## THANKSGIVING

Br. J. Wilber Chapman's Sermon Appropriate to the Day.

"Three Meetings of the Saviour"-Rende Thanks to God for the Greatest of Gifts, His Son, Jesus Christ.

NEW YORK CITY.-The Rev. Dr. J. Wil

bur Chapman, who has recently resigned the pastorate of the Fourth Presbyterian Church in this city in order to devote himself to evangelistic work, has prepared the following Thanksgiving sermon for the press. It is entitled "Three Meetings of the Saviour," and is founded on the text, "Evening, and morning, and at noon, will I pray." Paslm 55: 17.

It is quite the custom on Thanksgiving Day to cender thanks and praise unto God for material gifts and material prosperity. We are accustomed to measure the harvests and to try to count out earthly blessings, and then make an effort to put into language some adequate expression of our appreciation of God's goodness. I leave this task to other ministers, while I in their name and behalf express my grateful thanks to God for the greatest of all gifts, namely, His Son, Jesus Christ, and it is my hope that I may present Him in such a way in this message that all may see that it is their privilege to come in closest fellowship with Him. With this thought in mind I use the text, "Evening, and at morning, and at noon, will I pray." The Paslmist determines to pray frequently, at least three times he will be on his knees; he determines to pray frequently, at least three times he will be on his knees; he determines to pray frequently, at least three times he will be on his knees; he determines to pray frequently, at least three times he will be on his knees; he determines to gray frequently, at least three times he will be on his knees; he determines to pray frequently, for he will ery alond unto God. The text does not run as we would like it to, for we always reverse the order and say at morning, an noon, and at evening but the Hebrews began the draw with moon. We always begin it with the will pray more than three times. He is simply saying that he will begin and continue and end the down with God. He takes the natural division of the day and at each point he determines to set up an altar. Mr. Spurgeon asys he lays a line straight through the day with God. He takes the he we

The morning. "But when the morning was come." John 21: 4. John's gospel might properly have closed with the 20th chapter. The 31st verse of that chapter is might properly have closed with the 20th chapter. The 31st verse of that chapter is most significant and gives the object and aim of the gospel. "But these are written, that we might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name. But John adds this 21st chapter because he gives us another beautiful picture of the Lord, and records the only miracle worked after the resurrection. May this not be typical and did we but live in touch with our Lord might it not be possible in these days to have filled nets and a multitude about us of the saved.

The disciples had returned to their homes in Galilee after the events mentioned in the previous chapter. They were probably in the home of Zebedee. They were doubtless talking of the past. They might have called to mind their first meeting with the Saviour and dwelt lovingly on the glory of His life. They might have espeken in whispers of the disappointment of His death, and then with shining faces have recalled the account of His resurrection and His personal appearing to them. Doubtless Peter was of the company once again. They are back amid the familiar

of His death, and then with shining faces have recalled the account of His resurrection and His personal appearing to them. Doubtless Peter was of the company once again. They are back amid the familiar seemes of their old life; the boats are lying on the beach, the fishermen are mending their nets and these seven, five of whom are named and two unnamed, doubtless stand together. There is a boat pushing out from the shore, and the women are wishing their husbands and boys good speed, while the men answer with words of cheer. Fishing is always fascinating, and so I can imagine Peter with flashing eye and twitching nerves and quick beating heart looking about the busy scene ustil he can stand it no longer, and then he says. 'I go a fishing.' Instantly they are all ready to go and they push off from the shore. It is a most beautiful sea in itself, and as their oars flashed in the light of the setting sun as they are away to the old scenes of other days, the vision is fascinating. But it really was a perilous position, for though the sea is always treacherous, the boat might have been eld, and here care these representative leaders of the cause of Christ. What if they had been lost in the might? The same question might be asked concerning Moaes when a child in the ark. What if one of the waves of the Nile should submerge the little ark or the crocodile should runch it? But such questions are idle and useless. Moses is not safer to-day than then, and so these early disciples were safe, because their hope was centred upon One whose eyes are ever upon His own by night. They folled and took nothing. Every old device was used to charm the fish, but every time the net was drawn up they knew by the tug of it that they had failed. As the light is breaking they are about 100 yards from the shore. They hear a voice saying. "Lads, have we any meat?" and they an swer. "No." "Cast the net on the right side," say the stranger, and 153 fish was the result of obedience. The discipler shout, "It is the Lord," and Peter, jumping int

"I have a Friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully,
I could not live apart from Him,
I love to feel Him nigh;
And so we dwell together,
My Lord and I."

And so we dwell together,

My Lord and I."

There is such a thing as being too busy to see Jesus. "Be still, and know that I am God," is the message for many of us, while that him in the 23d Psalm, "He makes me to lie down in green pastures, He leadeth me beside the still waters, must never be forgotten. We must be quiet first, active afterward.

Second, He is the secret of power always. Contrast verses 3 and 6. The first one says "that night they caught nothing." The second one says, "now they were not able to draw it for the multitude of fishes." They had the same nets and the same lishermen and the same as and the same difficulties to contend with. Jesus made the difference by adding His own hower. How many times we have toiled. How offers we have grown usary. How many days we have failed all because the effort was in our own strike step with Him and clasp His hand in yours; then nothing can overthrow you.

