THE HOLY GHOST.

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

Shows How the Holy Ghost is the Christian Helper Beyond All Others-Is the Life of the Church.

NEW YORK CITY. — The sermon here furnished to the press is the most impressive one of a series which the Rev. Dr. J. Wilhur Chapman prepared some time ago for the Bible Institute Colportage Association. It is entitled "The Holy Ghost in His Relation to the Church," and was preached from the text: "And the Lord added to the church daily such as should be saved." Acts 2: 47.

In the honest endeavor which we make properly to live the Christian life and in the end receive a reward from the hand of time Master, thereby not missing our crown, the Holy Ghost beyond all others is our helper. He is certainly to be counted as the director and leader of our church life. We need expect no great outpouring of the Holy Ghost so long as His leadership is ignored, and without this high spiritual atmosphere we may expect, as individuals, no special victories.

On the day of Pentecost two great events.

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In the day of Pentecost two great events
aured: the first was the exaltation of
sus Christ at the right hand of the
ther—'This Josus hath God raised up,
error we are all witnesses" (Acts 2:
the other was the outpouring of the
rit, because Jesus had been raised up
it exalted. The point is that Christ as
head had poured out upon Him the
dy Ghost; thus receiving Him in trust
the body; and it naturally follows that
at the head has received the members
the body have a right to claim. Since
at day, in the plan of God, the Holy
rost has been the administrator of the
airs of the church, and He is here to
the Christ real to every believer. If He
di tarried with us in the flesh and I had
smed His presence, He would have been
nied to you; but now that He is present
the Spirit, we may all have Him and
te claim to His presence, and the love of
old may be shed abroad in our hearts by
the Holy Ghost. He is in a real sense the
car of Christ, and there can be no other
he Son of God is to day at the right hand
God, representing the church, and the
part of God pight to be enthroned and
calted in the church, representing the
sent Christ. He is to counsel her, to
uide her and to control her—in a word,
he is to govern all things in the church,
the Scriptures are evidence that He has
message for the church. It is generally
elieved that the epistles to the seven
aurehes in the Revelation contain the prohetic setting forth of the church's history
its declines and recoveries, its failures
and returns, and it is believed by many
hat we have come to the Laodicean period
t history of the last days of the church,
seven times we have the expression is
used after each of the churches had hackhidden. Ephesus had left her first love;
Smyrna was rich, and likely to be proud;
Persamos was touched with the doctrine
of Balaam: Thyatira was influenced by Jesebel; Sardis had a name to live, and was
dead

The church is a called-out body. We were chosen in Him before the world's foundation, and we are elect according to the foreknowledge of God, for thus saith the Scripture. Jesus is in heaven directing the work of the church, but the Holy Ghost is here earrying out the plan. This plan extends to the minutest details of the lite of the church. He has ordained the offices we must have, and the kind of men we must lay hold upon to fill them: Wherefore He saith, when He ascended up on high. He led captivity captive, and gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfections of the control of the perfections of the control of the perfections of the control of the perfections of the said some, prophets; and some, evan-tes; and some, pastors and teachers; the perfecting of saints, for the work of ministry, for the edifying of the body Darist." Ephesians 4: 8, 11, 12. The right is really the habitation of God. or what the Scriptures have to say: 1, 2: 19 to 22— Now therefore ye are and 2: 19 to 22—"Now therefore ye are more strangers and foreigners, but felectizens with the saints, and of the usehold of God; and are built upon the undation of the apostles and prophets, sas Christ Himself being the chief corretone; in whom all the building fitly med together groweth unto a holy temmed together groweth unto a holy temmed together for an habitation of God cough the Spirit." If He is dwelling in the me must be careful of our church life, we may grieve Him and quench Him for we may grieve Him and quench Him by the way we live and work. Many things are done to-day in the church which may commend themselves to men, and yet fail utterly short of the approval of God. As an illustration. Peter, standing up with the 190, spoke of the departure of Judas, and declared that one must be chosen in his stead. Prayer was offered, a vote was taken, and Matthius elected; but there was no indication that this election was ever ratined by the Lord, for Matthias at once sinks out of sight. Two years afterward the Lord cails one to fill the value, namely, Saul of Tarsus. Paul speaks thus of himself; Gai. 1: 1—"Paul, in apostle, not of men, neither by man, but by Jeaus Christ and God the Father, who raised Him from the dead." may grieve Him and quench Him

The church was established by signs and wonders. Acts 2: 1 to 4—"And when the lay of Pentecost was fully come they sere all with one accord in one place. And wideling the server was the server with the serv day of Pentecoat was fully come they were all with one accord in one place. And suddenly there came a sound from heaven as of a fushing, mighty wind, and it filled till the house where they were sitting. And there appeared unto them cloven contained the filled with the Holy Ghost, and began to speak with other tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them uttertages, as the Spirit gave them uttertages, as the Spirit gave them uttertages, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to Hiff own will."

There was no church in the Old Testament. This is the opinion of many Bible teachers. In Acts 2: 41, we read: "Then they that gladly received His word were baptized, and the same day there were added unto them about 3000 scals." In this text the words "unto them" are written in italies, so that the original is, "there were added about 3000 souls." But we must add to something when we add, so in Acts 2: 47, we read: "And the Lord added to the church daily such as should be saved." But there is a still better explanation. In Acts 5: 14, we read: "They were added to the Lord.

