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.

Generous biolical Character-Lord Avails to Forgive and Forget. Avails to Forgive and Forget. New York CITY.—The following readers by Wilbur Charpman, the best known evan-geist in the country and one of the most popular pulpit orators of New York. It is entitled 'Yow Peter,' and was preached from the text: 'Now Peter sat-without in the palace.' Matt xxvi 00. This is the master stroke of the great whom we know as Peter. It is one of this heated, you want the poleture of this child-metred. wayward, gonerous, loving man-whom we know as Peter. It is one of this hadows in the picture, but the shadows help us to appreciate the more the light, it is a single sentence, and yet in it we hadow is the picture of the Scatter and a note of warning for God's people cause of the bears take of the Scatter of the bears the sat in the presence of and a note of warning for God's people is given that we should not 'walk in the work of the bears the sat in the presence of and a note of the ungodiy, nor stand in the sectorful. 'In the first Pealm the wear in is given that we should not 'walk in the work of all. Poor Peter was sitting down, the also is to be pitted because he sat 'without.'' There is a circle within when every child of God mast keep if he would have the centre and with the picture of the Christian file. The centre of the dreate both prace and power. If in maniantion we take a compass in our hear of the Christian file. The centre of the circle is to keep in touch with Chris-to the prophe throughout the country is the attention which has been greatly bless of the prophe throughout the country is the picture of the Christian file. The centre of the prophe throughout the country is the picture of the Christian file. The centre of the prophe throughout the country is the picture of the Christian file. The centre of the prophe throughout the country is the picture of the Christian file. The centre of the prophe throughout the country is the picture of the Christian file. The centre of the prophe throughout the country

The line of the section that it may be a companion of it, and carry the name of "Now Peter." The first service that I can find that Peter ever rendered unto Christ is recorded 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 pashed the boat out as its way astanding in it made Jesus understand that there was something in him that would yet go far toward moving the work of Peter? I like to study him in his writings. Some marks of the Bible ought always to be read in the subject of the Bible ought always to be read in the studiet. The beautiful story of Ruth, and the letter to the Philippians are examples of this. Others are for the darkiness. Peter's epistles would thus head in the darkiness and read Peter's precious words, that we entch the beat from heaven and rests up.

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I. 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 these 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 shall dony Me thrice." He warns 15, too. The oak that more dony in the midet of

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power and coming in the clouds of hea-ven." "And they did spit in His face." but He never 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 weak-ness, 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 Sanhedrim. 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 Sanhe-drim is to meet. As He passes, possibly near enough to reach out His hand and touch His disciple, suddenly He hears Peter say:

noar enough to reach out this hand and touch His disciple, suddenly He hears Peter say: "I tell you I know Him not." He could forget the spitting of His ene-mies, the blows of those who hated Him, and the rods that had fallen upon Him in the bands 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 Pe-ter." No word of reproach feil from His lins, but simply an expression of sorrow

ins, but simply an expression 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 wandering sheep. False to Thee like Peter, I would fain like Peter weep."

III. That do not be discouraged. Man's use-fulness not infrequently aprings 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 personai 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 encouragement to be-lieve that my old nature may be con-quered, and my uame changed from Jacob to Israel, the prime of God. The God of Elijah teaches me that prayer must be an-swored. The Saviour of Thomas encour-ages me while in doubt; the Saviour of Paul sustains me in my suffering, but the Saviour of Peter is the restor.r of the pen-ture.

itent. Peter and Jesus met after the Resurrec-tion 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 de-nial came rushing upon him. What was nial 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 for-given, and even the marks of his denial

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 forever

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 could tot stand it longer, and, rising, she for her Ausoand, and he came not. She could tot 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 convivial 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 a man in the party who had denarred to leaving the place: "You have a good wife at home, too," she remarked quietly but firmly. "You have a good wife at home, too," the went. "Now" and abe turning to the news".

