VISION OF HIS FACE

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

The Christian World Has Ever Been Living in the Bope of This Promise.

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"T did all this for thee; what hast thon done for Me?" And yet, valuable as they are, they are not to be relied upon because they are not an encoded of the second second second second shrank from any material presentation of a human Christ, and thus it is that art, as we have it to-day, has passed through cer-tain definite stages. In the earliest age Christ was presented by the use of symbols. The representation of the fish was to draw strention to Him who made men fishers of other men. The drawing of a vine was to draw the atter," the picture of the cross was supposed to fasten the thoughts of the people upon Him who was its willing victim. The second stage of art was the use of Old Testament types. In the picture of Moses striking the rock, one could see a representation of Christ, who said "Ti any man thirst, let him come unto Me and the love of the Son in the gift of His Son, and the love of the Son of Cod seen in the form of the fourth. In the three children in the fort, which was like unto the Son of God Himself." In the third stage of art New Testament alusions were used, and a shepherd her

of God Himself." In the third stage of art New Testament allusions were used, and a shepherd be-came a picture of Christ, who was "the Good Shepherd," the "Great Shepherd" and the "Chief Shepherd." "In the eighth century men began to paint His likeness as they conceived it, but it is easy to understand that these repre-sentations could not be reliable because every frace of His physical appearance was lost. Not a syllable in the Gospiels or the Epistles tells us how He looked when He walked upon the earth. Why is this? Surely the disciples had not forgotten His appearance. It may be for several rea-sons: First, because the first ages of the church were distinctly spiritual, and they would abrink from anything that would make Christ even seem to be material. Second, they never thought of Him after His departure as the afficted one or the suffering one, but they saw Him at the right hand of God in the glory, and as they had no power to present a picture of Him there, so they had no inclination to pre-sent Him in His humiliation. Third, he-cause they still fold His presence with them. They had no need to put His face upon cariyas. I would a thousand times rather have the picture I carry about with me of Christ, which no artist has ever painted, or ever ean paint, which I could not de-scrib to you in words, even if I had the tongue of an angel. It is far beyond any eartaly art. The early disciples must have fore they as Him after the Resursection He was so different from what He was be-fore that they could not paint the first picture, and they would not try to paint the averd.

death, and human enough to be blinded with His tears as He looked upon the city. He knew all about the suffering of Jerusa-iem from all eternity, and yet He went on When He atc the Passover and snoke of the one who should betray Him. He knew when Plate mocked Him He knew it was but the forthaldowing of the sufferings of the cross, but still He went on. When He shut the forthaldowing of the sufferings of the cross, but still He went on. When He shut the forthaldowing of the sufferings of the cross, but still He went on. When He shut the forthaldowing of the scale is a star when the forthaldowing of the scale is a star of the cross, but still He went on. When He shut the forthaldowing of the scale is a star when the the pain of the cross was not to be compared because it was no great, and yet He went on. The world has never and yet He went on. The world has never and yet He went on. The world has never and yet He went on. The world has never and yet He went on. The world has never and yet He went on. The world has never and yet He went on. The world has never and yet He went on The world has never and yet He went on. The world has never and yet He went on The world has never and yet He went on The world has never and yet He went on the world has never and yet He went on the world has never and yet He went on the world has never and yet He went on the world has never and yet He went on the world has never and yet He went on the world has never and yet He went on the world has never and yet He went on the world has never and yet He went on the world has never and yet He went on the world has never and yet He went on the world has never and yet He went on the world has never and yet He went on the world has never and yet He went on the world has never and yet He went on the world has never and yet He went he went he went he went he world has never and yet He went on the went he wen

II. HIS FACE IN THE DUST. Matt. xxvi: 36:30—"Then cometh Jasus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebe-dee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death tarry ye here and watch with Me. And He went a little farther, and fell on His face and prayed, saving: Oh, My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt."

In the thirtieth verse we read that when they had sang an hymn they went out How simple, and yet how profound the

meaning! There never had been such a going-out before; there never has been such a going-out since. From the supper He made His way with the faithful few to Gethsemane.

way with the faithful few to Gethsemano, where the agony was so great that Gethse-mane has stood for suffering ever since. "Oh, My Father, if it be possible, let this cup pass from Me." I wonder why the cry? Some one has said it was be-cause He was about to be branded as a sinner, treated as a sinner, put to death as a sinner, and it was His horror of sin that wrung the cry from His soul. Yet we have trifled with it, and sin has always been the same, is to-day, and shall be till the end of time. Dr. Gregg tells of a story in Fox's Book of Martyrs, where a Christian was to die a

end of time. Dr. Gregg tells of a story in Fox's Book of Martyrs, where a Christian was to die a most horrible death—being placed in a sack filled almost with venomous reptiles. As he looked at it he said: "I can stand this for Jesns' sake." "Yet when they put him in the sack and he felt the first touch of the reptiles upon his face he gave a shrick of agony that could not be described. It is said that no one has ever really known what prayer is until he has learned of the Spirit to put into practice this one

known what prayer is until he has learned of the Spirit to put into practice this one offered in Gethaemane. It is not the kind that is offered to the congregation, or that is said at the bedside herore we close our eyes in skeep; it is the kind that is crushed out of us. It is the ery of the Syrophenoecian woman, "My daughter is greviously vexed of the devil." It is the cry of Jeaus in Gethaemane, "My Father, let this cup pass from Me." You say, "What! His Father and all His suffering?"

let this cup pass from 2017 You say, "What! His Father and all His suffering"" Yes, His Father, still, and yours, also. In the midst of an agony that may have almost broken your heart, you might have cried: "My Father!" When there was not cried: "in your life you might have whis. orded: ally rather: When there was not a hope in your life you might have whis pered, "My Father!" And if the cry had come from the heart you would have got-ter as quick a response: "Be still, and know that I am God."

