"TREATING A SINNER"

Sunday Discourse by Dr. Chapman, the Noted Evangelist.

He tells of the World's Treatment, the Law's Treatment and the Saviour's Treatment of the Erring.

NEW YORK CITY.—The distinguished evangelist, the Rev. Dr. J. Wilbur Chapman, has prepared the following sermon for the press. It is entitled "Three Ways of Treating a Sinner," and was preached from the text: "Neither do I condemn thee; go, and sin no more." John 8: 11.

There is something exceedingly pathetic in the beginning of this chapter where we read Jesus went unto the Mount of Olives. I know the critics say that this story does not beleng to the New Testament, but did you ever see a better representation of Christ, first, in His going out to the Mount of Olives as He was accustomed to, secondly, in His rising early in the morning that He might come again in touch with the great throbbing mass of people so much in need of His service. Thirdly, in His sitting down and teaching, showing that He spoke with authority. Fourth, in the scorn with which He treated the Pharisees as they condemned this poor, unfortunate woman, when He said, "He that is without sin among you let him first cast a stone at her," and finally in His tender treatment of the sinner herself when He said, "Neither do I condemn thee; go, and sin no more." This is all very like Him, and somehow I cannot get it out of my mind that it belongs just where we have ever found it, and that anything which has so genuine a ring as this must have been given to us by inspiration of God. But the pathos of the first verse comes to us when we connect it with the last verse of the 7th chapter of John, "And every man went unto his own house." Jesus went unto the Mount of Olives. They all had houses. His commonest accuser had a home. The people that helped Him all had lodgings somewhere, but the Son of Man had not where to lay His head. He was rich, but for our sakes He became poor, a homeless wanderer, although the cattle on a thousand hills were His and the very world in which He lived had been only, as it were, His footstool. It is really touching to see Him going to the Mount of Olives. It may be that He went to lodge with a friend, possibly to sleep out in the open air, with only the blue sky above Him; perhaps He went to pray, for again and again do we find Him in communion with His Father on this mountain side, and He may have gone just to wait upon God that He might have some new message from heaven or that some new direction might be given to His life of self-sacrifice. He was always going in the direction of this mountain, and it is for this reason that Christian travelers always are ever delighted to do the same thing, but at this particular time He was up early in the morning. What a worker He was. The most tireless servant the world has ever seen was our Master, beginning in His childhood when He said, "Wist ye not that I must be about My Father's business," going out in His ministry when He declares, "I must work the works of Him that sent Me while it is day, for the night cometh when no man can work," saying as He said on the well curb, "My meat is to do the will of Him that sent Me," and then stepping into a boat and pushing off from the shore when the crowd is too great to make His ministry helpful, thus using the boat for His pulpit. By day and by night He toiled, in heat or in cold He labored, with the multitudes following Him shouting hosanna, and the mob close tracking after Him, let Him be crucified. He did nothing but work. What a joy it was to Him to say as He came up to the cross, "I have finished the work Thou gavest Me to do." How few men can say it. Most men feel as if they were but at the beginning of their life's journey when they stop it, and say with regret, if I could but live my life over again I would do something worthy of note, but Jesus finished His work. I like to picture Him rising in the Mount of Olives. The scene must have been most beautiful. There is the city of the king lying at His very feet, the city He loved with passionate devotion. That valley yonder is the Kidron, between Him and Jerusalem, and that stretch of hills in the distance with the peculiar haze of the Holy Land upon them, looking more like a string of jewels then anything else, are the Mountains of Mohab. Looking off in the direction in which Jesus must have ever turned His eyes, that glistening light in the distance comes from the Dead Sea, but He cares not for beautiful scenery, although He was in love with all nature. He taught all day yesterday and He must teach to-day, so down the mountain side He goes, past the garden where later He is to suffer, over the Kidron, in through the gates and He is at the temple and takes His seat, with the people thronging about Him. The day's work is begun.

I shall never take this story out of my Bible, and if others remove it I shall keep it ever in my heart till I see Him. I find in it three ways of treating a sinner.

First, the world's way, which is cruel in the extreme.

Second, the law's way, which is as relentless as death.

Third, the Saviour's treatment, which presents to us a sublimer picture than anything the world has ever seen.

I.

The world's treatment of a sinner. "And early in the morning He came again into the temple, and all the people came unto Him, and He sat down and taught them. And the Scribes and Pharisees brought unto Him a woman taken in adultery, and when they had set her in the midst they say unto Him, Master, this woman was taken in adultery, in the very act." Verses 2-4. Sin is an awful thing. You do not allow some sin to tarry in our hearts, and with deadening influence which may be so imperceptible at first it blinds our eyes to our danger, and causes us to be indifferent to every appeal made to us. When the old elm on the Boston Common was cut down a flattened bullet was found almost at its heart, and men estimated as they could well do that the bullet had been there for 200 years, and many of us have allowed sins to enter our hearts in the days of our youth which have pursued us until old age and caused our wreck. If women are not exempt from sin God pity the men.

