

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY DR. TORREY, THE GREAT REVIVALIST.

Subject: One Miser Worse Than Twelve Whisky Friends.

Philadelphia.—The Rev. Dr. Torrey, the great revivalist, on Sunday delivered a compelling sermon entitled "One Miser Worse Than Twelve Whisky Friends." His text was Acts xxii, 16:

"And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

"Why tarriest thou?" It was God who asked that question of Saul of Tarsus, who, as you will remember, was a most bitter enemy of Christ; I doubt if Jesus Christ ever had a more bitter enemy, more determined to slay the relentless persecutor than Saul of Tarsus.

Saul of Tarsus sincerely believed that Jesus Christ was an impostor, that His claim to be the Son of God was a false claim, and he hated Him with all the intensity of a sincere soul. There were times when the thought would come stealing into Saul's mind, "Perhaps He is the Son of God." Especially when Saul stood and saw Stephen stoned to death and heard Stephen's dying testimony, "I see the Heavens opened and the Son of Man stands on the right hand of God." The thought came into Saul's mind, "Is Jesus He? Is Jesus really the Son of God?" But Saul would not listen to these suggestions.

He kicked against the goal and became all the more bitter against Christ in his enmity, because there was a lurking suspicion that he was wrong. He breathed an atmosphere of threatening slaughter. He went down into the streets of Jerusalem, going from house to house, dragging from their homes men, women and children, sparing neither age nor sex, all those who professed belief in Christ, he dragged them to be stoned or punished; he was put to death, and, as you are, was to be killed he always voted for these things, until at last he had exhausted all his opportunities for persecution of the Christian people of Jerusalem, but he had not exhausted his hate of Christ. He had been to Jerusalem at Damascus; these were other Christians, and his heart went out in bitter hatred toward those Christians he had never seen. So he went to the High Priest and asked the authorities to allow him to go to the city of Damascus and to do what he had done in Jerusalem. They were only too pleased to allow him to go, so he started on the long, weary way to Damascus, hurrying there, neither stopping for the intense noonday heat, but pressing eagerly on, so intensely did he hate the Son of God.

And now he has almost reached Damascus; he stands on the last foothill and stands looking down into the valley at Damascus. Damascus was a city noted throughout the ancient world for its beauty. But as he stood there looking at the beautiful city, he did not think of its beauty, but of the thousands of Christians there whom he wished to drag from their homes to death. As he was standing there, there suddenly shone around him a light brighter than the sun, and in the midst of that light the brightest and most wonderful face and form that Saul had ever seen appeared. It was Jesus. With a cry Saul fell on his face to the ground, and out of the cloud came a voice saying, "Saul, Saul, why persecutest thou Me?" From a humbled man came back the answer, "Who art thou, Lord?" Back comes the crashing response, "I am Jesus, whom thou persecutest."

And now from a thoroughly humbled man came the answer, "What would you have me to do?" Arise, get on thy feet and go into Damascus, and there thou shalt be told what thou shalt do. He arose, and found himself totally blind, and thus he entered the city where he had expected to come as a conqueror, blind, helpless as a cripple, where he spent three days and three nights fasting and praying. But still he did not accept Christ.

Christ sent a certain disciple to Saul with the question, "Why tarriest thou? What are you waiting for? You know I am the Son of God; why don't you arise and be baptized in your acceptance of Me?"

I am going to ask that question of every man and woman in the building to-night, "Why tarriest thou?" There are a great many in this building to-night who in their secret hearts believe in Christ, but have never openly professed that faith in Him. Why tarriest thou? What art thou waiting for? Why don't you accept Christ to-night? Why don't you publicly confess your acceptance of Christ to-night? I wish it were possible for me to descend from this pulpit to-night and go from seat to seat, from man to man, woman to woman who have not publicly accepted Christ and put to them the question, "Why tarriest thou?"