Third, as about as they were come to land they saw a fire of coals. This is the light verse. There is only one other place address the efforts in the call that is

in the Islin verse of the Islin emarker of John, the place of Peter's denial. The first thing that Peter saw was doubtless this fire of coals after his vision of the Saylour. How the story of his denial must lave flashed across his mind. It is better for us not to begin a day until we have asked Christ to show us where we failed yesterday. He will do it, not with a fire of coals always, but with the touch of His finger. For a Christian to fail at the same place two days in succession is an awful sin.

Fourth, Just as He made a feast for those disciples in the early morning of our lives. He spreads the table with His own purity. How that will help us in the presence of all that is impure. He displays His own gentleness. How that will strengthen us in the time when we are liable to be irritable. He sets before us His own love. How that will enable us to love the things that we might naturally hate, and in our presence He makes display of His own power. How that will encourage us in the hour of temptation. I like the close of the 21st chapter of John, the 26th verse. "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." Doubtless many mracles were wrought beside the miracle of the chansing of water into wine and other parables sweeter than the Prodigal Son and the Lost Sheep He spoke and we never heard of them. There is many a morning when we shall talk of these things with Him.

If you turn to Genesis, the first enapter, you will notice that the first six days of creation have both an evening and a morning, while the seventh day has a morning but no evening. It is typical of that day which shall be ushered in by the resurrection morning when we shall talk of these things.

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Noon. "Jesus, therefore, being wearied with His journey sat thus on the well, and it was about the sixth hour." John 4: 6

of these things.

II.

Noon. "Jesus, therefore, being wearied with His journey sat thus on the well, and it was about the sixth hour." John 4: 6. It is high noon. The husbandman rests from his labors: the cattle seek the shadow of the rocks; the birds have stopped their song. Even Jesus Himsell is weary. He has left Jerusalem because He has been surrounded by the wrong kind of a crowd, and under the impulse of the Spirit He must needs go through Samaria. The disciples are away and He sits alone upon the well curb. Beyond all question the story of the giving of Jacob's well is in His mind, and as He looks out toward Ebal and Gerizim He has the vision of the crowds listening to the blessing and cursing of the servant of God, when suddenly as He looks there comes a woman on the scene bearing upon her head a water pitcher. The people of the East know good water, and for this reason she has often dipped her water pitcher, not in the running streams, but comes to Jacob's well, where the water is most refreshing. It is not night, as when Nicodemus came, but the sun has reached the meridian. I always have thought that this was a beautiful picture of our meeting with the Saviour for the purpose of solving our difficulties. Who of us has not had them! From 8 to 12 o'clock in the morning, when we have said. "Why have I met this temptation and had that trial, and been face to face with this problem."

"A little talk with Jesus, How it smooths the rugged road;

face to face with this problem?"

A little talk with Jesus,
How it smooths the rugged road;
How it seems to help me onward,
When I faint beneath my load;
When my heart is ornshed with sorrow,
And my eyes with tears are dim.
There is naught can yield me comfort,
Like a little talk with Him."

There is naught can yield me comfort,
Like a little talk with Him."

Will you note the following points:
Jesus said, "Give Me to drink." He always
speaks first. Genesis 3: 9, "And the Lord
God called upon Adam, and said unto
him. Where art thou?" gives us a picture
of God, and all through the Old Testament and New His word is spoken first
to the sinner and to the wandering one.
Whatever may be your own desire for
blessing His is greater than yours. We
always think of Him giving to us. Indeed,
His was a life of giving, but is it not wonderful that we may give to Him? The
woman gave the annointment and Jesus
said, "Wherever the gospel is preached
this shall he told as a memorial." Paul
writes to Titus, "Adorn the doctrine of
the gospel to-day." and he sends his message to the Corinthians. "We are unto God
a sweet savour of Christ." by which he
means that we will remind God of Christ.
First, never let a noon pass that you de
not make Him an offer. Best of all, offer
Him yourself.

Second, "If thou knewest the gift of
God—thou wouldest have asked." It is
because we do not know the Saviour that
we have failed to ask of Him; according to
the measure of our knowledge we will have
saked, and He is pledged to give us living
water in contrast to what the world of
ters. Do not let a noon hour pass that
you do not tell Him every annovance of
the mornins. Nothing is too trifling for
Him, and He will give to you just that

Him, and He will give to you just that blessing which will ever stay the weakness of your life.

your life.
"I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys:
He tells me what I ought to do,
He tells me what to try;
And so we walk together,
My Lord and I."

Then take a deep drink of living water and it will be in you a well of living water

Then take a deep drink of living water and it will be in you a well of living water springing up.

Third, difficulties are often due to inconsistencies. "The path of the just is as a shining light that shineth more and more." This is a picture of the way we should walk. "He that doeth the will of God shall know." This is Christ's challenge to those who are in difficulty. And as He sat thus on the well curb He said to the woman, "Go call thy husband," as much as to say "How about your own life," and He puts this sharp, cutting question to her, which opens up the secret of all her past life and brings her face to face with her sin, for she has no husband. She was a sinner of the deepest dye. Just remember when you stop at the noon hour to meet with Jesus that sin must be uncovered. "He that covereth his sin shall net prosper." It must be confessed. "Who soever confesses his sin God will receive him," and it must be forsaken, for "who cover forsaketh his transgression shall find mercy." Then there is victory, and the story of this woman running back to her city to tell all the city of the marvelous works of Jesus will be a picture of your own life and mine.