But this mob that hurried this poor woman into the presence of Jesus was not an honest company of men. I know it because in the seventh chapter I read they called Him a deceiver, while in the eighth they addressed Him as Master and Teacher. In the sixth verse of this eighth chapter we also read that they brought this woman, tempting Him, for they wanted to catch Him on either one of these two points, first, if He accepted Moses' law then they would turn the Roman citizens against Him and condemn Him because He would put another to death, if He repudiated the law of Moses the Jewish populace would have been His enemies, but nevertheless it is a true picture of the world. Have nothing to do with it, therefore; as you love your own soule, beware of it. It has slain its thousands and tens of thousands. What ruined Lot's wife? the world; what ruined Achan until he defeated the whole camp of Israel? the world; what ruined Judas until he sold his very soul for greed of wealth? the world; what has ruined ten thousand souls that are to-day shut away from God and hope, this same old world, "And what shall it profit a man if he gain the whole world and lose his own soul."

First, the world is critical. It will find every flaw that exists in your nature; imperfections to which your loved ones would be blind, and which you yourself were hardly aware of will be pointed out and vulgarly displayed.

Second, it is merciless. It has positively no excuse for the man that fails, and while never offering to help him over his difficulties when the tide is against him it laughs at his despair and mocks at his hopelessness.

Third, it is heartless. There is no forgiveness in the world. There may be sometime a disposition to overlook but not to forgive, and this sort of forgiveness has nothing in it of a helpful nature to poor lost, sinning humanity. You who belong to the world, may I say to you in all seriousness, don't cast a stone at a man that is a sinner for the reason that you are, or have been, or may be, just what you condemn in others. No one of us except we are linked to the Son of God by faith and walking heartily in fellowship with Him may hope to escape from the awful grip of Satan. Don't be unforgiving. He that cannot forgive others breaks down the bridge over which he must pass himself and he who is unwilling to forgive others makes it impossible for God to forgive him but thank God we are not shut up to the world. There is an open door before us to that which is infinitely better than anything the world has ever seen.

II.

The law's treatment. "Now, Moses in the law commanded us that such should be stoned, but what sayest Thou?" Verse 5. This statement is perfectly true, that is the law. It was written by Moses and written to him of God. There are only two forces in operation to-day in the moral world law and grace. Through one or the other of these forces we have submitted ourselves and by one or the other we must hope to stand before God. By the way of the law the case would seem to be hopeless. One act of sin is sufficient to incur the penalty of death. It is always so with law: if a man takes one false step in the mountains he lands himself at the bottom of the abyss; there is no mercy shown by the law. Dr. Parkhurst gives the description of his climbing the mountains in Switzerland with a rope around his waist held by two guides, one leading and the other following after him, when he scooped upon a little piece of rock not two inches broad and looked down into the depth which measures 2000 feet. If he had broken the law of gravitation and stepped out from the narrow ledge nothing could have saved him from a horrible death. We can quite understand this in nature; the same thing applies in morals. If you sin against your health you suffer. Law is a shrewd detective, and is ever on the watch. One wheel broken in the machinery and the whole is inefficient; one piece of a rail displaced means fearful disaster. Just one transgression of one law of God the penalty must be paid. "He that offends in one point is guilty of all," the Scriptures declare, which simply means that the least offense of the law means a breaking away from God. I repeat my statement that there are but two forces in operation today in the moral world, law and grace. If you have rejected Christ then your only hope is in the law, and I should think every man here must see that that is hopeless. First, you must suffer, for every broken law means a penalty to pay, and every transgression of God's plan brings down upon you a burden you cannot well bear.

Second, you will be found out. No man has sufficient ingenuity to cover up his sin, and no grave has yet ever been deep enough to save the sinner from the searching eye of God. Be sure your sin will find you out. A truer text was never written.

Third, you must die. The wages of sin is death. I beg you, therefore, that you will not allow yourself to be controlled by the law. It is like the world, merciless and heartless, and presents to you an opportunity of escape from sin, but, thank God you are not shut up to it. There is a way opening up which leads to heaven shining brighter and brighter until the perfect day. To this way I now commend you.

III.

Christ's treatment of a sinner. "But Jesus stooped down and with His finger wrote on the ground, as though He heard them not. So when they continued asking Him, He lifted up Himself and said unto them, He that is without sin among you let him first cast a stone at her. And again He stooped down and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest even unto the last, and Jesus was left alone and the woman standing in the midst. When Jesus had lifted up Himself, and saw none but the woman, He said unto her, Woman, where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more." From verse 6 to 11. You have a great picture presented to you in this story.

First, the angry crowd.