III. HIS FACE SPIT UPON.

"Be still, and know that I am God." III. HIS FACE SPIT UPON. But there is still another picture of His face in the New Testament. Matthew xxvi: 62-68—"And the high priest arose, and said unto Him. Answerest Thou noth-ing? What is it which these witness against Thee? But Jesus held His peace. And the high priest answered and said uto Him. I adjure Thee, by the living God that Thou tell us whether Thou by the Christ, the Son of God. Jesus saith unto hum. Thou has said; nevertheless I agy unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, say-ing. He bath spoken blasphemy; what fur ther need have we of witnesses? behold, now ye have heard His blasphemy. What think ye? They answered and said, He is guilty of death. Then they did spit in His face and buffeted Him, and others smore Him with the palms of their hands, say-ing. Prophesy unto us. Thou Christ, who is he that smote Thee?" Have you noticed how quiet He was in all the mackings and the scourcing."

ing, Prophesy unto us, Thou Christ, who is he that smote Thee?" Have you noticed how quiet He was in all the mockings and the scourgings? It must have been because of the Gethaemane experience. There are scenes in our lives that make talk a sacrilege. When you came back from following your child to the grave, or reached your home after being at the new-made grave of your moth-er, not a word was spoken; the house was as still as the tomb where they rested. A night with God would have the same ef-fect. They may spit upon Him and strike Him, but He fees it not, for while He walks the earth He lives in heaven. Paul found this out: "I knew a man in Christ above fourteen years ago (whether in the body I cannot tell, God knoweth) such an one eared the to the head heaven. A

THE SABBATH SCHOOL International Lesson Comments For

Subject: Paul at Lystra, Acts xiv., 8-22-Golden Text, II Timothy II., 3-Memory Verses, 8-10-Commentary ou the liny's Lesson.

June 1.

8. "There sat." His usual posture, showing his helpless condition. "Impo-tent." Entirely deprived of the use of his feet. 9. "Heard Paul

19. "Heard Paul speak." The apostles preached on several occasions, and the lame man had heard repeatedly the toaching of the gospel, and had accepted it with faith. There was probably no synagogue at Lystra, and the missionaries were no doubt obliged to speak in the market place or some other place of public resort. Two other similar miracles have already been recorded. Chap. 3: 1-10; 9: 33. "Who.... perceiving." Paul's attention was attracted by the expression of his counterance. "Had faith to be healed." He had confidence in the power of Christ to

faith from the expression of his counten-ance. "Had faith to be healed." He had confidence in the power of Christ to heal him. He must have heard of mir-acles which the apostles had performed at other places. See v. 3. The Greek word here signifies to be saved, including a complete salvation both of soul and body. 10. "Stand," etc. Luke makes so mun-tion here of any direct appeal to the name of Christ. That omission may be owing to the brevity of the record or the tonor of Paul's discourse may have been so ex-plicit in regard to the course of his au-thority as to render the us. al invocation unnecessary.

unnecessary, 11. "In the speech of Lycaonia." What 11. "In the speech of Lycaonia." What this language was we do not know. Wheth-er Paul preached to the people in the Greek language or in their native tongue, is a disputed question. The Cambridge Bible thinks that the apostles did not un-derstand their language, which would ac-count for the fact that their idolatrous proceedings was not standa acone.

const for the fact that there donards.
The gods." The Gentiles had corrupted the fundamental doctrine of the unity of God, and their various systems of religion were founded on the supposition of a plurality of defice, male and female, differing in their rank, their attributes and the functions assigned to them. "Like-ness of mea." Nothing was more familiar to the heathen mind than the thought of the gods, assuming human shape and going around among markind.
T. Barnabas, Jupiter? This was the superscript of all the universe, his throne was Mount Oympus. "Paul, Mercurus." He was the god of all the universe, his throne was Mount Oympus. "Paul, Mercurus." He was the god of eloquence. He was the king of all the sons of Jupiter, the massenger and chief spokesman of the gods. He was the god of eloquence. He was always represented as vigorous and graceful. He was youthful in appearance. Barnabas was supposed to be Jupiter because he had a more dignifed appearance. The Addition of Jupiter." All these deities, and their priests, rites and sacrifices." "Oxen and galands." The oxen were for sacrifice, and the galands were either to decorate the animals, or to crown the apostle, or decorate their house."
The "Apostles." Barnabas was called an apostle because he was sent forth by the church, not because he had been chosen to the peculiar work of the nows was carified to them that the eacrificial procession was coming. "Rent their clothes." This was a castem of the faws at the death of their fricheds, in times of public alamity, and when they heard blasphemy or witnessed any great transpression of the law was informal for the stars for the the nows to the more death of the infined superson of the set. "The work of the unites and sufferings—mortals ite work of the anost of the the and the set of the first set." The work of the infined set of public alamity, and when they heard blasphemy or witnessed any great transpression of the heares." The words "vanity" and "van" were alamitide to stop

CHRISTIAN ENDEAVOR TOPICS June 1 .-. "The Purpose of His Coming"-

Matt. xviil II; John x. 10.

