Sunday Sermon By Rev. Dr. J. Wilbur Chapman.

The Spirit that is Needed in the Church-How to Win the Crown Which is Incorruptible -New Plan of Salvation.

New York City.—The distinguished evangelist, the Rev. Dr. J. Wilbur Chapman, is the author of the following sermon entitled "The Full Reward," which was preached from the text, "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. But I keep my body under, and bring it into subjection, lest that by any means, when I have preached to others, I mysell should be a castaway." I Cor. ix: 25, 27.

Paul, in the figure of speech, is on the race course. He is striving to reach the goal and win the prize. Here, therefore, it is not a question of life, but entirely a question of awards. He is not writing to the unregenerate, but to the children of God. He says: "I will keep under my body, lest I shall become a castaway." The word "castaway" in the Greek is literally "disapproved." Paul is teaching that even if he is to win the crown that is incorruptible, he must deny himself, he must put forth heroic effort, he must be faithful until the very end.

This spirit is needed in the church. If

must put forth heroic effort, he must be faithful until the very end.

This spirit is needed in the church. If the first crown is for the passive Christian the second is for the enthusiastic follower of Christ, and next to the haptism of the Holy Ghost the church to-day needs the bartism of enthusiasm. It is a great mistake for men to allow their prejudices to lead them against the methods of church work upon which God has set His seal. There is a cry to-day against new methods, and people say the need of the time is for the old methods of our fathers. There is some truth in this, but the trouble with the advocates of this proposition is that they do not make their methods old enough. We ought to go back to Pentecostal methods of giving, for in those days the disciples gave all they had. We ought to go back to Pentecostal methods of preaching; the early preachers had just two themes in mind—namely. Jesus and the Resurfection. We ought to go back to Pentecostal living, for in the olden times the disciples lived in the expectation that each new day would bring back the Lord Himself, and having this hope in Him their lives became pure and their testimonies powerful.

lives became pure and their testimonies powerful.

Everz church ought to change its method every Sunday, if the methods in use do not compel the peple to accept the gaspel. We have no responsibility for conversion—the Spirit of God takes care of that, but we do have a tremendous responsibility resting upon us to make every man, woman and child understand that the Son of God died to set them free from the penalty of sin, and that He ever pleads at God's right hand to liberate them from its power. The church is not an end, but rather a means to an end. It counted an end, the membership becomes satisfied with the church in itself, its preaching, its music, its social standing, its ability to influence the minds of the people, and in all serjousness I dare to say that such a church will be a curse to a community in the thought of God, rather than a blessing. We have this to remember: when counted as a means to an end the church loses sight of herself and realizes that she is in existence only to bring to every lost sinner the message of the gospel. So long as there is one soul in the world unsaved God calls His children to carry the message of peace and glad tidings of great joy to that one.

There is a Scriptural warrant for this sage of peace and glad tidings of great joy to that one.

There is a Scriptural warrant for this

There is a Scriptural warrant for this frequent change of method. It is all summed up in one word: until. How long did the father wait for his son. "Until" he returned. How long did the woman search for the lost piece of silver? "Until" she found it. How long did the woman search for the lost piece of silver? "Until" she found it. How long did the shenherd look for his sheep? "Until" he had it in his arms and was bearing it back with rejoicing to the fold. How often ought we to change our methods in the church? "Until" we have a method upon which God will set His seal, and to which the Holy Ghost will give His approval, because that method compels the people to hear the cospel and to known that Jesus Christ died to save all mankind.

Paul was willing to be counted a fool if only he might better influence men. To the wise he would be wise; to the ignorant he was willing to be counted ignorant; to the weak as a man of weakness—if only by all means he "might save some." May the Lord God fill the church with this spirit! We could shabe the cities and move the world with the nower of God. And when the great day of awards should come, simply because we had been dead in earnest, hed counted personal case as nothing, had labored incessantly he day and hy night, in heat and in cold, we should receive the crown that is incorruptible."

THE CROWN OF REJOICING. 1 These, ii: 19—"For what is our hope, or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?"

What Paul remembers, the Thessalonians whom he had won for Christ, he immediately replies: "Ye are our crown of rejoicing," and so this third form of the reward is properly called the soul-winner crown.

mediately replies: "Ye are our crown of rejoicing," and so this third form of the reward is properly called the soul-winner's crown.

Alas! some who are born of the Spirit, who have been trained in the Christian church, or might have been, who have lived all their lives dead in sin, shall never wear it. But it is possible for everybody to receive it from the hands of the Master Himself.

This is the crown that the sainted Spurseon is to wear. It is said that 13,000 people joined his church in his ministry, and this was only the beginning of the multitude of others that have been influenced by his life the world around. It is the crown that Mr. Moody is to wear, because in all parts of the world he has pointed men to the crucified One. It is the crown hat faithful Sunday-school teachers and devoted workers are to wear.

I had in my home at one time a very celebrated Sunday-school worker. He told me how he became a servant of Christ. He was converted as a boy before the Young People's Society of Christian Endeavor was known. He wanted to do something for Christ, and all he could think of was to teach a Sunday-school class. He went to the superintendent with a request that he might be made a teacher, and was refused. He went a second time, with a like result. He went a third time, and proposed to bring in a class from outside, and this time he secured the consent of the superintendent. When he went out to find byys his first visit was to a great brownstone mansion. He rang the bell and the servant opened the door. He said: "I have come to sak if your boy can come to Sunday-school."

