would believe him; he generally thought aloud. While men sometimes admired him, frequently laughed at him, generally censured him, they always loved him.

I like him for his courage. He was not alraid to stand in the very midst of the enemies of Christ.

I like him for his intensity. It is true he made mistakes, but the pendulum swung as far toward uprightness as it did toward fallure.

as far toward uprightness as it did toward

My text is to be read in connection with his denial, and thus we begin the more to appreciate the story. Christ had given him warning when He said, "Simon, Satan hath desired thee that he may sift thee as wheat," and again when He said, "This night you shall be ashamed of Me," and "before the cock crow thou shalt deny Me

night you shall be ashamed of Me," and "before the cock crow thou shalt deny Me thrise." He warms 12, too.

The oak that goes down in the midst of the storm does so because through the long years its heart has been caten away by the worm. The soul of the child of God is never overthrown suddenly, and if it goes down it is because it has steadily lost ground in matters that were too triffing to cause alarm. If you should fail to-morrow you will doubtless find the cause if you look back on the history of to-day. The neglected Ethle of to-day, the neglected prayer of to-day, the neglected fellow-ship of to-day, means the denial of to-morrow.

ship of to-day, means the denial of to-morrow.

It is not to be torgotten that there were three denials. When Jesus was taken into the presence of those who were to condemn Him Peter followed and wanted to go in, too. It is said in John's Gospel that another disciple, who was known unto the high priest, had gone in with Jesus, and this, of course, must have been John; they doubtless knew him at the door and he passed through without question. When he saw that Peter was not in he went to the door and accured his admission. I can just imagine how Peter must have walked up and down the court, now sitting now straiding, now treabling for his safety, for in those days as to-day, "conscience makes cowards of us all."

The first denial was at the wicket gate. To the little girl that admitted him to the court he said:

"I know Him not."

court he said:
"I know Him not."
He migh have taken warning and gone back if he had but remembered the words of Christ, for he was just at the edge of the circle; one side meant peace and the aller side desnar.

ther side desnair.

I doubt not that some one who reads these words has just passed through the wicker gate, turning away from a life of pleasedness, and possibly has denied his Master for the first time. From the heart of the infinite Christ a cry goes out to such an one;

of the finite Christ a cry goes out to such an one:

"Turn ye, turn ye, for why will ye die?"

The second denial was at the fire, when he sat with his chemies, and when he said with an oath:

"I tell you, I know Him not."

Alas! many of us have gone through the wicket of denial, and dare to-day sitting with His enemies, hardly knowing how we ceached the position. To all such the cry of God cames: "Come out from among them and be ye separate." The world has always been the enemy of the Son of God, and he who allows himself to be in touch with it in the least will deny his Master before he is aware of it.

The third denial was to the relative of Malchus, whose car he had cut off in his supposed defense of his Master. For this reached the peaced on the law, and possibly might have been tried and condemned to Jesus had not replaced the car. The mem ory of Malchus arouned all the terror im agnable in him, and before he knew it the third denial was upon him, and with repeated oaths and cursings he said:

"I tell you that I know Him not."

This is the denial that comes because of some unconfessed sin. Alas for the maxwho allows any an to go without immediate confession. It will spring upon him some day like a tiger from the jungle, and will overthrow him before he can have time to call for help. Sin is always down grade in its tendencies, and he who denies Christ at the wicket gate will ore long deny Him face to face.

II.

First of all. He appeared before Annas, the high priest, an account of which we read in Joan axiii: ID to 22. The high

III.

priest then asked Jesus of rils disciplies, and of His doctrine. Jesus answered him, I spake openly to the world; I over taucht in the synagogue and in the temple, whither the Jesus always resort, and in secret have I said nothing. Why askest thou Me? Ask them which heard Me what I have said unto them: behold, they know what I said. And when He had thus spoken one of the officers which stood by struck Jesus with the palm of his band, saving, Answerest Thou the high priest so?

It was an awful thing for this man with open hand to strike Him in the face. To strike Him, before Whom the angels veiled their faces; to strike Him before Whom the archangel sang: "Hory, holy, holy, Lord God Almighty!"

But do you notice that when they struck Him He never shuddered? They could not hurt Him with any such blows as thia, but when we read, "Now Simon Peter stood without and warmed himself," this is a blow which makes the Son of God shudder and His heart grow sick.

The second part of the trial was His appearance before Caiaphas. Hore, although false witnesses appeared against Him He was perfectly silent. "But Jesus held His peace. And the high priest answered and said unto Him, I adjure Thee by the living God that Thou tell us whether Thou be the Christ, the Son of God. Jesus said unto him, Thou hast said: nevertheless I say unto you. Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven."

"And they did spit in His face," but He

"And they did spit in His face," but He "And they did spit in His face," but Henever saw them. His eyes were blinded to His insults, but Peter in the presence of His enemies was a blow at His very heart. They smote Him until, if He had been only man He would have staggered in His weakness, but they might as well have struck a rock like Gibraltar and expected it to fall as to move Him with their blows, but when Peter stood in the presence of those who were against Him, like one of them himself, it was a terrific blow at the Son of God.

of God.