Scripture Verses,-Ps. xxill; Isa, xl. 11; Jer. xxxl. 10; Zech. ix. 16; Heb. xlif. 20; 1 Pet. v. 4; Ezek, xxxiv. 1-31; xxxvil. 24; Mic. v. 4. Lesson Thoughts.

Even before we turn to him Christ comes to seek and to save before we feel our need.

While the world tends always to in fure and destroy, every influence that comes from Christ is to give life and joy and blessedness. As Christ came to seek and to save the lost, so this should be the su-

preme object of every Christian life Selections.

The Savior desires that all shall repent and be saved. He has done everything possible to wisdom and love, at the greatest cost, to save them. So we, like him, are to care for the little ones, the children, the lowly, the wanderers, those farthest away. This is the joy and the duty nway. of the church.

Lady Huntingdon was trying to lead the despondent brother of Whitefield to Christ. To her urgent entreaties he answered. "Oh, it is of no use! I am lost, I am lost!" "Thank God for that!" said she, "Why?" ar I am lost, I am lost!" "Thank God for that!" said she. "Why?" ex-claimed the man in astonishment. "Because." said Lady Huntingdon, "Christ came to save the lost; and, if you are lost, he is just the one that can save you." can save you.'

An Indian, when asked what the Lord has done for him, gathered some dry leaves into a circle, and, placing a worm in the center, set them on fire. As the flames drew nearer on every side, and were about to consume the worm, he lifted it out, and, placing it safely on a rock, looked up and said, "This is what Jesus did for me.'

Suggested Hymns. Jesus saves! O blessed story, Jesus of Nazareth! O what a

Christ has for sin atonement made. The whole world was lost in the darkness of sin

Have you sought for the sheep. Out on the desert, seeking, seeking,

EPWORTH LEAGUE MEETING TOPICS

June 1-The Purpose of His Coming-Mattxviii. 11; John x. 10.

The souls of men have strayed from God. The children of men are all the children of God at birth. Heaven is not hostile to any condition of human infancy. Christ said of the children, "Let them come unto me." requirements are reasonable. God' holds no man responsible for what he was at birth. But he takes the measurement of every man at maturity. It is significant that in the greatest and truest life ever lived among men the purpose of mere pleasure had no place. Yet that princely man of Pal

place. Let that princely man of Pal-estine was no leaden-eyed pessimist gazing at the dust of despair. Rivers of celestial joy roled through the sub-lime solitudes of his soul. His were the birt place of his soul. the high pleasures of soul and not the low pleasures of sense. "What would Jesus do?" is not the

question of most practical importance. What would Jesus have me do? The very door of my life swings upon that hinge. What pleasures of touch are right for me? What pleasures of taste may I innocently indulge? What pleasures of sight will minister good to my soul? What pleasures of sound awaken the music of manhood? will The safeguard against the perils of pleasure is purity of heart.

In a thousand unsuspected ways the Lord is feeling after us, if happily he may find us. At every turn in this earthly journey and in every crisis of the soul he lays his hand upon us. Could we but sense his touch, would that not move us to be true? The soul is the one object of his search. He can hardly be called an agent. For he is not in the employ of an-other. He is the great Overseer himself out in the mountains seeking the

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Sinety-nine Ont of a Bundred Suicides Lesuit From Excessive Drinking-The So-Called Moderate Drinker is a Sad Sight-A Hideous Ambition.

passing all previous high water marks. Failures for the week numbered 228 in the United States, against 177 last year, and 17 in Canada, against 19 a year ago." Flour-Spring clear, \$3.1533.35; best Patent, \$4.80; choice Family, \$4.05. Wheat-New York No. 2, 89c; Phil-adelphia No. 2, 87a875/2c; Baltimore No.

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Hay-No. 1 timothy, \$15.00a15.50;
No. 2 timothy, \$14.50a15.00; No. 3 timo-thy \$12.50a13.50.
Green Fruits and Vegetables.—Apples
-New York, mixed sorts per brl \$3.50 a4.25; do, No. 28, all varieties, per brl \$2.75a3.00; do, Fancy Russets, per brl \$4.00a4.25; do, No. 1 Baldwins, per brl, \$4.00a4.25; do, No. 1 Baldwins, per brl, \$4.00a4.25; do, No. 1 Baldwins, per brl, \$4.00a4.25; do, No. 2000; per dote the solution of the reakened.

