A Beautiful Lesson Drawn From the Psalm Written in Memory of the Wilderness Wonderings-Angels Guardians.

New York Citt.—The following beautiful and uplifting sermon is by the Rev. Dr. J. Wilbur Chapman, the best known evangelist in the country and one of the most popular pulpit crators of New York. It is entitled "Angels Visits." and was preached from the text, "He shall give His angels charge over thee to keep thee in all thy ways." Pealm 91: 11.

The writer of this Pealm is undoubtedly Moses. We shall appreciate its strength and beauty all the more when we realize that it was written in the memory of the wilderness wanderings. In these verses we find that Moses speaks of victory in every sort of trial. Things hidden and seen are to be overcome and influences most insidious as well as trials that are most abundant and nowerful would be as nothing occause of the fact that the Lord in the leader of them all, and the very angels of heaven are their bodyguards. It is a general Psalm, evidently for every one, as indicated by the words, "He that dwellsth in the secret places of the most High." Verse 1. It is a Psalm of sweetness because the secret niace is suggested where we may meet God, and not only tell Him sth in the secret places of the most High."
Verse 1. It is a Psalm of sweetness because the secret place is suggested where
we may meet God, and not only tell Him
our secrets, but listen to Him as He
speaks. "for the secret of the Lord is
with them that fear Him." It is a Psalm
of light as indicated by the mention of
shadows, for shadows ever accompany the
light and likewise a place of comfort, for
the thought of the feathers would suggest
the building of a bird's nest, all the
thoras of which are covered with birds
leathers, and Moses would mean in this
away as to the comfortable position of the
child of God. It is a Psalm in which God
abjects His faithfulness to His own, for
n the 14th and the 16th verses there ars
six "I wills" mentioned. "I wills" mentioned.

[will deliver him."

[will set him on high."

"I will deliver him."
"I will set him on high."
"I will satisfy him."
"I will be with him."
"I will be with him."
"I will satisfy him."
All these blessings as indicated by the lith Psalm are for us if we stay in the secret place of the Most High and not without. To preach privileges without saying to whom they belong is like putting a letter in the post box on which no direction has been written. Men have always believed in angels, and the Hible confirms this belief. Their ministry is quite distinct from that of the Holy Spirit of God and yet quite as real. They are not to be confused with our beloved dead, for our loved ones are higher than they. In speaking of Jesus the writer to the Hebrewa says, "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself aurged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." Hebrews 1: 34. And that we are to have the same as Christ has received is indicated in the prayer of Jesus, "Father, I will that they also whom Thou hast given Me be with Me where I am; that they may behold My glory, which Thou hast given Me, for Thou lovedst Me before the foundation of the world." John 17: 24.

The Holy Spirit in all dispensations has been the interpreter of the word of God, but angels have had a more material work to perform.

Wilen Joshua was in trouble an angel surfered with his received to the high the surfered with his could be a more and surfered with the world."

When Joshua was in trouble an angel appeared unto him as the captain of the hosts: when Peter was in prison an angel threw back the bolt of the prison door and talked with him. The best illustration of the ministry of the two is in the life of our Lord. He was led by the Spirit, taught by the Spirit, filled with the Spirit, but was fed by angels, defended by angels, strengthened by angels. The law was spoken by angels, so the word of God declares, "Who have received the law by the disposition of angels, and have not kept it." Acts 7: 53. "For if the word spoken by angels was steadinst, and every transgression and disobedience received a just recompense of reward." Hebrews 2: 2. While the Gotpel was spoken by the Spirit. "Foransuch as we are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshy tables of the heart." 2d Corinthians 3: 3.

Angele are actual beings. They are with When Joshua was in trouble an an

Angels are actual beings. They are with Abraham, they took Lot by the hand, they refused to be worshiped and they accept-ed hospitulity. They are a company rather than a race; they do not marry, neither than a race; they do not marry, neither do they die; they are of two orders, good and evil, but they were not always so. Once they were all holy; then some sinned and kept not their first estate. The others are distinguished from this commany in the fact that they are called the elect-angels. The employment of angels is two. the fact that they are called the elect-angels. The employment of angels is two-fold, heavenly and earthly.

gels. The employment of angels is twofold, heavenly and earthly.

First, they minister as priests in the
temple in the city of God. Isajah beheld
such a vision, Isajah 6: 1-8. "In the year
that King Uzziah died I saw also the Lord
sitting upon a throne, high and lifted up,
and His train filled the temple. Above it
stood the seraphim; each one had six
wings; with twain he covered his face, and
with twain he covered his face, and with
twain he did fly. And one cried unto an
other, and said, Holy, holy, holy is the
Lord of hosts; the whole earth is full of
His glory. And the nosts of the door
moved, at the voice of him that cried, and
the house was filled with smoke. Then
said I, Woe is me! for I am undone; because I am a man of unclean lips, and I
dwell in the midst of a people of unclean
lips; for mine eyes have seen the King,
the Lord of hosts. Then flew one of the
serahum unto me, having a live coal in
his hand, which he had taken with the
tongs from off the altar; and he haid it
uppy my mouth, and said. Lo, this hath
touched thy flips, and thine iniquity is
taken away, and thy sin purged. Also I
hear the voice of the Lord saying, Whom
shall I send and who will go for us!
The said! Here am I; send me."