The third part of the trial was before the Sanbedrim. He is led out from the court where He has seen both Annas and Caiaphas, and passes through an outer court to another room where the Sanbedrim is to meet. As He passes, possibly near enough to reach out His hand and touch His disciple, suddenly He hears Peter say:

near enough to reach out His hand and touch His disciple, suddenly He hears Peter say:

"I tell you I know Him not."

He could forget the spitting of His enemies, the blows of those who hated Him, and the rods that had fallen upon Him in the hands of the angry multitude, but He could not forget Peter.

That which hurts Him the most in these days is not the sin of the unregenerate—this He must expect, but the sins of His own people for whom He suffered and died, and rose again.

There is an infinite amount of pathos in the words, "He turned and looked at Peter." No word of repression of sorrow was there to be seen. Does He not look upon you to-day, and does He not arouse memories in your life—vows that you have broken—pledges that you have never kept? "Jesus, let Thy pitying eye call back the

"Jesus, let Thy pitying eye call back the wandering sheep. False to Thee like Peter, I would fain like Peter weep."

But do not be discouraged. Man's usefulness not infrequently springs from his
recovery from some sin. Out of Peter's
fall came his first epistle. The best glimpse
that I have of the Saviour's heart is that
which comes when I think of His personal
dealings with individuals. When I think
of the God of Abraham I think of one who
strengthens His child under trial. The
God of Jacob is my ensouragement to believe that my old nature may be conquered, and my name changed from Jacob
to Israel, the prince of God. The God of
Elijah teaches me that prayer must be answered. The Saviour of Thumas encourages me while in doubt; the Saviour of
Paul sustains me in my suffering, but the
Saviour of Peter is the restor, of the penitent.

Peter and Jesus met after the Resurrection on the shore of the lake. It is most significant that when he denied Christ it was in the presence of the fire of coals in the court of the enemy. When the Son of God met him on the shore of this lake there was a fire of coals burning there. I doubt not but that all the story of his denial came rushing upon him. What was a life of the story of his denial came rushing upon him. Peter and Jesus met after the Resurrecnial came rushing upon him. What was said at that interview we shall not know until we hear it from Peter's own lips, but it is safe to say that all his sins were forgiven, and even the marks of his denial

vere taken away.

If you have denied this same Lord in your business, in your home, or in society, He waits to forgive and to forget, and He "is the same yesterday, to-day and for-

Better Than Smashing.

An estimable young married lady of a Kansas village waited until the small hours for her husband, and he came not. She for her husband, and he came not. She could not stand it longer, and, rising, she dressed herself, armed herself with a revolver, and proceeded to a saloon in the village, where her suspicions that her husband was there were found to be well founded. The wayward husband had spent the evening and night until 3 a. m. with four or five companions in convival pleasures in the saloon, and when the indignant wife marched into the place behind a gleaming revolver barrel there was a startled party of tipplers indeed. Straight way she commanded her husband to leave the saloon and go home. Then she turned to leaving the place:

"You have a good wife at home, too," she remarked quietly but firmly. "You had better go home, and go right now." He went.

"Now," said she, turning to the proprie-

had better go home, and go right now."
He went.
"Now," said she, turning to the proprietor, "you blow out your lights and lock up this place. Eleven o'clock is late enough, and if the village authorities cannot enforce the law. I will," she said, as the whole party left the place. The saloonkeeper closed his door, and they walked away in the night, the woman with her hand still firmly grasping the handle of the revolver. She had closed a joint without smashing it, and the best sentiment in her own town applauds her act.—Journal Press.

Did it ever occur to you that "kindness" was one of the elements of humility? Indeed, it is only the humble person that is in a condition to show kindness to others, for the opposite of kindness is unkindness, and there can be no humility where there is unkindness. The unkind person is the one who is always demanding that others serve him and bend to his wishes, and this is an accentuated form of arrogance, or is an accentuated form of arrogance, "self-assertion." Kindness of heart a pride of manner never go together.—Pr byterian Journal.

Wireless telegraphy is to be used on Italian trains as a means of preventing rail-way accidents.

Run-a-Mile.

In run-a-mile the boys count out and "it" hides his eyes. He is then touched by one boy, who immediately conceals himself with the others. When "it" has counted 100 or so he starts out to find the "toucher." Each player, when discovered, steps from his hiding place, but offers no information as to the whereabouts of the "toucher"-unless, indeed, he be that same, in which case the exciting race to home occurs, and if gets there first he may set any task he pleases for the "toucher" to perform, even to the running of a mile. But it is safe to assume that this penalty is seldom exacted-or

In a consignment of Western range horses from Colorado received at the curiosity in the shape of a sorrei gelding with eight legs. The horse is owned by John Huey and John, Wenzo of White Pine, Col., and they had raised him. They refured \$1,000, for him. The animal is 6 years old

THE SABBATH SCHOOL.

nternational Lesson Comments for September 21.

ubject: The Death of Moses, Deut. xxxiv., 1-2-Golden Text. Ex. xxxiii., 11-Memory Verses, 5-7 -- Commentary on Lesson.