I believe that if I could do so that almost every man and woman who is out of Christ in this great building would be brought to Him to-night; but that is impossible, so the next best thing to do is for you to forget that I am speaking to a great congregation here, and just think you and I are having a personal talk together, and that I am asking the question.

And while I am asking that question I want everybody to draw near in prayer for a few moments, at the end of which time I shall have your honest answer. Let us have a few moments of perfect silence. Why tarriest thou? [Perfect silence for a few moments.]

I know what the answer of some of you is. It is, "I am waiting until I am convinced, and just as soon as I am convinced that the Bible is the Word of God and that Jesus Christ is the Son of God I will accept Jesus." Now, to every one here who makes that answer, I will make the offer: If you will come to me at the end of this meeting I will show you with absolute certainty that Jesus Christ is the Son of God, and that the Bible is the Word of God. Now if you are really an honest skeptic you will accept that offer. If you don't accept it, don't go around saying you are a skeptic; you are not a skeptic, you are only a humbug.

Of course, if you are a man or woman who has no time to waste on you. But if you are an honest skeptic I have all the time in the world for you. But let me say, right here, that I have yet to

find the first honest skeptic, infidel, agnostic, Unitarian, or Christian Scientist who really wanted to know. The truth is that I could show them that the Bible is the Word of God and Jesus Christ the Son of God.

It has been accepted by millions of the world, and I know that every one that has accepted it has found joy in Jesus Christ and is rejoicing in Him to-night, and if you come to me really wishing to know and are willing to obey your conscience, I will put you on the way of finding out, and if I don't succeed, you will be the first one I have ever failed on.

A few years ago I lived in Minneapolis at a time when the boom was on and men made fortunes in a day. I came back to the State of Ohio, and I visited, and I had my wife with me, stopping with a friend who was then seventy years of age. He had accumulated half a million dollars. One foot was in the grave.

One night when everybody else was in bed he and I remained up for a talk, and what do you think he wanted to talk about—about eternity, or about the future of his soul? Is that what he wanted to talk about? No. He leaned over that old white head of his and whispered, "Acheie, do you know any place up in Minneapolis where I could invest a little money where it would bring big interest?" [Laughter.]

You laugh, but there is nothing laughable in it; it was appalling. Thousands of men in Philadelphia to-night are in the same grip of that awful curse, that love for gold. I would rather undertake to save twelve whisky friends than one miser.

How is it with the love of pleasure? Ah, friends, as the years pass by the less and less pleasure there is in the world, but the more pleasure you seek and endeavor to enjoy, the more of a slave you become to it. You go to a theatre and you will see women dressed in low-necked gowns, exposing their thin, veined old forms, blazoned with diamonds, as eager to see the play as the miss just making her debut in society. The longer you live for the world the more of a slave you come to its measures, but the less pleasure there is in it, and the time will never come when it is easier to give up the world than it is to-night.

Some years ago I was stopping with a friend, and after we came home from meeting he told me the story of his life. He said, "I had been happily married for more than fourteen years. I was the principal of the public school in the town where I lived. My wife and I quite agreed in everything, and we were very happy together.

"One night something over fourteen and a half years after we had been married my wife said to me, 'Husband, I have decided to become a Christian and wish to unite with a church.' I laughed at her and said, 'But, tut, tut! you're not going to become a Christian; I have no idea of becoming a Christian, and don't see why you should wish to become a Christian. What you have lived happily together for fourteen years, and if you will do that it may result in my going my way and you going your way and virtually in a separation.'

"After some further talk I finally promised to let my wife become a Christian, but on her promise that she would not unite with the church; so she became a Christian, but did not unite with the church. It went on this way for about six months, and you know that that really converted Christian can really be happy out of Christian fellowship.

"At the end of six months one Saturday night she said, 'Husband, I have been trying for six months and I have decided that it is my duty to make a public confession of my faith and unite with the church.' Then she was angry and I said, 'Why see here now; I have no intention of becoming a Christian, and I want you to understand that if you unite with the church you are nothing more to me.'

