PILATE'S QUESTION.

Sunday Discourse by Dr. Chapman, the Noted Pastor-Evangelist.

Lessons Drawn From His Fallure to Selze Salvation-Refused to Enter the Kingdom of Cod.

NEW YORK CITY.—The following sermon is one prepared for publication by the Rev. J. Wilhur Chapman, America's best-known evangelist, who is now preaching to overflowing congregations in this city. It is entitled "Pilate's Question," and is founded on the text, Matt. xxvi, 22: "What shall I do then with Jesus which is called Christ?"

It would not be possible for vs either to understand or appreciate this passage of Scripture without studying that which immediately precedes it, and likewise that which follows. Next to Jesus Himself the important character on the scene is Pilate, who asked the above question.

One never thinks of him without a shudder, because he is one of the men who came so very near to entering the kingdom of God, and yet, after all, miserably failed. He came very near taking his place with Joseph of Arimathaca and with Nicodemus. If, when he lnew that Jesus was the Son of God, he had bared his own back to the smiters, or had gone himself to be crucified, there would have been no name in the early history of the church to outshine his. But instead of being in the presence of God to-day, he is undoubtedly in the lost world.

When Jeal passed by the cross and went through the tomb of Joseph of Arimathaca, and made His way to the place of ascension, not far from Bethamy, and left His wondering disciples, He took with Him into the skies His hands that had been pierced, His feet, through which the nails had torn their way, His side, thrust through with the spear, and against which the beloved disciple had leaned. In a word, He took with H.m His body. But there was one thing He left; when hanging on the cross, from His head, His hands, His feet and His broken heart the blood came trickling down, and not only stained the rocks upon Calvary, but left its mark upon the world as well, and leaving His blood there, the world is to-day responsible for "Letters From Heli," and having an introduction by George MacDonald, the celebrated Scotch preacher, there is a story of Pilate in the lost world stooping dow

lost:
"Will they never be clean! Will they mever be clean!"
Poor Pitate! they never will, for the blood of the Son of God is on them for condemnation forever. He began to wash his hands when he said to the angry mob:
"Take ye Him. and crucify Him, for I find no fault in Him."
He is still washing his hands to-day, but in vain.

in vain.

There are special ways of treating texts of Scripture, one of the easiest of which is to take certain words in the verse and emphasize them, and make each word define the outline of the sermon. My text can be treated in this way, and the first word to emphasize would be.

"WHAT." Reading the text with this in mind we find it saying:
"What shall I do then with Jesus?" "What shall I do then with Jesus?"
The inference is we thust do something.
Ve can not be indifferent. The man who says that he will not accept Christ, neither will he reject Him, has rejected Him in the very position he takes. There is no riddle ground in this matter. We are either for Christ or against Him, and we must decide which position it shall be.

The next words to emphasize would be "SHALL I DO."

The particular part of the expression that is emphatic is the personal pronoun "I."

The Need of Tenderness.

The man who sees in life the opportunity to express himself in the largest terms, who after ascertaining what faculties he has determines to develop them to the highest possible efficiency, who is capable of seeing the sweetness and joy that lie all about him, who, being proud, does not allow his body or mind to be defiled, he is the one who obtains the big rewards, the big successes.—Mental Growth and Control.

Some one has said that a boy is well dressed waen his collar

blacked. That ought to comfort

some of you lads who have been look-

ing forward with a little dread to the

opening of school. For though most

boys have better things to think of

than the clothes they wear, still it Is

not pleasant to have patches on your

knees and elbows, when the boys who

sit next you are resplendent in brand

Yet there are times when patches are badges of honor, while the new saits are like disgraceful uniforms.

We have known boys to threaten to

"stay out of school" unless they could be dressed "as well as the other boys," when perhaps the father and mother were well-nigh sinking beneath financial burdens.

A boy shows a weakness not only of head, but of heart, when he decides that he would "rather leave school" than wear a shabby coat, when his father and mother are making sacri-

father and mother are making sacri-

clean and his shoes are

Religion is a very personal mafter, and judgment will be, too. There is no one whose eyes shall light upon this printed word but who shall one day be called to an account for his rejection of the Son of God if he fails to acknowledge Him before men. Rich and poor, high and low, wise and ignorant, for all comes the cuestion, "What shall I do?"

The next explains word would be

The next emphatic word would be "TLEN."

The next exphatic word would be "TI-EN"

It right be traed in two ways. We have made a choice between two things, and choosing one then it naturally follows that we must do something with the other. It is easy to understand that choosing one implies the rejection of the other. But it might also be taken as a word describing some future time, and I would like to have it mean, "What shall I do in the day of judgrent with Jesus Christ?" When the moon shall be turned into blood and the sun shall be black as the sackcloth of hair, when the "elements shall melt with the fervent heat?"—"What shall I do then?" In the sixth chapter of Revelation we read that in the last day men shall cry out and say to the rocks and hills: "Fall on us, and hide us from the face of Him that sit teth upon the throne, and from the wrath of the Lamb: for the great day of His wrath is come, and who shall be able to stand?" But in the closing part of Revelation we are told that there will be no rocks and no hills to fall upon the lost and shut out the vision of the face of the Son of God, and they must see Him whether they will or not, Him whom they have rejected, Him from whom they have deliberately turned away.