HI.

Exercise "Then the same day at even.

ous works of Jesus will be a picture of your own life and mine.

HI.

Evening. "Then the same day at evening—came Jesus and stood in the midst of them." John 20: 19. What a wonderful day that was, for this evening mentioned is the evening of the day which began with the resurrection of Jesus. This is the first meeting of the disciples after they had heard the story, and the door is shut for fear of the Jesus. It is not necessary that I should describe the empty tomb nor the shining face of Mary as she told of her meeting with Him, nor yet sgain to speak of Christ's special meeting with Peter, to meet him in spite of his denial, but only that ye should see this wonderful Saviour like the Jesus of olden times, and that only while He eats and drinks with them, yet He can pass through the door while the door is yet shut.

Note first that it was at the evening. This is the time for the squaring of accounts. No man ought to close his eyes in sleep until he has gone over every hour of the day, made nots of every inconsistency, and presented it all to the great High Priest, who waits to make intercession for us. Note second that the door was shut. Alas, there are many things that have closed the door of our hearts, and the difference between the heart's door and the door of this room is this, that Jesus came into that room of His own will. He will not come into our lives against our wills. There are certain things that close the door of the heart. First, inconsistency. Let no man think that he can be an inconsistent Christian and walk in fellowship with Christ.

Second, selfishness. Let no one imagine that he can put self on the throne and have Christ rule in His being.

Third, an uniorgiving spirit. "Tender hearted, forgiving one another even as God for Christ's sake has forgiverly you," is the spirit that should control us. Throw open the door this evening hour and let will say to you "Peace," and in the very saying of it there is rest.

Fourth, He showed them His hands and His side. This gives a hint as to His conce ш.

Saviour saves us not only from the penalty of sin but from the power of sin, from the penalty when He died upon the cross, from the power as He sits to-day on God's right hand with bared side and outstretching hands. Let the evening hour be the time when you meet Him. Mr. Meyer gives an illustration of the mother who goes about the room at night gathering up the playthings of her children, putting away their books and clothing and saying. "I always straighten up the room at night after they are salcep, and this is what Jesus does for us. He straightens up the affairs of the day if we will but let Him. Fifth, "As the Father has sent Me even so send I you." This is what Jesus said to the disciples. We must realize that we have a divine commission to work, and we must also realize that we have a divine promise of strength. I like the illustration used by the Rev. F. B. Meyer of the old artist who toiled away during the day upon his model and finished it at night as he supposed, but there were the marks of imperfection, because his hand had lost its cunning, but when he has gone from his work his son, a real artist, takes away the marks of old age and makes the model as it should be, and the old artist comes in the morning to look at it and say, "Why, I can work as well as ever I did," and this is but a picture of what Christ will do if we will but yield ourselves to Him.

Sixth, "And He breathed upon them." He will come as near to us as that, and as the breath of God made Adam a living soul and His breathing upon the disciples sent them forth to conquer, so His breathes out, and we shall have power in proportion as we do it. For all that will come to us as the result of a three-fold experience I am most devoutly thankful.

Spear Points.

Purpose is what gives life a meaning.

Spear Points. Purpose is what gives life a meaning. Circumstances may change, but God

never does.

The breadth of Christianity depends on its depth.

God puts consolation only where He has

first put pain.
Early athleties will not suffice for the heavenly race.
In this life there is but one sure happi-

heavenly race.

In this life there is but one sure happiness—to live for others.

Expect God to help you when you have prayed for His assistance.

True greatness is ability to serve coupled with a meek and quiet spirit.

When the Lord is in our hearts His hand will be seen in our works.

Never take your eye off the cross, as all the lines of salvation centre there.

Poverty of possessions need not be discreditable; poverty of life always is.

A thousand times better are the men who do than the weaklings who only know.

The loving judgments of friends are harder to bear than the harsh ones of focs.

All God's providences are but His touches of the strings of the great instrument of the world.

When you step up on one promise you will always find a higher and a better one before you.

fore you. The self-centred life comes to nought; o Christ-centred life ever continues in

There are some lessons which can only be learned in the garden, and beneath the shadow of the cross.—The Ram's Horn.

Sitting Sill.

To the best comes the time when their very good is evil spoken of. It takes goodness to understand goodness. The pure in heart see God, and only such can recognize the life of God when manifested in the saints. Few trials are more keen than the misrepresentation of goodness. An evil motive imputed to a saintly deed is as the sting of a serpent. The clouds of defamation lower at some time over every saintly heart. The life of the saint is hidden and cannot be understood by the worldling. "Sitting still" is the only possibility. Time exerts a remedial influence, and such remedy that it cannot exert the One to whom the saints are dead will. He will bring out our goodness as the light and our right-couraness as the noonday.—Episcopal Recorder.

Work Makes Men.

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 men. A workshop is not a place for making of interior, for litting engines and turning cylinders; it is a place for making souls; for fitting in the virtues to one's life; for turning 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, unaclishness and growth in grace.—Henry Drummond.