This is Paul's conception of the church. Christ is the head and the church is His body. We are being called out now from the Gestifle world. Every new soul won for Christ comes in to semplete the body. Some day the last man will come in, and the Lord.

It is this that gives one the passion for soul-winning. It is this thesuch.

It is this that gives one the passion for soul-winning. It is this thought that furnishes the inspiration for the foreign missionary. The church is a called-out body, and the missionary is sent to Africa, to China, to Japan, that he may work in the fellowship of the Holy Ghost in leading souls to Christ. God speed the day when the last member of the body shall be found! will." There is absolutely no limit to God's power; He can do all things.

There is a very significant expression used in Scripture. Rev. 14: 13—"And I heard a voice from heaven saying unto me, Write. Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The Rev. F. B. Meyer thinks that this is to be interpreted as "Amen, saith the Spirit;" and that it is the Spirit approval of what we have done in the name of Christ. It will be a glad day for the church when for amer: nistur's work the Spirit shall for the service of every elder, deacon and trustee He shall say again "Amen." when the living of all the saints shall live so nearly according to God's will that at the close of each day the Spirit shalls ay "Amen and amen."

But the filling of the Holy Ghost is not to be confined to those who are called ministers of the gospel. Every deacon ought to be filled: Acts 6: 3. 4—"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint ever this business. But we will give ourselves continually to prayer and to the ministry of the word."

There was a time in the history of the church's offices, not because of their social position or their financial ability, but simposition or their financial ability, but sim-

III. The church is enlightened by the Spirit. The Spirit is the breath of God in the body of His church. If His rule is not followed it naturally results that His life is but out. Thus it comes to be like a man

suffering from pneumonia—one unaccustomed to such scenes declares that what the man needs is more air, but in point of act it is not more all but in point of act it is not more all he needs at all, but more ling to be filled with air. We do not want more of the Holy Ghost, but he Holy Ghost ought to have more of the thurch. And sometimes, because His rule a not followed. He in a measure withdraws time power is departed. The oil is gone, but the lamp is there. There are churches where prayer is offered, and the Bible and the grant property in the words of Scripture as "having a name to live, but he hand dead." They remind one of the guard found in the excavated hity af Parmeii. He stood with his he!

met and his armor on, and his bony anger clasping his spear, and yet not living. It is just the same with the cflurch.

A little thing at first may result in loss of power in the entire charch. A wrong financial policy might do it. A spirit of criticism might accomplish it.

There is an insidious disease which slowly and secretly turns the vital organs of the body to bone. It begins by ossifying little fragments of tissue here and there. No medical skill can arrest its progress. Nature is perverted from her healthy process of assimilating and nutrition to the creation in the system of nothing but bone. What should be life to muscle and nerve and sinew and arteries, turns to solid and hieless bone. At length the heart is reached and vital parts of it become bone, and its beautiful work of pulsation, by which life is sent in red streams to the very tips of the fingers, ceases and death ensues. Such is the moral induration which the sensibilities of a soul suffer, when long appealed to by the services of religion, to which it will not give back a throb of responsive feeling."

day, he said:

"We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them that are called, Christ the power of God and the wisdom of God."

Peter is another illustration: Acts 4: 8"Then Peter, filled with the Holy Ghost, said unto them: Ye rulers of the people and clders of Israel." Acts 11: 15, 16"And as I began to speak the Holy Ghost fell on them, as on us at the beginning Then remembered I the word of the Lordhow that He said, John indeed haptized with water, but ye shall be haptized with the Holy Ghost."

I do not know of any one in the New

how that He said, John indeed haptized with water, but we shall be haptized with the Holy Ghost."

I do not know of any one in the New Tesiament Scripture furnishing us a better argument for the use of the word of God in preaching than Peter himself. Take the sermon at Pentecost, if you will. It is simply a string of texts of Scripture. If you should self, "But is this all he said?" I answer: "The words of Scripture are all that the Holy Ghost thought worthy of record." Peter's words would have passed away with his own generation. The word of God abides forever.

Stephen furnishes an illustration of the fact that to be filled with the Holy Ghost does not always mean human success. Acts 6: 5 to 8—"And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicoles, a proselyte of Antioch; whom they set before the aposties, and when they had praved they laid their hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great commany of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people." Acts 7: 55—"But he, being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God."

One might be filled with the Spirit, and pass through the greatest disappointment

One might be filled with the Spirit, and pass through the greatest disappointment of his life, for Stephen was just as truly filled, although he was stoned to death, as Peter, the preacher of Pentecost. God might fill you and then test you. The great guns which are used in the defense of our country are always tested before they leave the arsenal.

The position of the minister is an exalted one. I. Peter 1: 12—"Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into."

There is not an angel in the skies to-day

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shall lay hands on the sick, and they shall recover." Heb. 2: 4—"God also hearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will." There is absolutely no limit to God's power; He can do all things.

There is a very significant expression

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to everything that would grieve Him in the least. It is a new thought to some that the presence of bitterness or wrath or anger would grieve the Spirit. Such is indeed the case.