THE SABBATH SCHOOL

oternational Lesson Comments for September 21.

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

"Plains of Mosb." The level plain enst of the Jordan, where Israel was en-camped. "Nebo-Pisgah." Pisgah was s 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.
"All Naphtali." Moses also viewed the land on the west of the Jordan. Naph tali was to have a possession on the north

the land on the west of the Jordan. Naph tali was to have a possession on the north-ern border of Canaan, the possessions of Ephraim and Manasseh were in the cen-tre, while Judah was to occupy the south ern part of the land. In Christ's time the three grand divisions on the west of Pales-tine were Gaillee on the north, Samaria in the centre, and Judea on the south. "Un-to the utmost sen." The Mediterranean New

the centre, and Judea on the south. "Un-to the utmost set." The Mediterranean Ses. 3. "The south." Probably referring to the region south of Cannan 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 critering to the Dead Sea. 4. "Unto Ahraham," etc. Gen. 12: 7; 25: 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 de-scribed is what any man could do if he at-tained sufficient elevation. The atmos-phere of that country is free from vapor, and the sight is carried a long distance. He could not enter the promised land ou earth, but God gave-him a vision of its glories from Piscah's top, showing him that he had accomplished his work, that his life head accomplished his work, that his life able as the estimation of the series of the Christian's promised land, ou earth, but God gave-him a vision of its glories from Piscah's top, showing him that he had accomplished his work, that his life head accomplished his work that his life able en successful. This scene has ever been a type of the visions of heaven, the earnests and foretastes, the heavenily ex-periences of the Christian's promised land, which God gives to His people. The set-ting day is radiant with cloud glories un-seen even at noonday. God's word has open windows through which shine gimpses of heaven and ideals of the baracter in love and trust. "Shalt not go over." See Num. 20: S42. In Meriban when the people needed water the Lord otand of doing as directed he semote it twice. He also spoke unadvisedly with his lips, calling the people "robels." and he failed to acknowledge God in the miracle. The Lord immediately to'd Moses and aroon that they would not be permitted to. "Servant of the Lord." This is a tille

III.

failed to acknowledge God in the miracle. The Lord immediately to'd 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 eminent-iy useful. It was more his honor to be the servant of the Lord than to be king of Jeshurun. No one can be called the serv-ant 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 worl." Literally, at the mouth of Jeho-vah. Some of the rabbins interpret it. By a kiss of Jehovah. The Jernsalem Targum 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 gside when-ever He chooses. None are indispensable with Him. This should, 1. Cause us to see our own littleness. 2. Dispel our fears for the fure of the church. 6. "He buried him." That is. God bur-ied him. This is an honor no human being ever received besides him. From Judo P 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 pa-triarchs was linown, and the bones of Joseph were then in camp on their way to burial, yet neither tombs nor hones were worshiped. The following view of Kurtz is worth considering: Jehovah did not in-tend to leave the body of Moses to corrup-tion, but at the very time of his burial communicated some virtue by His own hand which saved the body from corrup-tion, and prepared for the partiarch a transition into the same state of existence

hand which saved the body from corrup-tion, and propared for the patriarch a transition into the same state of existence into which Enoch and Elijah were ad-mitted 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 prace He prepared him an entrance into an-other land of promise and rest. This view is also heid by the Homiletic Commentary, and by the Speaker's and Whedon's com-mentarice.

CHRISTIAN ENDEAVOR TOPICS.

Secured," Eoh, ill, 14-21.

SCRIPTURE VEFSES.—John xiv. 10-17; Eph. II. 19-22; vi. 10; Col. 1. 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 stand it.

Selections.

Make me, pure One, as thou art. Pure in soul and mind and heart; Nover 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 ilustrous 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 tho

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 Fallness of God, How Se-

cured .- Eph. 3, 14-21.

hend 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 purselves. 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 out 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 sym-pathy with us. We know a little about human sympathy, but this measuring line is very short in comparison with Only this is so small cominfinitude. pared with God's sympathy. His making us in his own likeness, his

THE RELIGIOUS LIFE COMMERCIAL REVIEW.