Her face flushed and her eyes flashed as she replied: "My child has been to Sunday-school and her sees flashed as he replied: "My child has been to Sunday-school and her sees flashed as he replied: "My child has been to Sunday-school and her sees flashed as he replied: "My child has been to Sunday-school and her sees flashed as he replied: "My child has been to Sunday-school and her sees flashed as he replied: "My child has been to Sun

him?"

He became greatly embarrassed at this question, and thought that if ever he got out of the house he would never again think of any work in the church. But finally he roplied:

"Weil, if he comes I will teach him my-

There was something in his frank state-ment—the ring of his voice—which touched the mother, and she said:
"Ne of Sunday he will be there."
He came—he was the only boy in the class—had when the young teacher told him the story of Jesus Christ he was converted.

as he told us the story the tears were in his eyes, and he said:

"Let us tell you the rest. Just before I set New York I was called to the room of a man who was dying. As I entered he alled me to his bedside and said: 'Come ust as near as you can.' I took his head and pillowed it on my arms, and we alked. He said: 'Teacher, has this not been a wonderful work!' His voice was almost gone, but he still whispered. Finally his wife sprang up and crued, 'He is tying.' I held him closer and kissed him, or I lowed him as though he had been my sent all."

I shall never forget how he looked as he added:

I shall never forget how he looked as he added:

"That was the boy I led to Christ. He was my associate in Sunday-school work. We led hundreds of souls to Christ."

Then he said with great emphasis and in tears: "I had rather have had the satisfaction of leading that one boy to Christ than to have conquered the whole world."

Such a work as this is possible to all men everywhere, and he who is thus faithful has awaiting him a crown of rejoicing. The hymn—"Must I go empty-handed!"—was written by one dying in his youth, without one single soul to his credit. When the shadow of death fell across his face some watcher by his bedside expressed concern for his happiness or his fear of death. He quickly answered:

"Oh, no, not that. I am not troubled about that, but must I go empty-handed?"

Alas! many of us may be obliged to stand in the presence of the Master, and to be crownless in this respect.

I Peter v: 4. "And when the chief shepherd shall appear ve shall receive a crown of glory that fadeth not away."

Peter seems to have a special message here for officers of the church, Sunday-school, teachers and church members cenerally, for in fact we are all of us shepherds. A shepherd is one who looks after the sheen, and the sheep that requires most of his attention is the one most likely to wander and fall by the wayside. We have a way of looking at the peonle, especially those who are new born babes in Christ and savine: "We will see how they hold out," and if they stumble we not infraouently exclaim: "It is just as I expected." A most un-Christly speech, and one most deserving the censure of God! The fact is, we are called into the church to be laborers together with God, and He has placed before us the privileza of heloing to hold up the weal once in Christ. There never is a time when one needs a warm hand class or a word of symmathy as the time whon one is beginning his Christian life, just taking his first steps toward God. When my life and help on the sheet had taken one sten she started to fall, and I had to p

the createst blessing that could ever come to this world would be the visible presence of the bord Himself. He would lift up the down-tradden. He Himself would relieve the oppressed, and He would apply the whip to the oppressor. It may be at morn, when the day is awaking.

When sunlight thro' darkness and shadow is breaking.
That Jesus will come in the fulness of glory. To receive from the world "His own."

O joy: O delight! should we go without dy-No sickness, no sadness, no dread and no Caught up thre' the clouds, with our Lord,

into glory, Wher, Jesus receives "His own." So I am looking for Him and I am longing for Him , and with all my soul I love His appearing, and unto every such waiting one there is a crown promised.

So I am watching and waiting each mo-ment of the day, If it be morn or evening when He calleth me away; And it makes the day grow brighter, and its trials easier borne. When I am saying every moment, "To-day the Lord may come."

the Lord may come."

But there is somathing better still, and that is the full reward in Revelation iv: 10. This is a picture of the glorified church. We are told that the four and twenty elders came in with crowns upon their heads, clothed with white raiment, seated about the throne. Suddenly the King of Kings appears. At once the four and twenty elders fall down before Him, and taking off their crowns cast them before the throne, saving:

their crowns cast them before the throne, saying:
"Thou are worthy. O Lord, to receive glory and honor and power."

The best reward of all, then, is to be with Him.

That was a glad day in England in 1855 when the soldiers came back from the Crimean war, and the Queen gave them medals, called Crimean medals. Galleries were constructed for the two houses of Parliament and the royal family to witness the presentation. Her Majesty herself came in to give the soldiers their rewards. Here comes a colonel who lost both his feet at Inkerman; he is wheeled in on a chair. Here is a man whose arms are gone. And so they came, maimed and halt. Then the

comes a colonel who lost both his feet at fukerman; he is wheeled in on a chair. Here is a man whose arms are gone. And so they came, maimed and halt. Then the Queen, in the name of the English people, gave the medals, and the thousands of people with streaming eyes sang: "God save the Queen." But I can think of something that would have made the scene more wonderful. If these men had taken off the medals which the Queen had placed upon them and cast them back at her feet, saying:

"No, Your Majesty, we cannot keep them We give back the medals. To see thee is the greatest reward."

That shall we do in heaven.