The Holy Ghost is to work out in us that which Christ has accombished for us on the throne. There can only be one hindrance to the working out of this plan of God, and that is found in the church itself. There is a solemn warning for all the members of the church: I Thess, 5: 19—"Ouench not the Spirit." Acts 5: 39—"But Peter said. Ansnias, why hath Satan filled thine heart to lie to the Holy Ghost and to keen back part of the price of the land? Whiles it remained, was it not thine own? And after it was sold, was it not in thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Then hast not lied unto men, but unto God. And Ananias hearing these words, fell down, and gave up the ghost, and creatfear came on all them that heard these things. And the vounc men arose, wound him up, and carried him out and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether we sold the land for so much? And she said. Yea, for so much. Then Peter said unto her, How is it that we have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy hushand are at the door, and shall carry these out." While men may not nowadays have been stricken down as were Ananias and Sapphira, yet it is true that because of the fact that we are living in a spirit that is contrary to the Holy Ghost, we become dead spiritually, if not physically, and it is a nossible thing to so nearly quench the Spirit that from the human standooint there will be no life at all.

Thus while the individual member of the church may miss his reward and "he saved, yet so as by fire," the same thing may be true of the church as a whole. It would be a sait thing for the Bridegroom to be disappointed in h If the church is to be governed by the Spirit, every office-bearer in the church should be influenced by the Holy Ghost.

Ministers should be filled. Paul gives an illustration of one phase of this truth: Acts 13: 9-12—"Then Saul, (who also is called Paul), filled with the Holy Ghost, set his eyes on him, and said. O full of all subtility and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right the devil, thou enemy of all right cousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about seeking some to lead him by the hand. Then the denuty, when he saw what was done, believed, being astonished at the doctrine of the Lord."

The Holy Ghost only fills the man whose desire is to honor Christ. Philosophy, poetry, art, sociology, othics, are well snough in their places, but their place is not in the pulpit. The Holy Ghost has pledged Himself to witness only to the story of Jesus and the resurrection. Paul thought this whole thing out, and while he was schooled in all the learning of the day, he said:

Knowing When to Stop.

Knowing when to stop and stopping are very different things. A man in a runaway motor car knows very elearly that it is time to stop, but that doesn't stop him, Many a man or woman has carelessly or wilfully gotten into a bad habit, saying: "Oh! I am one who knows when to stop." That is probably true. The day will come when they will know very clearly that it is time to stop, but will not be able to do so. It is like taking hold of the handles of a strong electrical generator—very casy to take hold, but very hard to let go. The fingers of habit are bent and barbed like fish-hooks; once in, they are hard to get out. The really wise man considers not only when to stop, but also when it is possible to stop, and he often finds, in so considering, that the best time of all to stop is before one has begun to go. Knowing When to Stop. of all to stop is before one has begun to go.

—Sunday-School Times.

Fresh From God's Mint.

All that God gives to us day by day is, as it were, a new creation. We never reserved it before. It never was our need until now. We may have received something like it before, but that was not this, nor could that have filled the place of this. Every day's blessings are to each of us as a special miracle from the hands of the ever loving and the almighty God. As John Banvan says: "Things that we receive at God's hand come to us as things from the minting house—though old in themselves, yet new to us." What should we do if our Father failed to give us current coin of His minting day by day?—Sunday-School Times.

Both Individual and Social.

Roth Individual and Social.

The Spirit of God is now proving to us that this individualistic side of Christianity, although always primary and essential is, after all, only a section of the glorious Gospel of the blessed God. This must be so, seaing that the Gespel was for man, who in the nature of him is structurally social. You can insulate a wire because it is a wire, but you cannot insulate a man. The kingdom Christ established was one of the sons of God, and the ideal social order is that in which the principle of brotherhood reigns with illimitable sway.—John Chifford. Clifford.

The Secret of Success.

Faithfulness is the explanation of many a successful career. Opportunity, ability and the friendly assistance that may be given all tend to further one's efforts, but the persistent, undaunted faithfulness to the labor in hand, in the very face of opposition and hindrance and obstacles, is that which conquers. The character that is developed by devotion to duty, in life's smallest undertakings, is being equipped for glorious achievements. Therein is found the secret of success.—Presbyterian.

Prejudice.

Prejudice never reasons, but moves and sways the mind and action from some instinctive or sudden or biased impulse. It has its seat in ignorance, weakness or idleness. It is a blindness of perception and relation which leads to personal and public injury. It acts as a hindrance to truth, knowledge and to progress. It is a neutralizing force that resists and modifies the most cogent arguments, the most powerful discourses, the most moving appeals and the most stirring considerations, — The Friend.

Full Faith in Christianity.

en, which things the angels desire to look into."

There is not an angel in the skies to-day but who would leave his post of honor to take your place and mine in the preaching of the gospel. The position is a divine one: Acts 20: 28—"Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood." It greatly dignifies one's work to know that we are here to do just what Jesus would do if He were in our place. The message of the man of God is inspired: Matt. 10: 20—"For it is not ye that speak, but the Spirit of your Father which speak eth in you." Mark 13: 10, 11—"And the Gospel must first be published among all nations. But when they shall lead you and deliver you up, take no thought be forchand what ye shall speak, neither do ye premeditate, but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost." Luke 12: 12—"For the Holy Ghost." Luke 12: 12—"For the Holy Ghost shall teach you in the same hour what ye ought to say."

