# **CHRISTIAN VIEW OF DEATH**

Rev. Dr. Talmage Says About 1870 Easter Mornings Have Wakened the Earth.

The Charge of the Black Glant - Rout of the King of Terrors.

WASHINGTON, D. C. — The Christian view of death as the entrance to a fuller by Dr. Talmage from the text I Cor. xv, Dr. The Talmage from the text I Cor. xv, Dr. The Talmage from the text I Cor. xv, Dr. The Talmage from the text I Cor. xv, Dr. The Talmage from the text I Cor. xv, Dr. Xv, Dr.

ing. The royal court of the Sabbaths is made . The royal court of the Sabbaths is made up of fifty-two. Fifty-one are princes in the royal household, but Easter is queen. She wears richer diadem, she sways a more jeweled scepter, and in her smile na-tions are irradiated. How welcome she is when, after a harsh winter and late spring, the scena to sten out of the anowhank when, after a harsh winter and late spins, she seems to step out of the snowbank rather than the conservatory, to come out of the north instead of the south, out of the arctic rather than the tropics, dis-the arctic rather than the tropics, disthe arctic rather than the tropics, the-mounting from the icy equinor, but wel-come this queenly day, holding high in her right hand the wrenched off bolt of Christ's sepulcher, and holding high in her left hand the key to all the cemeteries in Chris-

hand the key to all the cemeteries in Chris-tendom. I My text is an ejaculation. It is spun out of halleluiahs. Paul wrote right on in his argument about the resurrection, and ob-served all the laws of logic, but when he came to write the words of the text his fingers and his pen and the parchment on which he wrote took fire, and he cried out, "Death is swallowed up in victory!" It is an exciting thing to see an army routed and flying. They run each other down. They scatter everything valuable in the track. Unwheeled artillery; hoof of horse on breast of wounded and dying man. You have read of the French falling back from Sedan, of Napoleon's track of 90,000 corpses in the snowbanks of Russia, of the retreat of our armics from Manassas or of corpses in the snowbanks of Russia, of the retreat of our armies from Manassas or of the five kings tumbling over the rocks of Beth horan with their armies while the hailstorms of heaven and the swords of Joshua's host struck them with their fury. In my text is a worse discomfiture. It seems that a black giant proposed to con-quer the earth. He gathered for his host all the aches and pains and malarias and cancers and distempers and epidemics of the ages. He marched them down, drill-ing them in the northwest wind and amid the slush of tempests. He threw up barri-cades of grave mound. He pitched tent of charnal house. Some of the troops marched with slow tread commanded by consumptions, some in double quick com-manded by pneumonias. Some he took by long besiegement of evil hahit and some marched with slow tread commanded by consumptions, some in double quick com-manded by pneumonias. Some he took by long besiegement of evil habit and some by one stroke of the battleaxe of casualty. With bony hand he pounded at the back door of hospitals and sickrooms and won all the victorics in all the great battlefields of all the five continents. Forward, marchl ordered the conqueror of conquer-ors, and all the generals and commanders-in-chief and all presidents and kings and sultans and czars dropped under the feet of his war charger. But one Christmas night his antagonist was born. \* As most of the plagues and sicknesses and despotisms come out of the east, it was appropriate that the new conqueror should come out of the same quarter. Power is given Him to awaken all the fallen of all the centuries and of all lands and marshal them against the black giant. Fields have already been won, but the last day of the world's existence will see the desigive hattle When Christ when the

drieds have already been won, but the last day of the world's existence will see the decisive battle. When Christ shall lead forth His two brigades, the brigade of the risen dead and the brigade of the celestial host, the black giant will fall back, and the brigade from the riven sepulchers will take him from beneath, and the brigade of descending immortals will take him from above, and death shall be swallowed up in wictory.

The old braggart that threatened the conquest and demolition of the planet has lost his throne, has lost his scepter, has lost his palace, has lost his prestige, and the one word with the lost his prestige. the one word written over all the gates of mausoleum and catacomb and necropolis, on cenotaph and sarcophagus, on the lone-ly khan of the arctic explorer and on the catafalque of great cathedral, written in capitals of azalia and calla lilly, written in musical cadence, written in doxology of great assemblages, written on the sculp-tured door of the family vault, is "Vic-tory." Coronal word, embannered word, apocalyptic word, chief word of triumphal arch under which conquerors return. Victory! Word shouted at Culloden and Balaklava and Blenheim, at Megiddo and Solferino, at Marathon, where the Athen-ians drove back the Medes; at Poitiers, where Charles Martel broke the ranks of ians drove back the Medes; at Poitiers, where Charles Martel broke the ranks of the Saracens; at Salamis, where Themis-tocles in the great sea fight confounded the Persians, and at the door of the eastern cavern of chiseled rock, where Christ came out through a recease and throttled the king of terrors and put him back in the niche from which the celestial Conqueror had just emerged. Aha! When the jaws of the eastern mausoleum took down the black giant "death was swallowed up in wictory." I proclaim the abolition of death. Victory. I proclaim the abolition of death. The old antagonist is driven back into mythology with all the lore about Stygian ferry and Charon with oar and boat. Melrose abbey and Kenilworth castle are no more in ruins than is the seculcher. We shall have no more to do with death than we have with the cloakroom at a governor's or a president's levee. We stop at such cloakroom and leave in charge of a servant our overcoat, our overshoes, our outward apparel, that we may not be impeded in the brilliant round of the drawing room. Well, my friends, when we go out of this world we are going to a King's banquet and to a reception of monarchs, and at the door of the tomb we leave the cloak of flesh and the wrappings with which we meet the storms of this world. At the close of an earthly reception, under the brush and broom of the porter, the coat or hat may be handed to ve better than when we resigned it, and the cloak of manity will finally be reterined to us improved and brightened and purified and clorified. glorified. You and I do not want our bodies re-turned as they are now. We want to get rid of all their weakresses and all their susceptibilities to fatigue and all their susceptibilities to fatigue and all their subowness of locomotion. We want them put through a chemistry of soil and heat and cold and changing seasons, out of which God will reconstruct them as much better than they are now as the body of the rosiest and healthiest child that bounds over the lawn in Central Park is better the resist and healthiest child that bounds over the lawn in Central Park is better than the sickest patient in Bellevue hospi-tal. But as to our soul, we will cross right over, not waiting for obsequies, independ-ent of obituary, into a state in every way better, with wider room and velocities be-yond computation, the dullest of us into companionship with the very best spirits in their very best mood, in the very parlor of the universe, the four walls burnished and paneled and pictured and glorified with all the splendors that the infinite God in all the same has been able to invest. Vie Vic