The next emphatic word is the name Jesus. "What shall I do then WITH JESUS."

That was His earthly name, and described His earthly life. "Thou shalt call His name Jesus, for He shall save His people from their sins," and His earthly life came to its climax in His sacrificial death upon the cross. To pay the penalty of sin His life was given up, and if we fall to accept Him as a personal Saviour, we deliberately take our stand with those who have naticed Him to the cross. When we stand before God we shall be called to an account for the chiefest of all sins. For to roject the Son of God is to crucify Him afresh.

As Christ He stands at the right hand of God, our Medistor and Advocate. For fear that some one should say, "II should become a Christian, I could not hold out," God seems to sweep away every false argument and false hope wh

gotten.

But another outline has also been suggested as being a proper one to grow out of this text. The Rev. R. A. Torrey has made the suggestion that there are certain things that naturally depend upon what we do with Jesus. Of these I make brief

I Our acceptance before God depends upon what we do with Jeaus. "He that believeth on Him is not condemned, but he that helieveth not is condemned already, because he hath not believed in the name of the only-begotten Son of God."

John iii: 18.

If we accept Jesus, God accepts us. It we reject Jesus, God rejects us. These are short sentences, but canh one is worth a lifetime of study. The viest sinner in the world accepting Christ is immediately accepted of God. The most upright man rejecting Christ is instantly rejected of God. The moment we accept we are justified from all things from which we could not be justified by the law of Moses; and justification is more than pardon, for in pardon there may still be the memory of sin, but when God justifies He "remembers spaints us our transgressions no more for-

Our becoming sons of God depends what we do with Jesus. "But as as received Him, to them gave He to become the sons of God, even to

em that believe on gis name." John them that believe on His name." John i: 12.

There is a very insidious kind of heresy making its vay through the world to-day, which declares there is such a thing as the universal fatherhood of God and the universal protherhood of man; that God is the father of all His creatures, and that every man is my brother. This is certainly contrary to the Scriptures. We become sons of God, not by the lives we live, nor by doing good, nor by reading the Bible, nor by praying without ceasing, but we become God's sons by regeneration. This is the work of the Holy Ghost, and is wrought in us the very moment we by faith accept Jesus Christ as a Saviour. It is not possible for us in any other way to come into this world than to be born into it; it is not possible for us ever to enter the kingdom of God except by the new birth. This constitutes us children of God.

III. Our having peace depends upon what we do with Jesus Christ. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans vi.

When we remember that peace is the op-THE SABBATH SCHOOL

nternational Lesson Comments For May 25.

Subject: Paul at Antioch in Pisidia, Acts xill. 43-52-Golden Text, Acts xill, 38-Memory Verses, 46, 47-Commagtary on the Day's Lesson.

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III. Our having peace depends upon what we do with Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Therefore being justified by faith, we have peace as imply an emotion. It is not an exper

he must go forever throughout the world crying, "peace, peace," but for him there can be no peace.

IV. Our having joy depends upon what we do with Christ. "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." I Peter: S. We also remember the words of Jesus when He said: "These words have I spoken unto you that My joy might remain in you, and that your joy might be full."

Joy is better than happiness. People of

full."

Joy is better than happiness. People of the world may have happiness, but only God's children possess joy. Happiness is that which happens to come to us, and those who lay hold upon it are dependent upon their circumstances and surroundings. Joy has nothing to do with circumstance or surroundings, but comes to us because of our faith in Him who ever lives to pour out upon His people His own presence and blessing.

V. Our having algebra 116 december 118.

"To continue," etc. A good impression had been made, they were carnest seekers after truth, and it was important that they should continue to believe and obey it and be saved by it.

44. "The next Sabbath." The evangelists attended the synagogue on the "sabbath day" because that was the day on which the Jews worshiped. The day Paul and Barnabas observed as the sabbath was the day on which the Lord's day. This day has been observed by the church as the Christian sabbath ever since the resurrection morning. "Almost the whole city." The interest must have been intense. The people were stirred, excited, curious.

45. "Jews—filled with envy." With "jealousy," indignation, wrath. 1. To them it seemed an attack upon the very foundation of their religion. They fell that if their interpretations gave way, religion itself would fall. 2. It destroyed their hopes as to the future of their nation. 3. Their own influence and power would be thrown into the background. 4. It would degrade them, as they believed, to have the Gentiles declared as equals. "Contradicting." Opposed the doctrine that Jesus was the Messiah, and that He would be humble, lowly, despised and put to death. "Blaspheming." Either reviling Jesus as an imposter and a malefactor, or declaring Him to have been in league with Satan. There is nothing more awful than Jewish fury and execration of the name of Jesus of Nazareth when thoroughly roused.

46. "Spake out boldly" (R. V.) They did not permit their own passions to be come inflamed, neither did they revile their assailants, but they very plainly told them that they would turn to the Gentiles. They of our faith in Hirn who ever lives to pour out upon His people His own presence and blessing.

V. Our having eternal life depends upon what we do with Jesus. "He that believe the on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii: 35.

By nature we have the flesh with as, and we shall always have it with us until our redemption bodies are bestowed upta us. It is institutal therefore that there should be a constant warring between the life of God which comes in regeneration and the old nature which is at enmity with God and always must be, but it is a great joy to know that we may every one of us so surrender ourselves to Him who is our life that the old nature shall be put down and held in subjection, and we ourselves "be more than conquerors."

