

**SERMON ON "THE DEVIL"**

Sunday Discourse by Dr. Chapman, the Noted Pastor Evangelist.

Treats a Forbidden Subject in a Novel Manner—Why Men Are Disposed to Laugh at the Place of Darkness.

NEW YORK CITY.—The following readings 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 "The Devil and His Kingdom."

From the text "And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord and said, From going up and down in the earth, and from walking up and down in it." Job 1:7.

This is a forbidden subject. We generally speak of him who is the subject of my sermon as if he were an evil spirit, a demon which with one ought certainly to be perfectly familiar. We have all had some experience with him who is the author of our distresses, and who is ready to appear every cloud though it be no larger than a man's hand that has cast itself upon the sky of our life, and yet I doubt not that there are very many gentlemen here who can quite understand how it should be so, for Satan's master stroke of policy is to direct our minds from inquiry concerning his true character and the methods by which he governs his kingdom.

Some times for the ungenerous he employs the vehicle of darkness that may blind the minds of those who do not believe the words of the Gospel of the Kingdom. He should damn upon them and they should believe. "In whom the God of this world hath blinded the minds of them which believe not, lest they should see the light of the Gospel of Christ, who is the image of God, should shine upon them." 2 Corinthians 4:4.

And sometimes to those who do believe he transfers himself, and by the use of light that he may delude them by his snares. "And no marvel; for Satan himself is transformed into an angel of light." 2 Corinthians 11:14.

The late Dr. James H. Brooks, of St. Louis, one of the greatest Bible teachers in our country, said that it used to be his custom in his private Bible classes to read the New Testament through consecutively until he came to Revelation, and then he would always turn back to Matthew and read again to the end of the Gospel, and then back to Matthew once more, until one day sitting alone in his study he began to question himself as to why this was his habit, and it occurred to him that it was because he would turn the mind away from that book which tells of his defeat.

"Men don't believe in a devil now, as their fathers used to do." They've closed the door of the broadest creed. To let his form pass through. There isn't a print of his cloven foot. We're here at this altar, and he's not to be found in earth or air or sky. For the world has voted so.

"But who is mixing the fatal draught That palsies heart and brain, And loads the bier of each passing year With ten hundred thousand slain?" "With the light of the day and to-day, With the very breath of hell?" If the devil isn't, and never was, Won't somebody rise and tell?

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**THE SABBATH SCHOOL.**

International Lesson Comments For October 12.

Subject: Crossing the Jordan, Josh. III, 1 to 17. Golden Text, Isa. XLIII, 2.—Memory Verses, 15-17.—Commentary on the Day's Lesson.

9. "Hear the words." It seems that the Israelites had no intimation how they were to cross the river. It is said that they were taken in connection with the miraculous result exactly as he had described it, would tend to increase their faith in God.

10. "The living God." This full assurance of the presence of the only true God among them would encourage them against fear at night when it might appear to be danger. In the land where they were going, they were to combat with idolaters, whose gods were only wood and stone, but they were to conquer by living God, who could give life or take it, and He would show, by the wonderful miracle, that He would defend His people. "Without fail," this was a strong promise. See the lesson.

11. "Ark of the Covenant." This was the sacred chest which contained the tables of the law, a pot of manna and Aaron's rod that budded. Heb. 9:4. It was the symbol of Jehovah's presence. "Passeth Jordan, ye shall be clean." The ark was carried on the shoulders of the people. It was a mile in advance of the people. "Twelve men." These men were to take memorial stones from the river as described later.

12. "The priests that bear the ark." On ordinary occasions the Levites of the house of Kohath, by special command, bore the ark. But on festive occasions the ark, or when borne on festive occasions of extraordinary interest, were the priests, the offspring of Aaron, were the bearers. "When the ark of the Lord was in the river, the water was divided unto the people." "The priests that bear the ark." On ordinary occasions the Levites of the house of Kohath, by special command, bore the ark.

13. "The ark of the Lord." This was the ark of the covenant, the ark of the law, a pot of manna and Aaron's rod that budded. Heb. 9:4. It was the symbol of Jehovah's presence. "Passeth Jordan, ye shall be clean." The ark was carried on the shoulders of the people. It was a mile in advance of the people. "Twelve men." These men were to take memorial stones from the river as described later.

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16. "Adam... Zarethan." See R. V. Where these cities were is not known, but they must have been by the river. Adam has been placed by different writers all the way from the Mediterranean Sea to the Atlantic Ocean.

**CHRISTIAN ENDEAVOR TOPICS.**

October 12.—"Fruitful or Fruitless." John xv, 1-4; Mark xi, 12-14.

Scripture Verses.—Isa. xlviii, 10; 1 Pet. 1, 7, 9; Rom. viii, 28; 1 Cor. iii, 8, 13; 2 Cor. iv, 17; Heb. xii, 11; 1 Thea. 1, 3; Matt. x, 28; Ps. l, 15, 16; Matt. xiii, 17. Lesson Thoughts.

Have you any doubts of your true connection with Jesus Christ? Your own life must answer. He is the true vine, and if you are a true branch you will be bearing fruit. This is the test; then ask yourself if you are bearing the fruits of the Holy Spirit—love, joy, peace, long suffering, gentleness, meekness, temperance.

Without Christ we can no more bear good fruit than the branch separated from the vine can bring to maturity the luscious grapes; nay, even the fruit it already bears must wither and die when it leaves the vine and depends upon itself for nourishment and strength.