The are interested in creation. In the
very beginning they have their part in the
anthem of praise. Job 38: 7. "When the
morning stars sing together and all the
ons of God shouted for joy!" While in

erry beginning they have their part in the anthom of praise. Job 38: 7. "When the morning stars sung together and all the sons of God shorted for joy?" While in all that has to do with the control of nature they are an active agency. Psalm 103: 20. "Bless the Lord. ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word." Their office is seven fold.

First, they guide. When Philip was at work in Samaria they sent him into the desert. Acts 8: 26-29. "And the angel of the Lord spake unto Philip saying, Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went, and, behold, a man of Ethiopia, ar sunuch of great authority under Gadace, Queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning and sitting in his chariot read Esaias, the prophet. Then the Spirit said unto Philip, Go near and join thyself to this chariot."

Second the kelp They fed Elijah when he was starving and they ministered to our

chariot."

Second the kelp They fed Elijah when he was starving and they ministered to our Lord in His weakness. Matthew 4: 11. "Then the devil leaveth him, and behold angels came and ministered unto him."

Third, they defend. When Daniel was in the lion's den they were his comfort, and concerning little children it is said. "Take head they "Take heed that ye despise not one of these little ones, for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven." Matthew 18: 10. That is not the angels of the children behold the face of the Father, but the angels that guard the children behold His face, as if to know His will concerning them.

dold His face, as if to know His will con-cerning them.

Fourth, they watch over the church.
Pani must have had this in mind when he said, "For I think that God hath set forth us the aposties last as it were appointed to death; for we are made a spectacle into the world, and to angels and to men." I

in the fact that our bord was in the tome and two angels were guarding Him.

Sixth, they shall accompany Christ at His second coming. Prophets, evangel ists, apostles all declare this truth.

Seventh, they shall be the executors of judgment. Matthew 13: 41-42. "The Son of Man shall send forth His angels, and they shall gather out of His kindom all things that offend, and them which do iniquity and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

It is my purpose to show something con-cerning angels visits in days that are past that I may make application of the truth to the present time.

that I may make application of the truth to the present time.

I. Their visit to Abraham. Genesis IS: 1:2. "And the Lord appeared unto him in the plains of Mamre, and he sat in the tent door in the heat of the day, and he lifted up his eyes and looked, and lo, three men stood by him; and when he saw them he ran to meet them from the tent door, and bowed himself toward the ground."

We have here the thought of communion of which the Christian Church is so much in need in these days. It is not so much service that is demanded now as fellowship with Him and waiting upon Him by means of which, we may know His will. I like to pieture this visit of angels. Abraham at his tent door during the heat of the day, when suddenly the angels appeared. There were three of them, the angel of the Covenant being their leader. I stood on the very spot where it is said, according to tradition, the tent of Abraham stood and the place seemed holy ground. I doubt not the tent was evermore beautiful to Abraham and Sarah, for as a matter of fact homes are transfigured and lives made beautiful just in proportion that Christ, the Angel of the Covenant, fills us, and He still comes to us today, and in His coming He is the came yesterday, to-day and forever. He entered the home of Zaccheus and gave him a new song, and salvation came to his entiry household. He filled the heart of Peter so that when Paul was converted he came down just to visit him that he might know concerning his Master. Doubtless he saw the couch where He rested, possibly the room where He selept, and I have no question at all but Peter and Paul journevel together visiting the seemes that were made sacred by His gracious presence. He walked with the two on their way to Emmaus and illumined the Seriptures and also made their hearts burn. We may have angels' visits in these days in unexpected ways.

I like the story of the German boy who sat a place at the table for Christ and

pected ways.

I like the story of the German boy who at a place at the table for Christ, and suddenly there was a knock at the door. When the child opened the door he found there a peasant poorly clad; bade him take the seat, feeling that since Jesus could not come He had sent this man in His place.

not come He had sent this man in His place.

Whatever may be the dispensational interpretation of the 28th chapter of Matthew, the 35th to the 48th verses are at least most striking in this connection. "For I was an hungered and ye gave Me meat; I was thirsty and ye gave Me drink, I was a stranger, and ye took Me in; naked and ye clothed Me; I was sick and ye visited Me; I was in prison and ye came unto Me. Then shall the righteous answer Him saying, Lord, when saw we Thee an hungered and fed Thee? or thirsty and gave Thee drink? When saw we Thee as stranger and took Thee in? or naked and clothed Thee? Or, when saw we Thee sick or in prison and came unto Thee? And the King shall answer and say unto them, Verily, I say unto you, Insmuch as ye have done it unto one of the least of these. My brethren, ye have done it unto Me." As a matter of fact we never give a cup of cold water, we never say a kind word, we never lift another's trictin for the glory of Christ that we do not do these things unto Him.

Their visit to Lot. Genesis 19: 1-2.

uot do these things unto Him.

II.

Their visit to Lot. Genesis 19: 1-3.

"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom; and Lot seeing them rose up to meet them, and he bowed himself with his face toward the ground; and he said, Behold, now, my lords, turn in, I pray you, into your servant's house and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay, but we will abide in the street all night. And he pressed upon them greatly, and they turned in unto him and entered into his house, and he made them a feast, and did bake unleavened bread, and they did cat." Will you notice the difference between the number of angels in the first picture and the second; three in the first, two in the second. in the second.

in the second.