Second, the infinite Saviour. If I were an artist I should paint it, and yet no man could ever paint the picture of Christ. I know of one who attempted it and then determined that he would never paint again, because after working upon the face of Christ no other face could be worthy of his skill. I doubt if any man could paint the trembling woman, her face now flushed and now pale, trembling in every part of her body, and yet you can see it all as you stop and think. I know why He was so merciful. You say it was because He was divine, and that is true without saying it, but it seems to me He must have been especially merciful because of the night He had spent at the Mount of Olives. I am perfectly sure that that man who prays much with Christ is ever charitable in his treatment of those who have gone astray. Mrs. Whittemore's treatment of Bluebird, the poor fallen girl, who becomes the missionary to the outcast; Jerry McAuley's arm about S. H. Hadley and his prayer, which reveal to the poor sinful man that Jerry McAuley knew Christ, are but illustrations of the spirit of which I speak. The man who has the spirit of Christ is ever gentle with the erring, and up and down the streets of our cities men go in multitudes longing for just one word of sympathy.

Said a young business man to me this week: "I have been four years in New York, most of the time with a heavy heart. No one has ever spoken to me of Christ, nor invited me to the church, nor asked if he could be my friend, and I have never craved money from any one, for I have not needed it, but my heart has been hungry for sympathy and the touch of a brother's hand." Do you notice the manner of Jesus.

First, "He stooped down and wrote in the dust." Some one has said that He did it just because His mind was occupied with thinking what He should do with the sinner, and it was much the same spirit as you would have if you would scribble upon a piece of paper while your mind was taking in some weighty problem. Some one else has suggested that in the purity of His nature, standing in the presence of the woman of sin, He stooped down to write because He would hide the flushing of His own face. That dust that was then at His feet is gone forever; only God Himself could bring it back, and yet if by miracle He should bring it before us to-night I believe I know what would be written thereon, "Neither do I condemn thee; go and sin no more." And I am glad that we are not shut up to the sand for a record of that truth. It is written in this book. "There is, therefore, no condemnation to them which are in Christ Jesus," and this record is eternal. "Heaven and earth shall pass, but My word shall never pass away."

Second, when He continued with bowed head to write the crowd became exceedingly anxious, and finally they asked Him what He had to say about the woman who was a sinner, and then comes one of the grandest sentences that ever fell from His lips, and gives us all the beauty of His manhood, as well as the power of His Godhood when He said, "Let he who is without sin cast the first stone." I doubt not the woman began to tremble, and she must have said to herself, "My punishment is upon me, for here are these Pharisees who have made loud professions of their purity surely they will cast the first stone,—but never a hand was lifted and never a stone was thrown, which only reveals to me the fact that when men are cast with those men who are sinful, not outbreakingly sinful, but nevertheless wrong in the sight of God, who of us could cast the first stone in this assembly to-night? The very fact that hands are not lifted and stones are not thrown is our own condemnation.

Third, in the ninth verse we read, "And they which heard it being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last, and Jesus was left alone and the woman standing in the midst." That to my mind is the most dramatic scene in all the chapter, if not in the New Testament. Suddenly the shouts of the mob are hushed, they have taken their hands off from the trembling woman, they are speechless in the presence of this Son of God, and without consultation they begin to slink away. I can see them go, until finally the last one is gone and there is the hush of death upon the two as they stand together. You can all but hear the throbbing of their hearts; you can detect the quick breathing of the woman, who thinks that the time for sentence has come. Mercy and pity face each other, and mercy waits for pity to speak. "Neither do I condemn thee; go and sin no more." And we are ever to remember three things in connection with our Saviour:

First, there is never a question as to how deeply we have sinned; the stories of the greatest sinners are told in the New Testament for our hope.

Second, there is power enough in the blood of the Son to blot out the deepest sin. Though your sins be as scarlet they shall be as white as snow; though they be crimson they shall be as wool.

And the third thing to remember is if the man with sin is like the sands of the sea for number if he would feel the power of the shed blood of the Son of God he must by real faith and honest confession lay hold upon Him for eternal life.

His kindness lifted her burden, and the world is just dying to-day for the want of sympathy. I think the time is long past when men are willing in these days to spend an hour in listening to abstract reasoning or deep theological discussions. I feel confident that the time is upon us when men are ready to explain to that church, or that minister ready to bestow a word of cheer, ready to help a little in bearing the burden of life.

A woman came with a handful of sand to her minister and said, "My sins are like that for number," and he said, "Take the sand back to the sea and let a wave roll over your handful of sand and they will be gone. To-night I bring you to the sea greater than any the world has ever looked upon.

"There is a fountain filled with blood,
Drawn from Immanuel's vein,
And sinners plunged beneath that flood,
Lose all their guilty stains."

"Neither do I condemn thee," said Jesus when all her accusers had slipped away. We do not know what became of this woman, but I am perfectly sure that she never sinned again. This is the secret of victory over sin: Catch a glimpse of the face fairer than all the sons of men, listen but once to the sound of His voice, sweeter than all the music of earth. How the man that preaches the development of character can match this matchless story I cannot see; how the man who takes the blood out of the word of God and the sacrificial part away from the death of Christ can for a moment compare his message with this story of the divine Son of God is more than I can tell. I bid all burdened ones weighed down because of sin to come into His presence to-night and you can hear Him say "Neither do I condemn thee; go and sin no more."