There is a counterfeit olive tree in Palestine. It is called the wild olive, or the oleaster. It is in all points like the genuine tree, except that it yields no fruit. Alas! how many wild olives are there in the church! When I see a man taking up a large space in Christ's spiritual orchard, and absorbing a vast deal of sunlight and soil, and yielding no fruit, I say, 'Ah! there is an oleaster!'

If a tree is not growing, it is sure in the long run to be dying. And so are our souls. If they are not growing, they are dying. If they are not getting better, they are getting worse. This is why the Bible compares our souls to trees; not out of a mere pretty fancy to poetry, but for a great, awful, deep, world-wide lesson, that every tree in the fields may be a pattern, a warning, to us thoughtless men, that a tree is not to be valued by its fruit.

As that tree die unless it grows, so our souls must die unless they grow. Nature abhors sterility. From the humid climate and fertile soil of the tropics, to the rugged lava-fields and frigid atmosphere of higher latitudes, and the garments of vegetation covering all, this teaches the lesson of Christian faithfulness and progress.

Suggested Hymns. True-hearted, whole-hearted. Work, for the time is flying. Hark! the voice of Jesus crying. Nothing but leaves. Oh! reapers of life's harvest. Work, for the night is coming.

EPWORTH LEAGUE MEETING TOPICS. October 12.—"Fruitful or Fruitless." John xv, 1-4; Mark xi, 12-14. This lesson is the familiar description of the Vine and the Branches, standing before the Master, the fig tree by the Master. No relation is made more vital and intimate than that of the branch to the tree. Every believer is "in" Christ Jesus, and receives his life and power to bear fruit from him.

Both the parable that Jesus spoke and the action he took in withering the barren fig tree are suggestive of some lessons of importance. Both are a type of the individual Christian.

**THE GREAT DESTROYER.**

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

"Be ye sober!" if ye covet Healthy days and peaceful nights, Strong drink warpath those who love it, Into sad and fearful sights.

"Be ye sober!" cheeks grow haggard, Eyes turn dim and pulse tide blood Runs too fast or crumblike lags, When there's poison in the flood.

Shun the "dram" that can but darken, When its vapor gleam has fled, Reason says and eye must harden, Lessened drink brings double bread."

Thought your rulers may neglect ye, "Be ye sober!" in your strength! And they must and shall respect ye And the light shall dawn at length.

But let none cry out for freedom, With a loud and feverish breath: While they let a foul cup lead them To the slavery of death. —Eliza Cook.

The Whisky Devil's Very Good Work. You will remember the policeman who killed his wife, and afterward said, full of remorse: "It was the devil's joke. Whisky did it. She was the best woman that ever lived." The devil's whisky jokes did not stop at this policeman's crime, or begin with it.

That series of jokes is as old as man's discovery of the art of distilling. It is possible to ferment to extract murder and insanity from grain.

It was in the humiliation of this unfortunate man, and in the distress of his audience, there was a lesson for a great many other men, as well as a good whisky devil's joke.

In the plight of the drunken clergyman there was no reason for humiliation on the part of those who knew the temperance cause. On the contrary, there is double proof of the need of such preaching as this.

**COMMERCIAL REVIEW.**

General Trade Conditions. R. G. Dun & Co.'s weekly review of trade says: "Notwithstanding the disarranged money market, almost a fuel famine, and some damage to crops, industrial and commercial activity continues unabated, and the magnitude of plans for the future indicates that confidence has not been shaken."

Pressure in the iron and steel industry has been somewhat alleviated by larger receipts of coke and liberal imports of pig iron, yet the outlook is by no means devoid of unfavorable features.

More steel rail orders have been placed abroad. Needs for structural shapes are increasing, much work being held back by slow shipments, and orders are reported for delivery nearly two weeks hence.

Flour—Spring clear, \$3 10a3.50; best Patent, \$4.50; choice Family, \$3.75. Wheat—New York No. 2, 75c; Philadelphia No. 2, 72a74c; Baltimore No. 2, 72c.

Corn—New York No. 2, 72c; Philadelphia No. 2, 69a69c; Baltimore No. 2, 68c. Hay—No. 1 timothy, \$16.00a16.50; No. 2 timothy, \$15.00a16.00; No. 3 timothy, \$14.00a15.00.

Potatoes. Primes, per bu, No. 1, \$1 25a1 40; do, seconds, 75a80c; do, culls, 50a65c; do, Eastern Shers, per bu, No. 1, \$1 25a1 40.

Chicago, Cattle, Mostly 10a15c lower, good to prime steers \$7 00a8 50; medium \$6 00a7 00; stockers and feeders \$3 50a5 00; cows, \$1 50a4 50; heifers \$2 25a5 75; Texas-fed steers \$3 00a4 50.

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**THE RELIGIOUS LIFE.**

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem. He Will Direct All Thy Paths—Public Worship is Often Disappointing Because We Have Failed to Do—Why He Hears As Often Weary.

Not only where the way is dark And storm-clouds thicken lower, Your lonely path you scarce may mark, And manifold the tempter's power;

As well in times of peace and calm, Through blissful days you tarry Beneath the shade of Elim's palm, Nor care nor burden care;

As well by Mahab's bitter stream; Thy soul submerged in sorrow; And life for you a dim dream, Nor ray of hope, through all thy days,—

That is the promise given— Or bright, or dark, or dreary ways, The journey through to heaven. —Emma Louisa Tallman.

Character is your real self, the essence of you. You cannot stop its progress for good or ill, unless you stop life itself. Hence how necessary it becomes that we add to character all that shall make it a grand, glorious and noble temple, and of which the crown even shall rejoice over.

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