Lot is a type of a worldly Christian, a man who had a good start and made a miserable failure. With such a man the Angel of the Covenant can have little fellowship, while for his soul he may have a great longing. Note the steps in Lot's downfall. He pitched his tent toward Sodom. They moved into Sodom. Then Sodom gained possession of him; then he lost his influence with his own household, his fellowscitizes and with the then he lost his influence with his own household, his fellow-citizens and with the angels of heaven. He is like the man who came into a service after he had been wandering from Christ for thirteen years. Once he had been faithful and true brought face to face again with Christ he renewed his vows and then started out to win his children, but returned at the close of the day after he had been in their beautiful homes to say that they had every one of them lapsed into infidelity, and he was powerless to move them. There may he such a wanderer here who is saying, is there any hope. In answer I give you the nicture of Jacob and the angels guarding him when he was a supplanter and a cheat. Geneais 32: 1-2. "And Jacob went on his way, and the angels of God met him. And when Jacob saw them he said. This is God's host, and he called the name of that place Mahanaim." and of Peter concerning whom the angels said as they gave the Master's invitation for the disciples to meet Him, 'He told His disciples and Peter."

These angels went into Sodom and that is the way to work not to sit to the said.

Peter."

These angels went into Sodom and that is the way to work, not to sil with folded hands in the pew and expect the unsaved to come to us; they hastened Lot, for they were dead in earnest. The church needs a baptism of enthusiasm They laid hold upon the hand of Lot. Preaching is not enough; there must be personal contact with those who are lost.

personal contact with those who are lost.

III.

The angel of strength. Matthew 4: 11

"Then the devil leaveth him, and, behold, angels came and ministered unto him."

There is no reason why we should fail in these coming days granted the fact that the flesh is weak, the tempter strong, our appetite awful, but still I Corinthians the 10th chapter and the 13th verse is true. "There hath no temptation taken you, but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape that ye may be able to hear it."

In traveling through the country yesterday a friend called my attention to the fact that the leaves which have been upost the scrub oak all through the winter months were now falling away. The

months were now falling away. The wind of the winter did not make them fall nor the weight of the snow could not make them break away from the branches, but now they were falling because the new life of the spring in the tree is pushing them off. This is the secret of victory over ain with the new life within, and while we may be hedged about with difficulties Satar can never put a roof over while we may be hedged about with diffi-culties Satan can never put a roof over us. There is always a vision straight up into the skies. Do not look at your faith or your feelings, but away to the promises of God, especially such a one as my text. "He shall give His angels charge over thee to keep thee in all thy ways." Has He ever failed, are the planets overdue, do the seasons ever forget to come, has He ever failed to keep His word with any one, is there any reason why He should begin with you? God is faithful and will not forsake us.

IV.

The angel of comfort. Genesis 21: 14-21.

"And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away. And she departed and wandered in the wilderness of Beersheba. And the water was spent in the bottle. And she cast the child under one of the shrubs. And she went and sat down over against him an good way off, as it were a bow shot; for she said. Let me not see the death of the child. And she ast over against him and lift up her voice and went. And Godheard the roice of the lad; and the angel of God called to Hagar out of heaven, and gaid

unto her. What alleth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened hereyes, and she saw a well of water; and she saw a well of water; and she went and filled the bottle with water and gave the lad drink. And God was with the lad; and he grew and dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt." This is a sad story of Hagar and her child, but there is many a mother whose heart is just as heavy. It may be because of sickness, possibly because of trial, undoubtedly because of the sin of some one. The 19th verse is most striking. The angels showed Hagar a well of water. The Bible is a well, for all who are oppressed, prayer is a well for all who are cast down, the church is such a well, stop down and drink this morning and go away refreshed. go away refreshed.

The angels in the tomb. John 20: 11-12. "But Mary stood without at the sepulchre weeping; and as she wept she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head and the other at the feet where the hody of Jesus had lain."

One of the most popular legends of Brittany was that relating to an imaginary town called Is, which is supposed to have been swallowed up by the sea at some unknown time. There are several places along the coast which are pointed out as the site of this imaginary city, and the fishermen have many strange tales to tell of it. According to them the tops of the spires of the churches may be seen in the hollow of the waves when the sea is rough, while during a calm the music of tiggir bells ring out the hymn appropriate to the day.

There are many hearts to-day submerged

their bells ring out the hymn appropriate to the day.

There are many hearts to-day submerged by grief and despair and trouble up from which there is rising a great cry. To meet this longing the angels visit us.

A Highland regiment in India a number of years aso was for some unknown reason found to be actually dying rapidly. Their food was the best and the water was perfect, but one day a Scotch piper began to play a Scotch air and instantly the whole command was enlivened. They were simply homesick for old Scotland, and the most of us are homesick for those days when we were free from trial, and best of all the better days when we shall see Christ as He is, but alas, between us and that fair city lies the grave, and we shudder and draw back, but I bring a word of cheer this morning in the fact that if the Lord should tarry and we should go into the tomb all the while we rest there angels will guard us, for in every tomb from Christ's down to the present time if a child of God rest there the angels of heaven keep guard.

Our Cares.

Our Cares.

"Casting all your cares upon Him."