I have a friend who was in the Crimean war. He told me that he had that day received a medal with "Inkerman" upon it, for that was his battle, but he said the most touching part of it all was the experience of a friend of his who fought by his side. A cannon ball took off one of his legs, but the brave fellow sprang up immediately and taking hold of a tree, drew his sword and was ready to fight even to death. Immediately another cannon ball rame crashing past and took off the other leg. They carried him wounded, bleeding and (as they supposed) dving, to the hospital. Strangely enough he came hack to life again. When the day came for the awarding of medals they carried him upon his stretcher before Her Majesty, the Queen. To the other soldiers she had simply given the medals by the hands of her secretary, but when she saw this man carried in on a stretcher, his face so thin and pale, she rose from her seat, stooped down by his side, and with her own hands pinned the medal upon his breast, while the tears fell like rain upon the face of the brave soldier.

Thus I trust it will be with many of us. We shall come into His presence, stand face to face with Him, and He will rise from His throne, coming forward to receive us. As we look up into His face, thrones will vanish away and crowns will be as nothing, for to see Him in all His beauty will be the full reward.

Many a fellow has gone hungry with a nouthful of gold fillings in his teeth.

Castro's Story of a Dog. President Castro of Venezuela was a close friend of the late William Potter of Philadelphia, who had extensive business interests in South America. According to Mr. Potter, Castro is very fond of animals, and imputes to his pets the most remarkable qualities, telling of these qualities gravely, though not expecting, perhaps, to be

altogether believed.
"I have a dog," President Castro sometimes begins, "and one day I saw my dog carrying a live hen carefully in his mouth. I paused to see what would happen. The dog placed the hen in his hut, and she immediately laid an egg there. He ate it, she helped herself to the most delicate tidbits in his food tray, and a few mo ments later departed. Thereafter I kept my eye on them, and I ascertained that the hen, whenever she had an egg to lay, laid it invariably in my dog's hut. And he would eat her graceful gift and he would reward her with her choice of all the viands on his platter. When she died he was inconsolable."—New York Tribune. THE SABBATH SCHOOL

International Lesson Comments For March I.

Subject: Paul and Apollos, Acts xvill., 24 to xix., 6-Golden Text, Luke xl., 13-Memory Verses, 4-6 - Commentary on the Day's Lesson.

Introduction. — After remaining a rear and a half at Corinth Paul began his homeward journey. He took with him Aquila and Priscilla. Sailing eastward they landed at Ephesus. Paul remained only a short time, as he desired to reach Jerusulem in time for the great feast inhearts. time for the great feast in the spring of D. 54. Aquila and his wife remained

I. Apollos receiving instruction (vs. 24

D. 34. Aquila and his wife remained at Ephesus.

1. Apollos receiving instruction (vs. 24-26).

24. "Apollos." A preparation for Paul's labor at Ephesus had been made by Apollos, who had instructed a small company of Jews up to the twilight of John the Baptist's teachings concerning the Messiah. "Alexandria." This city was built near the mouth of the Nile by Alexander the Great. "Eloquent—learned." The word in the original expresses not only ability as an orator, but also the possession of stores of learning. Either rendering only gives half the idea. He was learned and could use his learning with effect "Mighty." He was familiar with the Scriptures and used them with power as a source of argument and appeal.

25. "Was instructed." Probably by some disciple of John who had left Judea hefore the Saviour commenced His public course, or possibly by John himself, whose earlier ministry Apollos may have attended. "Fervent." He had a "glowing religious disposition and ardent zeal." He was active and taught "carefully" and spoke boldly. "Knowing only." Apollos knew nothing of the baptism of the Holy Ghost. He knew that the "kingdom of God was at hand," and preached the gospel of repentance, a preaching greatly needed to-day.

26. "Boldly." The Jews were not all ready even to listen to announcements of the approach of the Messiah. The speaker who dwelt on this theme must be prepared with arguments as well as courage. "Had heard." In the synagogue. "Took him." Persons of great learning may be led into the light by those in obscure positions. Apollos gives proof of his greatness by showing his willingness to receive instruction from such humble people. "Expounded—more carefully." Aquila and Priscilla unfolded to Apollos the wonderful fact of a Messiah alread; come. They gave him the history of the incarnation, the miracles, the crucifixion, the resurrection, the ascension, the pentecostal outpouring and the commission to convert the world. This pupil was soon superior to his teachers. Aquila and his wife were faithful pe

4: 19. Tradition says that they died martyrs.

II. Apollos visits Achaia (vs. 27, 28). 27.

"Was disposed." The original expresses more than an inclination on his part; he wished to go. "Into Achaia." Of which Corinth was the capital, and it was Corinth which he decided to visit. He may have been directell to this field of labor by Aquila and Priscilla. Being acquainted with the philosophy and learning of Greece he was well as the Jews. We are not told of any apostolic commission to Apoltolic of any apostolic commission to Apoltolic directions. told of any apostolic commission to Apol-los, but we know from 1 Cor. 1: 12, etc., that he came to be regarded by some Co-rinthians as the equal of St. Paul, and that

that he came to be regarded by some Corinthians as the equal of St. Paul, and that there arose some strong party feeling in the church which is rebuked in St. Paul's letter to them. "Through grace." These words may refer either to Apollos or to the people at Corinth. It was through grace that they had believed, and it was through grace that Apollos was able to help them.