None of us can tell for what God is educating us. We fret and murmur at the narrow sound and daily task of ordinary life, not realizing that it is only thus that we can be prepared for the high and holy office which awaits us. We must descend before we can ascend. We must take the way of the cross submissively and patiently if we would tread the way of light. We must endure the polishing if we would be shafts in the quiver of Emmanual. God's will comes to thee and me in daily circumstances, in little things usually as in great; meet them bravely; be at your best always, though the occasion be one of the very least; dignify the smallest summons by the greatness of your response.—F. B. Meyer.

A World Beautiful.

Don't crowd your world with hate, anger, envy, regrets, fears, disorder, discord and inharmony. Every second brighten your world with love and joy and peace and hope. Every minute expand your world by unfolding yourself. Every hour open your eyes wider to the grand and beautiful sights in your world; open your ears to the delightful and inspiring strains of divine music which comes of love, brothschood, tenderness, kindness, gentleness, cheerfulness and contentment. Then from hour to hour, day by day, year by year your world will become more beautiful. A World Beautiful.

Better I nan the Genuine. The plutocratic father finds his daughter in tears.

"How now?" he asks. "Are you not happy with the noble count to whom you were married with great eclat and at much expense?"
"Oh. papa!" weeps the beauteous

heiress, flinging herself into his arms and breaking two cigars and the crys tal of his watch. "Oh, papa! It is terrible! I discover that he is a bogus count!"

"There, there," soothes the father with a smile of relief. "That's all right. It won't cost near so much to keep him and, besides, he will not be above going to work."

James H. Proctor of the Myopia Hunt club, Boston, treasures a unique

souvenir of his last game of polo. He recently received a terrific blow in the mouth from an opponent's cinb. The jaw was broken and one tooth left deeply imbedded in the head of the mallet. This piece of ivory in its wooden setting is now one of the most conspicuous trophles in Mr Proctor's collection.

Divorce in the Family.

A curious instance of the spread of

divorce, as viewed in a single family, is related by the Independence Belge.
A few days ago, at Brussels, proceedings were begun in a case in which a wife sought divorce, which has since been granted. During the evidence it transpired that the divorced woman had had two slaters already divorced, their father is a divorced husband, and they have a prother whose case is

THE SABBATH SCHOOL

International Lesson Comments For November 30.

Subject: Gideon and the Three Hundred, Judg. es vii., 1-8, 16-21 - Golden Text. Pss. 118, 3-Memory Verses, 2, 3-Commentary on the Day's Lesson.

Gideon the deliverer. Gideon was a man of an honorable birth and a good character. The angel of the Lord called him, and at ter Gideon satisfed himself that it was really God calling him he called the people together and prepared for the battle.

1. "Well of Harod." Or fountain of trembling. Probably the large fountain at the northern base of Mount Gilboa. If is a large pool forty or fifty feet in diameter, and from it flows, down the valley, east ward, a stream strong enough to turn a mill. "Hill of Moreb." Nothing is known of the hill of Moreb beyond the fact that it could not be the place mentioned in Gen. 12: 6 and Deut. 11: 30.

2. "Too many." The object of this deliverance from God was not chiefly to save the farms and crops from the Midianites, but to save the people from their sins and to teach them to trust and obey God. By the manner in which this whole transaction was conducted both the Israelites and Midianites must see that the thing was of God. This would inspire the Israeliter with confidence and fill their enemies with fear.

3. "Fearful and afraid." The army was

fear.

3. "Fearful and afraid." The army was subjected to two tests. The first test was the permission for all who were afraid to go home. This bidding the cowardly depart lest they should intimidate the rest was commanded even in the law. Deut 20: 8. "From Mount Gilead." A difficulty arises here, as the Israelites were now at Mount Gilboa on the west of the Jordan and Mount Gilead is on the east of the Jordan. It has been suggested. I. That the text may be corrupted and that Gilead should read Gilboa. 2. That there may have been another Gilead on the west of the Jordan. 3. That possibly the text should read, Whosoever from Mount Gilead is fearful and afraid, let him return home. "Fearful and afraid." The army we

ead is fearful and afraid, let him return home.

4. "Unto the water." That is, the fountain Harod and the stream that flowed from it. "Will try them." The word try which occurs here signifies to test by fire, as the refiner tests silver.

5. "Lappeth—as a dog." The second test was for the remaining 10,000. Three hundred did not break rank or stop in their march, but dipped their hollowed palm into the stream and tossed a little into their mouth as they stood. Thus it seems most probable that Gideon was directed to choose those who lapped as being men inured to warfare, who drank while standing to guard against surprise by the enemy.

6. "Upon their knees." Thus they would

6. "Upon their knees." Thus they would be in an exposed position before an enemy. These were sent home.
7. "By the 300." Why so small a number chosen? 1. That the Israelites might know that the victory was from God. 2. To show them that the God of their fathers was unchanged and still able to do great things for them. 3. To shame nd humble His people because of their past sins. 4. To lead the people to love and worship God.
8. "Victuals—trumpets." The 300 men took what victuals were necessary, to

worship God.

8. "Victuals—trumpets." The 300 men took what victuals were necessary, to gether with the trumpets.