The Example of Patience.

The example of God's forbearance and the incentive of His trust help to prepare us for that self-control and patient waiting which are, perhaps, the most difficult arts of living. Preachers of the strenuous life often forget that for one who dares to act there must be many who are compelled to wait and to endure. It is not the charge which commanders dread for their commands, it is the waiting before the word to charge is given. Action relieves the tension of the nerves and occupies the thought. The example of God's patience is not in itself a sufficient incentive in our time of need. God waits because He knows. He sees the end from the beginning, and is never tempted to gather unripe fruit as we so often are. He asks us to be sharers of His patience by the exercise of faith. We can wait because we believe. He trusts us in the partnership of work and waiting, and we renounce and have patience because we trust Him for the end He promises.—The Congregationalist.

Work.

Work is given to men not only, nor so much, perhaps, because the world needs it. Men make work, but work makes men. An office is not a place for making money; it is a place for making men. A workshop is not a place for making machinery, for fitting engines and turning cylinders; it is a place for making souls, for fitting out honest, modest, whole natured men. For Providence cares less for winning causes than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their cause from year to year bewilderingly, but that men and nations, in carrying them out, should find there education, discipline, unselfishness and growth in grace.—Henry Drummond.

Politeness An Attitude.

Politeness appears to be what goodness really is, and is an attitude rather than an action. Fine breeding is not the mere learning of any code of manners any more than gracefulness is the mere learning of any kind of physical exercise. The gentleman apparently as the Christian really, looks not on his own things, but on the things of others, and the selfish person is always both un-Christian and ill-bred.—Ellen T. Fowler.

A Perpetual Life.

We have not divided the whole Gospel when we point to the four Gospels and say: "It is all there." Only in a limited sense is that true, for the life they record is a perpetual life among men. There are volumes of it in the life of to-day that are not put into print and bound up in a book. —Rev. J. A. Rondthaler.

RAM'S HORN BLASTS.

TEARS cool the soul

Every effort educates.

Pride spells peril. Love lives on love.

Deeds are indelible.

The call of duty never contradicts itself.

Reverent sons will become revered fathers.

It takes much misery to make some men seek mercy.

Obscurity furnishes a good pedestal for lasting fame.

The waiting work furnishes us sufficient warrant to do it.

It doesn't take much gold-leaf to cover the pupil of the eye.

He cannot consecrate his gift who fears to have it consumed.

If you use a mirror to find your own faults you will forget to use a microscope for those of others.

Paint cannot make a picture by its own power.

Poverty makes a goodly frame for the picture of purity.

Efforts do not always produce the best effects in spiritual things.

Too many church-rolls are only cradle-rolls and the preachers expert rockers.

The only fruit that will keep in the Kingdom is hand-picked and heart-packed.

Charity seldom crawls out of a crowded purse.

THE SABBATH SCHOOL

International Lesson Comments For For November 16.

Subject: The Time of the Judges, Judges ii., 7-19—Golden Text, Psa. 107, 19—Memory Verses, 18, 19—Commentary On the Day's Lesson.

Explanatory.—The judges were the rulers or leaders of Israel during the time from Joshua to Saul, about 300 years. There were intervals during which Israel was without rulers, and there were long intervals of foreign servitude and oppression under which the Hebrews groaned without deliverance. There was no central government, and too generally "every man did that which was right in his own eyes." That is, every man was largely his own master, lawgiver and executive. There was no magistrate that wielded power in all the land and whom all the tribes obeyed. Fifteen judges are named in the Bible, beginning with Othniel, some twenty years after Joshua, and continuing until the coronation of Saul. The rebuke the angel gave at Bochim (vs. 1-5) was not until some time after the death of Joshua, which shows that the first verses of the lesson are not in chronological order.

7. "Served the Lord." During the lifetime of Joshua, and all who lived while he ruled, Israel had a good reputation for faith and piety. They regarded all the wonderful blessings of God, and honored Him by godly lives. From this we see how deep was the imprint left upon the nation by this great and good man. "That outlived Joshua." They lived probably twenty or twenty-five years after the death of Joshua. They are here referred to as original witnesses of the miracles attendant upon the conquest of Canaan. Their presence and testimony kept the Hebrew nation from degeneracy and backsliding, as the presence of the apostles, eye witnesses of Christ's majesty, preserved the Christian church from corruption and heresy.

8. "Joshua—died." His character was almost faultless. 1. He was a man of strong faith. 2. He was very courageous. 3. He was unselfish. 4. He was faithful. 5. He was an illustrious type of Christ. He led the people into Canaan, led them to victory over their enemies and gave them rest. His death was a stroke to the religious interests of Israel.

9. "Timnath-heres." The situation of this place is uncertain. Jewish tradition fixes the place about nine miles south of Shechem.