"That was a pretty stern test to put to a loyal wife, but that wife was loyal and not only loyal to her husband, but loyal to God and man. That wife said, 'Husband you know that I love you, but I must obey God, and His Word is clear. I have made up my mind to make a public confession of religion to-morrow, and to unite with the church.'

"Well, will you accept Him? Will you accept Him? Will you accept Him? Feeling or no feeling, tears or no tears, agony or no agony, will you receive Him?"

The Teacher's Religion.
It was said of a good Christian minister that wherever he went he made people fall in love with the Lord Jesus Christ. Evidently he had the right sort of religion. It would be well if all Sunday-school teachers had the same kind. There are some people, Christians too, godly and conscientious, who live honestly and uprightly, and who are active in good works, but who do not make people fall in love with the Lord Jesus Christ. It was said of a very earnest church worker the other day, "I suppose he is a Christian, but somehow he never makes me think of Christ." Yet there are not too many such church members? The teacher ought to have a religion that will make other people think of Christ. It should be a sunny religion. Christ was the light of the world. It should be a joyous religion. For Christ was always joyous. It should be a religion of love, for Christ was all love.

The Teacher.
Christ is familiarly known to us as "the Great Teacher." The earliest impression made by His person and labors, the name which spontaneously brought the lips of those who were introduced into actual contact with Him, was Rabbi; that is, teacher. Even those who were teachers themselves felt that He possessed pre-eminent qualifications for teaching. "We know that Thou art a teacher come from God." Nineteen centuries testify to the power and success of His teaching.

SABBATH SCHOOL LESSON CHRISTIAN ENDEAVOR NOTES

INTERNATIONAL LESSON COMMENTS FOR JUNE 17.

Subject: The Transfiguration, Luke IX, 28-36. Golden Text: Luke IX, 28. Topic: Lessons of the Transfiguration.—Memory Verses, 30, 31.—Commentary.

I. A night of prayer (v. 28). 28. "About an eight days after," Matthew and Mark say, "six days." There were six full days and the fractional days of the beginning and the ending making "about" eight. These sayings, "The sayings of the last lesson," Edersheim supposes the great confession occurred on the night after the Sabbath habit, on the night after the Sabbath habit. There is no intimation as to how the intervening week was spent. "Peter and John and James." It was the same favored three who had gone with Him into the room where He raised Jairus' daughter, and a few months later these same apostles witnessed His agony in the garden, "Into a mountain." The place of the transfiguration scene is unknown, but it was probably Mount Hermon, not far from Caesarea Philippi. This is the opinion of nearly all modern authorities. "To pray," He recognized the night after the Sabbath habit. "Countenance was altered." Transformation word is elsewhere in the New Testament rendered "transformed" (see Rom. 12:2; 2 Cor. 3:18) and is used of a spiritual change. Matthew says, "His face did shine as the sun."

"His face did shine as the sun." R. V. Mark says, "His inner spirit shining through the veil of flesh." III. Heavenly visitants (vs. 30, 31). 30. "Moses and Elias." Elias is the Greek form for Elijah. This was not a vision. These persons were actually present, and their disciples saw them, "Countenance was altered." Transformation word is elsewhere in the New Testament rendered "transformed" (see Rom. 12:2; 2 Cor. 3:18) and is used of a spiritual change. Matthew says, "His face did shine as the sun."

Wordly glory draws inward, like the sponge; heavenly glory gives outward, like the spring. Earth's greatest glories, like the Greek olive wreath, are valued for their ideal significance; so are heaven's. The mirror gleams only so long as it is turned to the sun; our lives are radiant only so long as they reflect as in a mirror the glory of God. When the light falls upon the diamond, it also becomes a light-bearer, and shines in the dark. We need more phosphorescent Christians.

Am I seeking my reputation below or above? "Is I letting my light shine?" Is religion to me the happiest thing in life? Yes, there is glory for the future; nothing for the true believer that isn't glory.—D. L. Moody.

We shall each have our own peculiar glory, while yet lost in the "Greater Light" who rules that golden day.—Nathaniel West.