28. "Mightily convinced." See R. V. He powerfully confuted the Jews, and that publicly, showing by the Old Testament Scriptures, which the Jews received as inspired, that Jesus was the Messiah, and that they could be saved only through Him. This they refused to do, and we know the consequence. Their city was sacked, their temple burnt, and more than a million of them were killed and the rest scattered over the face of the earth.

III. Paul arrives at Ephesus (v. 1). 1. "Came to Ephesus." In accordance with the promise made them when returning from his second missionary journey (chap. 18: 21). Ephesus was not only the capital of the province, but was the city of the greatest importance in all Asia Minor—a splendid city, and the emporium of trade in the East. It was called one of the eyes of Asia, Smyrna, forty miles to the north, being the other. The city stood on the south of a plain about five miles long from east to west, and three miles broad, with the Icarian Sea, an arm of the Aegean, on the west. Here Paul continued to labor for nearly three years. "Certain disciples." Although their knowledge was imperfect they were sincere and "possessed the elements of a true faith," and as soon as the light shore. they were sincere and "possessed the ele-ments of a true faith," and as soon as the light shone upon them they at once walked in it.

IV. The baptism of the Holy Ghoat (vs. 2.6)

light shone upon them they at once walked in it.

IV. The baptism of the Holy Ghost (vs. 2-6).

2. "The Holy Ghost." Paul was a Holy Ghost preacher. His first sentence brings these unealightened disciples face to face with the deeper things of God. It was the common privilege of the disciples of Christ to receive not only the ordinary graces, but also the extraordinary gifts of the Holy Spirit; and thus the disciples of Christ differed from those of John. The genuine disciples of Christ are still distinguished from all others by the baptism of the Holy Spirit, which enlightens, quickens and purifies. Those who have not received this rich baptism are living far beneath their privileges in the gospel. "As heard." See R. V. where the thought is made much clearer. This cannot mean that they knew nothing about the Holy Ghost, but they were ignorant with regard to Pentecost. If they were "disciples" they must have been regenerated by the Holy Ghost, but now it revisined for them to be purified by faith (Acts 15: 9), and to receive the gifts and graces which came as a result of this heavenly baptism.

4. "Of repentance." John called upon the people to repent and prepare the way of the Lord. and pointed to Jesus as the Messiah. "That is, on Jesus." "The closing words of the sentence are a condensation of all the explanations by which the apostle convinced them that Jesus, whom he preached, was the prophet whom John announced."

6. "Spake with tongues." This was Pentecost repeated. A new outpouring of the Holy Spirit unon a new twelve. "Prophesied." Not the ability to foretell future events, but the power to preach the gospel and to expound the Scriptures was given them. See I Cor. 14: 3. No person is qualified to preach the gospel, or to do Christian work of any kind, until he has received the baptism of the Spirit.

Workman Was Sensitive.

Patrick McCabe, lately a section hand on the 'Frisco road at Wichita, is suing that corporation for damages for injuries received while in its em ploy. His plea is that while work ing the foreman spoke to him "in s loud, profane and very boisterous manner, thereby causing the plaintiff to be nervous and excited and thereby causing him to place himself in a position of great bodily danger, and to a greater degree than he otherwise would have done." The orders were given "in a very loud and boisterous manner, backed up by many caths, such as 'Be smart, 'Be quick,' and 'Move yourself,' etc." Kansas section hands seem to be sensitive plants.

Smoking in America.

When George Ade visited Sultan KiRam on the Island of Sulu in search of
material for one of his operas he
found that little Malay potentate surrounded by his wives, all of whom were smoking Filipino cigarettes. Dur-ing the interview Ki-Ram asked his visitor if American ladies smoked. "The ladies do," Mr. Ade replied, "but the women don't." CHRISTIAN ENDEAVOR TOPICS.

March 1 .- "Lessons From the Sermon on the Mount; What Christ Tenches About Blessedness," Matt. v. 1-12.

Scripture Verses-Ps. il. 12; xxxlv 8; xl. 4; lxxxiv. 12; Matt. vi. 16, 17; xi. 6; Gal. iii. 9; Ps. cxix. 1; cvi. 3; Prov. x. 6; xx. 7; xxviii. 20.

Lesson Thoughts.

The whole purpose of Christ's mission to earth is to bless. If we do not receive a share in his blessings, it is only because we will not: warnings, punishments are withheld till the very last.

We learn from the Beattitudes that true blessedness does not consist in outward prosperity, but in inner holiness of life. As the bitterest shell may enclose and protect the sweetest ker-nel, so the hardest poverty may be the earthly lot of the purest and hap piest saint.

Selections.

There must be a likeness of nature and feeling, in order to understand another. So only the pure can see a pure God. The impure, the bad, cannot even see him, much less enjoy him. They do not understand his na They do not know the meaning ture. of his character. They are color-blind. The selfish do not believe that unselfish love exists. The vile do not be-

lieve there is real purity." The Beatltudes are not arbitrary enactments. God himself cannot change them. While a man hates his brother God cannot make him happy. Omnipotence cannot give us peace while we hug the worm that does not die, and wrap ourselves in the flame that is not

What men needed first was change, not in their circumstances but in themselves. Blessedness. Jesus affirmed comes not from outward conditions, but from inward states. It consists

not in positions, but in dispositions The blessings are called "Beatitudes," from the Latin beatus, which also means "happy," but the happiness indicated by Jesus is of a higher sort than any language of earth can express. It is more than hanniness; not a momentary joy or pleasure, but a permanent state, not the passive reception of a blessing, but the active possession of a source enjoyment. Carlyle says, "One ma lose happiness and find blessedness. "One may receives a cup of cold water may be happy; he who has the spring from whence it comes is blessed.