The Holy Ghost never encourages idleness. We are not teaching the lesson that one need simply open his mouth and expect the Lord to fill it: but the ideal position is for everyone to be so filled with the message all the time that if he were called to speak any number of times during the day he would always be sure that he had a message from God. Notice what the Scirit on the Lord's day and heard behind me a great voice, as of a trumpet."

Rev. 4: 2—"And immediately I was in the Spirit; and, behold, a throne was set in heaven, and one sat on the throne." He one is saturated with His message, and is in the Spirit, there will be no question as to his power in the presentation of what he has to say.

These conditions having resulted the results are guaranteed: Mark 16: 15-18—"And He said unto them, Go ye into all the world, and preach the gospel to every ereature. He that believeth and is baptized shall be award; but he that One cannot give money or anything else with the same passion with which he gives himself. All other forms of consecration are secondary valuable, but secondary. No generation, therefore, can show its full faith in Christianity which does not offer the heat of the William J. Tucker. its best gifts.-William J. Tucker.

RAM'S HORN BLASTS.



HE God-dependent are the most independent. Christ's best

for the world is the cure for staful love

of the world. The wolves alapplaud when the shepherd whips the sheep. A man's thinking powers will be in

inverse ratio to his drinking powers. When a man lives in God's presence will not need to boast of it. They who will not be their brother's keepers are willing to be their execu-

The delight of heaven may be fashloned out of the disappointments of earth.

It is easier to be eloquent over the faults of others than to be penitent over our own.

The human fly is apt to mistake adhesion to, for possession of the flypaper of mammon. The warmth of the winter's revival

does not depend on the frigidity of the summer church. One difference between the true preacher and the talking machine is that the latter can be purchased.

It is safer to trust your eyes than your ears when a man argues religion while his wife carries in the water.

While there are freights of duty no vessel needs ballast of care.

Fashion may hide the scars but it cannot heal the disease of sin.

THE SABBATH SCHOOL

piy because they were men filled with the Holy Ghost; so that there can be but one real test of fitness for such an office. I feel very sure that we should expect a Pentecostal outpouring of the Spirit of God only when this principle is recognized. international Lesson Comments For October 25.

> Subjects: Joshua and Caleb, Josh. xiv., 5-15-Golden Text, Josh. xiv., 14-Memory Verses, 12-14-Commentary on the Day's Lesson.

If the Holy Ghost is the life of the church—as we find in Scripture: Enh, 4: 31, 32—"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be nut away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you"—then we are to be exceedingly careful with respect to everything that would grieve Him in the least. It is a new thought to some that the presence of bitterness or wrath or anger would grieve the Spirit. Such is indeed the case. Explanatory. The period of conquest from the taking of Jericho until the time of our present lesson, when the people were gathered at Gligal to divide the land, was about six years. The question is often urged, On what principle can the right courses of God in exterminating the Canaanites be vindicated? They were destroyed for their excesses, wilful, habitual and incurable wickedness. Lev. 18: 24-30. Their abominable customs show that the grossest vices had become inherent in their national character. In the destruction of the Canaanites by God's people the nations were convinced, not only of the supreme power of the God of Israel, but also of His utter abhorrence of the abominations for which they were destroyed. Vice is infectious. If any of these idolatrous tribes were spared they would taint the Hebrews. Moreover this growing corruption might have polluted the whole ancient world.

The cause of the defeat of Al, and the

The cause of the defeat of Ai, and the The cause of the defeat of Ai, and the terrible punishment meted out upon Achan for his sin, should be dwelt upon. The defeat taught the Israelites the necessity of strict obedience to God. After the taking of Ai comes the story of the Gibeonites, which is followed by the conquest of southern Palestine. Then we have an account of the conquest in the north where the armies of the kings were defeated at the waters of Merom. Finally, after about six years of war, the land was so far subflued that it could be divided among the different tribes. "Divided the land." They agreed upon the portion to be given each tribe.

agreed upon the portion to be given each tribe.

6. "Children of Judah." Judah was the fourth son of Jacob. "In Gilgal." This was the first place where the Israelites camped after crossing the Jordan into Caman, "Thou knowest," etc. "Caleb was of the tribe of Judah, and was appointed to assist in making the division of the land. Lest he might be charged with trying to choose the best for himself, he brought others of his brethren when he came before Joshua that they might be witnesses to his justice. Caleb had been one of the spies to go under Moses' direction to spy out the land. He gave a faithful report, and had faith in God, and God promised him the land which he traversed in his search. Dent. I: 28. Joshua was acquainted with this fact, and Caleb quotes that fact to him before the witnesses, that it might stand as his motive in making his plea for a certain portion. Caleb came with his request before the lots were cast for the land. it might stand as his motive in making his plea for a certain portion. Caleb came with his request before the lots were cast for the land. The promise of God was sufficient and Caleb would show that it would be in vain and needless to try by lot to fix upon his portion in Canaan. All the people seemed to fully consent that Hebron was the land intended for Caleb." "Concerning me and thee." Joshua was the only other spy that was faithful and believing, and both were permitted to enter Canaan.

