# **COUNTERFEITING IN PRISON**

Convicts Say That Their Attorney Aided and Advised Them.

## LAWYER PLACED UNDER ARREST

J. L. Semple, of Camden, N. J., Accused of Inducing Two Members of the Jacobs-Kendig Gang to Make Bogus Money in Movamensing Prison - \$1 Notes Washed and Issued as \$20 Bills.

Philadelphia.--An alleged conspiracy to hoodwink and defraud the Government was unearthed when Secret Service Chief Wilkie arrested John L. Semple, a prominent criminal lawyer, of Camden, N. J., on a charge of conspiring with others to make counterfeit twenty-dollar Hamilton head silyer certificates.

At a hearing before Commissioner Edmunds, Arthur Taylor and Baldwin S. Bredell, who are awaiting sentence for complicity in the famous Kendig-Jacobs-Ingham-Newitt counterfeiting case, testified that upon Semple's advice they have been engaged in counterfeiting while in Moyamensing Prison. Upon their evidence Semple was held in \$10,000 bail.

Taylor and Bredell are regarded as among the most expert engravers in the world. They were arrested April 20, 1899, and committed to Moyamensing Prison as counterfeiters. Just after their arrest, in the presence of Sem-ple, the prisoners told Chief Wilkie that the plates for a ten-dollar Sheridan note were at Snow Hill, Md. These were dug up by Secret Service men, but the Government refused to take this surrender as an act which should be reciprocated with a small sentence

for the Kendig-Jacobs affair. Later, according to their story, Semple visited Taylor and Bredell in prison, and advised them to start making a twenty-dollar Hamilton head counterfeit note. They were furnished materials and stealthily engraved the plates right in jail. The job was begun in December, 1899, and ended in April, 1900.

Piece by piece a small press was smuggled into the cell, and while guards paced the corridor the prisoners kept it going, turning out bogus money. Then Harry Taylor, Arthur's brother, it is said, would smuggle the notes from jail, and pass them, in company with Daniel R. Hayes, both of whom are also under arrest. The paper upon which the \$20 notes were made were one-dollar silver certificates that had been treated to a process of "washing out."

"One 'day Mr. Semple was down," said Taylor, in the course of his testimony, "and we had several impressions on Japanese paper of the twentydollar Hamilton-head note. He asked us if we could print more. We told him we could print twenty-dollar notes from the new one-dollar notes. He said if we could give him a check for \$150 he would get us \$150 worth of one-dollar notes with which to print the twenties. Semple gave us the \$150 worth in three lots. This was some time in April, 1900.

"The bills were cleaned off, making practically new paper. Then we went to work and made 100 new \$20 bogus bills. About fifty of these were destroyed in experiments. We showed some to Semple. He said they were very good, and that no trouble would enced in selling them. Ten of these same notes were missed when he left the cell.

"I gave the bills to my brother to circulate. He came down on Monday or Tuesday. A few days later my brother was arrested for circulating some of the notes. Semple came to me and asked me not to tell anybody of his (Semple's) connection with the

case. "Bredell and myself made up a scheme to hide the plates and send a letter to the authorities. Then, when they came to see us, we would refer the officials to our attorney, Semple. Semple advised us as to various steps we should take in the scheme.

Semple absolutely denied the charges at the hearing.

## PINE TREES ATTACKED BY WORMS. Said to Be as Dangerous to Human Beings as Moccasin Snakes.

White Plains, Va. - The pine trees throughout this section of Virginia are being attacked and the leaf or tag eaten by countless numbers of a spe cies of worm, the identity of which is at present unknown.

A boy bitten by one of them recently was thrown into convulsions and his life was saved only by the aid of a physician. The doctor says they are as dangerous as a moccasin snake. Specimens have been forwarded to Washington to determine if possible to what species they belong. It is feared that the trees may be killed by these pests.

Battleship Ohio Launched. The battleship Ohio was successfully launched at the Union Iron Works, at San Francisco, Cal. It was estimated that fully 50,000 people saw the big ship plunge into the water, President McKinley attended the launching and made a speech to the employes of the

Manuscript Bible Brings \$6000. A manuscript Bible, richly illumin-

ated, of about the year 1410, was sold at auction in London for about \$6000. Yacht Independence Takes the Water.

Thomas W. Lawson's cup yacht, the successfully was Independence, launched at Boston.

Japan Gets Korean Lease.