There is no sadder drinker than the mis-

Norfolk, per half-barrel basket 40a60c; do, native, per bushel box 60a70. On-ions-Bermuda, per box \$1.85a1.00; do. Egyptian, per sack \$2.75a3.00. Oranges -California seedlings per box \$2.25a 3.25; do, navels, per box \$3.25a4.00. Radishes-Norfolk, per brl, white, 75ca \$1.00. do, native, per too bunches, red, 0a05c; do, per 100 bunches, white, 75a \$0c: do, Eastern Shore. Virginia, per brl, 75ca\$1.00. Rhubarb-Native, per bunch, 2a245. Spinach, native per bu box 200256 There is no and/or drinker than the mis-called "moderate" whisky drinker. He takes a drink, then takes another, then race up his best energies and strength of will in the attempt to keep from taking a third. He was, technically, r "moder-ate" drinker last year, and considers him-self a moderate drinker this year. But what he takes to day he would have looked upon with horror a year or two years ago. 22.24.200. Knubarb—Native, per bunch, 22.242. Spinach, native per bu box, 20225c Spring onions, per 100 bunches, 60 a75c. Squash—Charleston, per bushel box, 75c. 1\$1.00. Strawberries—North and South

The "m "moderate" drinker, gradually drift-He

181.00. Strawberries—North and South Carolina, per quart, 4a8c; do, Norfolk, per quart, 5a9; do, Eastern Shore, Vir-ginia, per quart, 5a9c; do, Maryland, per quart, 5a8c; do, Rappahannock, per qt, 4a0c. String beans—Florida, per basket, green, \$1.25a1.75; do, wax, \$1.25a1.75. Tomatoes—Florida, per six-basket car-rier, fancy, \$2.50a3.00; do, fair to good, \$1.50a2.a5; do, culls, \$1.25a1.50.

The "moderate" deinker, gradualle drift-ing toward excess, suffers more keenly even than the con irmed drunkard. The drunkard takes his heavy dose of al-coholic poison. He wines out utterly his self-respect, his strength of will, every de-sire to be a decent man. While the alcohol lasts his moral sufferings are over. He suf-fers physically the next day, then drinks again, and so on until the end. The moderate drinker struggles constant-by with himself. If he is an intelligent man, he constantly mistrusts himself and fears his growing inclination. If he has the power of self-examination he knows how much his success is hurt by his drinking, he knows how much harm it does to those who blindly rely on his statements of his moderation is. The bard drinker goes to destruction; he travels quickly over his hideous journey. The so-called moderate drinker strug-gles, and deceives himself more or less. Sometimes, if he is fortunate and not over-driven by cares and failures, he gets through life in more or less respectable fashion. More often he fills up the place of some confirmed drunkard who has gone to his grave by one of the whisky routes. The drinker who foolishly talks, at home and abroad, of his "moderate" drinking and its harmless character, is among the most harmful of men. During his brief pe-riod of life he makes whisky respectable. He is the recruit gargeant who adds to the army of drunkards. Formatoes, Ptortos, per Six-oasket car-rier, fancy, \$2,50a3,00: do, fair to good, \$1,50a2.25; do, culls, \$1.25a1.50. Potatoes.—White—Maryland and Penn-sylvania, per bu, No. 1, \$0a85c; do do seconds, 60a70; New York, per bu, best stock, 90a93; do do, seconds, 65a75; Western, per bu, primed, 85a90; new Florida, per brl, No. 1, \$5,00a0,00; do do, seconds, \$3,50a4,00. Sweets—Eastern Shore, Virginia, per truck brl, \$3,75a4,00; do do, per flour brl, \$4,00a4.25; Eastern Shore, Maryland, ped brl, fancy \$3,75a 1,25; York River, per brl, No. 1, \$3,50a 1,00; Potomacs, per brl, fancy \$3,75a4,00; North Carolina, per brl, fancy, \$3,56a 1,00; Yams, North Carolina, per brl, iancy, \$3,00a3,50.

time preposterous, creature is the besotted fool who boasts of the amount that he can drink

In every bar-room, in every club, you bragging about his bragging about his "capacity." This same man sneers at the respectable human being who cannot drink much.

GOD'S MESSAGE TO MAN COMMERCIAL REVIEW. General Trade Conditions.

continue the only seriously disturbing

factors in the business situation. Trans-

porting lines continue to make splendid

exhibits, railway earnings for the first

week of May exceeding those of a year

ago by 6.2 per cent. and surpassing the

ame week's earnings in 1000 by 10.0 per

cent. As was indicated by weekly re-

ports, pig iron production attained a new

record for the month of April at 1,503,-26 tons and the weekly capacity of furnaces in blast on May 1, according to the 'Iron Age,' was 352,004 tons, far sur-

LATEST QUOTATIONS.

, 80/2c. Corn-New York No. 2, 7054c; Phil-delphia No. 2, 66a661/2c; Baltimore No.

Hay-No. 1 timothy, \$15.00a15.50;

-New York, No. 2, 47c; Phila-

R. G. Dun & Co.'s "Weekly Review of PRECNANT THOUGHTS FROM THE Trade" says: "The weather and wages

WORLD'S CREATEST PROPHETS.

com: Anxiety-The Necessity For Frager is in Us Because We Are Created in the Image of God-We Do Net Talk Enough With God,

Faint hearts, who toil and pray, but double If God will grant! Theirs is the harvest who in trust Do sow and plant, Nor ponder whether it will be Or full or scant.

If once it fail, with diligence They sow again. Another year will surely bring The needed rain. The needed san. to fill the fields With fuller grain!

The Lord of Love may hear as though He heard us not. But never yet the prayer of faith Hath He forgot; Some day Hia word will fruitful make Each waiting spot.

We rise betimes, as if our zeal That word could speed; We can eat the bread of carefulness, That cannot feed; Delaying rest, we only add Sore need to need.

Oh, happy they who quietly

lelphia No. 2, 51c; Baltimore No. 2, 49

The blessing He will shower down. Or soon or late! They toll, they pray, aright: their faith His will can wait. -Harriet McEwen Kimball, in the New York Independent.