Ceneral Trade Conditions

All available data confirm reports of

past good trade and foreshadow as good

or better yet to come. It has been es-

sentially a week of active buying in dis-

tributive trade, and sellers have occu-

pied an enviable position. Reports as

to August trade have been almost uni-formly 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 pro-ducts except company cettle

ducts, except corn and prime cattle tend lower, owing to the growing strength of raw textiles and other ma-

terials for manufacture. Corn is not yet out of danger from frost in the northern half of the belt, and this, cou-

pled with short supplies, imparts strength to cereals generally. Reports

Leather sales are large at the West,

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,

LATEST QUOTATIONS.

Flour-Spring clear, \$3 10a3.30; best Patent, \$4.50; choice Family, \$3.75. Wheat-New York No. 2. 76%c;

Philadelphia No 2, 73a73%c; Baltimore

No 2, 72c, Corn-New York No. 2, 68c; Phila

delphia No. 2. 69a6914; Baltimore No. 2,

Oats-New York No. 2. 341/c; Phila

Hay-No. 1 timothy, \$17.00a17.50;

Voice.

delphia No. 2, 39c; Baltimoro No 2,

Hay-No. 1 timothy, \$17.00a17.50; No. 2 timothy, \$16.00a16.50; No. 3 tim-othy \$14.00a15.00 Green Fruits and Vegetables-Apples per brl, fancy 75c@\$1 00; fair to goed per brl, 50c@65c; Beets, native, per bunch 1½c@2c; Cabbages, native, flat dutch, per 100, \$1 50@\$2 00; Canta-leanes. Anne Arundel Genes, per basket

dutch, per 100, \$1 50@\$2 00; Canta-loupes, Anne Arandel Gens, per basket ripe, 40c@50c; Celery, New York, per doz. 35c@40c; Eggplants, native, per 100, 60c@75c; Grapes, Rappahannock, per 10-m basket, 9c@10c, do, Western Maryland, per 5-m basket, 9c@10c; Lettuce, native, per bu box, 20c@30c. Ling heavy per bu box, 20c@30c.

Lima beans, native, per bu box, 50c@ 60c; Onions, Maryland and Pennsylva-

nia yellow, per bu, 70c@75c; Pumpkins,

as against 20 last week.

69c.

32c

Bradstreet's says :---

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

m: Shut in With God-The Horrors of a Godiess Life-Men Are Not Saved by Their Words About Heaven But by Their Deeds.

Shut in with God alone I spend the quiet hour; His 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 in here. —London Commonwealth.

Walking in the Light.

strength to cereals generally. Reports of cotton crop deterioration, caused by hot, dry weather, have scared shorts and stiffened values of raw and manu-kactured 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 expect-ed to demand all available supplies of the South's leading product. Rather less disturbance is noted in labor mat-ters, some strikes having been declared off. The anthraeite trouble still hangs over the situation, but the volume of coal shipments is slowly and steadily increasing. Some wage advances are <text><text><section-header><text><text><text><text><text> coal shipments is slowly and steadily increasing. Some wage advances are noted in widely separated lines. Col-lections are uniformly good. Jobbing activity is undiminished Dry goods, shoes, millinery, drugs, hardware, groceries, clothing and lum-ber figure actively in demand.

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

It is impossible for us to comprethe light of God shining in the hearts and faces of men, and its greatest danger is that those who profess to have this light should he but empty and dead lamps, walk-ing in the darkness and leading others deeper in.—Ram's Horn.