I do not ask for earthly store. Come, Holy Spirit. We have felt the love of Jesus. To Thee, I lift my soul, O Lord. EPWORTH LEAGUE MEETING TOPICS.

Suggested Hymns.

After the toil and trouble.

Take time to be holy.

March 1 .- Total Abstinence the Only Safe Rule. Dan. 1, 8, 15; These. 5; Pet 2, 11. One of the things which comes before the tribunal a young man holds to determine his life issues is the problem of drink. Not that he can determine all its events. Far from that but he will determine its meaning, its aims, and its bearing, and that means a great power. Of course, he doesn't intend to become a drunkard. No young man ever did. But shall he drink a little on certain occasions. shall he have some fine wine in his rooms, perhaps at his table, or shall he let the drinks which intoxicate entirely alone? Thus the question pre-

sents itself. Now, there is a certain attractiveness to the spirit of a young man confdent of himself, in the thought of controlled indulgence. He will prove his mastery by using a little, but not turning from the friendly glass, by indulging in a certain amount of drink ing. But he will never go too far. Besides often to refuse to drink is to mark one's self as odd, to subject elf to the danger of being called a prig or a cad. A certain amount of controlled indulgence, that is surely consistent with manhood. sons many a young man. And it sounds well. But it is fatally wrong And it This young man, so sure of himself, is really wise only when he decides for total abstinence. Why? Because every man has not one but many brothers, who need the influence of

his steady refusal to drink, total ab stinence is the only safe rule. Then the man himself. Is he so strong, after all? You never can tell. And he never can tell. Youthful selfconfidence does not necessarily mean steady self-control through the long strain of years. The glass once in a while is likely to grow into the oc-casional college "frolic" which leaves a headache, and that into the steadily increasing fondness for the glass, until a man starts and stares some day as he realizes that he is controlled by a demon thirst be hates but must gratify. It is hard for a young man ever to see it. It is hard for a young man to feel it. But he may not be as strong as he thinks he is. And

so total abstinence is the only safe Brave the young man, with a fine moral bravery, who will face this fact and with all the trust in self that throbs in the blood of youth will say, "I may be weaker than I think, so I will drink not one glass." the young man, with a high Christian chivalry, who will say, "I have a brother who might be tempted by my indulgence, and, because of my brother, I will abstain."

So one Christian young man sits with glass turned down where wine is served, and knows how with fine manly courtesy to refuse the social glass. He is none the less a man for it. Thank God for him. May he increase to a vast multitude!

A Girl of Discernment.

Madge-You should see all the new things Tillie has. Marjorie-She told me she was making some purchases.

Madge-That's hardly a name it. I never saw so many lovely things in my life. Why, she has a new watch, three stunning suits, a fur cloak, some Turkish rugs, one of those big revolving bookstands, and sets of all the popular authors. I wonder what it all means?

Marjorie-Why, she's going to be married at once, you little fool.

Madge—I don't know why I should have guessed that from seeing so many lovely things in her bouse.

Marjorie—You would have, my dear,

if you had known as much about them as I do. She has bought them all on the installment plan, and it will be up to her husband to make good nearly all the payments.

THE RELIGIOUS

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF

Poem: God's Love-The Meek Inherit the Earth, But the Poor in Spirit Inherit Heaven-Humility Would Seem to Be a Divine Attribute.

Oh, walk with God, and thou shalt find How He can cheer thy way, And lead thee with a quiet mind, Into His perfect day.

His love shall cheer thee like the dew That bathes the drooping flower; That love is every morning new, Nor fails at evening hour.

The Inheritors of the Kingdom.

The Inheritors of the Kingdom.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." Matt. 5: 3. Christ sets forth what we are apt to consider as the minor virtues as the conditions of the major beatitudes. Our estimates of such things are often mistaken, Humility, purity, peaceableness seem all oil lesser significance than many things we might mention. Yet these little things to gether make the large life and character. The greatest joys of life are made up of pleasures so small that, in the analysis of a happy day, we cannot always define its particular parts. And a truly great character is such not because of some immense illuminating virtue, but because of its almost innumerable minute perfections.

The meek inherit the earth, but the poor

most innumerable minute perfections.

The meek inherit the earth, but the poor in spirit inherit heaven. The greater blessing is attached to the virtue least esteemed of men. What is it to be poor in spirit? The poor in spirit are not spiritually poor. A man is not noor-spirited because he is poor in spirit. But it is that consciousness of our evn imperfections, of our own moral poverty and destination, that we have no means to buy our way into heaven, nor any attractiveness of our own that would win us a way there, that we are such as must, in moral and spiritual things, before God, stand like suppliants at the gate, unable either to take the kingdom by violence or by purchase, but dependent on the woneither to take the kingdom by violence or by purchase, but dependent on the won-drous love and grace that will surely freely give it us. No man seeks this kingdom without early discovering how poor he is in spiritual, moral, soul wealth. It is a blessing to come to this self-knowledge. Just as the gateway of confession of ignor-ance less at the beginning of the path of knowledge so does conscious poverty of spirit lie as one of the first steps that all the sons of God and inheritors of the king-dom must take.

the sons of God and inheritors of the kingdom must take.