I. "Plains of Moab." The level plain east of the Jordan, where Israel was encamped. "Nebo—Pisgah." Pisgah was a range of the mountain system east of the Dead Sea and Jordan; Nebo was one of the summits of this range. "Of Gliead unto Dan." This was the land on the east of the Jordan that was to be possessed by the tribes of Reuben and Gad and the half tribes of Manasseh.

2. "All Naphtali." Moses also viewed the land on the west of the Jordan. Naph

2. "All Naphtali." Moses also viewed the land on the west of the Jordan. Naphtali was to have a possession on the northern border of Canaan, the possessions of Ephraim and Manasseh were in the centre, while Judah was to occupy the southern part of the land. In Christ's time the three grand divisions on the west of Pales three grand divisions on the west of Pales time were Galilee on the north, Samaria if the centre, and Judea on the south. "Un to the utmost sea." The Mediterranear Sea.

Sca.

3. "The south." Probably referring to the region south of Canaan proper, toward the desert. "Valley of Jericho." His view was from the southern slopes of Lebanon southward, until his eye rested upon the city immediately before him. "Zoar." Not definitely located, but probably near the southern extremity of the Dead Sea.

4. "Unto Abraham," etc. Gen. 12: 7; 26: 3, 4; 28: 13-15. "To see it." There was no miraculous nower of vision imparted to 4. "Unto Abraham." etc. Gen. 12: 7; 26: 3, 4; 28: 13-15. "To see it." There was no miraculous power of vision imparted to Moses. That he should see all that is described is what any man could do if he attained sufficient elevation. The atmosphere of that country is free from vapor, and the sight is carried a long distance. He could not enter the promised land on earth, but God gave, him a vision of its glories from Pisgah's top, showing him that he had accomplished his work, that his life had been successful. This scene has ever been a type of the visions of heaven, the earnests and foretastes, the heavenly experiences of the Christian's promised land, which God gives to His people. The setting day is radiant with cloud glories unseen even at noonday. God's word has open windows through which shine glimpaes of heaven and ideals of the blessed life. But these visions come after faithful service and the ripening of the character in love and trust. "Shalt not go over." See Num. 20: 8-13. In Meribah when the people needed water the Lord told Moses to speak to the rock, but instead of doing as directed he smote it twice. He also spoke undevisedly with his lips, calling the people "robels." and he failed to acknowledge God in the miracle. The Lord immediately told Moses and Aaron that they would not be permitted to enter Cansan.

5. "Servant of the Lord." This is a title of great dignity; Moses had been eminently useful. It was more his henor to be the servant of the Lord who does not conquer the world, who is not able to overcome all things. "Died." There is a mystery in connection with the death and burial of Moses; there are some who think he was immediately translated. "According to the world." Literally, at the mouth of Jehovah. Some of the rabbins interpret it, By a kiss of Jehovah. The Jerosalem Targun expressly explains it, according to the servence of the decree of Jehovah. The greatest men are but instruments in God's

expressly explains it, according to the sen-tence of the decree of Jehovah. The great-est men are but instruments in God's hands, and He can lay them aside whenever He chooses. None are indispensable with Him. This should, 1. Cause us to see our own littleness. 2. Dispel our foars for the future of the church.

6. "He buried him." That is, God bur-

6. "He buried him." That is, God buried him. This is an honor no human being ever received besides him. From Jude 9 it appears that Michael, the archangel, was employed on this occasion, and that Satan disputed the matter with him. Why did the Lord bury Moses? It hardly seems probable that the object was to keep the Israelites from making his tomb an object of idolatrous worship. The tomb of the patriarchs was known, and the bones of triarchs was known, and the bones of Joseph were then in camp on their way to burial, yet neither tombs nor bones were worshiped. The following view of Kurtz is worth considering: Jehovah did not intend to leave the body of Moses to corruption, but at the very time of his burial communicated some virtue by His own hand which saved the body from corruption, and prepared for the patriarch a transition into the same state of existence into which Enoch and Elijah were admitted without either death or burial. As an example of justice Jehovah caused him to die before the people entered the land of rest and promise, but as an example of triarchs was known, and the bones of rest and promise, but as an example of race He prepared him an entrance into an-other land of promise and rest. This view is also held by the Homiletic Commentary, and by the Speaker's and Whedon's com-

mentaries.

7. "An hundred and twenty." The life of Moses was divided into three periods of forty years each. 1. He was in Egypt forty years, during which time he was trained, first in his own home, and afterward in the household of Pharaoh. 2. He was in Midian forty years, caring for the sheep of his father-in-law, in the very wilderness where he was to lead forth the children of Israel. 3. The first eighty years of his life was only a preparation for his life work, which was the deliverance of Israel. For forty years he led the people of God in their wanderings, as they journeyed toward Canaan. "Not dim." Moses did not die of disease. He was young even in old age. 7. "An hundred and twenty." The life

neved toward Canaan. "Not dim." Moses did not die of disease. He was young even in old age.

