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it was giant clutching giant. And, my friends, if we do not want ourselves to be thrown in this wrestle with the sin and error of the world we had better get ready by Christian discipline, by holy self denial, by constant practice, by submitting to divine supervisal and direction. Do not begrudge the time and the money for that young man who is in preparation for the ministry, spending two years in grammar school and four years in college and three years in theological seminary. I know that nine years are a big slice to take off of a man's active life, but if you realized the height and strength of the archangels of evil in our time with which that young man is going to wrestle you would not think nine years of preparation were too much. An uneducated ministry was excusable in other days, but not in this time, loaded with schools and colleges. A man who wrote me the other day a letter asking advice, as he felt called to preach the gospel, began the word "God" with a small g. That kind of a man is not called to preach the gospel. Illiterate men preaching the gospel, quote for their own encouragment the Scriptural passage, "Open thy mouth wide, and I fill it." Yes! He will fill it with wind. Preparation for this wrestling is absolutely necessary. Many years ago Dr. Newman and Dr. Sunderland, on the platform of Brigham Young's tabernacle at Salt Lake City, gained the victory because they had so long been skillful wrestlers for God. Otherwise Brigham Young, who was himself a giant in some things, would have thrown them out of the window. Get ready in Bible classes. Get ready in Christian Endeavor meetings. Get ready by giving testimony in obscure places before giving testimony in conspicuous places.

A Mighty Struggle. Your going around with a Bagster's Bible, with flaps at the edges, under your arm does not qualify you for the work of an evangelist. In this day of profuse gab remember that it is not merely capacity to talk, but the fact that you have some thing to say, that is going to fit you for the struggle into which you are to go with a smile on your face and illumination on your brow, but out of which you will not come until all your physical and mental and moral and religious energies have been taxed to the utmost and you have not a nerve left or a thought unexpended or a prayer unsaid or a sympathy unwept In this struggle between right and wrong accept no challenge on platform or in newspaper unless you are prepared. Do not misapply the story of Goliath the Great and David the Little. David had been practicing with a sling on dogs and wolves and bandits, and a thousand times had he swirled a stone around his head before he aimed at the forehead of the giant and tumbled him backward, otherwise the big foot of Goliath would almost have covered up the crushed form of the son of

Notice also that the success of a wrestler depended on his having his feet well planted before he grappled his opponent. Much depends upon the way the wrestler stands. Standing on an uncertain piece of ground or bearing all his weight on right foot or all his weight on left foot, he is not ready. A slight cuff of his antagonist will capsize him. A stroke of the heel of the other wrestler will trip him And in this struggle for God and righteousness, as well as for our own souls, we want our feet firmly planted in the gespel -both feet on the Rock of Ages. It will not do to believe the Bible in spots or think some of it true and some of it untrue. You just make up your mind that the story of the garden of Eden is an allegory, and the epistle of James an interpo-lation and that the miracles of Christ can e accounted for on natural grounds, without any belief in the supernatural, and the first time you are interlocked in a wrestle with sin and satan you will go under and your feet will be higher than your head. It will not do to have one foot on a rock and the other on the sand. The old book would long ago have gone to pieces if it had been vulnerable. But of the millions of Bibles that have been printed within the last 25 years, not one chapter has been omitted, and the omission of one chapter would have been the cause of the rejection of the whole edition. Alas, for those who while trying to preve that Jonah was never swallowed of a whale, themselves get swallowed of the whale of unbelief, which digests but never ejects its victims. The inspiration of the Bible is not more certain than the preservation of the Bible in its present condition. After so many centuries of assault on the book would it not be a matter of economy, to say the least-economy of brain and economy of stationery and economy of printers' ink-if the batteries now assailing the book would change their aim and be aimed against some other books. and the world shown that Walter Scott did not write "The Lady of the Lake," nor Homer "The Had," nor Virgil "The Georgies," nor Thomas Moore "Lalla Rookh," or that Washington's farewell address was written by Thomas Paine, and that the war of the American Revolution never occurred. That attempt would be quite as successful as this long timed attack anti-Biblical, and then it would be new. Oh, keep out of this wrestling bout with the ignorance and the wretchedness of the world unless you feel that both feet

are planted in the eternal veracities of the book of Almighty God! Science of Wrestling.