Thousands of us are yet living on two or three hundred dollars that might live on the exceeding riches of God's glory.—M. E. Baldwin.

The Noblest Study. Missions are the new Acts of the Apostles, they are the newest New Testament, they are the prolongation of Calvary. They are the "greater things than these" which the Holy Spirit enables Christ's followers to do.

A man may be a Christian and be ignorant of missions, but he is an undeveloped Christian.

JUNE SEVENTEENTH.

Topic: The Glorified Life. John 17: 1-10; 22-24.

If even Christ needed to be glorified before He could glorify God, how much more do we need God's power and grace before we can glorify Him in the earth! Christ's glory is bound up with our obedience; if we love Christ, this thought will be a mighty incentive to a noble life.

The more we live for Christ's glory, the more we shall live for one another. We enjoy earth in proportion as we see Christ's glory in it; thus also shall we enjoy heaven.

Illustrations. The glorified life is unconscious of its own glory, conscious only of Christ's. "Moses wist not that his face shone."

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EPWORTH LEAGUE LESSONS SUNDAY, JUNE 17.

Our Accounting.—Gal. 6: 7-10; Rev. 20: 11-15.

He who does not count his life a high and gracious gift of God, which may increase in power, and capacity forever, has missed life's greatest meaning.

But if life is great in its privilege it is also great in its requirements. There is no such thing as possession without responsibility, and the larger the wealth the greater the obligation.

What will you do with your life? It is an endowment. It is a test.—It is a probation. God would put us to the proof. He gives time and strength enough for us to determine our relation to the infinite future. All life's activities have to do with that relation to to-morrow. Our work, our play, our social life, our intellectual life—all exert an influence on and help to shape our destiny. That is what probation means. It is opportunity to form character, to fix life's direction.

Life, then, is the great choosing time. The play and counterplay of forces outside of us may be interesting. The activities of the great world may seem of importance. But the greatest thing about any individual career is not what it has done, or seen, or suffered, or enjoyed, but what it has chosen. Eternal destinies are settled here. We decide on this side of the grave, and life on the other side will follow the bent we have chosen here.

Man is the crowning point of creation. He is made in God's image, and God's ideal for him is communion with his Master. We sometimes hear it said that man is naturally opposed to God. It is not true. Opposition to God is unnatural, although it is terribly prevalent. Our natural relation is one of communion. Augustine was right—"Thou hast made us for Thyself, and we find no rest until we find it in Thee."

Sin has turned us away from God. And yet there are great yearnings within us that reach out to Him. The unrest of the sinner is the homesickness of the prodigal in the far country. It is part of the Father's effort to bring his child back.

A Prayer. Father, we thank Thee that Thou hast given us each day a newer revelation of Thyself. We thank Thee that Thou hast made us free, yet under the compelling influence of a kindly Master. We thank Thee that Thou hast given us the greatest salvation men could have—the upward tendency, Amen.

A Supplication. Touch my heart, O God, with thoughts of Thy love. Hold me up this day above the mists of passion, of selfishness, of earthliness. Give strength to my higher, my better self, against my lower nature.

KEYSTONE STATE COLLINGS

FLOODS DAMAGE TOWNS.

Rainfall at 'Baggaley Sweeps' Bridge Away and Villagers in Terror Flee to the Hills.

Baggaley, a mining village situated in a gully between the Chestnut Ridge foothills and built close to Nine-Mile run, was in peril of being swept away by a flood following a terrific rain-storm. Within five minutes after the storm burst the bridge at Baggaley was washed away. It lodged below the town, catching logs and debris and forming a dam which backed the water, completely flooding the town and causing great damage. So rapidly did the water rise that the villagers were aroused and taken to safety in boats. The terror was increased by a rumor that the walls of the reservoir were likely to give way. Fearing to return to their homes after the water subsided, many remained on the hills throughout the night.