9-15. There was danger that even the stout hearts of Gideon and his 300 heroes might quail at their perilous position, there fore one more encouragement is given them. Gideon was told to take his servant by night and go down to the Midianitish host. He did so, and heard a dream told of a barley cake overturning a Midianitish tent, which was interpreted to mean that the Midianites were to be delivered into Gideon's hand.

tent, which was interpreted to mean that the Midianites were to be delivered into Gideon's hand.

16. "Into three companies." Great armies were generally divided into three parts, that is, the right wing, the left wing and the body of the army. This army was great in faith. Gideon was in command of one division. The Midianites had long been a terror to Israel, and now they were to be overcome by terror.

17. "And do likewise." Gideon became the example to all his army. As he was faithful, so would they he in following him. He made his descent in the night, when his enemies would least expect it. His army, being small, would not be observed. Here is seen the wisdom of having no more that are calculated to make a success.

19. "Middle watch." At midnight. Anciently the Israelites seem to have divided the night into three watches — evening, midnight and morning watches. Later they adopted from the Romans the custom of four watches.

20. "Blew the trumpets." There was perfect concert in their attack. "Prake perfect concert in their attack."

Blew the trump

adopted from the Romans the custom of four watches.

20. "Blew the trumpets." There was perfect concert in their attack. "Brake the pitchers." By concealing the lamps in the pitchers. By concealing the lamps in the pitchers they could pass unobserved until they reached the guard of the Midianitish camp, and by Ireaking them all at once, and letting the light from 300 torches glare on the sleeping company the enemy would be greatly terrified. "They cried." Their loud shouts would add to the terror already awakened by the sound of trumpets and the glaring light. "The sword of the Lord and of Gideon." Gideon puts the Lord and of Gideon." Gideon puts the Lord and of Gideon." Gideon puts the Lord and of Gideon. Gideon puts the Lord and of Gideon and with such a leader as Gideon. God was gaining this victory, but He used Gideon and his men as chosen instruments. We see three ways here used by Gideon to terrify his enemies: (1) He, with his men, made a great noise blowing trumpets and breaking the earthen pitcher. (2) By the sudden glare of light, which would be as a streak of lightning. (3) Besides the noise of trumpets he added shouting, calling attention to God and His chosen instrument as leader in this attack. By this sudden surprise at midnight the people would be terribly alarmed, and naturally conclude themselves surrounded by a great army.

21. "Every man in his place." Seeing the company with lights and blowing trumpets keep in place the Midianites would conclude they were a great army, whose men were now already in their camp. The army of Israel did not come to fight. Their work was to sound the trumpets, hold the lights and shout. "Ran, and cried, and fled." The Midianites were so perfectly confused that there was no order preserved and every one acted according to his feelings of terror. Thus the battle went on among Midianites, and Israel stood by and watched their own victory without using a sword. The terrified people ran in a tumult and fought each other madly, not knowing friend from foe. God directe

Uncle Si (agriculturist)-I've hearn

the New York zoo is great. Uncle Jo (countryside joker)-Wal I guess! 'They've got the unmitigated ass, and money sharks, and country suckers, and Chicago lobsters, and Wall street bulls, and stock exchange bears, and peacocks c. fashion, and monkey-faced dudes, and society apes. and old hen reformers, and gawkies. and snipes, and snakes of vice, and Tammany tigers, and owl cars, and Standard Oll bogs, and doves of peace, and dogs of war, an' -

Uncle Silas—Say, Jo, I want a gallon of that same cider.—Life.

"What do you think of these 'ere trusts?" asked Farmer Bootjack. "All wrong—turble things." replied Farmer Sweetflag. "Gov'ment bedn't orter allow them to exist. By the way," he added, with a chuckle, "I guess thet milk association hes got the peaky milk dealers right where we want 'em now. They'll hev to come

else quit sellin,"-Terre Haute Ga-

CHRISTIAN ENDEAVOR TOPICS.

Nov. 30 .- "Missions: A Meeting in the Interest of Foreign Missions."-Isa, xiv. 12-23.

Serinture Verses-1, John Hl. 16: Scripture Verses—1, John ill. 19; Matt. xviii. 33; Rom. x. 13, 14, 15; John xv. 16; Prov. xi. 25; Gal. vi. 9; John xv. 5; Luke xiii, 21, 29; Ps. lxxii. 8; John xii. 32.

Lesson Thoughts. It was not intended that those to whom Christ made known his pur-pose of grace should preserve it as a protound secret. The command was and is, "Go ye and teach."

It we put forth no helping hand to the poor and perishing it matters not what pretentions to plety we may make, we are not true disciples of The more we have of the mission-

come. "In watering others, our own souls shall be watered." Selections.

ary spirit the stronger do we be

"Oh the loy to see thee reigning, Thee our own beloved Lord; Every tongue thy name confessing; Worship, honor, glory, blessing, Brought to thee with glad accord! Thee, our Master and our friend, Vindicated and enthroned! Unto earth's remotest end

Gloriled, adored and owned."

At the end of the first thousand years after the birth of Christ there were flity million Christians, in A. D. 1500, one hundred million Christians; in A. D. 1800, two hundred million Christians; in A. D. 1880, four hundred and fifteen million Christians. One cannot study fleures and remark upon the amazing increase not only in numbers, but in the ratio of increase, without becom-ing convinced that we are in the age of Christ's widening kingdom.