The poor in spirit are humble in life.
They have seen themselves as God sees
them, and this humility is the first step
toward their being seen in all the glory of
the likeness of His Son. Humility would
seem to be a divine attribute, seeing, that
it is said of Christ that He was meek and
lowly, and of the Holy Spirit that "He
shall not speak of Himself." The best
preparation for heaven will be found in
the practice of humility, and the best practice of this virtue in the following of the
Man who pleased not Himself, who made
Himself of no reputation and took upon
Him the form of a servant.

But there is a false humility of which we
need to beware. God does not think any
the more of you because you tell Him that
you are a poor miserable sinner. He
knows it without your volunteering the information. He knows whether you mean
it when you say you are a poor worm of

formation. He knows whether you mean it when you say you are a poor worm of the dust. Perhaps it does not please Him. Christ came to save men and women, not to save worms. If God has made you in His own likeness it is not well to compare it to a worm. Humility does not need to wear a badge or to call itself names. The poor in spirit may be the most dignified, elevated in life; witness the character of the Master.—Ram's Horn.

"Let Us Tell Jesus."

The incident is related of a young man who was inclined toward infidelity, and, like others of his age who have imbibed such notions he was more or less proud of his advanced ideas. He took occasion one day to go to the study of a minister of his acquaintance and state to him his doubts and disbelief in Christianity, thinking, of course, that the minister would undertake an elaborate argument to prove the truth of the Scriptures and the reality of the religion founded on them. This would give him just what he wanted—the opportunity to argue and combat.

him just what he wanted—the opportunity to argue and combat.

But the pastor, with a wisdom not born of earth, after listening until he had concluded his harangue, said quietly: "Let us tell Jesus about it," and dropped on his knees. The young would-be infide! was surprised into following his example. As the two knelt saide by side the man of God poured out his petition from a full heart for the young man beside him, but without any allusion to his condition of skeptical unbelief. He simply pleaded for him as a sinner needing salvation. The prayer was answered. Before he rose from his knees the doubter doubted no longer. Instead, he was convinced and converted, and ready to ask, with Paul, "Lord, what wilt Thou to ask, with Paul, "Lord, what wilt Thou have me to do?" The answer came, and that young man now preaches the gospel he once sought to destroy with his infidel arguments.

he once sought to destroy with his infidel arguments.

The Mid-Continent, emphasizing the suggestiveness of this little incident, says:

"There is the lesson. Will soul-winners learn it? Go tell Jesus—alone, if need be, with those you would win if you can—but tell Jesus, and ask of Him the needed grace. It is not argument with man that is needed so much as telling Jesus. Take Him at His word, 'Ask what ye will and it shall be done unto you.' Go and tell Jesus."

Have Falth in God. Have Faith in God.

Dean Farrar tells how an English clergyman visited two fine ships about to sail on their voyage of Arctic discovery into the land of snow and darkness. He found the brave captains full of confidence, and, raising his eyes in the cabin he saw there, as almost its only ornament, an illuminated text, which read, "Have faith in God." "Ah, there," he said, pointing to the text, "there is the true pole."

The Christian Commonwealth, of London, referring to this incident, utters some highly suggestive notes on the power of faith as a guide to the Christian life. It says:

faith as a guide to the Christian life. It says:

"We like to think of those gallant men carrying with them into the cold and midnight that faith, that hope. It is a faith which will lighten their darkness more than the stars that glitter over the floes of ice. It is a hope which will make the heavens glow with a more vivid splendor than the aurora which flushes the fields of snow.

"Take with you that faith, that hope. You, too, may sail, hereafter, in your little boat of life, into the cold, into the hunger, into the darkness, into the exploration of unknown hopes. Be sober, be vigilant. Have faith in God and in His Son, our Lord Jesus Christ, and He will give you the victory.

"We cannot see what is beyond time and earth, but faith gives us confidence in the unseen."

Distinctions That Try.

It is hard to live calmly and work steadily and connectedly in the midst of distractions that try fiber and spirit, but men charged with large duties and much responsibility must learn to do it. Bethlehem was peace, but the Babe become the Teacher was "a man of sorrows."—Epworth Era.

Let us be thankful that our sorrow lives in us as an indestructible force, only changing its form and passing from pain into sympathy—the one word which in-cludes all our best insight and our best love.—George Elliot.

Russia will send her Siberian exhibits to the World's Fair at St. Louis through the agency of the East Chinese Hallroad.

A Home for Consumptive Actors is to be established at Manitou, Col., in Miramont Castle, which was built in 1897 as a home for consumptive priests

but never occupied. Peter Johnson, of Chicago, convicted of using the mails to defraud former Sheriff W. K. Burchinell out of \$17,-500, has been sentenced to the peniten-tiary for lifteen wonths and fined \$1000.

LIFE | THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE .

Poem: Baby's Bit of Blue-It is Estimated That Fifty Per Cent. of the Taxes Go to Support the Saloon Victims-Crime's Genesis in Liquor.