10. "Another generation—which knew not." Regardless of all the teaching and training which the new generation had received from their departed fathers they showed very little reverence for the religion they so much enjoyed. Thus it is said they knew not the Lord. The history of the wonderful deliverance which God had wrought for Israel from Egypt to Canaan had very little hold upon this godless generation who lived after Joshua. They were too ready to yield to the corrupting influences of the idolatrous people around them.

11. "Did evil." This was the general complaint against them. All evil is before God and He could see where it began. "In the sight of the Lord." In the presence of His commandments, and in view of His works of goodness and His past punishment of sin, their acts were treason toward God. It was rebellion to His face. Practical infidelity follows quickly upon the heels of speculative infidelity. Decay of morals inevitably shows decay of faith. A curious proof of this fact is embedded in almost every language in those words whose primary signification implies unbelief, and whose secondary meaning is impressive of practical wickedness. For example, "miscreant" first signified a "misbeliever," then "a vile wretch;" the word "unprincipled" first had reference to "speculative religious opinions," then passed over into its more common signification of "profligate" and "vicious." "Served Baalim." Baalim is the plural of Baal and signifies "lords." Nothing could have been worse than this. "The worship of Baal was a grossly licentious worship, fatal to the morals of all who took part in it, and therefore rightly an abomination in the eyes of the Jews." Never was there such folly and ingratitude. The people deliberately ignored God and broke His law.

12. "Forsook the Lord." They did not say there was no God, but when they took up the worship of false gods they forsook Jehovah. They could not forsake His worship without forsaking Him. Though they had been joined to the Lord in covenant, they forsook Him, and multiplied unto themselves many gods. "Brought them out." God had been gracious to them, and with a mighty hand had delivered them from Egypt and given them the land of Canaan, and yet they do not hesitate to forsake Him and His worship. "And provoked the Lord." This was not passion or vindictiveness, but a feeling of intense indignation against sin. The very nature of God is opposed to sin. He is displeased with sin and must punish it, and thus prove His purity and His love of virtue.

13. "Ashtaroth." This is the plural form of Ashtoreth, the female divinity of the Zidonians, and consort of Baal. Her worship was very ancient and abominable.

14, 15. "Greatly distressed." All of these things came upon them as a punishment for their evil deeds. They were "sold," that is, absolutely given up into the hands of their enemies.

16. "Raised up judges." Though Israel brought their own distress upon them, God showed pity and compassion. He did not send angels or any foreign power, but raised up men among themselves and qualified them for the place. The judges had no power to make laws. God gave them. They were not given to explain law, for that was the duty of the priests. But they were called to uphold the law, to defend their religion, and to fix all punishment on crimes.

17. "Would not harken." So perverse and stubborn were they. They were bent on their own ruin and would not listen to the judge who had delivered them. "Bowed themselves." They prostrated themselves, probably touching the forehead to the ground in their heathen worship.

18. "The Lord was with the judge." Nothing of importance was accomplished but by God's help. The same is true today. "It repented the Lord." When God saw their suffering and heard their cries He delivered them from their enemies Strictly speaking God does not repent. He is unchangeable. But as we change He metes out blessing or punishment according to His unchangeable law.

19. "When the judge was dead." Thus we see the powerful influence one man can have in church or state.

King Edward's Pull.

To the French people of Canada Sir Wilfrid Laurier is the greatest if not the only great person living. Some time ago a "habitant" arriving in the city of Quebec met an old friend and fell to talking politics. In the course of conversation he happened to mention the name of Queen Victoria and the friend informed him that the queen had been dead for a year.

"Dead!" exclaimed the countryman, "and who, then, rules in England?"

When it was explained to him that the Prince of Wales had succeeded to the throne he shook his head wisely.

"Mon Dieu!" he said, "but he must have a pull with Laurier."

After Twenty Years.

Rip Van Winkle came down the hill after his twenty years' sleep.

"But my friends and relatives," he inquired, "where are they?"

"Dead and buried," replied the strangers as they led him away weeping.

"And the coal strike," he faltered.

"They are thinking of arbitration."

Shrieking with joy, he realized that one link yet bound him to the past, and his life was later made happier by knowing that the original coal strike jokes were still dinned into the public ear.

CHRISTIAN ENDEAVOR TOPICS.

November Sixteenth

"For Me."—Isa. liii, 6; Luke xxii, 19, 20. Rom. v. 6-8; I John iii, 16.

Scripture Verses—John xii. 38; Rom. x. 16; Heb. iv. 15; Matt. viii. 17; Phil. ii. 6-11; 1 John iii. 5; Rev. v. 6; Acts viii, 32, 33; 1 Cor. xv. 3; Matt. xxvii. 57; Luke xxii. 37; Mark. xv. 28.

Lesson Thoughts.

Sin must be taken away by some means. It is ruining men; it is ruining nations. It is the great black blot on the world, the source of countless evils.