A half pint of beans was sent to a misionary meeting with the request that they be planted for three years and the result be given to missions. It was done, and the net result was over four hundred dollars. How quickly and easily the world would be won to Christ if every con-

would be won to christ if every con-vert became a converter!

If God's people would all set to work every day to pray with the whole heart. "Thy kingdom come," and then would set to work to see that his will was done in their own lives, his kingdom would come thousands of years soon.

Suggested Hymns.

Conquering now and still to conquer. Preach the Gospel, sound it forth. Great Jehovah, mighty Lord. Speed away, speed away on your mis slon of light.

The morning light is breaking. Work, for the night is coming.

EPWORTH LEAGUE MEETING TOPICS. Nov. 30-A Cure for the World's Woc .-

45. 12-23. The lesson occurs in the midst of t prophecy concerning the coming of the kingdom of Messiah. God first asserts his authority and ownership of earth, yet declares that he often hides himself in his providence. Yet in all his ways he designs to redeem and save his people. The climax of the lesson is in the twenty-second verse, where "all the ends of the earth" are invited to "look and live." Every be-ing in the universe shall make con-fession, having the sacredness of an lession, having the sacredness of an oath, that Jebovah is all-supreme, righteous, just, and merciful. Angels, devils, and men shall confess Christ. In him shall be the cure of sin. The one cure of the trouble of this world is a personal faith in Jesus Christ. As the serpent-bitten Israelites looked upon the brazen serpent and lived, so alth in the uplifted Christ saves from sin. The duty is to look to Jesus. Looking means vastly more than seeing; it implies both considering and choosing. It implies a real faith in Christ. It is addressed to "all the ends of the earth." There is a universal atonement made for sin. "Who-soever will may come." The universal Gospel carries the obligation to take it to all. If Christ can save all we

must do our utmost to let all know the "glad news. The object in looking is to be saved. Men are now lost. Without Christ there is no salvation. For the trouble there is a gracious cure. For the world's woe there is a blessed joy and peace. This we are to press upon the attention of a careless age. Men are dead in trespasses and sins; there is "life for a look at the Crucified One."
Look and live. Look in order to live.
Look because there is life nowherselse. The reason of this gracious result is found in the fact that the Christ is God, and that there is none else. Out of Christ there is absolutely no hope. All human philosophies fail to save men; the Gospel actually does. Other arms of help are powerless, but Other arms of help are poweriess, but the grace of Christ is sufficient to save. Suffering, discipline, culture, development, and moral precepts are unable to cure men of sin. But look-ing to Jesus, the personal faith in Christ, does effect a cure. And it is

because he is God. The Gospel can cure from Trouble Sorrow. Despair. Anxiety. Disappointment. Temptation. Fear. Hopelessness. Sin. A gentleman heard a street preacher, as he was passing by, say, "None other name." The words rang in his soul. By the blessing of God he awoke to the new life. "I see it all," he said; "I have been trying to be saved by my own works, my repentance, my prayers, my reformation see my mistake. It is Jesus only that can save."

WANTED THE MARKET RATE Prospective Bankrupt Sought Informa

tion Before His Failure. According to Mr. John Claffin, pres ident of the H. B. Claffin company, his father, the founder of the house, made a strong effort to maintain personal relations with his customers. He alhim for a friendly talk, and as far as possible he advised them concerning the matters in hand.

One day a customer called, and ar he entered the private office Mr. Clafin looked up from his desk and called: "Hello, how are you feeling to day?

"I'm feeling fine, Mr. Claffin; I never was better." "And how is the business?"

"Oh, that's different, Mr. Claffin. I think I must have a failure." "What! A fallure? How is that? Haven't you made money?" "I used to, Mr. Claffin, but not now; business is had, very bad, Mr. Claffin, and I think I must fail."

"Well, now, I'm sorry. But will it he a bad failure? How much will you

"Ah, that is what I want to see you about. How much are they paying

THE RELIGIOUS LIFE THE GREAT DESTROYER

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: A Thought From Day to Day-The Greatest of All is Love-Without It What a Desolate Desert is Life-Love

the Daily Key. Just to be tender, just to be true.
Just to be glad the whole day through,
Just to be merciful, just to be mild;
Just to be trustful as a child;
Just to be gentle and kind and sweet,
Just to be helpful with willing feet,
Just to be cheery when things go wrong,
Just to be drive sadness away with song;
Whether the hour is dark or bright,
Just to believe that God and right,
Just to helieve that God knows best,
Just in His promises ever to rest—
Just tale tlove be our daily key,
This is God's will for you and me.
—The Standard.

The Best Gifts.

There has been an attempt of late to prove that love is not the supreme passion; that hatred, avarice, envy, covetousness, oride, revenge, fear or veneration may become just as great as love. Some have even striven to demonstrate this by writing a novel with the love left out, endeavoring to make it as interesting to the reader as the story of love. For, they say, love has too long occupied the best ground of the novelist.

But while some of these master attempts have been read with interest, they have not been lauded to the skies, and the world still continues to turn to the love stories for its rest, its comfort or its excitement. And, after all, what a desolate desert it is for a setting of any life story, a place without love!