A Little Sermon.

A Little Sermon. Tennyson was but clothing in the purple and fine linen of poetry a naked eternal ruth when he sang: More things are wrought by prayer than this world dreams of. • For so the whole round earth is every way

every way Bound by gold chains about the feet of God.

For so the whole round earth is revery way for an about the feet of God.
Sound by gold chains about the feet of God.
To any set has the traveler found a people who did not pray. Races have been found without manufactures; whole national have been found without manufactures; whole national human features, human passions and herman speech, there you find human prayers. Where you find human prayers, we are to their utterers, such prayers often are, yet universal. It could not be otherwise, for prayer is within us at once the chasm dividing from the brute creation below, the link uniting to the atom be otherwise. For prayer is in us, is it not also in God as we are a part of Himself, created in His image? We read that the prayers of low as are those prayers are as necessary to our own spiritual breats of His disciples with Him when He went apart of both of these necessaries. Jean at who have nearer to Him than the rest of the prayers of the saints come up the former of the darage of both of these necessaries. Jean at the prayers of the saints are not be failed earner and who have nearer to Him than the rest of the darage of both of these necessaries. Jean at the prayers are as necessary to cour own spiritual breats of the darage of both of these necessaries. Jean at the prayers of the saints come up the lower and who have nearer to Him than the rest of the both of these necessaries. Jean and who have nearer to Him than the rest of the prayer and having He rebaked them? The three as little dearner and who have nearer to Him that their steep whildered eves and did not understand. The longed for their companionship and their prayers also to go with Him up to His Father. The longed for the provide the hole of holes to pray, and lowing He rebaked them are shifted eves and did not understand, the longed for the rest with Me one hour? The holes are shown with be holy of holes to pray, and ready show that has the privilege we are shown of the shown of holes to pray. The three shift the more hour and only h

He was so different from what He was be-fore that they could not paint the first picture, and they would not try to paint the second. And yet we do know much about Him. It would not have been difficult to tell how Stephen looked. We have but to read Acts vit 35, 60-"But he, beeng tull of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God and Jesus standing on the right hand of God. * * * And he kneeled down, and cried with a lood voice, Lord, lay not this sin to their charge. And when he had said this he foll asleep." So it is with Jesus Himself. We have had some hints of His beauty in the legends of old. The story of St. Safronich, of the handkerchief used to wipe His face as He went to Calvary, upon which the impression of His face was left, and which was to be seen as it un-folded in the presence of Mary, His moth-er. This is Romish, and has no foundation in fact. The story of one Publius Lentulus, who was said to be President of the peo-ple of Jerusalom, to the Roman Senate, runs thus:

who was said to be President of the people of Jerusalon, to the Roman Senate, run thus:
"There can't one among us, tall in statime, beautiful in appearance, His hair way and criep and falling down over His shoulders. Us brow, broad, smooth and most server. His hace without spot or wrinkle or any such thing. His nose and most faultless. His beard abundant and hazel color skie His hair. His eyes prominent and blue. In denunciation, terrible; in admonition, caim and loving. He was never seen to laugh, but often to wees. His hands beautiful to look upon. In generating, and the sons of me."
All this is beautiful and interesting was no such office as President of the recipient dependent to the Roman Senate, and that the pen has never lived."
Why all this absence of Christ in amar bit and Christ upon the canvas? Why is it that we might reproduce His face? If eer that we might world, and to no race to more the world, and the no race of beat in years to be loak the white the bit of the weight world and to no race to the world, and the cansas the bit is done the definition of the set of the state we might the barrier between the world and the date. There would certainly feel a harrier between the world, and the cansas is more." And yet, there are phrases of the world and the date man the fit face that we might set the date white the world and the cansas the Monitor of the world with the date man might from the world and the cansas the Monitor and the Cansas the Monitor of the world with the date many the world world certain to the Secure are phrases of the world and the Cansas the Monitor of the world with the cansas the Monitor of the world world certain the fit as might with him. If He world and the Cansas the Monitor of the world world certain the fit as might how the fit as the secure to max which seem to give us bitts not to be asseed by silently.
It HIS FACE SET TO JERUSALEM

HIS FACE SET TO JERUSALEM HIS FACE SET TO JERUSALE AL Luke in SI-"And it came to pass when the time was come when He should be re-ceived up. He steadfastly set Ilis face to go to Jerusalem." He loved the city of Jerusalem, but at the time He went toward it, it was a city of shadows, and every step He took was

of shadows, and every step He took was into the deepening shado s of Calvary's orous. I need not describe His going. He was like a conqueror. In the very way Ha troid the streets of the city, and walked the highway of the land He loved. He was filed with courtage, and when He be held the oity He wept over it. Take this is a picture and there is nothing finer in art. Take it as a sentiment, and there is nothing deeper in human pathos. Take it is a servicition of God, and no one need be straid of Him. Philosophy may speculate ubout Him and try to reconcile His two matures; theologians may attempt to de-tine Him as being infinite, eternal and un-changeable, but the common man grou-confused, and all that he can say is the the Gae to whom he has given his soot is the Son of God, who was divine enough to so to Jerusalem in the very face of