Finally, let me say that there are three sentences which ought to be written plain ly before every one who is to make this decision, or who fails to make it.

First, We must either accept Him or reject Him.

Second, We must either let Him come into our hearts, or we must shut the door and keep Him out.

come inflamed, neither did they revile their assailants, but they very plainly told them that they would turn to the Gentiles. They told the Jews that by their own actions they had pronounced their own sentence, and had condemned themselves as unworthy of everlasting life. "Was necessary." It was so designed and commanded. The apostles always offered salvation to the Jews first, "Thrust it from you." (R. V.) They rejected and spurned the offer of salvation. "Judge yourselves unworthy." This does not mean that they considered themselves by their actions. "Everlasting life." Eternal life is not solely a future, but a present possession, commenced in Second. We must either let Him come into our hearts, or we must shut the door and keep Him out.

Third. We must either confess Him of deny Him. "Whosoever shall confess Me before men, him will I confess before My Father which is in heaven; but whosoever shall deny Me before men, him will I deny before My Father which is in heaven." Matt. x: 32, 33.

There is no middle ground. God pity us if to-day we turn away from Him, for IT MAY BE THE LAST TIME! but a present possession, commenced in this life to be perpetuated in the life to come. "The Gentiles." The heathen. We shall offer the gospel to them because they

The Need of Tenderness.

The grace of tenderness, for it is a grace, should be cultivated for its own sake as well as its invaluable aid in our service for the Master. True tenderness modulates the voice, illuminates the face and presents the word of life in a spirit of gentleness, which wins a hearing for even unwelcome truths. The world is in need of just such tenderness as was manifested by our Lord, and we as His disciples can render no better service to Him than reflecting His tender sympathy as we pass along life's journey. will accept it.
47. "The Lord commanded." The com-47. "The Lord commanded." The command which the apostle quotes is from Isaiah 49: 6, which shows that from the prophetic times the reception of the Gentiles was made manifest in the counsels of God. "I have set." The prophet an nounces that the Messiah whom God promised to send would be the Savior of the Gentiles as well as the Jews; that all nations would be called to share in the blessings of His kingdom. The passage is quoted to show that in turning now to the heathen they were merely carrying out the plan of der sympathy as we pass along me a journey.

People long for tenderness. Harsh measures never won a soul to higher things. Sympathy is the magic key by which we may gain access to hungry, aching hearts. Tenderness may be developed by studying the character of our Master. He recognized the innermost longings of weary mankind, and met this yearning with infinite tenderness and pity. Surely we as His followers should imitate Him to the best of our ability along this line. Let us dethey were merely carrying out the plan of God as revealed in the Gld Testament. "For salvation." Deliverance from the pranity, pollution and power of sin, especially as completely realized in a future state of holiness and happiness. The very followers should imitate Him to the best of our ability along this line. Let us determine by the help of the Holy Spirit never to be betrayed into harshness. The world is hard and cold enough without you and I adding to its hurden. Rather let us seek by tenderness and sympathy to aid some soul to reach a firmer foundation, and bring joy and peace to some little corner of earth.—George D. Gelwicks. name "Jesus" announces the design of His mission; He came to save His people from

name "Jesus" announces the design of His mission; He came to save His people from their sins.

48. "Gentiles—were glad." The doctrine of the Jews had been that salvation was confined to themselves. The Gentiles now rejoiced that from the Jews themselves they heard a different doctrine which was proved from the pages of Hebrew prophecy, that this gospel was promised to them of old. "Glorified." etc. Honored it as a message from God. The expression conveys the idea of praise on account of it, and of reverence for the message. "As were ordained," etc. Should be rendered, "disposed to eternal life." As many as were so inclined committed themselves by flith to Christ. There is not the least plausibility in the notion that Luke in this simple history is referring to any eternal decree predestinating these men to eternal life.

49. "All the region." This rapid extension of the gospel we must attribute in some measure to the zeal of the recent converts. Paul and Barnabas also may have visited personally some of the nearest places.

50. "The devout woman." (R. V.) Prob-

Good Cheer in Religion.

It is a happy thing to live. It is a happy thing to die. Our religion has the promise of the life that now is and also of that which is to come. It makes the world ours and all things in it. We rejoice in its beauty and its joys, the laughter of little children, the love of young men and maidens, the grave friendship of the old, the confidence of life and the calm and trust which belong to us all. Our religion now tells us to look upon these and all the beautiful things of life, and to take them, holding them in holiness as the happy gifts of our glad God. And, above all these, and in all these, Christ is now revealed to us. He was and He will be. Yea, and He is. No other day ever set Him so high or loved Him so dearly. To be sure, there is enough that is dark still, and the shadows could be drawn heavily, sadly, but this hour let us see the sunshine and play in it. The Lord Christ! He is the good cheer of religion to-day, as He has been in all days. If our good cheer is better and cheerier than any of old, it is because we see Him more clearly and love Him more dearly because we have gone a little further in making our life His and Him our life."—Congregationalist.

Rewards of Life.

verts. Paul and Barnanas also may have visited personally some of the nearest places.