The only remedy yet found for sin is Christ bearing and bearing away the sins of men, for all who are willing to receive it by repenting and believing on Him.

Selections.

During the plague in Marseilles, the physicians decided that nothing could be done to save the people, unless a victim could be dissected, and the nature of the disease learned. But who would do this? Dr. Guyon rose and said he would do it. He wrote his will, bade his family farewell, entered the hospital, made the dissection and examination, wrote out the results, and in a few hours was dead. But now the physicians could treat the disease, and the plague was stayed. Would it not have been the height of meanness and injustice for the people not to love and serve with all their hearts him who did so much for them?

A worn-out soldier earned his living in Vienna by playing the violin. He grew feeble and could make no more music. As he sat there weeping a man took his violin and played such exquisite music that the crowd grew, people wept and shouted, and the old man's hat was filled again and again with coin. It was Bucher, the greatest violinist of the realm He endured the poor man's disgrace, and by sacrifice lifted him up. So Christ pities our spiritual penury, and across the string of his own broken heart he strikes a strain of music which wins the attention of earth and heaven and procures for us the treasures of eternity.

Suggested Hymns.

'Tis true and faithful saying.
When I survey the wondrous cross.
He dies! He dies! The lowly man:
It is finished; what a gospel!
I am not skilled to understand.
I gave my life for thee.

EPWORTH LEAGUE MEETING TOPICS.

November Sixteenth

Present Opportunities For Methodist Missions, Matt. 28. 19; Phil. 3. 7, 12, 16.

The isolated passages that form the text are incentives to more strenuous efforts to save the world and evangelize the nations. The great commission is once more sounded in our ears, and the incompleteness of the work already done suggested. We blame the Jews for their blindness in not resocgnizing the signs that accompanied Jesus, and not welcoming him as the true Messiah. But many Christians to-day are as blind to the "signs of the times" as were these ancient Jews. Events have happened within the past decade that are so plainly indications of God's conquering power that "he who runs may read."

The Chinese war and insurrection have only resulted in opening that great empire more to Christianity, especially to American missionaries. Africa is being entered by railways and commerce and thus prepared for missions. No "hermit nations" exist where Methodist missionaries may not go with the Gospel. The whole world lies open and within easy reach and touch of our church. Money can be placed in the fields as soon as given. We have every physical condition favorable for success.

A similar opportunity exists in the intellectual world. The human mind is waking up. China is grasping the thought of modern civilization. Japan has already had a mental revolution. India is thinking on the great Gospel truths, and is honeycombed with modern thought. The masses of Europe are reading and thinking for themselves. The English language is rapidly becoming the world-language. An atmosphere of expectant change is everywhere. The intellectual signs are favorable to Methodist missions.

But especially in the moral field do we see signs favorable to our missionary work. The idea of missions seems to be quite universally fixed in the thought of the church. Thousands of workers from all parts of the church have linked the work to the local societies. A more respectful attitude to missions exists in the governments of earth. The drift of the better thought in all lands is toward Christianity. The number of large and systematic givers is increasing. The recognition of the duty to support missions is becoming universal. The pastors are more enthusiastic. The mission boards are becoming wiser. Mission classes in young people's societies are numerous. The missionary spirit is intensifying. The religious life is more practical and missionary. The morning cometh.

The great hope for missions for the future rests largely upon the attitude of the Epworth League. Some things it is expected each League will do, viz.: Appoint a Missionary Committee, organize a Mission Class, help the pastor arrange for and carry to a success the Monthly Missionary prayer meeting, distribute effectively and wisely Missionary literature. The members responsibility is great. Be ye worthy.

Isolated.

Two well-known officials, one of the state and the other of the city, while warm friends, occasionally get into arguments as to the proper pronunciation of words. The other night the word "isolate" was used by the city man, who pronounced it with the accent on the "i" as "i-solate," whereupon the state man immediately "butted in" with "Oh, no, not i-solate, but is-olate." "Why, you're bughouse," rejoined the "i" man. "Common sense ought to teach you that you are wrong. Just look at what the word means—ice, that is frozen, which is to be a dead one, that is of no account, I mean out of commission, or put away back, see?" "No, I'll be hanged if I do, nor anyone else," shouted the state man. Then a pained look came over the face of the city man, and with gentle pity he said: "You ought not to need a pile-driver or an axe. I'll spell it for you phonetically. Ice-o-late. Ice, do you catch on? Frozen put away, eh?"

"Oh, rats!" yelled Bowen, "let's have some vichy and milk," and William acquiesced.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

It is the Power of Self-Control Which is First Paralyzed by Alcohol—How the Crave For It is Fully Developed — Moral Faculties Finally Disabled.

The highest pinnacle in a man's moral nature is the power to control or inhibit the suggestions or inclinations of his lower self.

It is this power of inhibition or self-control that is first paralyzed by alcohol, and the paralysis is apparent at the earliest stage of alcoholic ingestion. A man who has just come under the influence of a moderate quantity of alcohol is at once noticed to lose his reserve, his self-restraint, his discretion.