8. "Thirty days." The usual time of mourning for persons of position and eminence. See Num. 20: 29.

9. "Spirit of wisdom." He possessed other gifts and graces also, but wisdom is mentioned as being most necessary for the government to which he was now called. "Laid his hands." See Num. 27: 18-23. The Lord had directed Moses to invest Joshua with authority. In chapter 31: 7, 8, Moses gives him a brief and impressive charge. "Harkened." They submitted themselves respectfully to Joshua, because God had appointed him as their leader by the hand of Moses.

10-12. "Not—like unto Moses." Joshua was filled with the spirit of practical wisdom, but was not like Moses, gifted with power to work signs and miracles. to found a kingdom and create a nation. None, except Jesus, equalled Moses in official dignity, holy character and intimate friendship with God. Moses knew God and freely and familiarly conversed with Him. In whatever light we view this extraordinary man the eulogy pronounced in these inspired verses will appear just. spired verses will appear just.

As to Users of Tobacco. "Nine years ago we commenced to keep a record on this subject," says tor, "and we have found that the boy who fails usually uses tobacco. When asked to sign our pledge the oupil usually answers that he does not ise very much, but we find that he continues to fail in his studies. One of the questions submitted in our record blank is whether or not the pupil hinks the use of tobacco is necessary to his success. I must admit that nany answer this question in the afirmative. In our chapel we frequenty ask all those who have not had to-acco in their mouths for twelve nonths to arise and be counted. The iverage varies from \$0 to 70 per

Thomas Scanlon, aged 12 years, fell into a vat of liquid green enamel at a manufactory at Beaver Falls, Pa., and when fished out was found to be enameled a bright green from head to feet, the stuff soaking through the

The enamel hardened quickly when exposed to air, and had to be chipp and scraped from the boy's body. He to none the worse for the mishap.

CHRISTIAN ENDEAVOR TOPICS.

September 21.—"The Fullness of God: Hov Secured." Eph. III. 14-21.

SCRIPTURE VEFSES .- John xiv 12-17; Eph. ii. 19-22; vi. 10; Col. i. 9-12; John xv. 4-6; 2 Cor. xii. 9; Gal. ii. 20; Col. 1. 27-29.

Lesson Thoughts.

Love is the means by or through which God will communicate of his fulness to us. It is the root through which the tree draws its sustenance; It is the foundation upon which must be firmly grounded the temple for the

Spirit's indwelling.

The love of God our Savior is in deed an illimitable ocean. We can-not hope fully to fathom it in this world. But we may know more of it than we do, and we can attain enough to reward all our efforts to under

Selections.

Make me, pure One, as thou art. Pure in soul and mind and heart; Never satisfied with less Than thy perfect holiness.

How anxious we are so to live that we may not grieve away our friends from our dwellings! Should an ilistrous guests become an inmate in our abode, how anxious should we be to do all that we can to please him, and to retain him with us! How much more anxious should we be to secure the indwelling of the eternal Spirit! How desirous that he should make our hearts and the church

his constant abode!

If thou, then wouldst have the soul surcharged with the fire of God, so that those who come nigh to thee shall feel some mysterious influence proceeding out from thee, thou must draw nigh to the source of that fire to the throne of God and of the Lamb and shut tayself out from the worldthat cold world, which so swiftly steals

our fire away, Divine grace, even in the heart of weak and sinful man, is invincible. Drown it in the waters of adversity, rises more beautiful, as not being drowned indeed, but only washed; throw it into the furnace of fiery trials, it comes out purer, and loses nothing but the dross.

Suggested Hymns.

Holy Ghost, with light divine. Take time to be holy. Search me, O Lord, and try this heart of mine.

As lives the flower within the seed, Blessed Savior, ever nearer. Nearer, My God, to thee.

EPWORTH LEAGUE MEETING TOPICS. September 21. - The Fuliness of God, How Se cured .- Eph. 3. 14-21.