What a vast amount of encouragement we have in that little word "all." Not only the great trials and heart-breaking sorrows that come to us but seldon, but the little worries, the petty vexations and anxieties that come to us daily as we go about our duties. For, after all, you and I know that it is the little worries that cause us the most trouble. We find them on every hand. They come upon us in every department of service. How glad, then, we should be to remember that we are encouraged by the Master to cast them all—not some of them—but all upon Him. Here, then, is the great time-tried remedy for the world's worry. We hear much these days about "don't worry clubs," but here is something far better, even a gracious invitation from our Lord to bring everything that vexes us to Him. But having east our cares upon Him we should leave them there. This is as important as the casting. Many good Christian people go through life burdened with cares that they have tried to cast upon Him, but having failed to leave them there are still struggling under the load. He has promised to bear our burdens. How much better than to take Him at His word, and when life's trials, no matter how small, assail us, take them to Him in every truth, and having to take Him at His word, and when life's trials, no matter how small, assail us, take them to Him in every truth, and having done so, leave them there. It is only when we get into the habit of daily, hourly intercourse with Him that we discover the true meaning of such promises as these. Thus only are we able to live rejoicingly no matter what our condition in life may be.—Presbyterian Journal.

Salvation.

Salvation, as a growth, is no cheap and fleeting result. It has dignity and endurance, and they who make it theirs, to any good degree, are the men and women of various and sterling growth, upon whom the temple of civilization rests, with all its riches of use and beauty, as on strong columns. Salvation, as the putting forth of our complex life into higher and better growths, is a gradual achievement, and cannot be consummated even in this sphere of our existence. For whose nature, enriched as it may be, has culmir ited in all the perfections of life? The great year of eternity is still a year of growth. Ever the way opens and the ardor rises. We may find indifference low down, but never far up; for ever wisdom and virtue and love and piety know their own value, and find and piety know their own value, and find in themselves the sufficient motive of pro-gress.—Universalist Leader.

Man's Faith.

Man's Faith.

What we inherit, strictly speaking, may be said to fix our trial, but not our fate. Every man is to be put to the proof somehow, and to a certain extent his natural ancestry determines the mode of it; it depends on them, so to speak, whether his temptation is to be anger, intemperance, greed, suplicity or whatever else. But it does not depend upon them what the issue of this trial is to be. It depends on the man himself, and above all his faith in God.—Professor James Denney.

Quakers on Intemperance The Western yearly meeting of Friends in session at Plainfield, Ind., adopted an amendment to the church discipline in which it recommends to the subordinate meetings that they do not appoint to any official position is the church any member who is a member of any secret organization, or who habitually uses or sells to-

FLOWERS OF FISH SCALES.

Novel Art Turned to Good Account by an Adroit New York Woman. There is a woman in New York who keeps a shop not far from the Wai dorf-Astoria where she pursues the novel industry of making fish scale flowers and leaves. The denizens of the oceans in the tropics are notable for the color and brilliancy of their scales and fins, the range of chro matic tints including pink, rose, scar let, sky blue, ultramarine, apple green. emerald, olive gold, orange, gray, li lac and purple. The scales are easily fastened together or to wires with a strong fish glue, which is singularly durable. The industry passed to the West Indies, where it was adopted by the Spaniards, and during the Cubar war came over to the mainland and found a home in Florida.

The finished flower possesses a fan tastic beauty which is unique. The shape and color of the vegetable world are present, but there is a cer tain transparency to all the tissues, a firmness to the lines and resilience to the leaves and blossoms which are never found in the floral kingdom The New York woman is making quite a success of her trade.

Badly Stung by Jellyfish. Mayor Adolph Lankering of Hobo ken, N. J., who was stung by a jellyfish while bathing in the Shrewsbury river a week ago, had to have an op-eration performed on his left foot s few days ago. The foot has swollen to three times its natural size and the doctor who performet the option said that the mayor would not be able to walk for at least a fortnight.

THE SABBATH SCHOOL.

International Lesson Comments For October 19.

Subject: The Fall of Jericho, Josh. vl., 3, 20 -Golden Text: Heb. xl., 39-Memory Verse, 28 - Commentary on the Day's Lesson.

the Day's Lesson.

8. "When Joshua had spoken." When he had given them directions as God had commanded him, as to how they should proceed to take the city of Jericho. The escape of the spies, whom Joshua had sent to learn the condition of the city, had aroused the king of Jēricho so that he took extra care to have the gates of the city well secured against any further intrusion from the Israelites. "The seven trumpets." These instruments were probably made of horn, and were the same as used on the jubilee. "Before the Lord." Before the ark, called the ark of the covenant, for it contained the tables on which the covenant was inscribed. "Blew." Instead of the dreadful trumpet of war, they sounded the trumpet of joy, as already conquerors acting faith in the promise of God. "The ark—followed them." This was a symbol of God's presence, and showed that all the victories of Israel were from Him. By tims token the faith and patience of the people were increased. The priests went ahead that they might give the notice of their coming, and lead the way for the great company which followed.

9. "The armed men went before." The soldiers took the lead to clear the way of obstructions. "The rearward." The whole company of Israel followed in the line of march. The order of the procession seems to have been, I. The soldiers. 2. The sever priests, blowing continually on large horns 3. The ark. 4. The main body of Israel. The procession probably kept at a safe distance from the walls, so that no weap one or missiles could reach them.

10. "Ye shall not shout." An e procession was made in deep and solemn silence, exactly as Joshua directed, without acclamation or noise of any kind. It seems a strange manner for battle. No mount was raised, ho sword drawn, no engine planted, no pioneers undermining. It was by striking terror to their feelings that Jericho was to be taken and subdued. There were armed men in this approaching army, but no stroke given. They must walk and not fight. No doubt the people were astonished at first sight

be obtained.