Later in the stage of intoxication the next tier of brain cells goes, while the first tier remains functionless throughout, still more and more saturated with its poison. His moral judgment becomes dulled, and more of his self-control is given up.

Another tier is paralyzed and some motor centres are gone; still, in harmony with the law that the nerve cells are made functionless in the inverse order of development, the highest and last developed suffering first and most.

During all this time the lower centres (including those governing the animal passions) are in a state of over-activity.

Another tier goes, and the mind is a blank. Paralysis of all the higher centres is complete; the victim becomes insensible; the muscular power of the limbs gives way, and profound anesthesia results.

If the alcoholic dose has been large, and still another tier paralyzed, the respiratory function is lost, and the heart, whose centre is first developed, soon ceases to beat.

Thus at the stage of complete intoxication all the higher centres—moral, mental and motor—are paralyzed; the nerve centres are bathed in blood saturated with alcohol, and surcharged with waste products, which the exhausted circulatory system and reduced vitality are not able to eliminate.

Now, disregarding the incidental alcoholic diseases of the viscera, such as cirrhosis, etc., this brief description of an attack of acute alcoholism is an accurate epitome of a career of chronic alcoholism. Chronic alcoholism is simply an attack of acute intoxication spread over a number of years instead of a number of hours.

The cunning hand of man has manufactured a beverage which has the peculiar property of giving an evanescent buoyancy of spirits and vivacity of thought, and of being pleasant to the palate, and has placed it ready to his lips in tempting and alluring variety.

It is not unnatural that men to satisfy thirst should accept this tempting potion, unconscious of the fact that though pleasant to the palate in the end it stingeth like a serpent and biteth like an adder. But few men at first realize the power of alcohol to beget an ungovernable craving for itself, and we can readily believe that no drunkard ever lived who did not at one time boast that he could "take it or leave it alone."

The first element in the crave, then, is the simple desire for liquid; the next element arises out of the discovery of the power that alcohol has of producing pleasurable feelings, exaltation of ideas, and of banishing cares and ills; a third element in the crave is force of habit; a fourth is the desire to relieve the depression following a previous ingestion, and the fifth and most powerful and pitiable is the loss of self-control which comes sooner or later from alcoholic paresis or paralysis of the highest brain centres.

The crave is not fully developed and irresistible until this highest tier, first and most degenerated alike in acute and chronic states, is paralyzed and destroyed.

The victim has now a diseased brain, and to fine him or punish him in any way is worse than useless—his inebriety, at first a vice, has become a disease, because of the alcoholic degeneration of his brain cells.

Later in the degenerative process the other layers go, and judgment, perception, and the higher intellectual, as well as the higher moral, faculties are deranged, unstable, or altogether lost. Many chronic alcoholics who, to the casual observer, never seem to be suffering through drink, have, nevertheless, lost their judgment, and their higher mental powers are dulled, making them quite incapable of discharging high and responsible duties with which they may have been previously intrusted.

A Laughter-Cure For Drunkenness.

In a recent lecture at Chicago University, Professor William N. Guthrie declared that laughter and comedy may be made to play an important part as curative and remedial agents, even to the point of protecting humanity from the liquor habit. Says the Chicago News in a report of the lecture:

"Drunkenness, of course, is due only in part to discouragement or desperation. But for the considerable number who drink because they feel dejected and seek a quick and easy way of throwing off their depression, there is a much larger number who drink either because they have nothing else to do or because they crave some excitement to relieve the inonotony of their lives. Drinking is a great time-consuming habit, and the man who would shake it off usually finds that the reform leaves him with an undue amount of leisure. One chief trouble with the efforts to suppress the evil, perhaps, is that while the drinker and his friends make brave efforts to stop the bad habit, they do little or nothing toward putting a new and wholesome habit in its place. It is in this stage that his bored feeling and his depression recur with greatest effect. Professor Guthrie's address contains a hint for the despondent person. Let him surround himself with the influences which make for comedy and laughter."

The Curse of Drunkenness.

A bill to "amend the law relating to the sale of intoxicating liquors and drunkenness, and to provide for the registration of clubs," has recently been introduced into the British Parliament. The secretary who introduced this bill into Parliament attributes nine-tenths of all the greatest crimes to drunkenness. The bill provides that a person found incapable in any public place may be apprehended and charged, and if he happens to be in charge of a child under seven years of age he is liable to a penalty of $10 or a month's imprisonment. An habitual drunkard may be committed to an inebriates' reformatory. A wife will be given protection under the Married Woman's act against a drunken husband, and protection is given also a husband against a drunken wife. An habitual drunkard several times convicted is made liable to a penalty if he attempts to purchase liquor within three years. License-holders will be notified, and any one supplying him will be liable to a penalty. License-holders will be punished for knowingly serving drinks to drunken persons on their premises.