It is impossible for us to compre tend the entire fullness of God. Of course the finite cannot surround the infinite. But we may apprehend God and know certainly something of him. There are certain lines we may follow to the extent of our limited abilities. Creation stands before us as an unmistakable evidence of his omnipo-tence. "He hath made us, and not we ourselves. Having been created by him and in his image, and voluntarily falling so beneath his design in our creation, we wonder that he has not cut man off from the earth. That he has borne with such a wayward and

rebellious race is a demonstration of his infinite, exhaustless patience. Such long-suffering patience must be the outgrowth of his great sympathy with us. We know a little about human sympathy, but this measuring line is very short in comparison with infinitude. Only this is so small com-pared with God's sympathy. His makderful patience, and his fathomiess sympathy have all sprung from his goodness. To benefit the universe, to increase the sum total of its real wealth and its true blessedness, must have been his design in our creation. Now he is doing all he can to bring us into cooperation with himself in achieving the consummation of his wise plans. How grand is the end contemplated! Does it not give to life a surpassing grandeur? How long must be the line that would measure

His omnipresence is marvelous. Think of him in the completeness of his Personality being present every-where every instant! Thought wearies in trying to grasp so broad a truth. Faith comes to our rescue, and we believe much that intellect fails to explain. His omniscience is another ea-sential of his perfectness. He knows all that can be known from the beginning to the end of time, and even reads like an open book the wonders of eternity. His word affirms that from him "no secrets are hid." When our knowledge is so limited our brains whirl in striving to imagine the boundless extent of his omniscience. faith comes to assure us of the incomprehensible. Looking only at these majestic elements of divine perrection, we stand in awe or God, do we not? So very insignificant are we in con-trast with him, it seems scarcely possible that we can be of any value to the mighty Jehovah. But just here he comes to lift up our heads walle he points to the cross of Calvary. "God so loved" us. Loved us How glorious! Every heart that really knows this must be overloyed. it leaps and bounds with delight! Praises fill our whole being, Hallelujah to our King. Beautiful as heaven itself is it to know the love of God!

Played Joke on Kitchener. Years ago Kitchener was in com mand of raw Arab troops at Korosko, on the Nile. There with a few other English officers he schooled in civilized warfare Sheik Arnold and his wild tribeamen throughout the long summer months. And during schooling some one put up a joke upon the Arab chieftain and taught him and all his men to heave a harmless and unwitting insult at their dis-tinguished leader. The whole band, yelling wildly, used to dash down to-ward the Nile bank, on which was Kitchener's tent, and halting suddenly used to salute in these words: "Kitchener damfool! Kitchener muffin man." It was a harmless imbecility, and its object was as much amused by it as any one, though, of course, the salute had to be altered.

We ought to be grateful first of all and with the deepest gratitude that God does not guide us according to our own plans or send us those experiences

RELIGIOUS LIFE THE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: Shut in With God-The Horrors o a Godless Life-Men Are Not Saved by Their Words About Heaven But by Their Deeds.

> Shut in with God alone I spend the quiet hour; lis mercy and His love I own, And seek His saving power. Shut in with God alone,

In meditation sweet
My spirit waits before the throne,
Bowed low at Jesus feet.

Shut in with God alone,
I praise His holy name,
Who gave the Saviour to atone
For all my sin and shame. Shut in with God alone,
And yet I have no fear;
I rest beneath the cleansing blood,
And perfect love is here.
—London Commonwealth.

Walking in the Light.

And perfect love is here.

—London Commonwealth.

Walking in the Light.

"God is light, and in Him is no darkness at all." I John 1: 5. A Godless life is worse off than a sunless world; better to miss the light of day than the light of all life. Yet men will suppose that the only way to live the light and happy life is to get as far away from even the thought of the God of all light, sunshine and brightness as they possibly can. We wait till the cloudy days are past before we go out on our search for recreation and enjoyment, but many feel they must wait till God, the Sun of life, has set to their view before they can hope to find happiness. There can no more be happiness without God than there can be flowers without the sun. Men ought to feel and do feel, when their hearts are right, the same joy at the thought of Him as we feel when we sten out on a bright summer's morn for a whole day of basking in its warmth.

Where darkness is He cannot be. If you are hiding yourself under the shadow of some great sorrow you are but dwarfing yourself from the only power able to make the light shine in the darkness of despair. What is the cause of dark days but the hiding of part of the interests of the life from the Lord? As soon as you shut the light out you shut the devil in.

And how can we who walk in the light live with faces eclipsed? These brief afflictions are but the vapors that rise from the soil; they cannot shut out the sun overhead. In fact, God is not only a light above. He is a light within; no matter how heavily roll these mists and fogs they cannot make it dark where He is shining in the heart. Men do not fear afflictions so long as they are in fellowship with unfaling love. Before the clear shining of that eternal goodness our fears fee like those of children when the light is turned on in the dark room and they see the mother's face. His perfect light casts out fear because it is the light of a perfect love.

Alas, the hidden and dark places; they make our cloudy days and they form the black spots on our

faces of men, and its greatest danger is that those who profess to have this light should be but empty and dead lamps, walk-ing in the darkness and leading others deeper in,—Ram's Horn.

Spear Points.

True humility does good and is silent. God's sympathy is not exhausted in sighs. "Father" is the keyword to all true

The light from heaven can never lead When God closes one door, He opens an-Prayer is the anchor that holds us fast

Honor looks better on a background of God puts consolation only where He has first put pain. The shadow may be the price we pay for

God's patience with the sinner does not poroze the sin. approve the sin.

There can be no Christian meeting with-out Christ in the midst. If the King is indeed near kin to us the royal likeness will be recognizable.