cremated at the order of Marcus Aure-lius; at least a hundred thousand of Christ's disciples cremated, and there can be no doubt about the resurrection of their bodies. their bodies. If the world lasts as much longer as it has thus far, there perhaps may be no room for the large acreage set spart for resting places, but there is plenty of room yet, and the race need not pass that bridge of fire until it comes to it. The most of us prefer the old way. But whether out of natural disintegration or cremation we shall get that luminous, buoyant, gladsome, transcendent, magnificent, inexplicable structure called the resurrection body. You will have it; I will have it. Ever and anon there are instances of men

You will have it: I will have it. Ever and anon there are instances of men-und women entranced. A trance is death followed by resurrection after a few days; total suspension of mental power and vol-antary action. Rev. William Tennent, a great evangelist of the last generation, of whom Dr. Archibald Alexander, a man iar from being sentimental, wrote in most sulogistic terms-Rev. William Tennent seemed to die. His spirit apparently left the body. People cime in day after day and said, "He is dead, he is dead." But the soul that fled returned, and Will Ten-pent lived to write what he had seen while his soul was gone. It may be found some time that what is

his soul was gone. It may be found some time that what is alled suspended animation or comatose itate is brief death, giving the soul an ex-ursion into the next world, from which t comes back, a furlough of a few hours tranted from the conflict of life to which t must return. Do not this waking up of nen from trance and this waking up of in-sects from winter lifelesaness, and this waking up of grains buried 2000 years ago nake it easier for you to believe that your body and mine after the vacation of the trave shall rouse and rally, though there be 3000 years between our last breath and the sounding of the archangelie reveille? Physiologists tell us that while the most if our bodies are huilt with such wonderour bodies are huilt with such wonder-l economy that we can spare nothing, id the loss of a finger is a hinderment, and the loss of a finger is a hinderment, and the injury of a toe joint makes us lame, till that we have two or three useless physical apparatuses, and no anatomist or physical sparatuses, and no anatomist or hysical sphratuses, and no anatomist or obviologist has ever been able to tell what hey are good for. They may be the oundation of the resurrection body, worth hothing to us in this state to be indispen-ably valuable in the next state. The lewish rabbis and the scientists of our lay have found out that there are two or three superfluities of body that are some-hing cloriously superstitue of another state. three superfluities of body that are some-thing gloriously suggestive of another state. I called at my friend's house one sum-mer day. I found the yard all piled up with the rubbish of carpenter's and ma-ion's work. The door was off. The alumbers had torn up the floor. The roof was being lifted in cupola. All the pic-tures were gone, and the paper hangers were doing their work. All the modern improvements were being introduced into mprovements were being introduced into that dwelling. There was not a room in the house fit to live in at that time, al-though a month before when I visited that house everything was so beautiful I yould not have suggested an improvement. My friend had gone with his family to the Holy Land, expecting to come back at the rnd of six months, when the building was to be done. And, oh, what was his joy when at the end of six months he returned and found the old house had been enind found the old house had been en-arged and improved and glorified. That is your body. It looks well now-all the rooms filled with health, and we could hardly make a suggestion. But after while your soul will go to the Holy Land, and while you are gone the old house of your tabernacle will be entirely recon-structed from cellar to attic, and every nerve, muscle and bone and tissue and ar-iery must be hauled over, and the old structure will be burnished and adorned and raised and cupolaed and enlarged, and all the improvements of heaven intro-luced, and you will move into it on resurduced, and you will move into it on resur rection day. "For we know that if our arthly house of this tabernacle were dis-solved we have a building of God, a house

not made with hands, eternal in the heav-Oh, what a day when body and soul meet again! They are very fond of each other. Did your body ever have a pain and your Did your body ever have a pain and your soul not pity it, or your body have a joy and your soul not re-echo it, or, changing the question, did your soul ever have any trouble and your body not sympa-thize with it, growing wan and weak un-der the depressing influence? Or did your soul ever have a gladness but your body celebrated it with kindled eye and cheek and elastic step? Surely God never intend-sed two such good friends to be very long separated.