Strange that there should ever be any such discussion. The Bible has never left any doubt about the matter. Writer after writer speaks out plainly, "Above all things." Christ when He came put love even above the law, which at that time stood sternly frowning above all else. To quote from Henry Drummond's "Greatest Thing in the World:" "In those days men were working their passage to heaven by keeping the Ten Commandments, and the hundred and ten other commandments which they had manufactured out of them. Christ said. I will show you a more simple way. If you do one thing, you will do these hundred and ten things, without ever thinking about them. If you love you will unconsciously fuffill the whole law.

But though this has been known for hundreds of years, the church—some members of it, continue to forget it. They still long, as they did then, for the "more excellent gifts;" they want to preach, they want to teach, they desire to be wise, and to be great accordingly, just as they did in those days when Paul was writing to the Corinthians. Here is a man who might be of service to the Lord, and a corner wherein he might fit, but he desire not seem to be the one for the superintendency. And he forgets that he must first bring to life the love in his heart that God put there toward Hims

to lead a meeting at which strangers from another society were to be present, or because he was not made the chairman of that prominent committee, counting his own gifts as unworthily employed in any but a most important office. Such men grabout like tombstones whereon is engraved that all may read: "Herein lied dead the thirteenth chapter of First Covinthians."

"The greatest thing," it is said, "a man can do for his heavenly Father is to be kind to some of His other children."

If this be true—and who can doubt it?—then the poorest of God's children, the humble worker in the kitchen, the unlearned laborer at his task, the most unnoticed member of an unimportant committee, has in his power as great a gift to exercise for his God as the wise professor or the great learned orator. It has been said that a missionary can begin to exercise this gift of love the moment his feet touch the foreign shore, but the gift of tongues requires long study now, and even touch the foreign shore, but the zift of tongues requires long study now, and even with the knowledge of the language of a strange country a missionary might as well stay at home, even with all his eloquence if he carries not with him love.

This chapter is not a careful analysis of love. By looking into the fine qualities we may discover if we have really chosen to have imparted to us the best gift.—Grace Livingston Hill, in the Mail and Express.

True Greatness.

True Greatness.

Whether we do little or great things is comparatively a minor matter. But whether all that we do is done as in God's sight, and at God's appointment and command, is ever a mighty matter. Few of us are set at mighty undertakings, but all of us have the opportunity of giving a cup of cold water to a little one in God's kingdom in the spirit that will be recognized as a gift to the King of kings. As St. Augustine expressed it, "Little things are little things, but faithfulness in little things is something great." Let us all show true greatness.—Sunday-School Times.

Cheerialness.

If we wish to help our fellow men we can hardly do them a greater service than by being so strong, earnest and cheerful that the disheartened will take a new lease of hope from us; the doubting a new vision of faith, and the fallen a new impulse to get on their feet again. The most effective philanthropist is not he who empties his purse to relieve distress, but he who, by his own cheerfulness amid hie's trials pours a new tide of victorious faith and hope into the souls of men.—William Mathews.

Children as Friends.

Children are faithful friends. The friendship of a child is unselfish. It gives to you its heart, its whole little being. It will not deceive you. Older hearts may forsake or forget you; its heart remains true to you. Trial has taught you the vanity and emptiness of all human aims and wishes. Only in hearts of children do you find unalloyed comfort. Their hearts will cleave to you though the heavens fall.—Benjamin Hausman, D. D., in Congregationalist.

God calls us to duty, and the only right answer is obedience. If it can be glad and willing and loving obedience, happy are we, but, in any case, whether we ourselves get enjoyment and blessing from the task or not, the call must be obeyed. The will of God must be done for the sake of God, not for the sake of ourselves. Undertake the duty, and step by step God will provide the disposition. We can at least obey. Ideal obedience includes the whole will and the whole heart. We cannot begin with that. But we can begin with what we have. God calls. It is better to obey blunderingly than not to obey at all.—George Hodges, D. D.

Too Good a Liar.

A young man from Banfishire was spending his holidays in Aberdeen While walking on "the green" in company with his uncle, he was surprised to see so many kites flying. Observing one far higher than the rest, he called his uncle's attention and saked if ever he had seen a kite flying as high be fore. "Did ever I see ane as high afore? Man, Jamie, that's mething. for I has seen some o' them clean oot o' sicht."—Scottish American.

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: The Great Spider-Reasons Why Women Drink-Sir T. Barlow, British King's Physician, Speaks of the Dam-gers of the Habit and Remedy.

A spider sat in his basement den.
Weaving his snares for the souls of men.
"I will not work with my hands," quote he.
"An easier pathway must open for me."
He spreads his tables of greenish baize,
And many a cunning trap he lays,
The marble balls are smooth and white,
The den is blazing with floods of light;
Behind the bar the spider stands;
There is not a wise man in the land
But will lose his wit and become a fool
If he yields himself to the spider's rule;
There is not a man so strong and brave,
But the spider will deg him s shareds
grave;

grave; There is not a youth so noble and fair, But will learn to drink and gamble and

swear
In the spider's den. But do not, pray,
Dare to dispute the spider's sway.
If you sweep the den with the law's strong

broom.

Perhaps you might make a cleaner room.

But then, men are fearful—a little afraid,
In fact, on the spiders to make raid;
"Twould stir up excitement, and spiders
must live;
So our dear household treasures we pa

tiently give.