Spear Points.

native, each, 4c@5c; Squash, Anne Arundel, per basket, 10c@15c; String beans, native, per bu, green, 25c@30c; Tomatees, Potomac, per peach basket, 30c@32%c, Rappahannock, ber bu bor, 50c@60c; Watermelocs, Selects, per True humility does good and is silent. God's sympathy is not exhausted in sight "Father" is the keyword to all true

prayer. The light from heaven can never lead When God closes one door, He opens an-

Prayer is the anchor that holds us fast

50c#60c; Watermelors, 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 bri, No 1, \$100a1 25; do, seconds, 75n80c; do, culls, 50a60c; do, Eastern Shore, per Honor looks better on a background of God puts consolation only where He has

first put pain. The abadow may be the price we pay for brl, No 1, \$1 00a1 25.

Butter, Separator, 21a22o; Gathered

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: How the Boy Went Dewn-The Saloon is a Bad Institution, Posing as a Public Repefactor in Order to Dis-guise Its Fouiness.

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, f 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 often 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 meelstrom The thousands of boys going down?

The Saloon's Real Character.

<text><text><text><text><text><text><text> exports aggregate 21,196 bushels against 115,150 last week, 550,876 last year and 3,162,271 in 1900.

thrice." He warns 15, 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 stendily lost ground in matters that were too trifling to cause alarm. If you should fail to mor-row you will doubtless find the cause if you look back on the history of to-day. The naglected Bible of to-day, the neglect-ed prayer of to-day, the neglected fellow-ship of to-day, means the denial of to-mor-row.

The first denial was at the wicket gate. The said: "The said of the said: "The said: "

"I know Him not."

He might 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 show side desnar.

ther side desnar. I doubt not that some one who reads these words has just passed through the wicket gate, turning away from a life of residuess, and possibly has denied his Master for the first time. From the heart of the infinite Christ a cry goes out to such in one:

In one: "Turn ye, turn ye, for why will ye die?" The second denial was at the fire, when he sat with his enemies, 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 second sec

"Tet you, I know Him not." "As" many of us have gone through the wick the scennics, hardly knowing how wy of God comes, hardly knowing how wy of God comes, "Come out from amount ways been the energy of the Son of God, when the services." The world ha who allows himself to be in touch which is the least will deny his Master. "The hird denial was to the relative of which we have of it. "The hird denial was to the relative of which we have of his Master. For this with have been triad and condemned in which have been triad and condemned in the triad and condemned in the triad and condemned in the triad and the triad an

"It tell you that I know Him not." "It tell you that I know Him not." This is the denial that comes because of some unconfessed sin. Alas for the max who allows any sin to go without imme-diate 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 made in its tendences, and he who denies Christ at the wicket gate will cre long deny Him face to face.

11. This text is also to be used in connection ith the sufferings of Jesus. It may not a mains to give a brief account of His

had better go home, and go right now." He went. "Now," said she, turning to the proprie-tor, "you blow out your lights and lock up this place. Eleven o'clock is late enough, and if the village authorities ean-not enforce the law, I will," she said, as the whole party left the place. The sa-loonkeeper closed his door, and they walked sway 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 senti-ment in her own town applauds her act.ment in her own town applauds her act .-Journal Press.

Kindness.

Kindness. Did it ever occur to you that "kindness" was one of the elements of humility" In-deed, 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 "self-assertion." Kindness of heart and pride of manner never go together.--Pres-byterian Journal. heterian Journal.

Wireless telegraphy is to be used on Ital-ian 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 he that same, in which case the exciting race to home occurs, and if gets there first he may set any "11" 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

An Eight-Legged Horse. In a consignment of Western range horses from Colorado received at the stockyards at Sloux City there was a curiosity in the shape of a sorre gelding with eight legs. The horse

paid.

is owned by John Huey and John, Wenzo of White Pine, Col., and they had raised him. They rofused \$1,090 trial. First of all, He appeared before Annas, the high priest, an account of which we read in John sviii: 19 to 22-"The high and weight 900 pounds for him. The animal is 6 years old

goodness.