One night within our Temperance Hall, men both of mark and mind.

Were teaching gospel temperance truths in words both wise and kind.

The people sat in breathless crowds, by love of gospel brought;

They listened with attentive ears to truths by Christians taught.

A drunkard's wife amid that throng had donned a bit of blue;
Ah! she from drink had suffered, so all its horrors knew. She thought that her example might o'er John some hold obtain.

That when he saw her wear the blue he would from drink abstain.

Alas, alas! her hones were vain, and doomed to fly distressed.

For when the husband saw the blue he tore it from her breast. Fo him it was a stern reproach, and solemn words it said; He could not look upon that blue and hold an upright head!

The badge of blue fell to the ground, where, in thin rags arrayed.

The drunkard's siek and only child with broken playthings played.

The baby clutched the bit of blue, it mid her playthings hid.

And listened trembling to the oaths with which her father chid.

Her thoughts were deeper than her years, she knew the meaning then.

She thought: "I father were this blue he'd never drink again!"

To her the drink meant ouths and blows, and hunger, want and dread;

While keeping from the public house meant peace and clothes and bread.

And baby kept the treasure blue after that And rone beheld the bedge until she'd faded from their sight.

For hunger dire wrought fatal work, it made her fade and sink, She was a martyr to the cup, and mur-dered by the drink.

She'd starved and pined, while day by day
the landlord had her share;
To her the crumbs his table lost had been
as "prince's fare."
Her father's heart was not all stone, some
bitter tears he shed.
While gazing on the thin dead form laid
on the wretched bed.

He took the icy nand in his; he kissed the

And lo, he found the bit of blue in baby's palm.

It was a voice heard from a grave, it cried so sad and clear:

"Oh, father, if you'd worn this blue, I'd not be lying here!"

The drunkard dropped the lifeless hand, the cord was touched at last! Conscience and memory smote him sore, and showed his sin-stained past. And sorrow's rain fell from his eyes, his sobs came unrepressed.

He took the baby's bit of blue and pinned it on his breast.

And crying mightily for strength, for God's restraining power,

He signed that day the temperance pledge,
and keeps it to this hour.

—Harriet A. Beavan, in National Advo-

Greatest National Evil.

The saloon is our greatest national evil.

Most nolitical leaders would eclipse that
fact with other issues, but we will not long
be duped. The debasing of the currency is
not as serious a matter as the debasing of
manhood, though political parties seem
not to have discovered it. Our foreign police is not unimportant but the safety of mannood, though pointical parties seem not to have discovered it. Our foreign policy is not unimportant, but the safety of our homes is all-important. The protection of our infant industries is insignificant in comparison with the protection of our sons and daughters from the clutches of the rum fiend. Free coinage is a slight matter in comparison with the free use of whisky. In our efforts to solve the financial problem we have heard much about free silver, and yet we spend more money for liquor every year than we dig out of the ground in silver in twenty years. The one item of beer alone is appolling. We consumed last year thirteen gallons per capita.

Fifty per cent of the taxes we may goes to support the saloun's victims in some form. Two-thirds of the crimes committed have their genesis in liquor. We have, it is estimated, an army of 1,250,000 inebriates in this country, with as many others coming up to reinforce them. What a waste is here in manhood, happiness, usefulness

is here in manhood, happiness and money making capacity! Whereas all the national, State, county and municinal revenues from the saloon are \$141,000,487 a year, the annual cost of the business in

revenues from the saloon are \$141,000,487 a year, the amnual cost of the husiness in courts, jails, reformitories, police supervision, poor houses, loss of labor—to savnothing of shortened lives, poor work, ill health and other wreckage—is \$2,678,504.804, the cost of the traffic being nearly twenty times what it brings to us.

The saloon is going! Twenty-five years hence there will be no such an institution as the present day grog shop. God is against it. The corporations are its natural foes, since they are unitedly refusing employment to drinking men, and it is but one step from making a rule against the drinker to the hurling of corporate and commercial influence against the saloon itself. Common intelligence has decreed the death of the saloon business. We are acquiring too much sense to keep this evil under governmental protection and with national indorsement.—Cumberland Presbyterian. byterian.

The Farmers' Protest,

The Farmers' Protest.

A staple argument used by certain advotates of license is that the opening of sacons in towns in country districts attract armers to town and thus promote trade. In Leesburg, Ohio, this argument was used by the merchants who feared that if the sacons were voted out trade would suffer, in many of the neighboring farmers feeling insulted by the statement that they would expect the town should the salcoms be losed held a meeting and thirty-eight of the most prominent declared in resolutions that "the liquor traffic is a menace to norals, good citizenship and all that benefits humanity," and that "for the sake of air boys and homes all good citizens should note 'dry." The best of the resolutions is the following: "We resent any instinuation that the farmers are a drinking class and that we will continue our patronage if it should go dry and use our influence for the idvancement of the business interests of the town." The result of the election was the banishment of the salcon by a vote of .34 to 72.

The Crusade in Briot.

A crusade is about to be waged against sunday opening in all its forms in DuBois,

toon for every twenty-two adult male in-Alcoholic drink as an article of food has peen abolished from all the institutions under the control of the London County Council during the year just past.

But if ever there was a perversion in this world it is the transformation of millions of bushels of honest corn into the whisky that ruins so many men and commits so many murders.