14. "So they did six days." Though lately come into Canaan, and their time very precious, yet they must linger so many days about Jericho, seeming not to make

days about Jericho, seeming not to make any progress.

15. "On the seventh day." The repeated use of the number seven must not pass unnoticed. "Seven priests," "seven trumpets," "seven days" and "seven times on the seventh day." Seven denotes perfection. God's ways and works are all perfect. One of these seven days must have been a sabbath day. The Jews say it was the last, on which the city was taken; and as they were doing the work of God, for His glory, no objection arises against it from the fourth commandment, any more than against the man carrying his bed on the sabbath day in honor of Christ who had healed him. If this be an illustration of the way to spend our sabbaths, then are we not instructed to do on that day seven times as much service for the Lord as on other days? "They rose early." Here not only Joshua rises early, as in v. 12, but also the whole army, because a great day's work was before them. Early risers gain many victories that otherwise would have been lost.

16. "When the priests blew." At the exact time when God declared victory. They kept in tune with God. Their expectations were so great, their faith so firm, their car so well tuned, that their voices were at once raised to sound the note of triumph when God said shout. "Shout." They were to shout by faith as though the victory were already gained. This they did and the walls fell only after they had declared it aloud. There is much in the shouts of God's saints. 1. It strikes terror to the hearts of their cnemies. 2. It inspires courage in the weak and faltering. Gideon went forth to victory with a shout. It is said that the soldiers of Oliver Cromwell came to feel that there was no defeat for them, and they rushed into battle with a shout that caused the enemy to fiee terror stricken. M Jesus gave His followers a license to shout His praises. Luke 19: 40. Shouting saints seldom become discouraged. But of course there is no virtue in the noise; God looks at the heart and if that is pure we are accepted by Him. On the seventh day." The repeated

Shouting saints seldom become discouraged. But of course there is no virtue in the noise; God looks at the heart and if that is pure we are accepted by Him.

47. "The city shall be devoted... to the Lord (R. V.)." The word from which the word "accursed," or "devoted," comes denotes "to cut off, to devote, to withdraw from common use and consecrate to God." This was the first victory in Canaan. It was Israel's first fruits, and as such must be devoted to the Lord. The Canaanites were slain because of their great wickedness. They had become corrupt and their punishment was just. In the last day all the wicked of the earth will fall beneath the anathema of the Judge.

18. "Keep yourselves," etc. See R. V. "It would be sacrilege to dedicate the whole to Jehovah and then to take possession of a part for their own use." "Make the camp....accursed" (R. V.). If any one should take for personal use that which had been dedicated to God, it would be the means of bringing a curse upon them, and the camp would be troubled and distressed because of it.

19. "The silver," etc. Everything on value was to be set apart for the service of the tabernacle, and counted among the sacred things. God would be honored by enriching His dwelling place. His cause is built up by the destruction of the enemy's strongholds. This would teach the Israel ites not to set their hearts on worldly wealth, and would show the nations around that they were not a set of maranders, seeking for plunder. There was also spe-

that they were not a set of maranders, seeking for plunder. There was also spe-cial danger at this point lest Israel should become contaminated by these heathen nations.

become contaminated by these heather nations.

20. "Fell down flat." Several commentators, both Jews and Christians, have supposed that the greund under the foundation of the walls opened, and that the walls sunk into the chasm, so that there remained nothing but plain ground for the Israelites to walk over. Probably the wall fell down from its foundations in every part. This miracle put into the hands of Joshua the strongest city in Canaan. It also gave both Israel and Canaan overwhelming proof of the omnipotence of Jehovah and of His alliance with Joshua.

An Intelligent Gander. A writer in "Our Fourfooted Friends" relates the following story of an intelligent gander:

"One morning he came up alone.

He evidently had something on his mind; he was troubled. He bowed three times (he was ever polite) and said something I could not understand and then walked back along the path to the corral. Finding I did not follow, he returned and bowed again and said something. Then he walked down the path again, and it occurred to me that he wanted me to follow which I proceeded to do, evidently to his great satisfaction. He led me down to the irrigation ditch, where I beheld the whole flock seated in a circle round his favorite goose, whose leg was caught in a steel trap set to catch foxes. They appeared to be enmarks, and my appearance was greet ed with wild shrieks of delight. I reelased her and received the thanks of all, with an especial speech from him. The goose was not burt and her mate noted his satisfaction with many

CHRISTIAN ENDEAVOR TOPICS.

October 19-"Self-Mastery." 1 Cor. 1x. 25; Gal. v. 16 26 .- Temperance Meeting.

Scripture Verses.-Prov. xxiii. Jer. xxxv. Luke xiv. 33; Rom. vi. 12, 13; viil. 13; xiv. 20, 21; xv. 1; Titus ii. 11, 12; Heb. xi. 24, 25; 1 Peter ii, 11, 12; Matt. xvl. 24. Lesson Thoughts.

Every castaway casts himself away. Soul and body cannot both be in the mastery. The only way to keep the soul on top is to keep the body

Struggling, "buffeting," is one way to grow strong, and the strongest passions, if courageously resisted, make the strongest men.

Once the demons enters, Stands within the door, Peace and hope and gladness Dwell there nevermore.