### According to advices from Seoul, the Korean Government has leased to Japan 450 acres of land to form a set-

question was formerly sought by Rus-Ends Our Campaign in China. General Chaffee, at Pekin, issued his

tlement at Mesampho. The land in

farewell order ending the American relief expedition in China. The American troops board the transports at Taku, and sail direct for Manila.

# Labor World.

The striking carpenters at Waterbury, Conn., have won. Cotton mills of importance in France will close on June 15 indefinitely, to lessen the output.

The tramway strike, which has continued at Madrid, Spain, for some weeks, has been declared off. The Pauguzett Textile Mills, at Der-

by. Conn., have shut down as the result of a strike of women workers. An amicable settlement has been reached with the Illinois Central machinists who had threatened to the conduct of the royal household in

Man Suspected of Wrecking the Cambridgeport Bank a Suicide.

Police Say He Tried to Destroy a Check-For Which He Had No Deposit in the Institution.

Cambridge, Mass.-While in the custody of Chief Inspector Murray on suspicion of being the man who wrecked the interior of the Cambridgeport National Bank with dynamite, Fred C. Foster, a carpenter, shot himself through the breast, and died a few minutes later. Suspicion was directed against Foster first when Theodore Raymond told the police that he had seen Foster on the stairway of the bank building shortly before the explosion occurred.

In consequence of the statement of Mr. Raymond and other circumstances the police visited the home of Foster and asked him to accompany them to police headquarters. The man went willingly enough, and was in consultation with Inspector Murray, Chief of Police Cloyes and Special Officer Cox.

The detained man was asked di-rectly if he had anything to do with the blowing up of the Cambridgeport National Bank, and he answered firmly that he was responsible in no way for the explosion. He admitted that he had been purchasing stock lately. Recently he purchased 1100 shares of the National Tire Inflater Company stock, and as payment for this drew a check for \$1100 on the Cambridgeport National Bank. This check, it was learned at the bank, passed through the usual channels. and arrived in Cambridge, where it

was declared worthless. Foster also admitted that several weeks ago he drew up a check for \$450 on the Cambridgeport ban: as the receiver of the Harvard Lodge, Ancient Order of United Workmen, and was payable to the Treasurer of the Su-preme Lodge. When it came into the possession of the Cambridgeport bank the officials discovered that the funds of Harvard Lodge intrusted to them were not sufficient to meet a check for \$450, and they protested the paper.

After the consultation Foster ex-pressed a desire to see his wife and Inspector Murray accompanied him home. On reaching the house Foster kissed his wife and asked her to take good care of the children. He also told her that the police could never prove that he was the man that had caused the bank to be blown up. In a few moments he remarked that he would like a drink of water and went into the dining room with Murray about two yards behind. Suddenly Foster pulled a revolver from his pocket and shot himself. He made no statement at the hospital.

Assuming that the man had placed the dynamite on the stairway of the bank building the police are unable to say whether it was done with the intention of destroying the protested check for \$1100 or with the expectation of being able to obtain money with which to meet the payment of the check. They are inclined to accept the former theory as the more plausible.

## PUNISHMENT OF THE CADETS. Men Dismissed and Suspended Leave the West Point Military Academy.

West Point, N. Y .- Captain Edward Anderson, officer in charge for the day, notified five cadets of the Military Academy that they had been summarily dismissed, and six others that they had been suspended for one year. All of the men immediately left West Point, with scarcely an opportunity to say good-bye to their

comrades. Those dismissed were · Henry Bowlby, of Crete. Fourth Congressional District of Nebraska; John A. Cleveland, of Linden, First Congressional District of Nebraska: Traugett F. Keller, New York City, First Congressional District of New York: Raymond A. Linton, of Saginaw, Eighth Congressional District of Michigan; Birchie O. Mahaffey, of Texarkana,

Fourth Congressional District of Tex-

Those suspended were Olan C. Ale shire, of La Harpe, Fifteenth Con-gress District of Illinois; Benjamin E. McClellan, of Tallulah, Fifth Congress District of Louisiana; James A. Shannon, of Duluth, Sixth Congress District of Minnesota; Charles Telford. of Bountiful, Utah; Thomas N. Gim perling, of Dayton. Third Congress District of Ohio; Harry Hawley, of Troy, Nineteenth Congress District of New York.

The technical charge against the suspended men is that of taking part in, aiding, and abetting the "mutinous demonstration of April 16." Those dismissed are now upon the same footing as men dishonorably discharged from the regular army.