The Crusade in Brief.

The saloon was born of evil, but it exists because good men tolerate it.

Andrew Carnegie at the opening of a branch library in Liverpool characterized libraries as a great counter force to saloons.

In many cities the whisky manufacturers have presented drivers of open wagons with umbrellas advertising their whisky. Here is a hint for temperance merchants and manufacturers.

Archbishop Corrigan, who took charge of the diocese of Sioux City on June 18, is almost as strong a temperance worker as Archbishop Keene, and they will work hand in hand in the matter in Iowa.

The mistake of the State is locking up the drinker instead of the drink.

No more wine for banquets. This is the decision of the Alumni Association of the William and Mary College, of Richmond, Va.

The Swedish Parliament has passed a bill giving the provincial governors the right to forbid the sale of malt liquors in country parishes after the parish assemblies have expressed a wish in that direction.

The treasurer of the United States Brewers' Association reported at the annual meeting last month a balance on hand of $56,496.58, and it was expected that increased assessments would bring it up to $100,000 or more, to fight against righteous legislation affecting the traffic.

THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: To-day—It is Our Duty in the Christian Life to Bear Fruit—We Need Not Worry About the Results—Look to Your Branches.

To-day, at least, thou'rt here,
I've journeyed many a year,
Had for thee many a fear,
And many a hope most dear.

To-day we greet at last,
All yesterdays are past,
Now, unveil thy face,
Grant me thy boom and grace.

To-day, I see thee same
As days through which I came,
Thou'lt soon be gone as they,
The same returnless way.

To-day, oh, that I knew
What with thee now to do!
Thou'rt on my hands till night;
God help me use thee right.
—Preston Gurney.

Fruitful or Fruitless.

Fruit is the organic result of the inner life of the tree. It is not tied on. Many a lazy tree might enjoy sending to the nearest market and buying a goodly supply of oranges or apples and having them fastened on at the proper time for fruit to appear, without further trouble, while it used its roots for legs and traveled about the earth during the delightful summer weather, only feeling down into the earth for a little nourishment occasionally when it could not live any longer without it. But a tree is not made that way. It must abide in one place. It must be one with the soil from which it gets its nourishment. Neither can its branches take a vacation. You cannot remove a branch from a tree and use it to-day to decorate your house, and put it back in place to-morrow to go on with its legitimate work of fruit-bearing. It must abide in the tree if it would bear fruit. It must live through the long, cold winter with the tree and face the same blasts that beat upon the other branches. It must be there in the spring to drink the first sweet sap that the trunk sends up to it, to catch the first spark of new life from the heart of the tree and carry it on to its fiber ends. It must spend its whole time in getting ready for and producing the fruit, which is the great and final purpose of its presence on the tree. And should a branch with an eye to appearances work thriftily at the task of producing leaves alone, thinking to hide the fact of little fruit by its luxuriant display of foliage, it finds out its mistake when the gardener comes by, for he prunes away this fine smart prodigy of green, thereby indicating to the branch that here is expected instead a rosy apple or a luscious pear. And a branch that will not take this hint is by and by cut off to make room for one that will.

There is another thought in connection with this close relationship of the branch to the vine. If a branch has been partly torn away, or if it has been engrafted with the tree, it is most carefully bound to the main trunk and the edges where it is joined sealed with clay or wax that no foreign substance can get in and interfere with this close connection between tree and branch until the growth is fully established. There is frequently much talk when a young Christian comes into the church and is united to Christ, about worldly amusements, whether he may or may not safely indulge in questionable things thereafter, and some say yes, and some say no, and some will leave it to each individual to decide. Would it not be well to apply the gardener's rule here, and safely seal the young Christian from anything which can come between him and Christ, until his growth is fully established, leaving the decision of such questions for him to take up later when he feels that Christ's life is in his life, and that whatever influence may come about him, whatever ill winds may blow, or harmful substances fly about, nothing can enter between him and Christ, because his life is grown into his Master's and become part of it.

So many Christians never attain to a true understanding of that union with Christ that He Himself has said is essential to growth in the Christian life. Not that they are not united to Him; lacking that they could not be Christians. But they often fail to understand the laws that govern the transmission of spiritual life, and thus fail to reach that fulness of life which otherwise might be theirs.

It is evident that our duty in the Christian life is fruit-bearing, and that our business in the matter is to keep ourselves in such connection with Christ that our God-given powers may perform their functions. It is equally true that we need not worry about the results, for He says it is He that has chosen us for this great work, and He will see it through. We have but to ask "in His name" and He will do it. Therefore, if your fruit does not abound, look to the end of your branch that lieth next the vine, for it may be some enemy has stolen in and worn your bark away until the sap is being lost.—New York Mail and Express.

The Joy of Service.

The remedy for a joyous life is more Christianity, more faith and love and service, and not less. Seeking delight for itself is courting disappointment. When we are wholly occupied with work or with companionship joy comes unsought. The happy