The spider still sits in his basement den,
Lying in wait for the souls of men,

The Evil Among Women. Sir Thomas Barlow, one of the King's physicians, touched upon a most important subject, which greatly concerns social conditions in Great Britain, in a recent address upon "Present Day Dangers of Intemperance Among Women and the Bes' Methods of Meeting Them." Lack of occupation and childlessness among women, whose husbands leave them during the day; worry, bodily weakness, nagging and pains which women have to suffer, he mentioned as some of the causes. Case of heredity were rare, and the encouragement of example in youth was more ofter the cause.

ment of example in youth was more ofter the cause.

Drink, he said, might become a disease but it started as an indulgence. Drugs shampooing and galvanic treatment were all described as of little use as cures. Rest and removal of the cause were the only real remedies.

Even doctors and nurses, he said, were foolish enough to say. Why deprive womer patients of the thing which gives them comfort? It was necessary to stop tha damnable thing. It could be done, provided there were no friends who were such criminal lunatics as to smuggle in alcohol. The lecturer would have teetotal doctorr and nurses.

The lecturer would have teetotal doctors and nurses.

Dr. Barlow having dealt with the medical aspect of the question, the Bishop of London added that he had had case after case of character and life spoiled among the rich by alcohol and morphia.

Turing to the East End, which he knows so well, the Bishop said that out of 1000 women in an East End workhouse to-day 500 were there from alcohol, and that nine-ty per cent. of women with children is the workhouse infirmary were there through alcohol.

Auropos of the drink question Mr. Will-

the workhouse infirmary were there through alcohol.

Apropos of the drink question Mr. William S. Caine, M. P., who has discovered some startling facts in connection with the drink question in India, will bring their before the House of Commons.

Within the last few years there has been a 125 per cent, increase in the consumption of liouor in India, although the population has increased only seventeen and a haliper cent. Mr. Caine will suggest that the Government apply the local veto act te India to support the better class of Mohammedans and Hindoos in their attempt to prevent the spread of alcoholism.

Lionor is, of course, a Government monopoly in India, and temperance people here are agitating against the continuance these conditions.

"Drunks" in a New York Court.

"Brunks" in a New York Court.

It is characteristic of almost all the prisoners except the drunks that their chief concern is to secure a delay. They plead and beg for an adjournment, which they know will only postpone the inevitable for a day or two, and that although, through their inability to obtain bail, they will have to stay in prison just the same. The most plausible explanation is that they all are fatalists, always hoping that something unexpected may turn up to stave off the impending catastrophe. The drunks, on the other hand, are more eager to face the arbiter of their fates, knowing that nothing worse than a fine is likely to befall them, and that the sooner it is imposed the sooner it may be paid or served off. And then there is the chance, if the magistrate is in good humor, that they may get away unscathed at once.

As a rule, although not seldom still in their cups, they are loath to make any incriminating admissions. "No, sir," protested a man who kept himself from falling only by holding on nervously to the bar; "I'm not drunk, 'cause no one's drunk who's not falling all over himself." Excuses of the most wonderful kind, some of them really ingenious, others merely ridiculous, are put forward when the fatility of feigning innocence has been discovered. The eleverest explanation of that kind that I ever heard was advanced by a man who, when taxed with having displayed unmistakable signs of intoxication, simply replied that he was a painter by trade.

"That has nothing to do with your condition," said the magistrate.

"Of course it has," rejoned the prisoner. "I was painting a bout after the stripes until I got so dizzy that the cop thought I was boozy."—Edward Biorkman, in the Century.

Victims of Alcoholism.

Examination of the records of the Coroner's office of Chicago shows that the number of deaths due to alcoholism and the saloon evil is steadily diminishing since the enforcement of the midnight closing law in January, 1901. Coroner Tracger gave out the figures which disclose the fact that in similar periods of time before and after the issuance of the order to close at midnight the number of cases traced to this source has decreased almost thirty-per cent.

Sobriety.

It is a fact proved by drinking statistics that America is becoming more temperate, but the best authorities do not attribute the improvement to the effects of legal penalties. Hard drinkers are no longer countenanced by desirable society. This is one relormatory force, and a stronger one yet is the increasing demand in many lines of business for men who are always nober and reliable.

The Crusade in Brief.

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A Swedish temperance society has been organized at Milbank, S. D., with sixty eight members.

Local option as to sale of spirits in country parishes of Sweden has long been established, with the happiest results.

In 1901, Jamestown, Ohio, had salcons the tar rate was \$2.70 on the hundred. During 1902, with no salcons, the rate of taxation was \$2.35 on the hundred.

The retail ligner dealers of Corsicana. Texas, announce that they have effected aronganization for the purpose of aiding officers to enforce the law for the control of salcons.

cers to enforce the law for the control of saloons.

Father Siebenfrercher, of the Catholic Church, has recently preached total abstinence in Catholic theological seminaries with such effect that mise total abstinence societies have been organized among these priests in training.

It is said that the labor hurcau investigations show that more than neventy-five per cent, of the employers of saided labor in the United States require total abstinence of their suployes, as do fifty per cent, of the employers of unskilled labor.

In Mississippi, when saloons existed, it was amont impossible to keep help, and large families were destitute because of drudlepriess. New men who were in rage, under saloon ratio, are prosperous and largoy. It is also asserted that counting which are free from the your could not be unduced to again because the liquor traille.