50. "The devout woman." (R. V.) Probably Gentile women who had become Jewish proselytes, and could be easily in fluenced against the new religion. "Oi konorable estate" (R. V.) This evidently refers to their rank, as being the wives of the "chief men" of the city. The Jewsurged the women to use their influence with their husbands against the mission aries. "Chief men." The magistrates, those in authority. "Out of their coasts." Out of their province.

51. "Shook off," etc. Following the direction of Christ in Matt. 10: 14. By this they in effect said, Ye are worse than the heathen, even your very land is accursed, and we shake off its dust as a testimony that we offered you salvation and you rejected it and persecuted us. Jews traveling in heathen countries wiped their feel when they came to the borders of their own land, lest the unhallowed ground should defile the sacred soil of Israel. "Iconium." A city about sixty miles south east of Antioch in Lycaonia.

52. "Filled with joy." Even in the midst of persecution they rejoiced and were exceeding glad.

To the list of remarkable clocks in the world, that just completed by a Bohemian in Chicago, who has been at work on it for nineteen years, will have to be added. It is more than eighteen feet high, and is fifteen feet square at the base. A miniature earth circles around the dial, and turns on its axis every twenty-four hours, while the sun, moon, Venus, Mars, Saturn and other piznets are represent-ed in their proper piaces. When the clock strikes a door opens, and a pro-cession of all the presidents of the United States issues, followed by figures which symbolize its growth.

Many years ago Queen Alexandra visited Bisley, and was invited to try her fortune at the targets at a distance of 600 yards. The rife was placed in position for her, and with her first shot she hit the bull's-eye. This rifle is one of her most treasured possessions, and is preserved in a glass case in one

EPWORTH LEAGUE MEETING TOPICS

May 25 .- Modern Miss'onary Achievements .--Zech. iv, 6: 2 Chron. xvi, 9; Psa. cxviii, 23; Matt. xxi, 42.

The greatest achievements are mis alonary achievements. Strike from pel, and you reduce the history of the past nineteen hundred years to sickening stories of tragedy and to the monotonous recital of the comcharles Darwin, the great selory. Charles Darwin, the great sci-sntist, said: "The lesson of the mis-sionary is the enchanter's wand." He wrote this after seeing the miracu-lous effects of the Gospel on the New Zealanders. William Gladstone, Henry Drummond, Lew Wallace and Profesof Christian missions.

Testimony of travelers are too multitudinous to name. Among the most conspicuous are Mungo Park, David Livingstone, Henry M. Stasley, Julian Hawthorne, Miss Gordon Cumming, and H. H. Johnson, Mr. Johnson says, in an article in the Nineteenth Century for November, 1887: "Huge is the debt which philologists owe to the labors of the British mission-aries in Africa." He declares that nearly "two hundred African lan-guages and dialects have been illusgrages and dialects have over himstrated by grammars, dictionaries, vo-cabularies, and translations of the Bible." And all this by the mission-ary of the cross. The same traveler affirms that "Zoology, botany, and anthropology, and most of the other branches of scientific investigation have been enriched by the researches

of missionaries."

Many of these tourists support their testimony with their money. Rev. John Liggins is authority for the statement that foreign residents and tourists give no less than three hundred thousand dollars annually to missions in India. Judge Tucker, of Fettepoor, gave two hundred dollars per month to missions. When some stingy man criticised his generosity he said: "If every hair on my head were a life I would give them all to Jesus. Our beloved Bishop Foster says: "The eyes of heathenism are turned to the centers of Christen-dom." Carl Ritter, the "prince of geographers," declared that the conversion of the native New Zealanders is

"the standing miracle of the age."
At the beginning of the sixteenth century the Christian population of the world was 100,000,000. At the beginning of the twentieth century it is 410,000,000. All the modern mission-ary enterprises have had their incep-tion within the past one hundred and fifty years. But at the beginning of the twentieth century the total num-ber of communicants and adherents of Protestant foreign missions is 5.-

The number of communicants in the several mission fields of the Methodist Episcopal Church (not including those in the islands which have recently found freedom under the American flag) at the beginning of the twentieth century is 182,000. And all of this within the past seventy years. That is an average of more than 2,500 conversions from paganto Christianity every ism to Christianity every year through the agency of this one Chris-tian organization. It is God's work that must transform the world—it is

CHRISTIAN ENDEAVOR TOPICS May 25-Missions: Our Missionary Boards-"A Work for Me and a Work for

Scripture Verses.—Ps. lxxii, 1-17; Isa, il. 2-4; Jer. xxxi, 31-34; Luke x. 2; John xvii. 20, 21; Eph. i. 20-23; Phil. il. 9-11; Rev. v. 9, 10; xi. 15.

You," 1 Cor. xii, 1-10.

Lesson Thoughts. To gain the world for Christ, three things are absolutely necessary: 1. A sincere desire of the heart for the salvation of the world. 2. Entire reto him for guidance and strength in this work; and 3. Consecrated activity in preaching the Word and sending it aboard.

There can be no miserliness in Christianity; its unfailing character is a burning desire that all the world shall share with us the rich blessings

Few years, no wisdom, no renown, Only my life can I lay down; Only my heart, Lord, to thy throae I bring and pray A child of thine I may go forth, And spread glad tidings through the

And teach sad hearts to know thy worth: Lord, here am I."

It must never be forgotten that the strength of the kingdom is not in numbers or in show, but in true | hearts. The kingdom of God is within, and its growth throughout the world turns on the faithfulness and

zeal of each that belongs to it.