What becomes of the bushel of corn raised on a Western plain? If it does the work that it ought to do, it feeds the farmer or the dweller in cities or the cattle that in turn feed us. The perverted bushel of corn is changed into four gallons of whisky.

"A few years ago nearly every whisky

orn is changed into four gallons of whisky. "A few years ago nearly every whisky salesman on the road indulged in whisky to excess, now two-thirds of the whisky salesman in the United States are total abstainers," said John Simon, a Louisville, Ky., whisky salesman at the Hotel Baltimore, Kansas City, not long ago.

Editor Bok, of the Ladies' Home Journal, says, "No young man will ever find that the principle of total abstinence from liquor is a barrier to any success—social, commercial or otherwise. It is the one principle in his life which will in the long sun help him more than any other."

BIRDS WITH ODD WAYS.

Burrowing Owls, Ostriches and Mound

Of course all birds live in more of less close relation to the earth, but some are peculiarly associated with it, or depend upon it more especially for certain requirements. Not the least interesting of these are the burrowing owls. These, unlike their tree or tower haunting relatives, make their home underground, digging their tunnels together, and laying their eggs at the farther end. Here in the darkness the little owlets are batched, and here they are fed on fat grasshoppers and mice until they are able to climb up and look upon the world for themselves. It is curious that these owls, which of all their family would seem to have the best practice in their youth for learning to use their eyes in the dark, are not nocturnal, but dig their burrows, catch their food and do their courting in broad daylight.

Ostriches may be mentioned as types of birds which have found it so good for them to spend their life in running that they are without the power of flight, and are never able to rise above the ground-"winged creatures" of the earth, not the "air."

The hird which is pre-eminently of the earth earthy lives in the far antipodes Australia and the Philippine Islands. It is the megapode, or mound builder, and has the curious habit of burying its eggs in the ground or in a mound of leaves and dirt, leaving them-reptile-like-to hatch from the heat generated in the pile of decaying vegetation. It is thought that the parents never see their offspring, which are fully feathered when they leave the egg and able to dig out and fly at once. This unusual development at birth is made possible by the great amount of nourishing yolk in the eggs. which are very large in proportion to the size of the bird. Think of a member of this class of birds, made to spend its life partly in the air, hatching in a tightly packed, damp mound of earth six feet below the surface! We cannot censure the parents for shirking the responsibilities of incubation when we think of the enormous amount of work necessary to collect such masses of rubbish, which measure sometimes 50 feet in circumference and fourteen feet in height. Of course, this is not collected in one year, but it is # great undertaking for birds no larger than our common grouse. Thus we see man cannot take the credit of having first used an artificial incubator to hatch the eggs of birds.-C. William Beebe, Curator of Ornithology, New York Zoological Society.

WORDS OF WISDOM.

The measure of man's life is the well spending of it and not the length .-Plutarch.

It is sin when low things, however good in themselves, stand in the way of high things .- Rufus Ellis. A people who are governed by laws

made neither by themselves nor by any authority derived from them are slaves.-James Madison. Trials teach us what we are; they dig up the soil, and let us see what we are made of: they just turn up some of

the ill weeds onto the surface .- Spurgeon. To live in a great idea means to tren! the impossible as though it were possible. It is just the same with a strong character; and when an idea and character meet, things arise which fill the world with wonder for thousands of

years.-Goethe. We cannot remove the conditions under which our work is to be done, bu! we can transform them. They are the elements out of which we must build the temples wherein we serve -- Brooke

Foss Westcott. The bill of rights which the Declara tion of Independence promulgates in of rights that are older than human institutions, and spring from the eternal justice that is anterior to the State, -George Bancroft.

In all Nature's vocabulary there is no such word as stagnation. There is progression and there is retrogression. and each is a movement. She knows no other road, and en either of these two paths all creation moves .- W. D.

Little. Commerce is not a gambling among nations for a stake, to be won by some and lost by others. It has not the tendency necessarily to impoverish one of the parties to it, while it enriches the other; all parties gain, all parties make profits, all parties grow rich, by the operation of just and liberal commerce. -Daniel Webster.

Music Louder Than Noise.

It is a curious fact that musical sounds fly further and are heard at a greater distance than those which are more loud and noisy, says Tit-Bits. If we go on the outside of a town during a fair crowded with roundabouts, shooting galleries, swings and all that sort of thing, at the distance of a mile we hear the musical instruments, but the din of the multitude, which is so overpowering in the place, can scarcely

be heard, the noise dying on the spot. To those who are conversant with the power of musical instruments the following observations will be understood: The violins made at Cremons about the year 1600 are superior in tone to any of a later date, age seeming to dispossess them of their noisy qualities and leaving nothing but the pure tone. If a modern violin is played by the side of one of those instruments it will appear much the louder of the two, but on receding a hundred paces when compared with the Cremona it

A young man, nineteen years of age, having finished his studies at the publie school, found a position in a tailoring store of a certain city. His advancement was rapid. At the end of the first week he was told his services were no longer needed. At the end of the third day he had become so familiar with his duties that he addressed his employer as John, and

called the head cutter "Hank." No one in the store could imagine what the second week would have brought forth, and not disposed to take any chances, bis employer discharged him. Yet we continually hear young men bewailing their fate, and say-ing, "There is no longer a chance for a young man."—The Goldsmith and