mentaries 7. "An hundred and twenty." The iffo 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 after-ward 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 "An hundred and twenty." The life

wilderness where he was to lead form 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 jour-neved toward Canaan. "Not dim." Moses did not die of disease. He was young even in old are in old age. 8. "Thirty days." The usual time of 8. "Thirty days." af position and gmi-

"Thirty days." The usual time of mourning for persons of position and emi-nence. See Num. 20: 29.
"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.
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.
"Io-12. "Not-like unto Moses." Joshua was filled with the spirit of practical wis-

the hand of Mozes. 10-12. "Not-like unto Moses." Joshua was filled with the spirit of practical wis-dom, but was not like Moses, gifted with power to work signs and miracles, to found a kingdom and create a nation. None, ex-cent Jesus, equalled Moses in official dig-nity, holy character and intimate friend-ship with God. Moses know God and free-ly and familiarly conversed with Hiro. In whatever light we view this extraordinary man the eulogy pronounced in these in-prived varses 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 Dr. Fish, an eminent eastern educator, "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 rec ord blank is whether or not the pupli 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 frequent y ask all those who have not had toacco in their mouths for twelve nonths to arise and be counted. The werage varies from \$p to 70 per

Boy Was Enameled Green. 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 boy's clothing.

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

derful patience, and his fathomless sympathy have all sprung from his . 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 goodness; His omnipresence in marvelous.

Think of him in the completeness of his Personality being present overywhere every instant! Thought wearies in trying to grasp so broad a truth. Faith comes to our rescue, and we be-lieve much that intellect fails to ex-His omniscience is another esolain 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 from him "no secrets are hid." that When our knowledge is so limited our brains whirl in striving to imagine the boundless extent of his omniscience. Again faith comes to assure us of the incom-prehensible. Looking only at these majestle elements of divine percection. we stand in awe or God, do we not? very insignificant are we in contrast with him, it seems scarcely pos-tible that we can be of any value to the mighty Jehovah. But just here he comes to lift up our heads walls he points to the cross of Calvary. 'God so loved' us. Loved up Yes! How glorious! Every heart that really knows this must be overjoyed. How 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 tribesmen 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 distinguished leader. The whole band, yelling wildly, used to dash down toward the Nile bank, on which was Kitchener's tent, and halting sudden ly used to salute in these words: "Kitchener damfool! Kitchener muffin man." It was a harmless imbecil-My, 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 which we crave.

God's patience with the sinner does not approve the sin. There can be no Christian meeting with-23a24c.

There can be no christian meeting when-out Christ in the midst. If the King is indeed near kin to us the roval 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.

Steadfastness.

We need stability as regards the truth, as well as loyalty to service. It is my con-viction 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. 10a11c.

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

Essential Elements

The essential elements of spiritual mind-edness 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, Brook-lyn, N. Y.

The Commandments.

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.

The Greater GHL. Be sure of this, the more a man giveth himself to hatred in this world, the more will he find to hate. But let us rather give ourselves to charity, and if we have ene-mies, and what honest man hath them not? let them be ours, since they must, but let us not be theirs, since we know hetter.— Henry Van Dyke.

How Old is the Earth? 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 hasis figures that the earth's crust is 48,000,000 years while Alfred Russel Wallace figures that the earth's crust has been forming for 28,000,000 years.

No man is a hero to his trained

cream, 20a21c prints, 1-lt 2-lb, 25a26; Dairy pts. Md., Pa., Va.,

Eggs, Fresh-laid eggs, per dozen, 19%a200

Cheese, Lurge, 60-15, 103(a103(c; ma dium, 36-lb, 10%a10%; pienics, 22-lb

113callace. Live Poultry, Hens, 113cal2c; old roosters, each 25a30c; spring chickens, 12a135c, young stags, 113cal2c. Ducks

Hides, Heavy steers, association and salters, late kill, 60-lbs and up, close selection, 12%a13%c; cows and light steers 9%a10%c.