Like ripples on the water that start from a centre and go on widening until they reach the opposite shore, the circles of the kingdom will go out from individual hearts, finally reaching the shores of eternity. And "the earth shall be full of the knowledge of the Lord as the waters covers the

bring All nations to his feet. "Jesus of Nazareth!" Oh what a

Stand up! stand! up for Jesus. The morning light is breaking. Great Jehovah, mighty Lord. Throw out the life line.

al ways stilled where the Master walks. It is a greater thing to prevent a disease than to invent its cure. The good shep-herd thinks more of his flock than of his fleeces.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: The Drunkard's Demon Dream Strange Case of a Convict Drankard-"Shadow of the Rope in Every Glass of Liquor," He Said Refore Execution

Liquor," He Said Refore Execution

When night in holy silence brings
The God-willed hour of siesp.
Then, then the red-eyed revel swings
Its bowl of poison deep.

When morning weaves its golden hair,
And smiles o'er hill and les.
One sick'ning ray is doomed to glare
On your rude revely.
The rocket's flary moments sped,
Sinks black ning back to earth;
Yet darker, deeper sinks his head,
Who shares the drunkard's mirth!
Know you the sleep the drunkard knows?
That sleep. Oh! who may tell
Or who can speak the flendish throes
Of his self-heated hell?
Bedded, perhaps, on broken hearts,
Where slimy reptiles creep;

Bedded, perhaps, on broken hearts,
Where slimy reptiles creep;
While the hall-tess eye of death still darts
Black fire on the drunkard's sleep.
These coffined hearts, when warm in life,
Bled in his rain wild;
Now the cold, cold lips of his shrouded wife
Press lips of his shrouded child!
So fast, so deep the hold they keep;
Hark, his unhallow'd scream!
Guard us, O God, from the drunkard's
sleep.

From the drunkard's demon dream.

Drink Was His Undoing.

Drink Was His Undoing.

"It was one of the strangest cases that ever came under my notice," said the detective, "and it shows how a little thing can cause a man's undoing. I was in Louisville at the time and was present at the execution of the man, and the words that doomed wretch spoke to the gaping and morbidly curious crowd from the scaffold I have never forgotten and never will forget. Across the river, in Jeffersonville, is the Indiana State penitentiary, and this man—Warner, I believe his name was—was a convict in the penitentiary. He had been in many years, and during all the time of his imprisonment he had, of course, never tasted liquor, which was the primary cause of the striped suit he wore.

"In a quarrel with another convict in the shoe shop, where both were working. Warner stabbed his fellow convict to death with a shoe knife. He was taken from the prison to the county jail, tried for murder, and sentenced to death. Some days before that set for the execution a photographer took some pictures of the murderer, and these the man sold to visitors on the plea that he wanted the money for a decent funeral after the decree of the law should have been carried out. His sales were many, and he had more than \$100 for his funeral. Two days before that set for the execution a photographer hook some pictures of the murderer, and these the man sold to visitors on the plea that he wanted the money for a decent funeral after the decree of the law should have been carried out. His sales were many, and he had more than \$100 for his funeral. Two days before the time set for the hanging the man broke jail and escaped clear of the town. Of course a hue and cry was raised for him, and the police of every town within a radius of \$400 miles had a description of the fugitive and all officers were on the lookout for him because of the substantial reward offered by the sheriff. The very night of the escape of the gallows-sentenced man we were sitting around the main police station in Louisville talking about the break-away.

away. A call for the wagon came in, and who "A call for the wagon came in, and when the vehicle returned the officers carried a limp and unconscious figure into the station and dumped it to the floor in front of the desk sergeant for registration, and that officer was perfunctorily going through the searching process when he turned the drink-unconscious man over, and, looking at his face, recognized him as the condemned murderer who had the night before escaped from the jail across the river in Indiana. For years the man had been without the taste of liquor, and when he had the chance to drink it and the money with which to buy it he did drink it, and he was hanged two days later in the Jeffersonville jail. As he stood before the crowd essembled at the scaffold the man, with the hangman's noose in his hand, raised it aloft in the direction of the upturned faces and said, simply: 'When you raise the glass of liquor look in the bottom and you will see the shadow of this rope.' That was all, and then they hanged him."—New Orleans Times-Democrat.

Insanity Due to Liquor.

"There has been a remarkable increase of insanity in this city in recent years," said Assistant Warden Rickard, of Bellevus Hospital, to a reporter of the Tribune. "Here at this hospital, where most of the cases are examined, a case of insanity was not so common twenty years ago as to fail to attract the attention of everybody connected with the institution. Now we have about 2000 insanity cases a year at the hospital." Mr. Rickard opened a book and showed that during the year 1893, 1150 showed that during the year 1893, 1150 men and 945 women had been sent to the hospital as insane patients. Of the whole number only 103 had been discharged as cured or not insane, while 778 men and 745 women had been sent to the asylums on the island, and the rest had been sent to other matitutions.

the island, and the rest had been sent to other institutions.

"Most of the insane persons die within a few years after being sent to the asylums." Mr. Rickard said. "From my observation of insanity cases here I have come to believe that the increase of insanity is largely due to the use of liquor. The ordinary whisky sold now contains so much poison that it is liable to make any person who drinks it crazy."