And so when the world's last Easter And so when the world's last faster morning shall come the soul will descend, crying, "Where is my body?" And the body will ascend, saying, "Where is my soul?" And the Lord of the resurrection will be the thought the world is will be a

THE SABBATH SCHOOL CHRISTIAN ENDEAVOR TOPICS. April 6-"Growing In Grace"-2 Peter III. 17 International Lesson Comments For 18; 1 Peter II. 1, 2; Eph. Iv. 12-15. April 6.

Scripture Verses.—John xii. 24; xv. 2, 5; 2 Cor. ix, 8-11; xii. 7-10; Eph. vi. 11; Col. iii. 16; 1 Tim. iv. 15; 2 Tim.

iii. 16, 17; Heb. ii. 1, 2; iv. 16; xii. 11.

Lesson Thoughts. Fruits and flowers thrive only un

der the proper conditions of soil and mositure and sunshine; men grow

physically strong only by observing correct hygenic rules of exercise and

dlet; and we cannot expect to grow

in grace except as we feed upon the

Selections.

cate a head before taking his engine

speeds with its train along the sing-

The pleasure of human friendship

does not reach its height the moment

one has made the acquaintance of

not exhausted its depth. There are virtues to be cultivated, weak points

to be strengthened, victories to be

won over besetting sin. The Chris-tian life is a constant addition.

Suggested Hymns.

As lives the flower within the seed.

EPWORTH LEAGUE MEETING TOPICS.

April 6-"Growing in Grace"-2 Pet. iii. 17,

18: 1 Pet. II. I, 2; Eph. Iv. 12-15.

Nothing but life can grow. The

secret is with the Almighty. He is the goal of all growth. Mere expan-

By that he tells us that the word is

On the sea of life the Christian who

does not know his Bible is sure to

"run aground" and suffer shipwreck.

The Christian must be informed.

Otherwise he will be handicapped in

his work. He will suffer irreparable loss. The word of God is profitable for instruction. There is no other

book so inspiriting as the Bible. I

shows the silver lining of every cloud

of human trouble. In the darkest hour

its music strikes the high notes of

hope. No matter how fierce the con

flict, it never loses sight of the great

Leader and Conqueror. No matter

how dark the night of sorow, it holds

mercy. It is the tenderest exercise of love. Mercy, of all qualities, is lik-

est God. It is heaven's breath of balm on this bruised and buffeted world. Ministry like unto Christ's ought to be

ours. In his eagerness to house others

from the pelting storms of misery he went about homeless, and with no

place to pillow his head. Let that spirit take possession of human so-

ciety, and the millennium will break

in full bloom over the world ere long.

RAM'S HORN BLASTS.

heaven.

We need to grow in the grace of

aloft the torch of eternal truth.

the natural food for the soul.

Blessed Savior, ever nearor.

More love to thee, O Christ.

Nothing but leaves. Nearer, my God, to thee.

More of Jesus.

the friend; the same is true of fellow

We

Spiritual

"His servants

we have,

growing?

ness of sin.

steam will

Subject: Sanl of Tarsus Converted, Acts ix., 1-20- Golden Text: Acts Ill., 19-Memory Verses, 3-5-Commentary

on the Day's Lesson. "And." "But."-R. V. The "but" marks the contrast between the mission-ary zeal of Philip, and the persecuting zeal of Saul. One is inflamed by hatred, the other inspired by love. "Saul." The same as mentioned in the story of Stephen. His name in Hebrew was Saul, his Roman name was Paul. "Yet." Up to this mo-ment his blind, persecuting rage against the disciples of the Lord burned as fiercely as ever. "Breathing out threatenings." Persisted in persecuting the disciples with increasing violence, as if he could not breathe without uttering threatenings against them, or would, if able, have slam them with the hreath of his lips. "Unto the high priest." "Being a zealous volun-teer in the service he devised plans for full exterminating the religion of Jesus, and was ready to carry them into execu-tion to the utmost of his ability."
 "Onmascus." This is the oldest city in the world, situated about one hundred and forty miles northeast of Jerusalem.
 "Suddenly." About noon (chap. 22: 0); at midday (chap. 26: 13), when the secution. "Light." It was "above the brightness of the sun." Chap. 26: 13. It was seen by Saul (I Cor. 15: 8), so that he

and grows in power by exercise. are not if we do not. ye are whom ye obey." Spiritual power is cumulative. The engineer does not wait for the gauge to indiby, at midday (chap, 26: 13), when the sun was shining so there could be no de-ception. "Light." It was "above the brightness of the sun." Chap. 26: 13, It was in the midst of this givry that Christ was seen by Saul (I Cor. 15: 8), so that he would a comment the initial states them. out on the road. He knows the steam will rise as the locomotive could enumerate himself among those who had beheld the Lord after His resuring rails.

rection. 4. "Fell to the earth." The whole com 4. "Fell to the earth. Chap. 26: 14. pany fell to the earth. Chap. 26: 14. "Heard a voice." In the Hebrew tongue. The voice was clear and distinct to Saul, but to those with him it was only a mys-

but to those with him it was only a mys-terious sound. (See on v. 7.). "Why per-secutest thou Me?" Canst thou give any good reason for it? Must I afresh be cru-cified by thee? Those who persecute the saints persecute Christ Himself, and He takes what is done against them as done unto Himself. 5. "Who art Thou?" Jesus knew Saul before Saul knew Jesus. "Lord." Used to denote respect for some unknown august person. "I am Jesus." He takes the name which was the object of Jewish hate. Thy enmity is against Me and My religion. He whom you persecute is the Lord of life and glory, not simply poor, fugitive disci-ples. "It is hard," etc. This clause and the first part of v. 6 are omitted from the ples. "It is hard," etc. This clause and the first part of v. 6 are omitted from the Revised Version, but they berong to the account for Paul himself utters them in chap. 26: 14. "Kick against the pricks." Or goads; as stubborn oxen did, thus wounding themselves the more deeply. 6. "Trembling," etc. A true description

of a sinner who sees the wickedness of his heart. "What wilt Thou," etc. Convinced that he had persecuted Christ, and that that he had persecuted Christ, and that his religious views and character were wrong, he submits himself to the will of Him who had arrested kim in his blind career, with the consent that he would be obedient to all His directions. "Arise." Until now he had continued prostrate on the ground. "Go." Into Damascus, to be instructed by one whom he was on his way to destroy.