Some day the cry goes up, "A man ost!" Where did he go down? Neither here nor there. He threw himself away by piecemeal. He did not become a castaway in a minute. out for the small bits of manhood, and the man will take care of himself. Downfall cannot be escaped, nor

rescue be gained, by human strength, whether one's own or others'. There is only one hand that can keep men from falling or raise the fallen.

Railroad and insurance companies say that young men who drink are weighted in the race for employment. Latest scientific authorities say that alcohol is not a food, but a poison, always injurious to the healthy body.
"Keep the soul on top," was the boy's
version of "Keep the body under." "I
buffet my body," not to maim it, but to make it serve the soul.

Self-control reaches its highest discipline in the absolute giving away of the whole life to the care and service of God.

Suggested Hymns. Take time to be holy. Sin no more, thy soul is free. I belong to Jesus. Turn thee, O lost one. Empty me of self, dear Savior. Come home! Come home!

EPWORTH LEAGUE MEETING TOPICS. October 19-Self-Mastery 1 Cor. 9. 25; Gal. 5. 16-26.

The two passages selected for our study inculcate the temperance of self-control in all things, and the conflict of the flesh and the spirit. In Galatians Paul contrasts the two sults of living to the flesh and to the spirit. True temperance includes more than abstinence from strong drink; it takes in the complete regulation and control of every faculty of our nature, physical, mental, and moral. The temperance man is the self-mastered man.

Self-control means the direction of all the forces of our nature by the judgment and the will. It implies also not only restraint, but the power to bring into active use the undeveloped forces of our nature. This power is absolutely necessary for high ciency in secular life as well as the religious development.

While we are ordered not to think highly of ourselves than we ought to think, we are at the same time urged to think soberly, that is, justly and rightly. One will never practice self-control until he first recognizes the dignity of his man-hood. The sacredness of life must be felt. The worth of a soul must be seen. He who cultivates a healthy self-respect lays the foundation for self-respect lays the foundation for self-mastery. The human will is po-tent, but not omnipotent. The best of men will fall who trust to their own will alone. The grace of God and the help of Christ will be given to all who ask. By these helps we may find the mastery of self, the subordination and subjection of every faculty and power of the soul to worthy uses. them we may fail. In these stress and trial how we need in Church and State, this manly Chris-

tian trait of true temperance, selfcontrol. The self-mastered will not be sinmastered. True temperance includes all habits and life. Personal absti-nence from intoxicants is one important factor in self-mastery. A bridled tongue can only be secured by a controlled imagination and fancy. The most effective prohibition is peronal prohibition executed by my The Christian must have himself perfectly in hand; there must be nothing that he cannot say 'No' to, if necessary. By self-control all the higher powers of our nature are en-nobled, and all the lower held in subjection. The conscience becomes su-preme and its distates are unquestionably obeyed. This is the one determining quality on which success or failure in life depends. This pre-emi-nently fits one for great emergencies. He who has it not surrenders. He who has it seizes the scepter and wins the crown of victory.'

Circulate the temperance pledge in the League. Co-operate with the tem-perance committee of your Quarterly Conference, Collate twenty warnings against intemperance. Urge all present to seek the help of Christ for self-mastery.

RAM'S HORN BLASTS



THE force of the church is in facts

When sin becomes essential the Savior becomes superfluous.

The noise made by some churches is but rattling of dead bones. There is suffering without sin; but there is no sin without suffering. Men may do their worst, it matters not if you have chosen the best.

Grief is God's way of providing us with the oil of comfort for others. A mean man may become a master of men but never a master-man.

ter even than to be informed on it. It is no use getting up the steam of zeal so long as you are choked up with the rust of prejudice. The devil incites us to fight for the ornaments of the church while he steals the whole building.

It is not the service but its spirit that makes it sacred.

THE GREAT DESTROYER THE RELIGIOUS

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE

This Country Needs a Great Temper Revival—The Man Who Drings and Has Been Perilous to Others Has No Right to Touch Rum.

Right to Touch Rum.

The horrible brutality of Michael Leddy, of Brooklyn, has sent a shudder through every community where accounts of his deeds have been read. After forcing his hungry little girl to swallow a tumberful of whicky this mad beast fell upon his wife and kicked out her remaining eye, the sight of the other having been destroyed in the same way two years ago.

Of course Leddy was drunk. Men who do these acts of wanton and ferocious crucity are always drunk. Even men who when sober prove kind to their families are often transformed by drink into murderous demons. When they recover from their madness and learn what they have done they cry out in amazement, shame and remorse. Yet they are aware beforehand that drink will turn them into maniacs. And their crimes committed, they will, if left at large, generally drink again. It is voluntary lunacy. Therefore they are rightly held responsible by the law for what they do.

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And their crimes committed, they will, is left at large, generally drink again. It is voluntary lunacy. Therefore they are rightly held responsible by the law for what they do.

No man who drinks and has ever been drunk enough to be perilous to others has any right to drink at all. Short of being a total abstainer, he is a dangerous animal, and knows it.

No wonder that those who give special attention to the effects of the drink habitery out against it passionately. Its ravages are to be seen in all grades of life. Women as well as men are its victims. It robs countless homes of happiness. It deprives children of their rightful joys and cheats them of their chances in life. No man whose childhood was spent in a drunken home, no matter how long he may live, can ever shake off the memory of the black misery of those years that should have been his brightest.

Drink is the master curse of this country, as of every other in Chistendom. It spreads physical disease, mental incanacity and moral blight. It degrades the homes of the rich and sends squalor, want and heatiality into the homes of the poor. It rots out the manhood of men and the womanhood of women.