The Rev. M. D. Babcock a Snicide. Further investigation into the case of the American clergyman who committed suicide in the International Hospital at Naples, Italy, by severing an artery of his wrist and swallowing corrosive sublimate, and who was mentioned in previous dispatches as Mr. Maltie, an American evangelical minister, proves the suicide to have been the Rev. Maltbie Davenport Babcock, pastor of the famous Brick Pres byterian Church, of New York City.

Corn Planting Almost Completed. Corn planting in all but the more northerly latitudes is completed, but the season generally is a little backward.

### Arabi Pasha Pardoned. Arabi Pasha, the famous Egyptian rebel, who was banished to Ceylon in

1882, has been pardoned.

Six Years For Trust Fund Embezzler. Percy L. Johnson, an attorney; leaded guilty in the Superior Court at Bridgeport, Conn., to embezzlement of \$50,000 from three trust funds, and was sentenced to six years' imprisonment in the State prison. Johnson re-

## cently returned from Mexico and gave himself up to the authorities. Turkish Postal Affair Settled.

The Ottoman postal affair has been finally settled, and ne foreign mail bags will again be entrusted to the Turkish traveling postoffice.

## Newsy Gleanings There are 60,000 telephones in New

York City. There are 150 miles of electric railways in Spain.

Marconi's wireless telegraphy is being utilized in the Soudan. A tax of ten cents a ton is to be imposed by Wisconsin on ice export-

ed. A French Geodetic Commission has arrived at Colon on its way to Ecua-

dor. Radical changes have been made in

DIVINE.

Subject: The Benefits of Rational Amuse ments - Evils of Straitlacket Religion -Depraving Influences-Warm Hearted People Most Tempted.

[Copyright 1901.] WASHINGTON, D. C.—This discourse of Dr. Talmage is in accord with all innocent hilarities, while it reprehends amusements that belittle and deprave; text, II Samue ii, 14, "Let the young men now arise and play before us."

There are two armies encamped by the

on their hands. One army proposes a game of sword fencing. Nothing could be more healthful and innocent. The other army accepts the challenge. Twelve men against twelve men, the sport opens. But something went adversely. Perhaps one of the swordsmen got an unlucky slip or in some way and his ire aroused, and that which opened in sportfulness ended in viowhich opened in sportfulness ended in vio-lence, each one taking his contestant by the hair and then with the sword thrust-ing him in the side, so that that which opened in innocent fun ended in the mas-sacre of all the twenty-four sportsmen. Was there ever a better illustration of what was true then and is true now—that that which is innocent may be made de-that which is innocent may be made dethat which is innocent may be made destructive?

What of a worldly nature is more im-

what of a worldly nature is more important and strengthening and innocent than amusement, and yet what has counted more victims? I have no sympathy with a straitjacket religion. This is a very bright world to me, and I propose to do all I can to make it bright for others. I never could keep step to a dead march. A book years ago issued says that a Christian man has a right to some amusements. tian man has a right to some amusements. For instance, if he comes at night weary from his work and, feeling the need of recreation, puts on his slippers and goes into his garret and walks lively round the floor several times there can be no harm in it. I believe the church of God has made a great mistake in trying to suppress the sportfulness of youth and drive out from men their love of amusement. If from men their love of amusement. It God ever implanted anything in us, He implanted this desire. But instead of providing for this demand of our nature the church of God has for the main part ignored it. As in a riot the mayor plants a battery at the end of the street and has it fired off so that everything is cut down that happens to stand in the range, the good as well as the had, so there are men that happens to stand in the range, the good as well as the bad, so there are men in the church who plant their batteries of condemnation and fire away indiscriminately. Everything is condemned. But Paul, the apostle, commends those who use the world without abusing it, and in the natural world God has done everything to please and amuse us.

to please and amuse us.

And I am glad to know that in all our cities there are plenty of places where we may find elevated moral entertainment. But all honest men and good women will agree with me in the statement that one of the worst things in these cities is corrupt amusement. Multitudes have gone down under the blasting influence, never to rise. If we may judge of what is going on in many of the places of amusement by the pictures on board fences and in many of the show windows, there is not a much lower depth of profligacy to reach. At Naples, Italy, they keep such pictures locked up from indiscriminate inspection. Those pictures were exhumed from Pompeii, and are not fit for public gaze. If the effrontery of bad places of amusement in hanging out improper advertisements of what they are doing night by night grows worse in the same proportion, in fifty years some of our modern cities will beat

Pompeii. I project certain principles by which you may judge in regard to any amusement or recreation, finding out for yourself

or recreation, finding out for yourself whether it is right or wrong.

