

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, CITIES.—The sermon here furnished to the pastor of the Holy Trinity Church by the Rev. Dr. J. W. Chapman prepared some time ago for the Bible Institute Colportage Association, and 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."

In the honest endeavor which we make properly to live the Christian life and in the end receive a reward from the hand of God, we need to be filled with the Holy Ghost as long as His leadership is ignored, and without this high spiritual atmosphere we may expect, as in the case of the Jews, that God will not give us His best.

On the day of Pentecost two great events occurred: the first was the exaltation of Jesus Christ at the right hand of the Father, and the second was the outpouring of the Holy Spirit. This was the beginning of the new era of the church, and the Holy Spirit is the living and abiding presence of the Holy Ghost.

The Son of God is to-day at the right hand of the Father, and the Holy Spirit is exalted in the church, representing the risen Christ. He is to counsel here, and He is to govern all things in the church, from the least things unto the greatest.

The Scriptures are evidence that He has a special place in the church, and generally believed that the apostles to the churches in the Revelation contain the prophetic setting forth of the church's history.

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The church is called out body. We were chosen by the Father, and His foundation, and we are elect according to the foreknowledge of God, for thus saith the Scripture, Jesus is in heaven directing the church, and the Holy Spirit is the living and abiding presence of the Holy Ghost.

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THE SABBATH SCHOOL

International Lesson Comments For October 28.

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

Exploratory. The period of conquest for the taking of Jericho until the time of our present lesson, when the people were gathered at Gilgal to divide the land, was about six years. The question is often asked: How long did it take?

The cause of the defeat of Ai, and the terrible punishment meted out upon Achan for his sin, should be dwelt upon. The defeat of the Israelites at Ai was a lesson of strict obedience to God.

The din of the city streets can be heard in the chime of the church bells by busy streets. The love of money, the desire of promotion, and the desire for social advancement and business success are like a band of music, which with a roll of drums, blare of trumpets and crash of cymbals, drowns out the still small voice of God.

Bunyan tells how Christian on his journey tells his manfully employed God-fearing brother, Mr. Worldly Wiseman, while over him stood a shining 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.

The 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 Canaan. It was here that the tribes of Judah, and was appointed to assist in making the division of the land. Let him be charged that he should choose the best for himself.

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CHRISTIAN ENDEAVOR TOPICS.

October 26—"Treating a Gracious Invitation Lightly," Matt. xxii, 1-10.

Scriptures Verses.—Rom. I, 20: fl. 1, 3, 14, 15; III, 20; Luke xiv, 18: John III, 18, 19; Mal. II, 2; Rev. vi, 16, 17.

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

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

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

Rebels' wives had eyes that could see very clearly anything at a distance, but nothing that was close at hand. Some persons' mental eyes are just the reverse, and they see very clearly the values close at hand, but are blind to what lies in the future.

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THE RELIGIOUS LIFE

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 Impossible One—The Essence of All Joy Is God.

Be brave, O Heart! Throw not away Thy faith in God! Thy maker and thy brother 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!

Trust Him who keeps His own from harm "Be not afraid!" —F. L. Stanton, in The Atlanta Constitution.

The Personal Saviour. "That I may know Him."—Phil. 3: 10. There is a great deal of difference between 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 reality. 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 his heart by feeling her better than the anatomist who the most skilled anatomist could by scalpel and glass.

Personality is the line of approach to God. Men could find Him no other way, and He came as a person into our world and lived as a person among us. We could not understand the all-wise Jehovah, nor comprehend the infinite of his loving spirits were too dull to draw near to the Father of Spirits, but a living man touched us with His personality, and our apprehensions were enlarged, and we were able to understand the simple lines along which come the love of 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 men have a heart in them. Arguments on the Trinity may be a good deal of work, 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 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 is there in saying: "The whole world is mine, and I have it all, but I have lost my friends? What are gold and stones to smiles and hands, faces and hearts? And if our friends form our fairest treasure, how can we get them out of us? To know Him constitutes the perfect knowledge of God, the essence of all joy and the substance of all wealth.

Not all the choices we are called upon to make are between an absolute good and a positive evil, or a positive advantage and a problem of life would be much easier. Frequently we must choose between a higher and a lower good, or a better and a less advantageous. This, indeed, is our lot to involve us perplexity. As between such alternatives we would say at first sight that the lower ought to be almost as easy choice as between good and evil, and we should be content to let it rest. For one thing, it is often difficult to tell what will prove to be the higher and the lower good, and in which of two directions the greater advantage would seem to lie. In the second place, often a hesitation in choosing because the greater advantage is remote and its realization must be waited for, and the smaller advantage can be enjoyed at once, seems to many to be preferable. In addition, there are the disturbing elements that enter into our choices, and these make the choice, like, dislikes, sympathies, antipathies, short, from what is known as the personal equation.—Lutheran Observer.

Grace of Courtesy. The grace of courtesy is not the least of life's charms. Nowhere