We know not a millionth part of what Christ is to us, but perhaps we even less know what we are to Him.

We need stability as regards the truth, as well as loyalty to service. It is my conviction that much of the looseness of living and the barrenness of Christian work is due to lack of conviction. It is also true that loyalty of service and loyalty of life must depend upon loyalty to conviction.— The Rev. R. Bagnell, New York.

Ritual. A man is greater than any form of rit-ual. The temple itself was not the link between God and man, but only the symbol of the link. Christ is not merely one who symbolizes, but one who is. Right where you are, on the mountain or in the valley, is the place for you to worship.—The Rev. G. C. Morgan, New York.

At Home With God.

Loosed from other things the thoughts go home to rest. In God the blessed man finds the love that welcomes; there is the sunny place, there care is loosed and toil forgotten, there is the joyous freedom, the happy calm, the rest and renewing of our strength—at home with God—Mark Guy Pearse. Pearse.

The essential elements of spiritual mindedness are to concede to yourself all the powers and purposes of God and then to actualize them by demonstrating God in your life.—The Rev. F. E. Mason, Brooklyn, N. Y.

Christ lived up to the commandments, hence His power, and men who have lived up to them have led powerful lives.—The Rev. Dr. Van Dyke.

The Greater Gift.

Be sure of this, the more a man giveth himself to hatred in this world, the more will be find to hate. But let us rather give ourseives to charity, and if we have engmies, and what honest man hath them not? let them be ours, since they must, but let us not be theirs, since we know better.—Henry Van Dyke.

True Laws.

The true laws of Christian growth is to look right forward doing the duties of to-day in the light of conscience and plan better things for the future.—The Rev. Dr. Harris.

How Old is the Earth?

Sir Archibaid Geikie, in a recent address in London, said that figuring from the stratified rocks of the earth's crust may range from a minimum of 73,000,000 years up to a maximum of 680,000,000 years. Dana on the same basis figures that the earth's crast is 48,000,000 years while Alfred Russel Wallace figures that the earth's crust has been forming for 28,000,000

No man is a hero to his trained

COMMERCIAL REVIEW.

All available data confirm reports of

Ceneral Trade Conditions Bradstreet's says:--

past good trade and foreshadow as good or better yet to come. It has been essentially a week of active buying in distributive trade, and sellers have occupied an enviable position. Reports as to August trade have been almost uniformly favorable, and the records of failures show business mortality to have been confined to a low Summer mini-mum. Prices show persistent strength despite the fact that agricultural products, except corn and prime cattle tend lower, owing to the growing strength of raw textiles and other mastrength of raw textiles and other materials for manufacture. Corn is not yet out of danger from frost in the northern half of the belt, and this, coupled with short supplies, imparts strength to cereals generally. Reports of cotton crop deterioration, caused by hot, dry weather, have scared shorts and stiffened values of raw and manufactured cotton, but there is a feeling that the crop damage talk has been overdone and that a liberal yield is still possible, though active trade is expected to demand all available supplies of the South's leading product. Rather less disturbance is noted in labor matters, some strikes having been declared off. The anthracite trouble still hangs over the situation, but the volume of coal shipments is slowly and steadily increasing. Some wage advances are noted in widely separated lines. Collections are uniformly good.

Jobbing activity is undiminished

Jobbing activity is undiminished Dry goods, shoes, millinery, drugs, hardware, groceries, clothing and lum-ber figure actively in demand. Leather sales are large at the West.

ut high-tide prices discourage tanning. Wheat, including flour, exports for the week aggregate 6,276,299 bushels. against 5,436,530 last week, 4,406,064 in this week last year and 3,373,100 in 1900. Wheat exports since July 1 aggregate 44,657,596 bushels, against 61,692,662 last season and 30,317,851 in 1900. Corn exports aggregate 21,196 bushels against 115,150 last week, 550,876 last year and 3,162,271 in 1900. Business failures for the week ending

September 4 number 133, as against 140 last week, 169 in this week last year. In Canada for the week there were 14, as against 20 last week.

LATEST QUOTATIONS.

Flour-Spring clear, \$3.10a3.30; best Patent, \$4.50; choice Family, \$3.75. Wheat-New York No. 2. 7614c; Philadelphia No 2, 73a7334c; Baltimore No 2, 72c. Corn-New York No. 2, 68e; Phila

delphia No. 2. 69a69¼; Baltimore No. 2, Oats-New York No. 2, 3416c; Philadelphia No. 2, 39c; Baltimore No 2,