Notice also that in this science of wres tling, to which Paul refers in my text, it was the third throw that decided the contest. A wrestler might be thrown once and thrown twice, but the third time he might recover himself, and by an unexpected twist of arm or curve of foot gain the day. Well, that is broad, smiling, unmistakable gospel. Some whom I address through ear or eye, by voice or printed page, have been thrown in their wrestle with evil habit.

Aye, you have been thrown twice, but that does not mean, oh, worsted soul, that you are thrown forever! I have no authority for saying how many times a man may sin and be forgiven, or how many times he may fall and yet rise again, but I have authority for saying that he may fall 490 times, and 490 times get up. The Bible declares that God will forgive 70 times 7, and if you will employ the rule of multiplication you will find that 70 times is 490. Blessed be God for such a gospel of high hope and thrilling encourage ment and magnificent rescue. A gospel of lost sheep brought home on shepherd's shoulder, and the prodigals who get into the low work of putting husks into swines' troughs brought home to jewelry and banqueting and hilarity that made the raft-

ers ring. Three sketches of the same man: A happy home, of which he and a lassic taken from a neighbor's house are the united head. Years of happiness roll on after years of happiness. Stars pointing down to nativities. And whether announced in greeting or not every morning was a "Good morning" and every night a "Good night." Christmas trees and May queens and birthday festivities and Thanksgiving gatherings around loaded tables. But that husband and father forms an unfortunate acquaintance who leads him in circles too convivial, too late houred, too scandalous. After awhile, his money gone and not able to bear his part of the expense, he is gradually shoved out and ignored and pushed away. Now, what a dilapidated home is his! A dissipated life always shows itself in faded window curtains, and impoverished wardrobe, and de

jected surroundings, and in broken palings of the garden fence, and the unhinged gate, and the dislocated doorbell, and the disappearance of wife and children from scenes among which they shone the brightest, and laughed the gladdest. If an man was ever down, that husband and fa

ther is down. A Powerful Foc. The fact is he got into a wrestle with evil

that pushed and puiled and contorted and exhausted him worse than any Olympian game ever treated a Grecian, and he was thrown-thrown out of prosperity into gloom, thrown out of good association in to bad, thrown out of health into invalid ism, thrown out of happiness into misery. But one day while slinking through on But one day while slinking through one of the back streets, not wishing to be recognized, a good thought crosses his mind, for he has heard of men flung flat rising again. Arriving at his house, he calls his wife in and shuts the door and says:

"Mary, I am going to do differently. This

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earlier than he used to, and he is glad to spend the evening playing games with the children or helping them with arithmetic or grammar lessons which are a little too hard. Time passes on, and some outsider suggests to him that he is not getting as much out of life as he ought and proposes an occasional visit to scenes of worldlines and dissipation. He consents to go once, and, after much solicitation, twice. Then his old habit comes back. He says he has been belated and could not get back until midnight. He had to see some western merchant that had arrived and talk of business with him before he got out of town. Kindness and geniality again quit the disposition of that husband and father. The wife's heart breaks in a new place. That man goes into a second wrestle with evil habit and is flung and all hell cackles at the moral defeat. "I told you so!" say many good people who have no faith in the reformation of a fallen man. "I told

is not what I promised you when we were

married. You have been very patient

with me and have borne everything, al-

though I would have had no right to com-

plain if you had left me and gone home to

your father's house. It seems to me that

will help you. I knew you didn't mean it

when you treated me roughly. All that

is in the past. Never refer to it again.

you sol You made a great fuss about his restored home, but I knew it would not last. You can't trust these fellows who have once gone wrong." So with this unfortunate, things get worse and worse, and his family have to give up the house, and the last valuable goes to the pawnbroker's shop. But that unfortunate man is sauntering along the street one Sunday night, and he goes up to a church door, and the congregation are singing the second hymn, the one just before sermon, and it is William Cowper's glorious hymn:

There is a fountain filled with blood Drawn from Emmanuel's veins. And sinners plunged beneath that flood Lose all their guilty stains.