the ground the second s

*salvation* 

'Neither did eat," etc. The mental anguish for a time overpowered the natural craving for food. 10. "Ananias." We know nothing of

"Ananins." We know nothing of this man except what we find in this lesson and in chap. 22: 12. He was a devout man, in good report among the Jews, was in communication with the brethren at Jerusalem, and was trusted by them. "In a vision." Saul was prepared for the visit by a vision, and by a vision Ananias is told to go to him. 11. "Straight." Main thoroughfare of Damascus; so-called from its running in a direct line from the eastern to the western gate. It was a mile long, a hundred feet wide, and divided by Corinthian columns; into three avenues. "He prayeth."

# GOD'S MESSAGE TO MAN

PREGNANT THOUGHTS FROM THE WORLD'S GREATEST PROPHETS.

oem: A Beautiful Hope-The Drifting Habit-It Brings in Its Train Unrest of Mind, Irresponsiveness to Duty and Pride of Opinion.

Pride of optimized beginning Every morn is the world made new. You who are weary of sorrow and sinning, Here is a beautiful hope for you, A hope for me and a hope for you. —Susan Coolidge.

Don't Drift.

Don't Drift. Fifty years ago a small schooner was launched at Gloucester, Mass., which for forty summers did good service as a fahing smack off the Atlantic coast. Latterly the oraft was used in the coasting trade. The other day the schooner, says the Sun, was drifting along in a flat calm in Penobscot Bay, when "auddenly almost every seam and butt appeared to ppen," and the an-cient little craft "went down so quickly their toat." According to the skipper the oraft "dissolved." It was a case of a nauti-cal one-hose shay. The interest of this incident, however, lies largely in the fact that it was this schooner the Amy Knight, which figured in Kipling's "Captain Courageous," as a oraft that was always breaking adtrift—an Word and daily exercise the grace We are always krowing,-either 'unto the measure of the stature of the fulness of Christ," or in the like-These growths are in opposite directions, and each advance in the one takes us so much farther from the other. Which way are you "Faith, if it have not works, is dead in itself." The believer lives

badly over the loss as I do." in Kiping's Captan Couragoous, as a ceraft that was always breaking adrift—an erratic and undependable member of the fishing fleet. In the loss of the Amy Knight disappears the last of some twenty historic little vessels mentioned in Kipling's story. The fisher folk of Maine, it is true claim

that Kipling was wrong in his estimate of the qualities of this boat. Nevertheless, the whole story suggests a moral. There are ship with Christ and his followers. The Bible may have given knowl-edge of sin and of the promise of forgiveness and help; but that has

of the chambers or open spaces excavated by the workers within one of the artificial formicaries which Sir John had provided. She lay on her back, with her six legs turned upward, and bent in the rigor of death. A crowd of workers surrounded her. Some were licking her, as though in loving care of her toilet. One would nip an antenna, another a leg, and thus by various solicitations they sought to arouse her. fact," said Sir John, "that their queen is really dead. Indeed, I doubt if they

The fisher folk of Maine, it is true claim that Kipling was wrong in his estimate of the qualities of this boat. Nevertheless, the whole story suggests a moral. There are people who may be likened to boats always breaking adrift. They never stay out long. They never the up to anything, and one cannot the up to them. This tendency to drift is observable in the peaceful affairs of life, and is also illustrated in the reaim of theories and beliefs. Certain people never can be depended upon to do any one thing long. They shirk reported in the reaim of theories and beliefs. Certain people never can be depended upon to do any one thing long. They shirk reported in the reaim of theories and beliefs. Certain people never can be depended upon to do any one thing long. They shirk reported in the people them soon tire of the work and prove unfaithful to the trust. There are men of whom it will never do to make trustees of anything under the sun, for, however much of confidence is reposed in them, they will surely sooner or later desert their first charge in "avor of some never attraction. Many of the accidents or losses which are reported in the papers are attraction. Many of the accidents or losses which are reported in the post of duty until relieved by higher authority. These were the anot a little drifting to be bief. Many people do not know what they believe two hours running. Their theories, like the divine mercies, are new every morning and fresh every evening. To such a sont a little drifting to be whele very would break away from her meorings. Unrest of mind, impatience of control, irresponsivenees to duty, eagernees for novely, reported to the work event workers of a mind, impatience of control, irresponsivenees to duty, eagernees for novely, and to sweep it rulderless out to sea, while ne are ally becomes an almost upon strated event to the sont for many for the to steer will never do for which is every even in a sole of many sterious sea. The soul of man cannot af the post is the or when the speares of the wor tion is not growth. To grow we must live. And to live we must continue to grow. If we cease to grow we shall begin to die. Growth is God's method of developing life. Like life itself, it is mysterious. It is not an open secret to the superficial observer. Getting luto position to grow may require effort. But the growing itself is spontaneous. It is the involuntary out-blossoming of the inner forces of life. Life does not happen to enlarge itself. Given certain precedent conditions, and growth is a necessity. There is a law of growth for the soul. Mere inflation is abnormal. All real growth s normal. It follows the path of law. Proper Nutriment is Essential to Growth .- Truth is soul-food. It must will end at last as did the Gloucester craft in sudden and irretrievable ruin. Beware of the first tendency to drift. Cultivate the habit not of nervous scurrying after novelty, but of careful and constant at-tention to truth, and to the practical re-sponsibilities which spring from its accept-ance. In order that your life may be suc-cessful, steady it.—New York Observer. e got from far. The word of God is the food of the soul. Jesus declared that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Peter tells us in our lesson that we are to have a longing desire for the word. He likens the word to "milk." That is the natural food for the body.