Hay-No. 1 timothy, \$17.00a17.50; No. 2 timothy, \$16.00a16.50; No. 3 timothy \$14.00a15.00

othy\$14.00a15.00
Green Fruits and Vegetables—Apples per brl, fancy 75c@\$1 00; fair to good per brl, 50c@65c; Beets, native, per bunch 13c@2c; Cabbages, native, flat dutch, per 100, \$1 50@\$2 00; Cantaloupes, Anne Arundel Gems, per basket ripe, 40c@50c; Celery, New York, per doz. 35c@40c; Eggplants, native, per 100, 60c@75c; Grapes, Rappahannock, per 10-tb basket, 9c@10c, do, Western Maryland, per 5-lb basket, 9c@10c; Lettuce, native, per bu box, 20c@30c. Lettuce, native, per bu box, 20c@30c. Lima beans, native, per bu box, 50c@ 60c; Onions, Maryland and Pennsylvania yellow, per bu, 70c@75c; Pumpkins, native, each, 4c@5c; Squash, Anne Arundel, per basket, 10c@15c; String beans, native, per bu, green, 25c@39c; Tomatoes, Potomac, per peach basket, 30c@325c, Rappahannock, ber bu box, 50c@60c; Wafermelons, Selects, per 100, \$12 co@14 00; primes, per 100, \$6 00@\$9 00; seconds, per 100 \$4 00@\$5 00; culls, per 100, \$2 00@\$3 00.

Potatoes, Potomac, per brl, No 1, \$1 00a1 25; do, seconds, 75a80c; do,

culls, 50a60c; do, Eastern Shore, per bri, No 1, \$1 00a1 25.

Butter, Separator, 21a22e; Gathered cream, 20a21c; prints, 1-lb 25a26c; Rolls, 2-lb, 25a26; Dairy pts. Md., Pa., Va., Eggs, Fresh-laid eggs, per dozen,

Cheese, Large, 60-15, 101/a101/c; ma dium, 36-lb, 103/a103/; pienies, 22-lb

Live Poultry. Hens, 11 1/412c; old roosters, each 25a30c; spring chickens, 12a131c, young stags, 11 1/412c. Ducks Hides, Heavy steers, association and salters, late kill, 60-lbs and up, close se-

lection, 12%a13%c; cows and light steers 9%a10%e. Provisions and Hog Products.—Bulk clear rib sides, 1240; bulk shoulders, 10%c; bulk bellies, 13c; bulk ham butts, 10%c; bacon clear rib sides. 12c; bacon shoulders, 11%c; sugar-cured breasts, 11%c; sugar-cured shoulders, 11%c; sugar-cured California hams, 10%c; hams canvased or uncanvased, 12 lbs

and 50 lb cans, gross, 11½c; refined lard, second-hand tubs, 11½c; refined lard, half-barrels and new tubs 11½c.

and over, 14 %c; refined lard tierces, bris

Live Stock. Chicago, Cattle, Mostly 10a15c lower, good to prime steers \$8 00a8 85; medium \$4 75a7 50; stockers and feeders \$2 = a5 25; cows, \$1 50a5 25; heifers \$5 50a 6 00; Texas-fed steers \$3 00a4 50. Hogs, Mixed and butchers \$7 30a7 50; good to choice, heavy \$7 45a7 75; Sheep, sheep and lambs slow to lower; good to choice whethers \$3 50a3 75; Western sheep whethers \$3.50a3 75;

\$2 50a3 50. East Liberty, Cattle steady; choice \$7.40a7.50; prime \$6.50a7.00. Hogs, prime heavy \$7.75a7.80, mediums \$7.55; heavy Yorkers \$7.50a7.55. Sheep steady. Best wethers \$3 70a3 85 calls and common \$1 50a3 00; choice lambs \$5 25a5 50.

LABOR AND INDUSTRY

Expressmen at San Francisco have organized. Norfolk (Va.) street railway men are

Norfolk (Va.) street railway men are taking steps to organize.

Omaha (Neb.) street railway men have recently organized a union.

About 1,000 diamond workers in Amsterdam, Holland, are out of work.

The Seattle (Wash.) Central Labor Union has secured the necessary funds to build a labor temple.

At Sacramento, Cal., 100 women were recently initiated as members of the Retail Clerks' Union.

Mexican labor is so scarce as to ne cesitate sending for negroes from Ja-maica. The latter are guaranteed em-

In wages alone \$100,000,000 is annually expended by the United States Steel Corporation, better known as the Steel Trust.

The Bank of England employs about the corporation of the England employs about the corporation of the England employs about the England employed e

in pensions.

Journeymen tailors of New Haven Conn., will organize and again demans an increase in wages. The last move of the workmen in the latter direction was

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: How the Boy Went Down-The Saloon is a Rad Institution, Posing as a Public Benefactor in Order to Dis-guise Its Foulness. It was not on the field of battle,

It was not with a ship at sea; But a fate far worse than either That stole him away from me. Twas the death in the ruby wine cup, That the reason and senses drown; He drank the alluring poison, And thus my boy went down.

Went down from the height of manhood
To the depths of disgrace and sin,
Down to a worthless being.
From the hope of what might have been.

It was only the same old story
That mothers so eften tell,
With accents of infinite sadness
Like the tones of a funeral bell,

Oh, can nothing destroy this evil? No bar in their pathway be thrown?
To save from the terrible maclatrom
The thousands of boys going down?