Provisions and Hog Products.-Bulk clear rib sides, 12%; bulk shoulders, 10%; bulk bellies, 13c; bulk ham butts, 10%; bacon clear rib sides. 12c; bacon shoulders, 11%;; sugar-cured breasts, 11%; sugar-cured shoulders; 11%; sugar-cured California hams, 10%; hams canvased or uncanvased, 12 lbs and over, 14%c; refined lard tierces, bris and 50 lb cans, gross, 11%c; refined lard, second-hand tubs, 11%c; refined lard, half-barrels and new tubs 11%c.

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 50a8 50.

East Liberty, Cattie steady, choize \$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 culls and mon \$1 50a2 00; choice lambs \$5 25a5 50.

LABOR AND INDUSTRY

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

Noriolk (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 Am-sterdam, Holland, are out of work. The Seattle (Wash.) Central Labo: Union has secured the necessary fund-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

maica. The latter are guaranteed en ployment for a year. In wages alone \$100,000,000 is annu ally expended by the United State: Steel Corporation, better known as the Steel Trust. The Bank of England employs about

,000 people, pays a quarter of a million a year in wages and £35,000 a year

in pensions. Journeymen tailors of New Haven Conn., will organize and again deman an increase in wages. The last move o the workmen in the latter direction wa

present day, the fountainhead from whence flow streams of evil. It fills our prisons with criminals, our instance asylums with victims and our graveyards with paupers' graves. It turns happy homes into barren wastes. It debauches and ruins the hus-band, 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 inaugu-rate a war sgainst it that would over throw it? If every good man should vote as his better nature dictates this evil would be abolished. Do not say that it is hopeless to war against if, that this foe is too strongly intrenched in human hearts and selfsiness, for right will trimph in the end.—Josiah Allen's Wife, in the Woman's Home Companion. Home Companion.

Our Greatest Curse.

The saloon is the greatest curse of the present day, the fountainhead from whence

A Novellar's Opinion. The sa dark and difficult problem, but status of the series of t

A Novellat's Opinion

New Temperance Saloon.

New Lemperance Saloon. A "bar without beer" is soon to be opened under the anspices of the Brown-ing Settlement, Walworth, London. It will be on the lines of the "Red House" in East Loudon. A building has been erected at the corner of York road and Walworth road, and the aim of the set-tlement will be to supply wholesome food, tes, coffee, cocos, etc., at a price within the means of the working classes. In the same building a Robert Browning Club Pr. Dale Memorial Library will find a home under the same roof. Membership of the club will give free access to the library, bit linds, bagatelle, ping pong, unlimited op-portunities for mental culture, cricket and tootball. football.

Alcohol at All Times a Polson

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 hos-pitals, 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. Earl Roberts comes before the British public with a renewed appeal that the re-turning soldiers should not be led into drunkenness by treating.

In the light of recent events in Mary-land the friends of temperance reform and of good government have every reason to be encouraged. Not only has the tendency to run rule been checked, but the tri-umph of civic righteousness has been in part at least realized.

Dr. Henry, the American speaker and or ganizer, who began work in England a year ago, reports gratifying results, espe cially in Scotland, where drink brings i degradation hardly heard of elsewhere.

degradation hardly heard of elsewhere. A man may ove to dranken parents or remoter ancestors a nervice system which craves alcohol. Yet in all save one in-stance in a thousand it is strictly true that it its with the man himself whether or not he will submit to the hurmitary predisposition and drins. Mr Justice Emerson, one of the juriges of the Supremo Court of Newfoundiand lately congratulated the people of a inrag-judicial district on the utter absence of crime, which he considered was use in a great measure to the wise ioniperance legislation so long in force.

True Laws The true laws of Christian growth is to ook right forward doing the duties of to-lay in the light of conscience and plan letter things for the future.-The Rev. Dr. Harris.