Every intelligent agency exerting itself to lessen the drink ovil deserves the sympathy and encouragement of all who wish well to their kind. It is easy to be critical of zeal, but too much zeal is incomparably nobler than too little.

This country needs a great temperance revival—the old-time mass-meetings, the old-time enthusiasm, the porular pledge-signing and a revivification of the societies devoted to total abstinence and arden missionary work for members. And the churches of the land could lead in no cause more worthy of their religious energies.—

more worthy of their religious energies. New York American.

The Great Temptation.

On one occasion some years ago General Phil Sheridan, known in war time as "Fighting Phil," was standing with another general, an old friend, on the steps of a big house in Washington, watching his four bright children get into a cart and drive down the street.

As the children drove along, soon disappearing from sight, and throwing "good-bye kisses" to their papa, Sheridan's friend asked: "Phil, how do you manage your little army of four."

"Don't manage; they are mischievous soldiers, but what good conrades! All the good there is in me they bring out. Their little mother is a wonderful woman, and worth a regiment of officers, John. I often think what pitfalls are in waiting for my small, brave soldiers all through life. I wish I could always help them over."

"Phil, if you could choose for your little son from all temptations which will beset him the one most to be feared, what would it be!"

General Sheridan leaned his head against

him the one most to be feared, what would it be?"

General Sheridan leaned his head against the doorway, and said, soberly: "It would be the curse of strong drink. Boys are not saints. We are all self-willed, may be full of courage and thrift and push and kind-ness and charity, but woe to the man or boy who becomes a slave of liquor. Oh, I had rather see my little son die to-day than to see him carried in to his mother drunk! One of my brave soldier boys on the field said to me just before a battle, when he gave me his message to his mother, if he should be killed, "Tell her I have kept my promise to her. Not one 'drink' have I ever tasted.' The boy was killed. I carried the message with my own lips to the mother. She said: 'Goneral, that is more glory for my boy than if he had taken a city."

Villainy of the Salcon.

The average saloon ought to be con-demned. It is generally on a prominent street, and it is usually run by a sport who cares only for the almighty dollar. From this resort the drunken man starts reeling to his home; at this resort the local fights are indulged in. It is a stench in the mos-trils of society and a disgrace to the wine and spirit trade. How, then, shall we de-fend the average saloon? We answer, Don't defend it, but condemn it. We must stand alreast of the most advanced public sentiment; we must oppose prohibition. stand abreast of the most advanced public sentiment; we must oppose prohibition, but favor only a decent trade; we must offer society a substitute for the average saloon; we must ask society to join with us in securing model license laws; we must demand character qualifications and get men in the retail liquor business who will conduct their places as drug stores, for instance, are conducted. We must help to clean the Augean stables; we must lift the business out of the rut into which it has run for so long a time; we must prove that we are the friends of law, order, decency, temperance. — Bonfort's Wine and Spirit Circular.

Most Pernicious Doctrine.

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The silliest and most pernicious doctrine that was ever proclaimed in the ears of sensible men is that because the whisky seller is essentially a law breaker, and will not obey the statutes enacted by society for its own protection, therefore the proper thing to do is to compromise with him, to kneel before him, to let him have his way in part, begging him, meantime, to be at least moderate decent. Why not make similar terms with thieves and murderers. The thing to do with all who trample law under foot is to throttle them, to scourge them, to make life so hard and bitter for them that they will cease to do evil and learn to do well.—Nashville Christian Advocate.

Fruit Aids Temperance.

It is claimed that in regions where much fruit is consumed there is much less de-sire than elsewhere for alcoholic stimu-lants.

The Crusade in Brief. The Waterloo (Iowa) Reporter says: The temperance work in the Iowa diocese of the Catholic church will be pushed strongly henceforth.

The Pope has admonished the priesthood to "do their best to drive the plague of intemperance from the fold of Christ by assiduous preaching and exhotation, and to shine before all as models of abstinated."

A temperance movement looking to the suppression of erime and the more strict enforcement of the Sunday laws has been inaugurated in Minnesota and Wisconsin by the Rev. H. W. Knowles, pastor of Grace Church, Duluth.

The postmaster of Boston is after drunken letter earriers with a sharp warning of instant dismissal if they are detected.

Twenty-six Indiana counties are now accounted.

Twenty-six Indiana counties are now actively fighting saloons with the blanket remonstrance recently held to be valid by the State Supreme Court, this remonstrance being that one person has the right to give another written authority to sign a remonstrance against applicants for saloon licenses.

The devil incites us to fight for the branches of the church while he steals the whole building.

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The day-book of time determines the edger of aterplity.

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

nem: Come Ye Disconsolate—God's Prome ises Are Based on His Personal Char, acter—He Undertakes the Responsibile ity For Our Well-Being. Come, ye disconsolate, where'er you lan-

guish, Come at the shrine of God, fervently kneel; Here bring your wounded hearts, here tell your anguish— Earth has no sorrow that heaven cannot

Joy of the desolate, light of the straying, Hope when all others die, fadeless and Here speaks the comforter, in God's name

"Earth has no sorrow that heaven cane

Go, ask the infidel, what boon he brings us, What charm for aching hearts he can reveal. Sweet as that heavenly promise hope sings "Earth has no sorrow that God cannot

The Creator's Care.