The citizens of Greenville won for the sixth time in the long-drawn out legal battle with the trustees of Thiel college, when Judge A. W. Williams handed down a decision, refusing to grant an amendment to the charter which would permit the removal of the college from Greenville to Greensburg. The famous case now goes back to the Pittsburgh synod of the Lutheran church, and at a meeting of the synod to be held in St. John's church at Erie, June 14-15, it is confidently expected that the two factions will reunite and take action toward the reopening of the institution at Greenville next September.

Richard Nelson committed suicide in the Brookville jail upon hearing David Wilson had died from wounds received in a fight between the two at Fall Creek, this county, on Memorial day. Both young men were well known. Wilson whose home was in Dubois, was stabbed five times in the fight and Nelson was immediately placed under arrest. Wilson succumbed to his injuries. When the news was broken to Nelson next morning he drained the contents of a bottle of carbolic acid.

Boyd Stonerod, alias Samuel C. Fletcher, now in jail at Washington, charged with forgery and obtaining money under false pretense, was visited in prison by his wife from Coraopolis and his mother from Jackson, Mich. The meeting was a pathetic one, the prisoner breaking down during the interview. Both his wife and mother expressed confidence in his innocence. Stonerod told them that he was not guilty and that his arrest was the result of mistaken identity.

Six hundred thousand dollars will be spent in changing the line and grade for one and one-half miles through Blairsville, \$220,000 for the Sanz Hollow extension and second track between Centerville and Dorwick, Point, a distance of 11 miles, and \$250,000 for reducing the grade at Boliver Junction.

While a Pittsburgh & Lake Erie train was pulling into the yards at New Castle, the crew espied a man attempting to break into a box car laden with merchandise. A part of the crew jumped off the train and gave chase. After a long run the man was captured and put in the New Castle jail.

The Shenango-Midland Street Railway Company has accepted the franchise ordinance passed by the Sharon council. The company has five months to begin work on the line in Sharon, at which time it must pay \$2,500 and in 10 months after another \$2,500. This is part of the line which will extend to New Castle.

C. O. Templeton, who was indorsed for the State Senate at the Blair county Republican primary election three weeks ago, went into court and asked for a recount of the vote. Judge Bell intimated he would permit a recount of the vote if both candidates asked for it. Hammond was not in court.

Not since August, 1881, has Connoquessing creek been on such a rampage. The result was a flood which caused damage approximating \$100,000. New county bridges were washed away at West Sunbury and North Hope and between Butler and Boydston five bridges were destroyed.

An explosion in the cap room of the Masurite Explosive Company at Sharon, resulted in the death of Miss Lucy Reoser and the serious injury of John Finn, employes. The caps are used to set off the explosive manufactured by the company.

William Bryant, aged 97, is dead at New Castle, from injuries received 12 days ago, when he fell and fractured his thigh. Two sons and two daughters, Mrs. Elizabeth Lawton, of Allegheny; Luther, Sidney and Miss Eunice, all of New Castle, survive.

Harvey M. Berkley, cashier of the First National Bank, of Somerset, for 14 years, has resigned and was succeeded by E. J. Gallagher, formerly assistant cashier. Berkley will resume the practice of law. He is a heavy stockholder in the bank.

At a special meeting of council West Latrobe was admitted into Latrobe by suspension of rules. East Latrobe was annexed in the same way a week earlier. The residents of Northside are circulating a petition for consolidation.

An explosion at the Burton powder plant, one mile west of Hillsville, completely wrecked the glazing house and shook buildings for miles around. Fortunately all the employes were at their homes at the time, and no person was injured. The explosion is supposed to have been caused by a spark from the dynamo. The loss was \$5,000.

Charles Ross, an Italian, who conducts a fruit store at Derry, was murdered by three foreigners who had asked him for ice cream which he was unable to sell to them.

SEVEN YEARS AGO.

A Rochester Chemist Found a Singularly Effective Medicine.