Reaping the Whirlwind.

Reaping the Whirlwind.

The following is from the Hartford Journal and Visitor:

The richest man of our town set up one of his sons in the liquor business. A temperance neighbor protested carnestly against it. The rich father said: "Why, he can make \$1000 a year." "No matter," said the temperance neighbor, "he may be ruined by it." In ten years the wife of the rum-selling son died a drunkard, leaving two motherless children. The rum-seller forged his father's name, at length involved his father so much that the old man failed, losing the carnings of his life. The rum-selling son died a drunkard, and his paor orother, too, died a sot; and the poor old father, who was one of the moderate drinkers, drinking enough to plant seeds of rum in his family, died, too. And now all that is left of one of the first families of the town are the orphan grandchildren.

Wee to him that putteth the bottle to his neighbor's lips.

O church of Christ, behold at last
The promised sign appear,—
The gospel preached in all the world;
And lo! the King draws near.

With girded loins make haste, make
haste,
Thy witness to complete,
That Christ may take his throne, and
bring

A man named Martin, of Holton, Kan,
is a much abused man. Although he is a
rabid prohibitionist, almost every day or
so he receives word that some St. Joseph
or Kansas City whisky house has sent
him C. O. D. by express a jug of liquor.
Of course, he never ordered it, nor does
he ever take it out, but other parties
come along, sign his name to the receipt,
pay the bill and take the whisky.

Better Than Local Option. A bill has been introduced into the Ohio legislature, which, if enacted into a law and executed, will make the custom of treating in drinking resorts an offense against the law. The author of the bill now before the Ohio legislature says that if it goes through it will be better than all the local option bills that were ever passed.

Pertite Source of Inebriety.

Drinking in business hours, standing drinks at bars, and treating are responsible for more than half the drunkenness which overtakes men. The drunkenness of women must have other causes.

For Sunday Closing. The movement for Sunday closing of public houses in England is assuming a business-like aspect. Several of the leading bishops, as well as the Archbishop of Canterbury, are becoming active in the movement. About a million householders have already been canvassed, the result showing a majority of seventy to one in favor of Sunday closing.

Cause For National Fride.

The British Board of Trade furnishes a able concerning the consumption of intoxicating liquors in four countries, showing hat the United States is consuming less han half as much per capita as Great britain, France or Germany.

COMMERCIAL REVIEW. General Trade Conditions

R. G. Dun & Co.'s "Weekly Review" Says: "At a time when consumptive de mands surpass all previous records in the nation's history, it is unfortunate that production should be curtailed. Yet that is the present situation. Fires, labor controversies and a tornado stopped work at many points, greatly reducing

the output.

"Prices of commodities on May 1, as shown by Dun's index number, rose to the highest point in recent years, gaining 6.3 per cent. over the corresponding date last year, but this week there has been a material decline in some products, notably grain.

"Failures for the week numbered 218 in the United States, against 187 last year, and 24 in Canada, against 26 last year."

Bradstreet's says: "Copious rains, while not repairing all the damage to Winter wheat done by the recent drought in Kansas, seem to have put the rest of the crop out of anything like immediate danger. It has also placed the ground in excellent condition for the latter crops, such as corn and oats. Wheat, including flour, exports for the week aggregate 3,302,240 bushels, against 5,308,-155 last week and 4,178.872 last year. 155 last week and 4,178,872 last year. Wheat exports, July 1, 1901, to date (forty-five weeks), aggregate 219,167,502 bushels, against 179,859,699 last season. Corn exports aggregate 126,755 bushels, against 128,679 last week and 1,583,831 last year. July 1, 1901, to date corn exports are 25,655,619 bushels, against 157,017,542 last season

LATEST QUOTATIONS.

Flour—Spring clear, \$3.15a3.35; best Patent, \$4.80; choice Family, \$4.05. Wheat—New York No. 2, 88½c; Phil-adelphia No. 2, 85½a86c; Baltimore No.

Corn-New York No. 2, 6814; Philadelphia No. 2, 64 265c; Baltimore No. 2, 671/2c. Oats-New York, No. 2, 46c; Phila-

delphia No. 2, 51c; Baltimore No. 2, 49. Hay-No. 1 timothy, \$15,00a15.50; No. 2 timothy, \$14,50a15.00; No. 3 timo-

thy \$12.50a13.50.

Green Fruits and Vegetables.—Onions, Bermuda, yellow, per box, \$1.85a
2.00. Cabbage—Florida, flat, per crate, \$1.50a\$2.00; do, Charleston, Early York, per crate, \$2.00a2.25. Cucumbers, Florida, per crate, \$2.00a3.00. Eggplants, Florida, per crate, \$2.50a3.00. Green peas, per crate, \$2.00a3.00. Eggplants, Florida, per crate, \$2.50a3.00. Green peas, Florida, per basket, 75ca\$1.00; do, Charleston and Savannah, per basket, 75ca\$1.00; do, Charleston and Savannah, per basket, 75ca\$1.25. Kale, native, per bushel box, 15a20c. Lettuce, Norfolk, per ½-barrel basket, 50a60c; do, native, per bushel box, 35a40c. Asparagus, Norfolk, per dozen, \$1.00a1.50. String beans, Florida, per basket, green, \$1.25a1.50. Tomatoes, Florida, per 6-basket carrier, fancy, \$2.00a2.50. Beets, new, per bunch, 4a5c. Rhubarb, native, per bunch, 1a1½c. Spinach, native, per bunches, 50a05c. Squash, Florida, per hushel box, 25a30c. Spring onions, per 100 bunches, 60a05c. Squash, Florida, per bushel box, 75a\$1. Apples, New York, mixed sorts, per barrel, \$3.75a4.25. Oranges, California, Seedlings, per box, \$2.25a3.25; do, do. Navels, per box, \$3.25a4.00. Strawberries, North and South Carolina, per qt. 8a14c; do. Charleston, per quart, 10a14c; do, Norfolk, per quart, 10a15c.