I remark, in the first place, that you can judge of the moral character of any amusement by its healthful resúlt or by its baleful reaction. There are people who seem made up of hard facts. They are a combination of multiplication tables and statistics. If you show them are exquisits pick tics. If you show them an exquisite picture they will begin to discuss the pigments involved in the coloring. If you show them a beautiful rose they will submit it to a botanical analysis, which is only the post-mortem examination of a flower. They have no rebound in their nature. They never do anything more than smile. There are no great tides of feeling surging up from the depths of their soul in billow after billow of reverberating laughter. They seem as if nature had built them by con tract and made a bungling job of it. But blessed be God, there are people in the world who have bright faces and whose life is a song, an anthem, a paean of vic-

Now, it is these exhilarant and sympathetic and warm hearted people that are most tempted to pernicious amusements. In proportion as a ship is swift it wants a strong helmsman, in proportion as a horse it wants a stout driver, and these people of exuberant nature will do well to look at the reaction of all their amusements. If an amusement sends you home at night nervous, so that you cannot sleep, and you rise up in the morning not be-cause you are slept out, but because your duty drags you from your slumbers, you have been where you ought not to have been. There are amusements that send a man next day to his work with his bloodshot, yawning, stupid, nauseated, and they are wrong kinds of amusement. They are entertainments that give a man dis-gust with the drudgery of life, with tools because they are not even by with works. because they are not swords, with working aprons because they are not robes with cattle because they are not infuriated

bulls of the arena. If any amusement sends you home longing for a life of romance and thrilling adventure, love that takes poison and shoots itself, moonlight adventures and hairbreadth escapes, you may depend upon it that you are the sacrificed victim of un-sanctified pleasure. Our recreations are intended to build us up, and if they pull us down as to our moral or as to our physical strength you may come to the con-clusion that they are obnoxious.

There is nothing more depraying than

attendance upon amusements that are full of innuendo and low suggestion. The young man enters. At first he sits far back, with his hat on and his coat collar up, fearful that somebody there may know him. Several nights pass on. He takes off his hat earlier and puts his coat collar down. The blush that first came into his cheek when anything indecent was enacted comes no more to his cheek. Farewell, young man! You have probably started on the long road which ends in consum-The blush that first came into his mate destruction. The stars of hope will go out one by one until you will be left in go out one by one until you will be left in utter darkness. Hear you not the rush of the maelstrom, in whose outer circle your boat now dances, making merry with the whirling waters? But you are being drawn in, and the gentle motion will become terrific agitation. You cry for help in vain; you pull at the oar to put back, but the struggle will not avail. You will be tossed and dashed and shipwrecked and wallered in the whirlpool that has alswallowed in the whirlpool that has al-ready crushed in its wrath 10,000 hulks.

Young men who have come from the country residence to city residence will do well to be on guard and let no one induce them to places of improper amusement. It them to places of improper amusement. It is mightily alluring when a young man, long a citizen, offers to show a newcomer

wrong which lead you into expenditure beyond your means. Money spent in recinto expenditure reation is not thrown away. It is all folly for us to come from a place of amusement feeling that we have wasted our money and time. You may by it have made an investment worth more than the transacinvestment worth more than the transaction that yielded you hundreds or thousands of dollars. But how many properties have been riddled by costly amusements.

How brightly the path of unrestrained amusement opens! The young man says:
"Now I am off for a good time. Never mind economy. I'll get money somehow. What a fine road! What a beautiful day for a jide! Crack the whip and over the What a fine road! What a beautiful day for a ride! Crack the whip, and over the turnpike! Come, boys, fill high your glasses! Drink! Long life, health, plenty of rides just like this!" Hard working men hear the clatter of the hoofs and look up and say: "Why, I wonder where those fellows get their money from? We have to toil and drudge. They do nothing." To these gay men life is a thrill and an exitement. They stare at other people and

Still further, those amusements

all around.

DYNAMITER SELF-KILLED DR. TALMAGES SERMON jingles; the cup foams; midnight hears their guffaw; they swagger; they jostle decent men off the sidewalk; they take the name of God in vain; they parody the hymn they learned at their mother's knee, and to all pictures of coming disaster they cry out, "Who cares?" and to the counsel of some Christian friend, "Who are you?" of some Christian friend. "Who are you?"
Your sports are merely means to an end.
They are alleviations and helps. The arm
of toil is the only arm strong enough to
bring up the bucket out of the deep well
of pleasure. Amusement is the only bower where business and philanthropy rest
while their way to ettiring achieve.

ments. Amusements are merely the vines that grow about the anvil of toil and the olossoming of the hammers.