#### The Line of Power.

The Line of Power. It takes a great deal of courage simply to be yourself, and yet to be yourself is the line of power. We are all the time thinking that if we act and speak or feel as others do we shall be right, but once in a while, in a moment of illumination, it comes over us that we are not just like any one else, and that we have to act and think and feel according to our own nahow the shipment should be designated on the bill of lading. used, as it would conflict with the State law relative to proper accommodations for the traveling public, and it would also be in violation of the comd feel ac think and feel according to our own na-ture. The grace of God is not designed to make all Christians alike. It is designed to liberate and purify the personality, not to adjust it to a mold that some good to has set.

#### THE GREAT DESTROYER DEATH OF A ROYAL ANT. for Fourteen Years She Was Cared For

age, one of these having reached the

vast antiquity of over fourteen years.

Her longevity was due to the careful

protection extended by Sir John and

his attendants; for it is true of emmet

terds, as well as domestic animals, that

they thrive under human protection.

As I greeted Sir John one morning, in response to an invitation to breakfast

with him and some of his friends, I in-

quired at once about the health of his

ancient queen, writes Dr. H. C. Mc-

"Alas! doctor," he replied, "I have sad news. My old queen is dead."

"DeadY" I exclaimed; "that is sad

"Only last night," was the response,

"and I have not yet told even my wife

about it, for I dare say she will feel as

Perhaps this may seem trivial to the

ordinary lay mind; but to Sir John and

to the writer it was a matter of some

moment, for it ended one of the most

nteresting experiments as to the pro-

onged life of invertebrate creatures

"Yes; she is just here in the adjoin-

Turning aside from the waiting com-

pany of eminent persons who were to

sit with us at breakfast, we went to

see the dead queen. She was in one

It was curious, and touching as well,

to watch their methods of expressing

"They have not yet accepted the

are fully persuaded thereof. They have

been surrounding her, and trying to get

" Perishable Curiosities."

In Mexico the billing of railroad

freight requires a knowledge and pre-

cision which can only be attained by

years of practice. This is due to the

peculiar classification of various ar-

ticles and the different rates of cus-

toms duties. A case recently occurred which severely taxed the ingenuity

of the station-agent, although he final-

ly succeeded in meeting all require-

The town was overrun with tramps,

and the council determined that steps

must be taken to rid the city of them.

It was finally decided to round them

up and ship them out of the country.

It would be too expensive to purchase

tickets, so they concluded to hire stock-

cars and ship their tramps as freight.

The cars were procured and by the

aid of the police the tramps were gath-

ered; but then the question arose as to

The term "persons" could not be

their manifest emotion.

Independent.

ments.

that the world has ever known.

"May I see the queen?" I asked.

news, indeed. When did she die?"

Cook.

ing room."

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Chaplain Munro, of the Tembs, New York City, Tells How the Saleons De the Devil's Work-The Road to Rain of a Fromising Young College Man.

Devil's Work-The Load to Heat of a Promising Young College Has.
I have wondered more than once hew may man who is familiar with the annals of crime in this city can say one word in defense of the saloon abomination, since it has become a well-known fact that the indicates of the saloon abomination, since it has become a well-known fact that the transmitter of the twentieth centary there are said to have been 223 cases of homored in this city. Nine-tenths of these can be charged, directly and indirectly, to strong drink, not to speak of several those been 223 cases of the context of the saloon assault, robbery burglary, grand larceny and scores of the modern gin mill. It is also a heat the these of the saloon how cases from my own of the saloon during the past few months. But here are only a tithe of the cases is but here any work among criminals. They show that all classes of the onitations. They show that all classes of the onitation of the saloon for the saloon for the saloon for the saloon for the saloon of the saloon of the saloon of the saloon the saloon of the

show that all classes of the community are affected more or less by this monatrous system. A short time ago a young man, a grad-uate of one of the leading New England colleges, was found on the street helplessly drank. An ambulance was called and the case diagnosed by the doctor as alcoholism! His fond parents had given this young man a classical and legal training. It cost them a small fortune to do so. During the six years which he spent within the walks of a Connecticut university he, unknown to them, lived a dissipared life. It was a startling discovery they made, and, appar-ently, it was too late to apply any remedy. He had formed drinking habits at college with chums who were wild young men like himself. On the day of his graduation he was a full fledged confirmed drinkard! He promised his people that he would res-form, but this is always casier said than done. His promises were made only to he broken. They found a position for him if a large law firm in this city. Here he met dissipated, irreligions companions like him-shis position and soon became a homeless prodigal. He tried to secure employment elsewhere, but nobody would have him. The last few months of his downwurd es-reightly in a Tenderloin gin mill and damen hall for "drinks" and ten cents for lodging ticket. After his arrest he was sent to jah is position and woot became a homeless prodigal. He tried to secure employment elsewhere, but nobody would have him the last few months of his downwurd es-reightly in a Tenderloin gin mill and damen hall for "drinks" and ten cents for lodging ticket. After his arrest he was sent to jah to ra brief time and then to the city hospi-tal for treatment. He was a physical, men-tal and moral wreck. Strong drink had a wated life and a ruined character. The