Canaan.
7. "Forty years old was I." "The whole circumstance was so clearly fixed in his midd that Caleb remembers his age, and the place, so that he can refresh Joshua's memory. They were the two oldest men in Israel at this time. A recollection of old times would cheer them, especially now that the promises made to them were ready to be fulfilled." "Moses," etc. Caleb manifested great respect for Moses. In his character Moses was "the man of God," in his occupation "the servant of the Lord." "In mine heart." He spoke his honest opinion in the matter of which he was sent to search out. He was not influenced by fear or favor, but spoke the truth and that only.

8. "My brethren." Words of tenderness for his old comrades. "Heart... melt." The other ten spies, by their evil report of Canaan, influenced the people to rebel against going in to possess the land, so that fear caused their courage to fail, and they turned again to wander in the wilderness. "Wholly followed the Lord." He had done his duty and constantly aimed at the glory of God. "Caleb is one of those men whom we meet with seldom in Bible history, but whenever we do meet them we are the better for the meeting. Bright and brave, strong, modest and cheerful, there is honesty in his face, courage and decision in the very pose of his body, and the calm confidence of faith in his very look and attitude."

9. "Moses swears." Moses declared by 7. "Forty years old was I." "The whole

the very pose of his body, and the calm confidence of faith in his very look and attitude."

9 "Moses swears" Moses declared by anthority from God that Caleb should be rewarded. Num. 14: 24; Deut. 1: 35.

10 "Kept me alive." Caleb had not only been brought through the perils of the wilderness, but he had been preserved from death in this war of conquest. Length of years only caused him to more deeply desire to be perfectly obedient.

11. "Yet I am as strong." Though eighty-five years old he felt as able to enter his possessions that God gave him as when the promise was first made. God would not appoint him to a place and prolong his days and then change because of his age. "All our times are in His hands, all events at His command." What though the sons of old Anak were tall, and gianta in strength! What though Hebron lay in a mountainous region, he could go gladly and confidently.

12. "Give me this mountain." "Though

a mountainous region, he could go gladly and confidently.

12. "Give me this mountain." "Though it was already his, by promise, he would respect the position and authority of Joshua, and bave it granted him lawfully. Though it was the most difficult to overcome, and he was old, yet he was strong in faith as well as strong physically. The only equipment he needed was God's continued presence, which he believed would insure victory over giants and walled cities. His faith for the overthrow of those enemies had only waxed stronger since his first discovery of them, forty-live years before. His truthfulness, piety and faithfulness in former years had grown, so that his relish was keen for the battle."

13. "Joshua blessed him." He not only admitted the claim, but, in a public and earnest manner, prayed for the divine blessing to assist the efforts of Caleb in driving out idolatrous occupants. No doubt Joshua commended Caleb for his courage and piety, and mentioned this singular providence as a reward for his de-

courage and piety, and mentioned this gular providence as a reward for his de-

Farmers Keen in Susiness Johnstone Bart ett, a lightning-rod agent, called on the prosecuting at torney to-day and asked that warrants be issued for the arrest of twelve Atchison county farmers, says the Nebraska State Journal. He says he started out of Atchison a week age with a team of good horses and a new spring wagon, but that during the week he was swindled out of ev erything, in trading horses, and was compelled to walk back to town, did no business, and lost all his lightning rods. The prosecuting attorney said that getting the best of a horse trade was no violation of law. and Bartlett left for the east, saying bank presidents were easier than

Ladies' . Tailors Not New-There were, it seems, "ladies' tailors" and tailor-made dresses in the days of Queen Elizabeth. A contributor of the Tailor and Cutter has been visiting Cumnor, and was snown a letter written by the ill-fated Amy Robsart shortly before her death at Cumnor house, which Sir Walter Scott describes in "Kentlworth." It was to a Mr. William Edney, tailor at the Tower, and refers to the alteration of a gown he was making for her, and contains a promise to see him paid. The unfortunate lady died before the gown was finished, and the poor tailor had to wait for five years before he was paid by the earl of Leicester.

CHRISTIAN ENDEAVOR TOPICS. October 26-"Treating a Gracious Invitation

Lightly." Matt. xxil. 1-10. Scripture Verses.-Rom, 1, 20; fl. 1 3, 14, 15; iii, 20; Luke xiv, 18; Joh III, 18, 19; Mal, iii, 2; Rev, vi, 16, 17, Lesson Thoughts.

"Reasons and excuses are often very fferent things. Men are often different ashamed of their real reasons for their conduct, and for rejecting Christ, and have to hide them not only from others, but from t emselves, by some plausible excuses.

"Men ask to be excused from God, from heaven, from glory, from im-mortality, from the company of angels, from the noblest life possible for man."

Some modern excuses:-Faults of Christians, duliness of the church, pressure of business, can't believe the Bible, time enough yet, don't know how.'

Selections. Rabelal's witches had eyes that could see very clearly anything at a distance, but nothing that was close Some persons' mental eyes

are just the reverse, and they see very the values close at hand, but are blind to what Hes in the future. Present possessions often hide an eternal inheritance.

The din of the city streets can down the chime of the church bells by busy ears. The love of money, the desire of promotion, the rush for social advancement and business suc-cess are like a band of music, which, with a roll of drums, blare of trump-ets and crash of cymbals, drowns out the still small voice of God.