William A. Franklin, of the Franklin & Palmer Chemical Co., Rochester, N. Y., writes:

"Seven years ago I was suffering very much through the failure of the kidneys to eliminate the uric acid from my system. My back was very lame and ached if I over-exerted myself in the least degree. At times I was weighed down with a feeling of languor and depression and suffered continually from annoying irregularities of the kidney secretions. I procured a box of Doan's Kidney Pills and began using them. I found prompt relief from the aching and lameness in my back, and by the time I had taken three boxes I was cured of all irregularities."

Sold by all dealers. 50 cents a box, Foster-Milburn Co., Buffalo, N. Y.

Lifetime of a Bell.

Comparatively few people know that ringing a bell ruins it. The life of a bell has a definite length of life, and after so many blows it will break. A 900-pound bell, struck blows of 178 foot-pound force, broke after 11,000 blows. A 4,000-pound bell, broke after 18,000 blows of 350 foot-pound force. A steel composition bell weighing 1,000 pounds broke after 24 blows of 150 foot-pounds, but its makers said it was calculated for a lighter blow.

Deafness Cannot Be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness caused by catarrh that cannot be cured by Hall's Catarrh Cure. Send for circulars free. F. J. Cheney & Co., Toledo, O. Sold by Druggists, 75c.

Take Hall's Family Pills for constipation.

Origin of the Crescent Bread.

The origin of that Viennese bread shaped like a crescent, which is found in most places on the continent, dates back to 1863. At that time the Austrian Capital was being besieged by the Turks under the terrible Grand Vizier Kara Mustafa, and as they failed to take the city by assault, they decided to dig a passage under the walls, and so penetrate into the town. In the day-time the noise of the siege made the sound of the tunnelling inaudible, and at night the defenders of the place were asleep, all but the sentries and the bakers. It was the bakers who, as they baked the bread for the garrison, heard the pickaxes of the miners coming nearer and nearer, and gave the alarm. In the fighting the Bakers' Association took their share with the most bravery, and as a reward for their services the Emperor gave them permission to make a special cake shaped like the Turkish crescent.—London Sketch.

Trees Almost Fireproof.

The giant sequoias of California, which are thousands of years old, have been preserved to this day because of their enormously thick bark. From time to time, in the course of ages, vast forest fires have swept through the big-tree lands, destroying everything, yet only scorching for a couple of inches depth on so the almost fireproof bark of these huge trees. The flames, having carbonized that much of the bark, could not penetrate farther, for the carbonized portion formed an absolutely fireproof covering for the remainder of the interior bark.—Chicago Journal.

BUILDING FOOD

To Bring the Babes to Aged.

When a little human machine (or a large one) gets wrong, nothing is so important as the selection of food to bring it around again. "My little baby boy fifteen months old had pneumonia, then came brain fever, and no sooner had he got over these than he began to cut teeth and, being so weak, he was frequently thrown into convulsions," says a Colorado mother.

"I decided a change might help, so took him to Kansas City for a visit. When we got there he was so very weak when he would cry he would sink away and seemed like he would die."

"When I reached my sister's home she said immediately that we must feed him Grape-Nuts; and, although I had never used the food, we got some and for a few days gave him just the juice of Grape-Nuts and milk. He got stronger so quickly we were soon feeding him the Grape-Nuts and in a wonderfully short time he fattened right up and became strong and well."

"That showed me something worth knowing and, when later on my girl came, I raised her on Grape-Nuts, and she is a strong, healthy baby and has taken a photograph. I send you what a strong, chubby youngster the boy is now, but he didn't look anything like that before. We found this nourishing food, Grape-Nuts, nourished him back to strength when he was so weak he couldn't keep any other food on his stomach." Name given by Postum Co., Battle Creek, Mich.

All children can be built to a more sturdy and healthy condition upon Grape-Nuts and cream. The food contains the elements nature demands, from which to make the soft gray filling in the nerve centres and brain. A well fed brain and strong, sturdy nerves absolutely insure a healthy body.

Look in pkgs. for the famous little book, "The Road to Wellville."