some response from her ever since she dled." And thus it was still when we left the royal death room .- New York

tal for treatment. He was a physical, men-tal and moral wreek. Strong drink had ruined him. All that was left of him was a wasted life and a ruined character. The only prospect he had for eternity was a drunkard's hell. Do you ask how he became a drunkard I i will tell you. He began drinking cider in his father's cellar. His father and mother counten-anced this in the old homestead. They saw nothing wrong in it. After a while the boy began to drink cider like him father. Many a pitcher of cider he stole out of the cellar and drank with the hired man.

man. He formed a love for strong drink, and during his college years his appetite in-creased beyond his control till he became a drunkard.

creased beyond his control till he became a drunkard. How potent is the example of a parent for good or evil. There is a young man in Sing Sing prison at the present time serving a twelve year sentence for a awful crime committed, while in a state of beastly intoxication. How did he become a drunkard? That boy's father was a drunkard, and many a time he came home to his wife and children in a helpless condition. When the boy was eighteen years of age he was a drunkard also. He followed in his fath-er's footsteps. He thought if his father could get drunk he had the same right, and he did so.—Chaplain Munro, of the Tombs Prison, New York City.

Plain Talk to British Workmen.

Plain Talk to Egitish Workmen. Few men would dare to talk to a mase meeting of workingman-talked to one in London recently. His speech is being re-printed all around the English-speaking world, and seems to condense in a few forceful sentences more just criticism and sound advice than have been given to the British "working classes" in a long time. "Think more and drink less," was his advice to the tenants of the densely packed East End district. "Drinking, betting and gambling have sot to be put down." ha

East End district. "Drinking, betting and gambling have got to be put down," he told them, or the British working people would never rise above their present con-ditions. "Is slavery still in your blood?" he asked. "If not, why, with an cree-whelming majority of votes in your hands, did you send only ten members to the House of Commons?" "Three out of five in this room," said Burns, "will, before they die, land in the workhouse or some kindred institution." His hearers murmured at this, but he re-minded them that it was only "the cold statistical fact." "Faithful," indeed, "are the wounds of a friend."-New York World.

by Sir John Lubbock. Sir John Lubbock, the distinguished inturalist, succeeded in preserving two int queens of Formica Fusca to a great

# the ages has been able to invest.

the ages has been able to invest. Vie-tory! This view, of course, makes it of but little importance whether we are ore-mated or sepultured. If the latter is dust to dust, the former is ashes to ashes. If any preter incineration, let them have it without cavil or protest. The world may become so crowded that cremation may be universally adopted by law as well as by general consent. Many of the mightiest process. Thousands and tens of thousands of God's children have been cremated—P. P. Blass and wife, the evangelistic singers, contact by secident at Ashtabula bridge; John Rodgers, cremated by presecution; Latimer and Blandina, a slave, and Alex arder, a physician, and their conrades

perfect soul in a perfect body, introduced by a perfect Christ into a perfect heaven. Victory!

ms.

separated.

Do you wonder that on Easter day we swatke our churches with garlands? Do you wonder we celebrate it with the most consecrated voice of song that we can in-vite, with the deftest fingers on organ and cornet and with doxologies that beat these arches with the billows of sound as the sea smites the basalt at Giant's Causeway? Only the bad disapprove of the resurrec-tion.

A cruel heathen warrior heard Mr. Mof-fatt, the missionary, preach about the resurrection, and he said to the mission-ary, "Will my father rise in the last day?" "Yes," said the missionary. "Will all the dead in battle rise?" said the cruel chieftain. "Yes," said the missionary. Then said the warrior: "Let me hear no more about the resurrection. There can be no resurrection; there shall be no res-urrection. I have slain thousands in bat-tle. Will they rise?" Ab, there will be more to rise on that day than those whose crimes have never been repented of will A cruel heathen warrior heard Mr. Mofcrimes have never been repented of will want to see! But for all others who al-lowed Christ to be their pardon and their life and their resurrection it will be a day of victory.

of victory. The thunders of the last day will be the salvo that greets you into harbor. The lightnings will be only the torches of trilightnings will be only the torches of tri-umphal procession marching down to es-cort you home. The burning worlds flash-ing through immensity will be the rockets celebrating your coronation on thrones where you will reign forever and forever and forever. Where is death? What have we to do with death? As your reunited body and soul swing off from this planet on that last day you will see deep gashes all through the valleys, and they will be the empiried graves, they will be the abaa-foned sepulchers, with rough ground tossed on each side of them, and slabs will lie uneven on the rent hillocks, and there will be fallen monuments and cenotaphs, will be fallen monuments and cenotaphs, and then for the first time you will appre-ciate the full exhibitation of the text, "Death is swallowed up in victory."