Victory Through Christ. He goes into the vestibule of the church and stops there, not feeling well enough dressed to go among the worshipers, and he hears the minister say, "You will find the words of my text in Luke, the nineteenth chapter and tenth verse, 'The Son of Man is come to seek and save that which was lost.'" The listener in the vestibule says: "If any man was ever lost, I am lost, and the Son of Man came to save that which is lost, and he has found me, WHISKEY, and he will take me out of this lost condition. Oh, Christ, have mercy on me.' The poor man has courage now to enter the main audience room, and he sits down on the first seat by the door, and when at the close of the service the minister comes down the aisle the poor man tells his story, and he is encouraged and invited to come again, and the way is cleared for

him for membership in a Christian church, and he feels the omnipotence of what Peter the apostle said when he spoke of those "kept by the power of God through faith unto complete salvation." Yet he is to have one more wrestle before he is free from evil habits, and he goes into it not in his own strength, for that has fail-Lord God Almighty. The old habit seizes him, and he seizes it, and the wrestlers bend backward and forward and from side to side in awful struggle, until the moment comes for his liberation, and with both arms infused with strength from God he lifts that habit, swings it in air and hurls it into the perdition from which it came and from which it never again will rise. Victory, victory, through our Lord Jesus Christ! Hear it, all ye wrestlers! It threw him twice, but the third time he threw it, and by the grace of God threw it so hard he is as safe now as if he had been ten years in heaven. Oh, I am so glad that Paul in my text suggests the wrestler and the power of the third throw. But notice that my text suggests that the wrestlers on the other side in the great

struggle for the world's redemption have

all the forces of demonology to help them,

We wrestle not against flesh and blood,

but against principalities, against powers,

against the rulers of the darkness of this

world, against spiritual wickedness in high places." All military men will tell you that there s nothing more unwise than to underestimate an army. In estimating what we have to contend with the most of the reformers do not recognize the biggest oposers. They talk about the agnosticism, and the atheism, and the materialism, and the Nihilism, and the Pantheism, and the Brahmanism, and the Mohammedanism, as well as the more agile and organized and endowed wickednesses of our day. But these are only a part of the hostilities arrayed against God and the best interests of humanity. The invisible hosts are far more numerous than the visible. It is not so much the bottle; it is the de-623 Seventh St., N. W., mon of the bottle. It is not so much the roulette table: it is the demon of the roulette table. It is not so much the act of stock gambling as it is the demon of stock gambling. It is the great host of spiritual antagonists led on by Aziel or Lucifer or Beelzebub or Asmodeus or Ahrimanes or

Abaddon, just as you please to call the leader infernalistic. Can you doubt that the human agencies of evil are backed up by Plutonic agencies? If it were only a common war steed, with panting nostril and flaunting mane and clattering hoof, rushing upon us, perhaps we might clutch him by the bit and hurl him back upon his haunches, but it is the black horse cavalry of perdition who dash down, and their riders swing swords which, though invisible, cleave individuals and homes and nations. I tell you Paul was right when he suggested that we wrestle not with pygmies, but with giants that will down us unless the Lord Almighty is our coadjutor. Blessed be God that we have now and further on will have in mightier degree that divine help!

Triumph of Righteousness. The time is coming-I know it will quicken your pulses when I mention itwhen the last mighty evil of the world will be grappled by rightcourness and thrown. Which of the great evils will survive all the others I know not, whether war or revenge or fraud or lust or intemperance or gambling or Sabbath desecration. It will not be "the survival of the fittest," but the survival of the worst. It will be the evil the most thoroughly intrenched, most completely re-enforced, most patronized by wealth and fashion and pomp, most applauded by all the prin cipalities and powers and rulers of dark ness. It will stand, with grim visage, looking down upon the graves of all the other slain abominations-graves dug by the hot shovels of despair and surmounted by such epitaphiology as this: "It bitetl like a serpent and stingeth like an adder.' "The wages of sin is death." "Her house inclineth unto death and her paths unto the dead." "There is a way that seemeth right to a man, but the end thereof is death." Yes! I imagine we have arrived at the time when we may say, Yonder stands the last and only great evil of all the world to be wrestled down. It stands, not only looking upon the graves of all the entombed and epitaphed iniquities of the world, but ever and anon gazing up ward in deflance of the heavens and shaking its fist at the Almighty, saying 'Nothing can put me down. I have seen all the other enemies of the human race wrestled down and destroyed, but there is

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once or twice when I was not myself I struck you, and several times, I know, I called you hard names. Now I want you to forgive me. I am going to do better, and I want you to help me." "Help you?" W. H. THOMAS. two doors west of W. Frank Mayfield's Sadler's Shop, Main street, Ellicott City. Towns done satisfactorily and guaranteed. she says. "Bless your soul, of course I

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P. T. HARMAN,

Pecretary.

ific that can throw me. I have ruined ->EVERYTHINGwhole generations, and I swear by all the thrones of diabolism that I will ruin this generation. Come on, all ye churches and all ye reformatory institutions and all ye legislatures and all ye thrones! I challenge you! I plant my feet on this redhot

rock of the world's woe. I stretch forth

my arms for the mightiest wrestle any

world has ever seen. Come on, come on!