Bunyan tells how Christian on his fourney saw a man busily employed raking together bits of hay, wood, and stubble, while over him stood a shin-ing angel, holding above his head a crown of light. The perishable things about his feet filled his vision so that he could not see the crown which might have been his. So men make their strivings for things temporal, -pleasure, ease, wealth, honor-ex-cuses for their loss of things eternal.

Suggested Hymns,
Why do you linger?
O wand'ring souls, why longer roam?
Search me, O Lord, and try this heart Nothing but leaves,

Come to the Savior, make no delay. Oh! do not let the word depart,

EPWORTH LEAGUE MEETING TOPICS. October 26-Treating a Gracious Invitation Lightty-Matt. 22, 1-10.

We study this week the parable of "The Royal Marriage Feast." Each parable of Jesus teaches one great central truth, while other important essons may possibly be drawn from it. In this one the central truth is the danger of treating lightly the gracious invitation of God, and is illustrated in the history of the Jewish nation. The marriage supper is the Gospel blessings offered by Christ; the servants are all Gospel workers; the in-vited are all who hear; and the ones who "made light of it" are all who carelessly neglect and reject the call to salvation.

Salvation is offered to us under the

type of a marriage feast. The marriage is the espousal of the Church by Jesus. The supper is the participation of the Gospel benefits by all men who will accept. The invitation is in a double sense. In Eastern countries two invitations were given; one to allow them to prepare, and the second to inform them that the time had arrived. Thus in the parable the guests now to be called had already been bidden. So now the published Gospei in the Scriptures bids every man to come, and the ministry and the Church are sent out to call men to repentance whom the Gospel has biddden. Every sermon, Christian hymn, Gospel service, churchgoing bell, and quiet, holy Sabbath is a call to men. The Holy Spirit, the Providences of God, the voice of conscience, and all the forces of grace enforce this call. And this is to all men. The "highways" of life are filled with multitudes to whom comes this invitation. To all, "both bad and good," the invitation is given. The invitation is to all. "Come, for all things are now ready."

As then, so now, men "make light of it." Some go their way to the farm; the shop, the store, or the place of gain. And, alas! some, not con-tent with this, entreat the servants that issue the call in a spiteful manner, and sometimes even put them to death. What a graphic picture of rebellion against man's unnatural God's mercy and salvation! sands of young people in close touch with our Epworth Leagues, some them even associate members in it. are doing this very thing. press upon these careless and thought less rejecters of Christ the necessity of accepting this gracious invitation.

The only admission to the marriage feast is the wedding garment. What is this? Not his righteousness imputed to us, but our own character re-generated and sanctified by divine grace. And this no one need lack Christ provides through his Gospel the fitness of character which prepares for heaven. All who accept the invitation will find the salvation which transforms our nature into harmony with Christ. The wedding garment is the "new man" put on in a genuine conversion and religious experience. This the moral man needs; and this the worst of sinners may receive.

On one fine day in May, 1901, James McDonald, a fisherman of Mallaig, in

Not Hector but Another.

the western Highlands of Scotland, took out three girls for a row in his boat. Suddenly a squall arose and upset the boat in thirty feet of water. McDonald contrived to get all three lasses on to the keel of the upturned boat, and then swam to an islet some forty-five feet away. Here he removed his big sea boots and heavier clothing, and then struck out for the girls, whom he carried one by one to the rock. McDonald's noble action having been brought under the notice of the Royal Humane Society, that body awarded him its medal.

Linguistology is the most recent craze in Paris. If one prefers to call it glossomancy, well and good. Under either name it means tongue reading and it threatens to compete with palmistry. A big tongue, it seems, indicates frankness; a short ongue, dissimilation; a long tongue, garruity and generosity; a narrow tongue, concentration and talent; a short broad tongue, garruity and un-truth. The man with a very short and narrow tongue is a liar of true

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: Be Brave-Personality is the Line of Approach to God-An Impersonal Religion is an Impessible One-The Essence of All Joy is fied.

Be brave, O Heart! Throw not away
Thy faith in God!
Who made thee from thy mother clay
Yet loves the clod!

What if thy way seems hard and long?
It leads to Light!
Nor can the craft of Hate or Wrong
Prolong thy Night!

And if thou fall, and human arm Refuse thee aid.

Trust Him who keeps His own from harm "Be not afraid!"

-F. L. Stanton, in the Atlanta Constitu-

The Personal Saviour.

The Personal Saviour.

'That I may know Him.'—Phil. 3: 10. There is a great deal of difference between knowing things about Christ and knowing Him. Reading the court news does not make you a member of the court or acquainted with the king. And a great many might write lives of Christ who have never known the living Lord. The difference between theology and Christianity is similar to that between an essay on friendship and the nossession of a loving friend; theology

might write lives of Christ who have never known the living Lord. The difference between theology and Christianity is similar to that between an essay on friendship and the possession of a loving friend; theology may furnish a good text book of the geography of the kingdom of heaven, but real Christianity finds you a title to all its realty. So it is possible for the simple and unlearned to come nearer to Christ by means of personal love than for the scientist to discover Him by analytical lore just as an infant may know the mother on whose heart it lies better through personality than the most skilled anatomist could by scaipel and glass.