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body, I cannot tell; God knoweth) such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." 2 Cor. xii: 2-4. And yat in point of fact Paul was lying at the gate of Lystra. Peo-ple though him dead. His back was bleed-ing. His whole body was bruised. It is a possible thing for us to be transfigured by the power of God, and become insensi-ble to every earthly experience. Just as when the hell-hounds were let loose against Jesus Himself, and they smote Him and spit upon Hiw, they never touched Him. IV. HIS FACE HEREAFTER. We have hints as to what Id is to be

IV. HIS FACE HEREAFIER, We have hints as to what He is to be like in the hereafter. "For God, who commanded the light to shine out of dark-ness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."-2 Cor.

the light of the knowledge of the glory of God in the face of Jesus Christ. -2 Cor. iv 6. We are told how He will appear to the second state of the grant day of His wrath is come; and who shall be able to stand?' -(Rev. vi: 17.) There was a time when as they smote Him they covered His face: "And some began to spit on Him, and to yover His face, and to buffet Him, and say unto Him, Prophesy: and the servants did strike Him with the palms of their hands." (Mark xiv: 65.) But not how. His cyce pierce His beholders through and through and their unforgiven sins in awill process ion pass by. The cry of the tost soul is "Mountains and rocks, fall upon us, and hide us from His face." And I saw a pierce Mis beholders through and through and their unforgiven and Him that ast on it, from whose face the carth and the place for them. (Hev. xx: 11.) This pas-sage gives another touch to the picture, and what a change there is! Once there was in that fa is that which brought little children to Him, and made women love Him; and now the very earth and Him havens have fled away from Him. "For and His ears are open unto their prayers:

Where Cupid Gots Quick Action

One day last week a young man got off the train at Glendive. The first sight which arrested his attention was a pretty young woman standing at her father's gate. He spoke to her and she pleasantly replied. The conversation continued and they finally walked down town together. In the store win dow they naw a baby carriage which suggested housekeeping. In less than an hour from the time he alighted from the train the young man was married The particulars soon became known, and it is said that whenever a train whistles there is a blushing maid waiting at every gate in Glendive .-- Forsyth (Mont.) Times.

An Intelligent Bird. The yakamik, or trumpeter, of Vene

The yakamik, or trumpeter, of Vene-zuela, a fowl of the crane species, is a bird of extraordinary intelligence. The natives use it instead of sheep dogs for guarding and herding their flocks. It is said that, however far the yakamik may wander with the flocks, it never fails to find its way home at night, driving before it all the crea-tures intrusted to its care.

abandoned the heathen was that they first abandoned Him.
17. "Nevertheless." Though they had no written reveation. "In that He did good." He has demonstrated His existence and moral character by doing them good. "And gave you." (R. V.) The rain and fruitful seasons and food and ghadness were the witnesses God gave the heathen of His goodness, and were reasons why they should love and obey Him.
18. "With these sayings." Paul's address to them thus briefly outlined. "Scarce restrained." It was with difficulty that they prevented these Lystrans from sacrificing to them.
19. "Certain Jews." These were no doubt the same ones who had been the leaders in the persecution at Antioch and Iconium. "Persuaded the people." That the apostles instead of being gods were only apostate Jews deceiving the prople.
"Staned." Paul refers to this in 2 Cor. II: 25. "Dragged him out." (R. V.) As they would drag out a dead man. The stoning was public, in the midst of the sity. "Supposing," etc. They stoned him until they had the fullest evidence that he was dead; end so, most probably, he was. Whedon beiheves he was actually dead.
20. "He rose up." Miraculously restored to like to like. But even if he were not had been the safe to like. But even if he were not have he header.

dead. 29. "He rose up." Miraculously re-stored to life. But even if he were not fully dead he must have been mirac-ulous. "He departed." Not deeming it safe to remain longer. "To Derbe." A city a few miles further east, and the ex-treme castern limit of Paul's missionary tour.

21. "Had taught many." Had made many disciples. (R. V.) "Returned." Their courage was undamaticd, and they return to the cities where they have just been so terribly persecuted. 22. "Disciples." Disciples had been made at every point. "Much tribulation." This word is from the Latin "tribulam." a thrashing-instrument, or roller, whereby the corn was separated from the husk. "Kingdom of God." This is according to the words of Jesus. John 10:33; 15: 19-21. See also Rom. 12: 12; Rev. 7: 14.

Studying Tree Bads! It will be found intensely interesting to study the nature of the winter buds of various trees as they prepare to unfold in the spring. They should be taken under observation just before they actually open, when they are being excited by the warmth of the season Most large, scaly buds will reveal their complete history for the coming season as relates the growth. will be found to contain miniatures of leaves and stems-in some cases

the flowers, too. The scales of leaf coverings also have interest for the observer in their varying forms. The horse chestnut has a coating of a sticky substance, as though to keep out the elements. Others will have velvety coverings like cloaks to keep them warm and der

Some buds will cover flowers only and these may be made to introduce spring by their being cut on brauches, placed in water and stood in a warm, sunny window. The fuzzy buds of elms should be atong the observed. Mechans' Monthly.

lost. How does he seek? By showing us the truth. By convincing us of sin. By revealing to us the path of life. Through the mind. Through the emo-tions. Through the will. His special business is the second business is to seek and to save the lost. And no small part of his work is to keep men saved who have all ready been rescued.