Potatoes — White, Maryland and Pennsylvania, per bushel, No. 1, 80a85c; do, do do, per bushel, seconds, 70a75c; do, New York, per bushel, best stock, 95a98c; do, do do, per bushel, seconds, 75a80c; do, western, per bushel, prime, 95a08c; do, new Florida, per barrel, No. 1, \$4.00a5.00; do, do do, per barrel, seconds, \$2.50a3.50. Sweets, Eastern Shore Virginia, per truck barrel, \$3.75a4.00. Eastern Shore Maryland, per barrel, fancy, \$3.00a3.50.

Provisions.—Bulk shoulders, 9c; do, short rib sides, 10c; do clear sides, 10½c; bacon rib sides, 11c; do clear sides, 11½c; bacon shoulders, 9½c. Fat backs, 9¼c. Sugar cured breasts, 12½c; sugar

bacon rib sides, 11c; do clear sides, 111/4c; bacon shoulders, 91/2c. Fat backs, 914c. Sugar cured breasts, 1214c; sugar cured shoulders, 914c. Hams Small 14e; pienie hams, 91/2c. Lard-Best refiet, pictic nams, 95%. Lard—Best refined, pure, in tierces, 1034c; in tubs, 11c per lb. Mess pork, per bbl, \$18.50.

Butter—Separator, 23224; Gathered Cream, 22223; Imitation, 19220; Prints, 1-lb, 24225; Rolls, 2-lb, 23224; Dairy pts. Md. Pa., Va., —223. Eggs.-Fresh laid eggs, per dozen,, 15

Live Poultry.-Hens, 101/2111/6; old roosters, each, 25a30c; spring chickens, 25a30c; winter chickens, per lb, 16a20c; young chickens, 12a13c. Ducks, 10a13c. Turkey hens, 15a16c; do, young gobblers 14c; do, old toms, 12c. Geese, each, 50a

75c. Cheese.—New York State cheddars, 11 1/2113/4c; do do flats, 111/4112c; do do small, 122121/4c. Ohio—Flats, 101/211c; do picnie, 111/212c. Skims, 9a10c. Swiss

cheese, 1411/2c.
Hides.—Heavy steers, association and salters late kill, 60 lbs and up, close selection, 10110/2; cows and light steers 8481/2c.

Chicago, Ill.,—Cattle—Strong and active; good to prime steers, \$6.80a7.45; poor to medium, \$5.00a6.75; stockers and feeders. \$2.75a3.50; cows. \$1.50a6.00. Hogs—Strong and 5c to 10c higher; mixed and butchers. \$6.90a7.20; good to choice heavy, \$7.15a7.30. Sheep—Strong; lambs higher; good to choice wethers, \$5.75a6.25; Western sheep. \$5.25a6.25; native lambs, \$4.75a6.60; Western lambs, \$5.25a6.65.

native lambs, \$4.75a5.60; Western lambs, \$3.25a6.65; East Liberty.—Cattle steady; choice \$6.70a6.85; prime \$6.35a6.60; good \$5.70a6.20. Hogs steady, prime heavy, \$7.25a7.30; best mediums, \$7.05a7.15; heavy Yorkers, \$6.95a7.00. Sheep steady; prime wethers, \$7.30a7.90; culls and common, \$2.50a3.50; choice lambs, \$6.60a6.80; veal calves, \$5.50a5.75.

The Ohio legislature passed a police and fire pension bill.

Marion, Ind., chain workers won after

nine weeks' strike. Chicago bricklayers now get 35 cents an hour. In New York they are paid 65 cents.

Massachusetts house of representa-tives passed the bill making eight hours the limit on all city work. Mr. Mulock has introduced a bill in the Canadian legislature providing for compulsory arbitration in cases of railway labor disputes.

Toronto coar drivers have succeeded

Toronto coal drivers have succeeded in getting their wages advanced to 17 cents an hour for double-team drivers, and 15 cents for single teams.

Florence, Colo., unions have organized a building association and incorporated under State laws. The purpose is to erect a fine two-story building for store and labor meeting uses.

Labor organizations throughout Greater New York are almost a unit in favor of the abolition of tariff tax upon foreign meats in somsequence of the recent increases in price which almost place the purchase of domestic meats beyond the means of a great portion of the wage-carning community.

GOD'S MESSAGE TO MAN

PRECNANT THOUGHTS FROM THE WORLD'S CREATEST PROPHETS.

Formt God's Thoughts-A Sermon on the Subject "How Can I Know That I Am Saved?" by Grace Livingston Hill-Being One With God.