Then righteousness will accept the chal-

sway to and fro and turn this way and

that, and now the monster evil seems the

ness seems about to triumph. The prize

is worth a struggle, for it is not a chaplet

of laurel or palm, but the rescue of a world

and a wreath put on the brow by him who

promised, "Be thou faithful unto death,

and I will give thee a crown." Thre

worlds-earth, heaven and hell-hold their

breath while waiting for the result of this

struggle, when, with one mighty swing of

an arm muscled with omnipotence, right-

cousness hurls the last evil first on its

knees and then on its face, and then roll-

ing off and down with a crash wilder than

that with which Samson hurled the tem-

ple of Dagon when he got hold of its two

chief pillars, but more like the throwing

of satan out of heaven, as described by

Headlong flaming from the ethereal sky. With hideous ruin and combustion, down

Confounded, though immortal.

Him the Almighty power flung

Nine times the space that measures day and

A Bonnie World.

that if all the realms of demonology are

on the other side all the realms of angel-

ology are on our side, among them Gabriel

and Michael the archangel, and the angel

of the new covenant, and they are now

talking over the present awful struggle

and final glorious triumph, talking amid

the alabaster pillars and in the ivory pal-aces, and along the broad ways and grand

avenues of the great capital of the universe, and amid the spray of fountains with rainbows like the rainbow round

the throne," and as they take their morn-

ing ride in the chariots with white horses

in vision apocalyptic, and while waiting

in temples for the one hundred and forty

and four thousand to chant, accompanied

by harpers and trumpeters, and thunder-

ings and halleluiahs like the voice of many

waters. Yes, all heaven is on our side,

and the "high places of wickedness" spo

ken of in my text are not so high as the

high places of heaven, where there are

enough reserve forces if our earthly forces

should be overpowered, or in cowardice

fall back, to sweep down some morning at daybreak and take all this earth for God

before the city clocks could strike 12 for

noon. And the cabinet of heaven, the

most august cabinet in the universe, made

up of three-God the Father, God the Son

through, and they invite us as soon as we

have done our share of the work to go up

and see them and celebrate the final vic-

tory, that is more sure to come than to-

morrow's sunrise. While I think of it, the

Scotch evangelistic hymn comes upon me

and stirs the strong tide of Scotch blood

Its a bonnie, bonnie warl' that we're livin in

the noo,
An sunny is the lan' that noo we aften traiv'll

But in vain we look for something here

For its beauty is as naething the the palace of

We like the gilded summer, wi' its merry.

merry tread, An we sigh when heary winter lays its beau

ties wi' the dead, For, the' bonnie are the snawflakes an the

It's fine to ken it daurna touch the palace o'

spring, Where the Lamb is a' the glory i' the palace o'

We see oor freen's await us ower yonner at his

gate; Then lat us a' be ready, for ye ken it's gettin

Let oor lamps be brichtly burnin, let us raise

For sune we'll meet, to pairt nao mair, i' the palace o' the King.

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MIDWIFE,

FINE WATCHES A SPECIALTY.

HAMS!

Having rented the warehouse formerly of

oor voice an sing.

which oor hearts may cling,

doon on winter's wing,

that rolls through my arteries:

bitted with gold that were seen by John

Aye, that suggests a cheering thought,

John Milton:

night

mightier of the two, and now righteous

## BOOT AND SHOE LINE AT KIRKWOOD'S.

lenge, and the two mighty wrestlers will MAIN STREET. ELLICOTT CITY, MD. grapple, while all the galleries of earth and heaven look down from one side, and all the fiery chasms of perdition look up FALL AND WINTER GOODS. LADIES' AND CHILDREN'S from the other side. The two wrestlers

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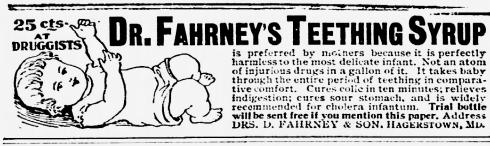


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