(Copyright, 1902, L. Klopsch. ]

### New Use for An Ice-breaker. "The attempt to reach the north pole

with a Russian ice-breaking vessel has been abandoned," remarked Tenterhook.

"I didn't know that such an attempt had been made," said Hammersmith. "That's because you don't keep up. This happened some time ago."

"Then that's the reason. I knew of it at the time, doubtless, but dismissed it from my mind. You see, Tenterhook," Hammersmith went on, "my mind is not like yours, a receptacle for all sorts of unimportant information

It's you who don't keep up, not I. Forget a few things." "Much obliged, I'm sure, for your kind words. But it seems a pity that a vessel of great crunching power should fail to do the work expected of 11.1

'Oh, that's all right. The ship will still be of use." "How?"

"In winter it can keep the ice in one of the Russian harbors pounded up, and in summr it can be used to break off the final jagged syllable of Russian proper names."

The three avenues. "He prayeth." "Breathing out" no longer "threatenings Ard slauphter," but struggling desires after fire and light in the persecuted One. 13. "Have heard," etc. This besitancy

in> and light in the persecuted One.
"Bave heard," etc. This hesitancy an the part of Ananias to visit Saul does not prove that he was either fearful or in-cined to disobedience. He was merely ex-ercising due care; he desired to be sure about the matter. "Thy saints." The Christian converts were probably called "saints." that is, "holy persons," at a very early period after the death of Christ hecause of the marvelous outpourings of the Spirit upon the first converts.
"To "Go." This brief, expressive word of the Lord (1) demands implicit obedi-cnce. (2) puts the doubts of a weak faith to shame. (3) contains a promise of the Lord's aid and blessing. "A chosen ves-sel." One whom in view of his fitness as a man, Jesus had chosen for a great mis-sion. This, however, implies neither any impossibility that he would disobey His exat. God chose the Lord."
"A "He must suffer." Compare Paul's ownods in chap. 20: 25. See also chap. 14: 19: 2 Cor. 11: 23:28."
"A "Ananias went." How beautifully childke is the obedience of Ananias to the heavenly vision. "Brother Saul." Knowing that the Lord had chosen Saul's on a stored office. Ananias feit a great re-spect for him and an interest in his salvo-tio.
"As it had been scales." There is a

TATA speet for him and an interest in his salvo-tion. 18. "As it had been scales." There is a difference of opinion as to whether literal scales fell from his eye. There is no ques-tion, however, but that the restoration of his sight was supernatural. The nature of the injury we cannot determine, but it is certain that the recovery was instanta-neous and complete. "Arose-baptized." From this we see that he was immediately bantized before he had received meat. 19. "Meat." Food. "Certain days." How long is not known. It might have been for some months, as he did not go to Jerualsem until three years from this time. He remained some time at Damas-cus, then went to Arabia and returned again to Damascus, and then went to Je-rusalem. 0. "Stealphreas." Immediately

"Preached Christ." Immediately. "Preached Christ." He proclaimed that Jesus was the Christ. V. 22.

Tales of Lord Russell. The story of the late bishop of London's time-saving greeting to the suppliant clergy who came to him, "Good morning; what do you want? No!" has its fellow in a formula the late lord chief justice of England used to a junior: "Stand up, speak up, shut up." But Lord Russell of Killowen was not always so brutally frank. He tempered the wind to the shorn lamb Justice Walton, who was associated with him, says he cannot remember ever to have received from his leader a reproach expressed in violent language. When once or twice he was caught napping by Lord Russell the worst he had to hear was, "Oh, I thought you were taking a note," or "Oh. I see, you have something else

to do." And that was quite enough. Religious Services Are Short

The Prussian prayer book enjoins that the whole of the service, including the sermon, shall not last above one hour.

come our protectors.

# The Only Choice.

The Only Choice. We have the choice before us day by day, of doing as God would have us do, or of failing or refusing to do as God would have us do. The choice is ours, in the plan of God, and we cannot avoid or evade the choice, however we may desire to do so. As to this life of ours, with its impera-tive necessity of choice, Henry Ward Beecher said: "God asks no man whether he will accept life. You must take it; the only choice is - how." - Sunday-School Times.

#### The Divine Mystery.

The Divine Mystery. When the light of the Christ comes to men, even there is mystery, and that mys-tery is the very joy of life. It is fashion-able to ask for the doing away of mystery in religion and in God's revelation, but to the end of the world there will be a mys-tery, growing and deepening, of how Jesus Christ lifts me from death to life, from darkness to light.-Rev. Dr. N. E. Wood, President Newton Theological Institute, Newton, Mess., Baptist.

The Old, Old Book. If asked what a man should chiefly look to as the power that is to sustain him un-der trials, and enable him to confront his inevitable afflictions, I must point him to something which in a well-known hymn is called "the old, old story," told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.-W. E. Glad-trans.

#### Wherein Wisdom Lies.

Wherein Wisdom Lies. Half of the wisdom is in setting a limit upon our desires. Half of the wisdom lies in the spirit and temper of the old stoics, and all of the wisdom lies in believing that if a man lives in such a way as to increase his own happiness and at the same time the happiness of the greatest number of his fellow beings he has fulfilled the highest end of life.—Rev. Dr. J. E. Roberts, Kan-sas City. sas City.