The Saloon's Real Character.

The Saloon's Real Character.

The persistency with which the idea is being advocated that the first step of the reform against the drink evil ought to be the establishment of a substitute for the saloon indicates that the propagandists of that idea have entirely overlooked one of the most patent of all facts bearing upon the question. The saloon is not a good institution with incidental features that are bad; it is a bad institution that tries to coose as a public benefactor for the purpose of disguising its badness.

Those features of the saloon system which we are told "minister to fundamenial needs of society," "facilitate social expression," etc., etc., are without exception exaggerated in the presentation that is given to the public. As a "poor man's club" the saloon is a farce and a failure. Frue, there are saloons where comforts and luxuries can be found, but the saloons that are patronized by the men who are without comforts in their homes are bare of comfort, foul of air and dirty in every appointment. There are very few homes, even in the worst sections of American cities, that are not cleaner and more comfortable than the average poor man's saloon.

But even where the saloon may furnish sertain comforts and advantages, those things are only incidental to the saloon musiness. The saloon exists for the purpose of selling drink, and is resorted to primarily for the purpose of drinking.

During the discussion of Bishop Potter's outburst the early part of the year 1899, the New York Telegraph, which is in no way to be regarded as a temperance paper, made an illuminating remark as follows:

"I never had any use for whisky except to get drunk with it. It was a wise man who said this. He had made a specialty of drinking for some years, and eventually, seeing the futility of his pursuit, had ceased, and was subsequently giving his opinion upon the value of whisky as an aid to civilization. He might have continued with the cognate assertion that the only use for a saloon is a place in which to get drunk.

""Wh

A Novellar's Opinion.

It is a dark and difficult problem, but one thing I see clearly, namely, that drink is the greatest and most baneful hypnotist on the earth at present, and that its influence is more awful than any plague, more devastating than any war. Looking back from more than middle life, I can hardly remember a case of wreek and ruin that has not been, directly or indirectly, the result of drink. It is a terrible roll-call my memory goes through of men of good and even brilliant opportunities, who are dead or worse than dead, at the hands of the great hypnotist. Against that record I cannot recall a single case of a man who, free from the tyranny of drink, has been utterly destroyed by misfortune. The hardest blows of fate seem powerless to slay the man whom the great hypnotist cannot subdue. And though I think intemperance is often as much a consequence as a cause, I truly believe that if drink could be utterly wiped out of the world tonight, humanity would awake in the morning with more than half its sorrows and sufferings gone.—Hall Caine, in Household Words.

Our Greatest Curse.

The saloon is the greatest curse of the The saloon is the greatest curse of the present day, the fountainhead from whence flow streams of evil. It fills our prisons with criminals, our insane asylums with victims and our graveyards with paupers' graves. It turns happy homes into barren wastes. It debauches and ruins the husband, the son, the father; it destroys the happiness of the wife, the mother, the daughter. It clothes them in rags, starves them and breaks their hearts. And for what? That a few men may grow rich and flourish on the burnt ashes of homes. Every conscientious thinker admits that all I have said is only the sad truth. Then why allow this terrible cause of crime and wretchedness to go on? Why not inaugurate a war against it that would overthrow it? If every good man should yote as his better nature dictates this evil would be abolished. Do not say that it is hopeless to war against it, that this foe is too strongly intrenched in human hearts and selfishness, for right will triumph in the end.—Jossah Allen's Wife, in the Woman's Home Companion.

New Temperance Saloon. A "bar without beer" is soon to be opened under the auspices of the Browning Settlement, Walworth, London. It will be on the lines of the "Red House" in East London. A building has been erected at the corner of York road and Walworth road, and the aim of the settlement will be to supply wholesome food, tea, coffee, cocoa, etc., at a price within the means of the working classes. In the same building a Robert Browning Club for workmen will be established, and the Dr. Dale Memorial Library will find a home under the same roof. Membership of the club will give free access to the library, billiards, bagatelle, ping-pong, unlimited opportunities for mental culture, cricket and football. New Temperance Saloon.

Alcohol at All Times a Poison. Dr. Thomas Bickerton, of Liverpool, speaking recently, said he was convinced that alcohol, which was at all times poison, even when taken in the smallest quantities, shortened a man's life. From his hospital experience, he could say that without alcohol we could close our hospitals, asylums and workhouses.

The Crusade in Brief. More than 50,000 Americans die from al-coholic drink every year.

Moderate drinkers belong to the same class as moderate stealers.

class as moderate sceners.

Earl Roberts comes before the British public with a renewed appeal that the returning soldiers should not be led into drunkenness by treating. In the light of recent events in Ma land the friends of temperance reform a of good government have every reason be encouraged. Not only has the tender to rum rule been checked, but the umph of civic righteousness has been part at least realized.

Dr. Henry, the American speaker and anizer, who began work in Englan-rear ago, reports gratifying results, o-itally in Scotland, where drink bring legradation hardly heard of elsewhere.