Personality is the line of approach to God. Men could find Him no other way, and so He came as a person into our world and lived as a person among us. We could not understand the all-wise Jehovah, nor comurchend the infinite Creator, and our spirits were too dull to draw near to the Father of Spirits, but a living man touched us with His personality, and our apprehensions and understanding went out on the simple lines along which we come to know our fellows, and lo, we found God in the man Christ Jesus.

An impersonal religion is an impossible one. Some men are so constituted that they can satisfy their beings with the contemplation of pure mathematics, but most of us are not and will not be satisfied till we taste of the living bread, the words that fall from His lips and the touch of His hand. It takes some a long time to find it out, and we all easily forget it that folks and not furniture make a home, and the same is true of all things. What worth were it to us if in gaining the whole world we must lose our friends? What are gold and stones to smiles and hands, faces and hearts? And if our friends form our fairest treasures what of this friend of sinners? To know Him constitutes the perfect knowledge of God, the essence of all lova, and the substance of all which a cour guide to whom we shall become devoted as we know Him. The world needs and we need, too, the living Chr

Relative Values.

Not all the choices we are called upon to make are between an absolute good and positive disadvantage. If they were the positive evil, or a positive advantage and problem of life would be much easier. Frequently we must choose between a higher and a lower good, or between greater and less advantages. This, indeed, would seem to involve no perplexity. As between such alternatives we would say at first sight that the choice ought to be almost as easy as between good and bad. And yet it is not. For one thing, it is often difficult to tell what will prove to be the higher and what the lower good, or in which of two directions the greater advantage will be found. In the second place, often a hesitation is choosing because the greater advantage is remote and its realization must be waited for, and a smaller advantage, if it can be enjoyed at once, seems to many to be preferable. In addition, there are the disturbing elements that enter into Relative Values. to an be enjoyed at once, seems to many to be preferable. In addition, there are the disturbing elements that enter into our choices from temperament, tastes, likes, dislikes, sympathies, antipathies—in short, from what is known as the personal equation.—Latheran Observer.

Grace of Courtesy.

Grace of Courtesy.

The grace of courtesy is not the least of life's charms. Nowhere should it grow richer than the church of Christ. A smile, a handshake, a kindly spoken greeting, the sharing of a hymn book, invitation to a seat, such little things as these have often gladdened an over-burdened heart, led a life nearer to Christ and been the "cup of cold water" delighting the heart of the Master, brightening the life of the recipient and making the soul of the giver flow with a consciousness of having helped the Christ in His ministry of love to men.— "harles H. Moss.

Developing Character.

A good man said to his wife, who was complaining that she was tired beyond bearing by some persons with whom she had relations in her daily life: "My dear, you are not taking the right view of this matter. You are forgetting that these people are giving you a great deal of help in developing the finer qualities of your character. You are sweeter, more self-restrained and nobler, through the exercise of tact, tenderness and unselfishness to them. You ought to thank God that He has given you just this discipline."—Margaret Sangster. garet Sangster.

Our Daty.

We must learn to take our faults humbly as proofs of our weakness, and use them to increase our trust in God and our mistrust of self. Neither must we be discouraged at our own wretchedness or give way to the thought that we cannot do or hear any special thing. Our duty is, that while confessing that of ourselves it is impossible, to remember that God is all-powerful.—

Jean Nicholus Grou.

The Discipline of Trials. By patient and loving endurance of an-novances we are preparing ourselves grad-ually for the discipline of trials—Dean Coulburg

One of the commonest mistakes, and one of the costliest, is thinking that success is due to some genius, some magic—something or other which we do not possess. Success is generally due to holding on and failing to let go. There is an old Chinese proverb which says: "With time and patience the mulberry leaf will become satin."

in creation than a human being replete with benevolence, meditating in what man-ner he might render himself most accepta-ble to his Creator by doing most good to His creatures.—Fielding.

New Mining System

A gold-bearing clay found in Santa Cruz county, Arlzona, is of such a refractory nature that the usual methods of separation have failed absolutely to extract the gold therefrom After practically every known meth-od had been tried and failed, the ingenious scheme of drying the gouge thoroughly and beating it vigorously with a club was adopted, with com-plete success. This is a mining system unknown in any other part of the

THE RELIGIOUS LIFE THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: The Price of a Drink—The Work Whisky Does in Deluding and Swin-ding the Ambitious Young Man—Such Young Men Exist by Thousands.

Five cents a glass! does any one think
That that is really the price of a drink?
"Pive cents a glass," I hear you say,
"Why that isn't very much to may."
Ah, no indeed 'tis'a very small sum,
You are bassing over 'twist finger and
thumb;
And if that were all you pave away,
It wouldn't be very much to pay.

The price of a drink, if you want to know What some are willing to pay for it, go. Through that wretched tenement over there.

With dings windows and broken stair, Where foul disease, like a vamnire crawls With outstretched wings o'er the mouldy walls.

There poverty dwells with her hungry brood, Wild-eved as demons for lack of food; There shame, in a corner crouches low; There violence deals its deadlest blow; And innocent ones are thus accursed To pay the price of another's thirst.

"Five cents a glass!" ob, if that were all,
The sacrific would indeed be small!
But the money's worth is the least amount
We pay; and whoever will keep account
Will learn the terrible waste and blight
That follows the ruinous appetits.
"Five cents a glass!" Does any one think
That that is really the price of a drink?"