The duty of personal work on the part of each member of the flock cannot be delegated to the pastor. The call of God is for increased personal work in the business of soul-rescue on the part of the Lord's laymen. Parents must seek to save they own children at the home altar. The duty cannot be shifted. Clean and living literature is a mighty factor in saving people. Have it in easy reach of the children. Sentimental trash must be supplanted with sublime truth. The larger life of Christ will produce larger love for Christian service.

RAM'S HORN BLASTS.

man sneers at the respectable human being who cannot drink much. It is actually a fact that the drunkard who boasts of the quantity of alcohol that he can put into his system is often ad-mired by other men. He never is com-pared, as he should be compared, to a hog with tubesculosis. When you next hear a man boasting of what ha can drunk and filling the minds of young men with a hideous ambition to be brutes, give the hard drinker a few facts. Tell him that the capacity to drink a great deal means a weakened, degenerate heart. It does not mean a strong head. Take a young man in normal health, with a strong heart and a good supply of blood-his system is at par. If you add a little alcohol you overdrive his heart, and flood the brain tissue with alcoholic blood, causing drunkcomes. This drunkenness, easily caused, proves physical superiority,

causing drunkenness. This drunkenness, easily caused, proves physical superiority, not infectority. An athlete in perfect condition is made drunk by an extremely small amount of al-cobol. The wretched outcast drunkard on the street would take five times as much to stop the shaking of his hands and get him-self in condition to beg. That does not mean that the athlete is inferior to the gutter drunkard. The child fifteen or sixteen years old in the last stages of consumption is sometimes

The child fifteen or sixteen years old in the last stages of consumption is sometimes kept alive by the use of alcohol-such a child can absorb without intoxication three times as much as the strongest man. These facts may convince the man who bousts of his capacity that his boast is sim-ply a confession of weakness, of physical decay.

If you think anything said here has truth and value, repeat it to those who will be benefited. If you think the points made are wrait and ineffective, think of other and builter arguments. Remember that, so far as example and talk go, you are respon-sible for other men, especially for those about you. bout you. Do what you can to promote the develop

ment of a race free from alcoholic poison, its crimes, excesses, miseries and failures, -New York Journal.

Alcoholic Stimulants Discarded.

The Massachusetts State Sanitorium at Intland, where consumptives are sent and given the out-of-door treatment, has prac-tically discarded the use of alcoholic stim-ulants. Expert opinion, as expressed at the recent tuberculosis congress in Lon-don, coincides with the experience of the physicians at Rutland.

Words Inndequate to Describe American citizens know that what we tell them as to the devastation and iniquity of the liquor traffic is true, or rather, is far less than the truth, because words are in-adequate to describe existing conditions.

Aggressive Work Needed.

Agressive Work Needed. The need of more agressive temperance wouncement that the National Protective Association of Liquor Dealers has been vouncement and show that "prohibi-tion laws are ineffectual." It will have be headquarters in Louisville, and will be supported by a fund to which the dis-tilling and liquor jobPing interests of the the money will be used in employing speakers to conduct campains in States which and asti-prohibition arguments par-ticularly.

100. Yams, North Carolina, per bri, iancy, \$3.00a3.50. Seed Potatoes.—Maine Houlton Ear-y Rose, \$3.25 to \$3.35; Maine grown Beauty of Hebron, \$3.25 to 3.30; Maine grown Burbank, \$3.25 to 3.30; Maine grown Green Mountains, \$4.25 to 3.30. Provisions.—Bulk shoulders, 9c; do, ihort rib sides, toc; do clear sides, to/4c pacon rib sdes, 11c; do clear sides, 11%c; bacon shoulders, 9½c. Fat backs, p4c. Sugar cured breasts, 12%c; sugar ured shoulders, 0%c. Hams-Small, ine: have, 14c. Smoked skinned hams, (3c; large, 13c. Smoked skinned hams, 14c; picnic hams, 94c. Lard-Best re-

picnic nams, 994C. Lard-Best re-ined, pure, in therees, 11/3c; in tubs, 11c
 per lb. Mess pork, per bbl, \$18,50.
 Butter.-Separator. 23a24; Gathered
 Cream, 22a23; Imitation, 19a20; Prints, (-tb, 2aa25; Rolls, 2-lb, 23a24; Dairy pts.
 Md., Pa., Va., -a23.
 Eggs-Fresh laid eggs, per dozen, 15a
 1546.

Cheese .- New York State cheddars,

mall, 12a12/4c, Ohio-Flats, 10/a11c; lo picnic, 111/2a12c. Skims, gatoc. Swiss heese, Idalable.

cheese, Ida14/5c. Live Poultry.—Hens, 13c: old roost-irs, each. 25a3oc: spring chickens 30a 32c: winter chickens, per lb. 18a2c: young chickens, 12a13c. Ducks, toa13c. Hides-Heavy steers, association and salters, late kill, 60 lbs and up, close se-ection, IIaII 2c; cows and light steers, St/age.

Live Stock.

Chicago-Cattle-Steady to strong ; rood to prime steers \$7.00a7.50; poor to medium \$5.00a6.80; stockers and feedirs \$2.75a5.10. Hogs-Active, 5 to 10c. lower, mixed and butchers \$5.95a7.30; tower, mixed and outchers \$0.95a7.30; good to choice heavy \$7.30a7.45; rough heavy \$7.00a7.20; light \$0.90a7.45; bulk of sales \$7.00a7.25. Sheep-Sheep and lambs steady; good to choice wethers \$5.80a6.30; Western sheep \$5.50a6.30; native iambs \$5.25a6.75; Western lambs \$5.20a6.75; Western lambs \$5.3036.75.