## Keeping Silence.

Do you know what Luther said? "Suf-fer and be still and tell no man thy sor-row; trust in God-His help will not fail thee." This is what scripture calls keep-ing silence before God. To talk much of one's sorrow makes one weak, but to tell one's sorrows to Him who heareth in se-cret wakes one strong and sain. The makes one strong and calm .-- Tho

#### Forget Regrets.

Break away from morbid regret. Seize the present opportunity. Life is an eternal opportunity.--Rev. William S. Jones, Ran-dolph, Mass.

No man is so apt to fall as he who is over-anxious to rise.

keep in the heart of Christ.

The great man may be sometimes

great.

Christianity is that between law and life

He does little to promote the King-dom who is always anxious about his own promotion.

pany's rules governing the rates of passenger traffic. "Marketable commodities" would not do, as that would subject the carload to a heavy duty upon crossing the tariff zone. Again, they would have to be classified as "perishable," or the despatcher might order the cars side-tracked along the line.

> A Spinning Ghost. On the post-road in southern New

Hampshire stands an old house which was once famous for its ghost. It had

been a tavern, owned and managed by

two brothers and two sisters named

The youngest of the family, Hannah,

had been jilted in her youth. After her

desertion she never entered any door

save that of her own home, but gave

all her strength to hard work. She

unceasingly and weave on a hand-loom,

without apparently a thought of rest.

She died after a short illness, and

still travelers said that their slumbers

were disturbed by the whir of the

wheel. Soon it was whispered about

that the Muson house was haunted

Strange sounds were heard from the garret, where Hannah had always

worked, and plainest of all was the

The brothers heard the story, and at

once set out to solve the mystery.

hum of the great wool wheel.

would hatchel flax for weeks,

But fortunately there is a customs law which exempts certain kinds of curiosities from duty, and so, after much consideration, the tramps were billed and forwarded as so many hundredweight of "perishable curiosities-unfit to eat."

spin

Worst Kind of Idlocy:

Worst Kind of Idioer. The is becoming fashionable these days is peak of the bright side of the modern as peak of the bright side of the modern as peak of the bright side of the modern as peak of the bright side of the modern as peak of the bright side of the modern as the havatory if he wishes. We have the havatory if he wishes. We have the havatory if he wishes. We have the havatory if he wishes of the side peak of the bright side of the modern as the have have been. To call the gin will a workingman's clubs if you qualify your language. They are clubs used to beat our language. They are clubs used to be

### Close the Saloons,

Close the Saloons, One of the first acts of Mayor Hinch-cliffe, of Paterson, on the breaking out of the disastrous fire that laid a large portion of that eity in ashes, was to issue an order to the police to close the saloons, and that order was promptly obeyed, and be it re-membered that Mayor Hincheliffe is a brewer. If the saloon is the "poor man's club," why order it closed at such a time, when hundreds of poor men are rendered homeless by the destruction of their houses? Over 250 dwellings were burned.— Temperance Banner. Temperance Banner.

The Growing Drink Trade of England. The revenue from drink has increased from \$175,000,000 in 1996 to \$215,000,000 in 1901, while during late years there has been a marked consolidation of breweries. In 1882 there were 15,744 breweries and in 1901 but 6110.

## Continuous Performance in linte

The liquor traffic is America's mod-deadly foe, says a New York prison chap-lain. I hate the traffic from the crown of my head to the soles of my feet. I hate it when I get up in the morning; I hate it when I go to bed at night; I hate it on Sundays and despise it on Mondays.

#### Captured by Whisky

Captured by Whiteky. A German paper tells the story of a German officer, who, in command of some fragments of the story of a German store where the store of the

tion .- Youth's Companion. A Giant Baobab There is a baobab-tree near Dakar. in Lower Senegal, whose trunk meas ures seventy-five feet in circumfer-

ence. This species of tree grows abundantly there, and its fruit is used for many purposes. The natives curdle milk with it, and use it as a specific for certain diseases. Decotions of the dried leaves are also used as a medicine. Strong cords are made of the bark, and the gum that exudes from the tree is used as a salve. The natives sometimes cat the roots of the young tree. All of which furnishes another

T HE happy home finds its echo in

God's presence makes the great church.

When a man really is religious he never gets over 3 Our weakness is

If Christ is the power of life He will

Information does not make an education without inspiration.

学习 the secret of our strength with him.

also be its product.

God does not give an explanation with every demonstration. The greatest University is the home

where the youth sits and learns at the feet of Jesus.

Saints are not fattened on grain from the devil's fields.

Our credit in religion depends on our debits to God.

He who parleys with principle is pre-paring for perdition.

Conviction of sin leads to the consciousness of the Savior.

Stolen thunder never brings down showers of blessings.

Better to be God's little child than the world's greatest man.

The place is prepared for the man who is prepared for the place.

The wealth of the world depends on the value of the man and not on his

possessions. It is a good idea to have some every

day virtues in your possession before you pretend to have any uncommon ones.

The true Holy of Holles is the Christin-dwelt heart. When God is in our clouds they be-

To keep Christ in the heart is to

It's poor policy to take your gun to pieces in the face of the enemy.

mean but the mean man can never be

The difference between Judalsm and

illustration of the provision that na ture has made for man, and of the cer tainty with which man discovers it soncer or later.

Joseph went to the garret and watched. After a time the wheel began to revolve. He struck a light. On the rim of the wheet was a great rat, running around.

come out on the spinning-wheel by day light, and several others were occa sionally seen to take a spin in the wheel, as if it were a pleasant recrea-

Mason.

Frequent visits to the garret rer dered this rat so tame that he would

# It takes a great man to lead a small army.