"I have made and I will bear." Isalah 46: 4. God's promises depend on something more promising than our performances; they are based on His personal character. His promises are but the revelation of the everlation grinciples that govern the universe. He is the author of the principle that rules in natural and in human law that the creation of a thing involves the duty to care for it. If God acknowledges the responsibility for our being He also undertakes the responsibility for our well being.

We can be quite sure He has not created us in order to destrey or to torture us. All nature cries out against such a thought, Nothing is stronger in man than the sense of responsibility for his offspring. Depend upon it our yearning over and care for

nature cries out against such a thought. Nothing is stronger in man than the sense of responsibility for his offspring. Depend upon it our yearning over and care for them is but the faintest reflection of the same characteristic in God. If parentage involves protection and provision with us how much more perfectly does this principle hold with Him! And is there anything so sweet and pleasing to the parent as the utter reliance of the child or anything so honoring to God as our implicit trust in Him? If our hearts are moved with pleasure by the child's dependence cannot we hope to move God's infinitely loving heart with a wondrous joy by the very simple act of casting ourselves altogether on His care? To take up His prometers.

loving heart with a wondrous joy by the very simple act of casting ourselves altogether on His care? To take up His promises is not only our privilege, but it is His good pleasure. What most blesses us most pleases Him.

There is more than the promise of providence; there is also that of preservation. We are His workmanship and He will protect it from damage, from assaults and ill. The floods may rise, but He will bear us above them. He has not designed man and then deserted him to the defacing of the devil.

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And, more than this, it involves perfection. Cod never leaves His work half done. What He proposes that He performs. He has made us and He is still making us. This imperfect, vacillating, sinful, evil-loving and mourning heart is not His finished product; this strange, weak will housed in this body frail and failing and falling at last to decay; surely there is something further and better beyond this! Our hearts teach us so to hope, and the answer comes back in the very glory of the face of God; here is the model and pattern. This present imperfect life is but a stage the process of God's perfecting of His workmanship. He who has put His hands to this work will not cease until He has fully established His likeness in it, until the submissive clay seems to be alive with the very spirit of the artist, until we "shall be like Him" He will bear us in His hands through the purgings of the furnace, through the pain of all the processes that lead to perfection.

The responsibility for all is with the are

lead to perfection.

The responsibility for all is with the author; the simple business of the created being is to let Him work. He best remembers his creator who depends on His care.

—Ram's Horn.

Transfiguration.

Transfiguration.

There is only one way to get splender on any face—from within. And it makes little difference whether the physical features are handsome or not, whether the cheeks are full and fair and blooming, or thin and pale and pinched—if the glory breaks through from within, there is a transfiguration. The problem them is to get the beautiful thoughts, to have the sweet, radiant inner life. If the angel is truly within, the enswathings of fleah will by and by become transparent, so that the loveliness transparent, so that the lovelines

in, the enswatnings of flesh will by and by become transparent, so that the loveliness shall shine through.

How to work out the problem is a question—how to get in mind and heart the beauty that will work out into the face. It is not easy to live a heavenly life in a world where the influences are antagonistic. It is much easier to conform to the maxims, habits and dispositions of those about us than to maintain a life of prayer, of holiness, of love, in an atmosphere that is uncongenial. People sometimes grow weary in the struggle and say, "It is no use. I cannot stem the tide of worldly tendency. I cannot stem the tide of worldly tendency. I cannot keep my heart gentle and sweet, amid the sellishness, the meanness, the injustice, the dishonesty about me." Yet this is just what we must do if we would be victorious in life.—Presbyterian Journal.

A Self-Centered Life.

We as Christians must not live a selfish life, a self life. True, the best care is taken of every man's interests when each faithfully looks after his own. But it is not to be from a self view-point. That is a disposition to look at everything with an eye to ourselves and to our own good. There is great weakness in this disposition. It makes a weak character liable to fall in the hour of temptation. For such a man is like a tree whose roots do not spread out into the surrounding ground. When the winds blow it must fall. It is not plemsant to live with a man who is self-centered. He magnifies his own interests and claims far above every other's. It is said that one of the sure signs of mental derangement is excessive etogtism. Insane people magnify self, and see all things only in relation to themselves. So the moral state of a man becomes equally deranged when he leads a self-life. First of all, our lives need to be centred in God, and then we must diligently cultivate the power of "looking also on the lives of others."—Church Advocate.

The Sabbath, with If the Sunday had not been observed as a day of rest during the last three centuries. I have not the slightest doubt that we should have been at this moment a poorer people and less civilized.—Macauley.

Hemmed in With God. " All men are watched. The sheltering wings of the unseen angels are close to every one of us. The eye sees but an infinitesimal portion of what is around—we are hemmed in with God. This great truth we forget, but exceptional circumstances transpire which for a moment rend the veil, and give us to see how public is our most secret life—how the angels hear the throb of the heart, and God counts the thoughts of the mind.—Joseph Parker.

Porgiveness.

Never does the human soul appear so strong as when it foregoes revenge and dares to forgive an injury—Chapin.

Teaches Dog to Read.

Lord Avesbury, better known as Sir John Lubbock, the scientist, has been teaching his dog to read. He has progressed so far-that "Vau" finds a card with "out" printed on it when he wishes to go for a walk, and picks out other words in the same fashion.

Austrian Emperor Still Vigorous.
The Emperor Francis Joseph of Austria is 72, but is still vigorous antakes an active interest in all matter that concern his people.