Alcohol Cheats Ambition.

Again we discuss with our readers the have that is done by alcohol.

We have no idea of preaching teetotalism. We have no idea of preaching teetotalism. We have no desire to advocate laws regulating men's lives against their will.

Education and discussion and self-study an convert men from whisky; laws can

We publish these editorials on whisky We publish these editorials on whisky, not so much is the hone of doing good directly, as in the hone of making among our readers toos of theysands of advocates of temperate living. This newspaper goes into the hands of millions of good, earnest, successful men and women. We seek to impress upon them the innortance of discussing the whisky question with young men. Upon the co-operation of our readers we rely entirely for any good that we may accomplish.

may accomplish.

To-day we deal with the work that whisky does in deluding and swindling the ambitious young man.

You need not be old, in this world, throw many a man who started out hopefully, full of ambition and promise and who has now ended among the whisky wreeks. wrecks.
Whisky is especially dangerous, because

wrecks.

Whisky is especially dangerous, because it makes a man lie to himself as well as to others. It makes his own mind deceive him. It makes his ambitions, the best elements that are in him, work for his own downfall.

Such young men exist by thousands. A man is naturally able, he has a good head, strong emotions, unlimited possibilities. His hope of progress is his ambition. While be controls himself his ambition tells him that it can be realized only through work. But whisky tells him another story.

Whisky says to the voung man:

"Of course, you will succeed; of course, you are great; you are not appreciated; your thoughts are beautiful; your originality is marvellous; your future is certain."

To many a young man this happens:

He sits down at the table an earnest, modest young man. He takes one glass of whisky, and that one glass makes a change. It begins the elimination of his carnestness. He takes another glass, and another, and a fourth.

nd a fourth.

Look at him now, and see what whisky es for its human friends.

His earnestness is gone. Concentration gone from his eyes, firmness from his touth, all strength of purpose has left his And the modesty which inspires in men

And the modesty which inspires in men a small estimate of themselves, and an inclination for hard work, has been wiped out by whisky also.

Bragging, conceit, foolish self-confidence—these whisky has substituted for the qualities that promised success.

Whisky is a cunning enemy. No great general ever planned a campaign or cleared away obstacles as thoroughly as whisky plans and removes things from its path.

When whisky plans to lead a man to murder it first eliminates kindness and the sense of right and wrong. In their place it puts insane rage and vicious haplace it puts insane rage and vicious hattred. And in the prison cell next day you see a wretched creature, with white face and trembling hands, protesting:

"I don't know why I killed him; he was my friend."

my friend."

Or

"I don't know why I killed my wife; no better woman ever lived."

But whisky knows why the murder was done, for whisky robbed the brain of its balance, of the qualities within us which make such crimes impossible.

To the young man with an ambition whisky works on the same lines. It tells him that hard work is not necessary. It persuades him to accept alcoholic dreams in place of reslities.

And the man wakes up among the world's failures, wondering why he believed the lies that whisky told him, why the world has gone by and left him to failure.

When you see a more definition.

When you see a young man with whisky in his hand and loud words in his mouth, tell him that nothing is accomplished in this world without hard work, and that whisky is the enemy of hard work.

And if any young man reads this who has known through personal experience what whisky does, how it encourages false hopes and makes hard work repulsive, let him think the matter over seriously for himself. Let him take to himself the advice which he would instantly give to turn from his whisky to his books, and from cheating dreams to hard and disagreeable but useful realities.—New York American and Journal.

How to Do It.

How to Do It.

We may preach about it, and sing about it, and resolve about it, and weep about it, and pray about it until Gabriel blows his trumpet, and if we do nothing more we shall accomplish little. The millionaire brewer and the red-faced saloonkeeper wants us to keep right on in that way. Meanwhile they will only laugh at us. We cannot preach the saloon out; we cannot preach the saloon out; we cannot pray it out, but we can arise from our knees, and, trusting in God, go forth to smite the monater by the all-conquering power of the citizen's ballot. That and that alone will cause this devouring off-spring of Satan to tremble.—Herbert Carpenter Shattuck, at Lincoln, Neb.

The Crusade in Brief. There is an English total abstinence so-ciety among railroad employes which now numbers 20,000, and has been in existence eighteen years.

The trustees of the hamlet of North Bend, Ohio, have passed an ordinance making the carrying of beer home through the streets in a pail subject to \$50 fine, without privilege of jury trial.

The United Kingdom Temperance and General Provident Association, of Eng-land, with a record covering thirty-two years—1866-97—shows an advantage of twenty-one per cent, in favor of total ab-

To each 10,000 of population, Chicago has thirty-eight saloons; St. Louis, thirty-even; Baltimore, forty-one; San Francis-co, ninety-two; New York, thirty-one; Philadelphia, thirteen.

Philadelphia, thirteen.

It is said that the German Minister of Education has issued an instruction to the national school authorities throughout the fatherland, urging the necessity of the popular enlightenment of children as to the deleterious effects of the excessive consumption of alcohole liquors.

At the opening of the Supreme Court of Newfoundland at Harbor Grave both this Justice and the Grand Jury congratulated the people on the utter absence of crime in that large judicial district, which creditable state they attribute to the wise temperance lagislation so well enforced.