God has a thought for the maple, You may read that thought in the tre Would you know His thought for it granite? Look at the granite and see!

His thought for the springing grass | Is told by the cool, green sod; The rose unfolding its petals Discloses the mind of God. His thought for the butterfly's life
Is writ on the insect's wings;
The word He spake to the skylark
You hear when it soars and sings.

We think we are more than the bird,
More than the tree and the sod—
Yet say are we living our lives
As true to the thought of God?
—D. McIntyre Henderson, in The Independent.

A Little Sermon.

Many people are going through life in a sad uncertainty about their own salvation. Some even count this humble uncertainty a virtue and look askance at bright-faced Christians had been supported by the control of the country of the Christians who say, with a clear ring in their voices, "I know that I am saved." But the Bible leaves no uncertainty about it. "And ye shall know the truth, and the truth shall make you free." We have then a right to this knowledge and to the free-dom which if give me.

But the Bible leaves no uncertainty about it. "And ye shall know the truth, and the truth shall make you free." We have then a right to this knowledge and to the freedom which it gives us.

The guide-posts along the way are plainly printed, that he who runs may read. Are our eyes hazy with the duet of the way that we cannot see, or have we missed the road entirely? The first corner beyond that of hearing is behief. Surely we have not turned aside there! It is our business to apply the tests God has given us if we would know of our salvation. Do we believe on Jesus? Yes? Then, "He that beleveth in Me shall never die." We know that we are saved, because we believe God's promise, "He that heareth My word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Can anything be more sure?

A little further along we find another test. If we would be sure we are on the straight road to heaven let us look into our hearts and see if we "love the brethren." Ah! Perhaps it is just here that the trouble lies. We love most of them, all but a few—perhaps all but one, and that one we cannot love because he has sinned against us, and we cannot forgive that sin. But here the road turns sharply away from the straight and narrow path, and broad and downward leads even unto death. In letters of living fire is written the warning that we must forgive if we would hope to be forgiven, and with the forgiveness we must love. Has not Christ done so with us? And if we cannot love the brethren, Christ's children, we know we are not saved, for "He that loveth not his brother abideth in death."

But there are other tests. We must have the spirit, to be led by that spirit. To have this spirit, to be led by thim daily, hourly, in every thought, word and action, this it is to know intimately the Lord Jesus Christ; to have Him as the closest, dearest, earthly companion. Then is brought to pass within us that miracle of miracles—which never until they have experienced it

The Science of Good Cheer.

Religion is the science of good cheer. That is its mission in the world. It is not an unpalatable dose of medicine to make you die comfortably, but a giorious hope that it will make you live comfortably. It tells you how to get out of sorrow all the compensation it contains. How to bear a burden with equable temper, and how to die with the consciousness that when at last you fall asleep some one will wake you to a higher and better life. If your religion fails to do that for you it is certainly adulterasted. You must throw the old thoughts aside and find better ones to guide you through the maze of coming years. You cannot always be calm and trustful, and if you are both of these you will be as cheerful as the circumstances admst. Good thoughts, high thoughts, bring hope, and hope is sunshine.—George II. Hepworth.

Better Than Reing Loved.

Loving is better than being loved. This is so as surely as that doing good is better than trying to get good. We get more by giving than by striving to secure gain from having. This is the same in every relation of life, even the most sacred. One who wants to be married in order to be made happy is likely to fail of securing the desired object; and it is well that this should be so, for the object is an unworthy one. On the other hand, one who marries with the purpose and desire of making the other person—whether it be a husband or a wife—happy, is likely to find marriage a success. At all events, such a person will live a worthy life, and will have happiness, or, what is far better, will have joy, in the ennobling endeavor to give it. Giving is the only sure way of getting, and it is the only satisfactory way.

Cost of Being a King.

He who would rule must serve. Not all are willing to be ruled, but all are willing to be ruled, but all are willing to be served. And so it is that a crown is ready for whoever will wear it. But a crown is not a pleasant ornament; or an easy burden, for one who wears it worthily. Carlyle says truly, "Every noble crown is, and on earth will forever be, a crown of thorns." It rejuires self-sacrifice, and costs endurance and suffering, to serve others in this world and life. Jesus said to the sons of mon, "I am among you as he that serveth." And He who was the King of kings was crowned with a crown of thorns by those whom He came to serve. But kingship demands service, and he who is worthy to be a king rejoices in true service with all that it costs.

The Wrath of God.

No man is excused from the wrath of God because of ignorance, no matter whether he ue a sayage or an enlightened civilized being, but all men are not to be judged by the same standard, but by the standard of light within their reach.—Rev. Dr. Smith, Methodist, Redlands, Cal.

Political Corruption.

With the political corruption of the day facing us as in these days, there is great peril before us as a city, but the case is not hupeless. It is possible when men who are true to God begin to live and exert an influence it will stem this awful tide of insquity.—Rev. Dr. Chapman, New York City.

ding. "Johnny, will you take a little pud-

Johnny-Yes; will you give me the

Johnny-Yes; will you give me the ends, please?

Mamma-But why do you wish to have the ends, Johnny?

Johnny-Why, when I was in the kitchen I heard Mary may to cook; "Put a good lot of Jam to the said; cook, because you know the saids are

RAM'S HORN BLASTS.

Agnosticism in regard to heat of prevent the bilster from fol-