East Liberty .- Cattle steady; choice \$6.70a6.85; prime \$6.35a6.60; good \$5.70 a6.20. Hogs steady, prime heavy, \$7.25a 7.30; best mediums, \$7.05a7.15; heavy Yorkers, \$6.05a7.00. Sheep steady; prime wethers, \$7.50a7.00; culls and common, \$2.50a3.50; choice lambs, \$6.60a6.80; veal calves, \$5.50a5.75-

LABOR AND INDUSTRY

Montreal iron molders want \$2.50 a

day. Rochester, N. Y., may get a big lace

factory. New Haven, (Conn.,) is rapidly being

Albany policemen cannot ride free on

street cars. Denver lumber workers struck last week for 25 cents a day increase. The American Federation of Labor

will place a permanent organizer in Chicago.

Milwaukee labor men do not want th State to establish a brick yard at Green

Bay. Plasterers' laborers in Manhattan and the Bronx bave had their wages in-creased to \$3.25 for a day's work of eight hours' duration. Their wages had been \$3, and they demanded recently \$3.50 a day, but their union made a com-promise with the contractors on the de-

mand. The system of official sweating in Eng-land has driven the telegraph operators and other postoffice employees to organ-ize for the redress of their grievances and there are now five trades unions in that government department, with an aggregate membership of 50,000.

twice repeated, roused them not to their privileges. We to-day are privileged to share some-what in Christ's agony for souls, and yet how few, comparatively, do. We do not talk with God enough to know His wishes for us, nor to know what He is feeling and thinking for His world. We only come to Him when we foel a great need for His help. Andrew Murray says: "The child who only wants to know the love of the father when he has something to ask, will be disappointed. But he who lets God be Father always and in every-thing, who would fain live his whole life in the Father's presence and love, who allows

thing, who would fain live his whole life in the Father's presence and love, who allows God in all the greatness of His love to be a father to him, out he will experience most gloriously that a life in God's infinite igheriness and continual answers to prayer that night for their own strengthening. Temptation was coming upon them swift they been praying they would also have been watching. The Christian who spends whether a company of scoffers. Jesus has before a company of scoffers. Jesus has before a company of scoffers. Jesus has with the order: "Tarry ye here, and watch with Me."-New York Mail and Express.

Obedient to God.

Obedient to Ged. Oh, that we could take that simple view of things as to feel that the one thing which lies before us is to please God! What gain is it to please the world, to please the great, nay, even to please those whom we love, compared with this? What gain is it to be applauded, admired, courted, fol-lowed-compared, with this one aim of not being disobedient to the heavenly vis-ion?-J. H. Newman.

Real Repentance.

Real Repentance. Repentance is not merely a little twinge of remores over some wrong thing. It is not simply a gush of tears at the recollection of some wickedness. It is not more shame at being found out in some meanness or uncleasiness or dishonesty. It is the revolution of the whole life. Sins wept over must be forsaken forever. Repentance is a change of heart, a turn-ing of the face just the other way.

A Theory About Life. .

A Theory About Life... The earth is not the prison-house of a race condemned to be circumseribed during the first stage of its immortal career by the fearful curse of God; but it is the beautiful and appropriate scene of human endeavor and trial, of human aspiration and success, on which we are fully per-swaded that the tenderset blessing of God's parental love is ever resting... Churles C, Cor.

Religion.

Religion has not disappeared from the transfiguration mount--it is fulfilled in Jesus alone, and in Him is found in com-plete perfection. Character has not been discounted by the disappearance of Elijah --it has found its supreme exomplar in Jesus Christ.--Rev. C. P. Smith, Minden,

A Dynamic Principle of All.

Faith is a dynamic principle of life; I charges the soul with divide impulses, and is the motor of its best activities.—Rev Dr. Walker, Presbyterian, Troy, N. Y.

Must Not Piny Inflards. The playing of billiards by students has been prohibited by the State Ag-ricultural college of Oregon. The ac-tion was by resolution of the faculty, and makes suspension the ponality of violation of the rule. In making the announcement in chapel President (atch said an examination of the col-lege records showed that 50 per cost of the failures in class work were by students who frequented billiard holds.

The world is always an

heavenly conversation. Expansion in soul is one of the laws of the leaven of Christ. The good seeds that fail of fruit are but a reproach to the soil. They A man must be great in soul before God can give him great service. On the Delectable mountains the higher you go the less the frost and Helping others is the best self-help. Priest and pastor are far from syn-

If you give the devil nothing to de-your he will soon depart.

Hell is to see heaven but not get it.

Hypositus lity. iny is treachery coated with

TATIO God for his daily bread will not te asleep in the shade when he ought to be out in the field at work. He who lits the offering basket go by may have less cause to bluah than he who tries to make a nickel ring like a dollar.

Men of the strongest denominational convictions often are found feeling for the smallest denomination in their pocketpockets at the collection.

A doctor's hood will do a feol no

A collection is often a selection of diminutives. The world is a hotel and not a home

to the Christian. There is no breath perfume like

aymas.

The saloon is the davil's bank,

Wild oats will yield wheat.

A cocked hat just fits a lop-sided

God for his daily