I go further and say that all those amusements are wrong which lead into bad company. If you go to any place where you have to associate with the intemperate, with the unclean, with the abandoned, however well they may be dressed, in the name of God quit it. They will despoil

while on their way to stirring achieve

your nature.

I had a friend in the West — a rare friend. He was one of the first to welcome me to my new home. To fine personal appearance he added a generosity, frankness and ardor of nature that made frankness and ardor of nature that made me love him like a brother. But I saw evil people gathering around him. They came up from the saloons, from the gambling hells. They plied him with a thousand arts. They seized upon his social nature, and he could not stand the charm. They drove him on the rocks, like a ship, full winged, shivering on the breakers. I used to admonish him. I would say, "Now, I wish you would quit those bad habits and become a Christian." "Oh," he would reply, "I would like to, I would like to, I would like to, but I have gone so far I don't think there is any way back." In his moments of repentance he would go home and take his little girl of eight years and embrace her convulsively, and cover her with adornments, and strew around her pictures and toys and every-

around her pictures and toys and every-thing that could make her happy, and then, as though hounded by an evil spirit, he would go out to the inflaming cup and the house of shame like a fool to the cor-

the house of shame like a fool to the correction of the stocks.

I was summoned to his deathbed; I hastened; I entered the room; I found him, to my surprise, lying in full everyday dress on the top of the couch. I put out my hand. He grasped it excitedly and said: "Sit down, Mr. Talmage; right there." I sat down. He said: "Last night I saw my mother, who has been dead twonty years and she sat just where you night I saw my mother, who has been dead twenty years, and she sat just where you sit now. It was no dream, I was wide awake. There was no delusion in the matter. I saw her just as plainly as I see you. Wife, I wish you would take these strings off me. There are strings spun all around my body. I wish you would take them off me." I saw it was delirium. "Oh," replied his wife, "my dear, there is nothing there!" He went on and said: "Just where you sit, Mr. Talmage, my mother sat. She said to me, 'Henry, I do wish you would do better.' I got out of bed, put my arms around her and said: 'Mother, I want to do better. I have been trying to do better. Won't you

said: 'Mother, I want to do better. I have been trying to do better. Won't you help me to do better? You used to help me?' No mistake about it; no delusion. I saw here—the cap and the apron and the spectacles—just as she used to look twenty years ago. But I do wish you would take these strings away. They annoy me so I can hardly talk. Won't you take them away?" I knelt down and prayed, conscious of the fact that he did not realize what I was saying. I got up. I said: "Goo'by! I hope you will be better soon." He said, "Goodby, goodby!"
That night his soul went up to the God who gave it. Arrangements were made

That night his soul went up to the God who gave it. Arrangements were made for the obsequies. Some said: "Don't bring him in the church. He was too dissolute." "Oh." I said, "bring him. He was a good friend of mine while he was alive, and I shall stand by him now that he is dead. Bring him to the church."

As I sat in the pulpit and saw his body coming up through the aisle I felt as if I could weep tears of blood. I told the people that day: "This man had his virtues and a good many of them. He had his faults and a good many of them. But if there is any man in this audience who is without sin let him cast the first stone at this coffin lid." One one side of the pulpit sat that little child, rosy, sweet faced, as beautiful as any little child that sat at your table this morning. I warrant you. She looked up wistfully, not knowing the full sorrows of an orphan child.

Oh, her countenance hants me to-day

Oh, her countenance haunts me to-day like some sweet face looking upon us through a horrid dream! On the other side of the pulpit were the men who had There they sat, hard visdestroyed him. There they sat, hard visaged, some of them pale from exhausting disease, some of them flushed until it seemed as if the fires of iniquity flamed through the cheek and crackled the lips. They were the men who had done the work. They were the men who had bound with the distributed they had kindled the him hand and foot. They had kindled the fires. They had poured the wormwood and gall into that orphan's cup. Did they weep? No. Did they sigh repentingly? No. Did they say: "What a pity that weep? No. Did they sigh repentingly? No. Did they say: "What a pity that such a brave man should be slain?" No. no. Not one bloated hand was lifted to wipe a tear from a bloated cheek. They sat and looked at the coffin like vultures gazing at the carcass of a lamb whose heart they had ripped out! I cried in their ears as plainly as I could: "There is a God and a judgment day!" Did they tremble? Oh, no, no. They went back from the house of God, and that night, though their victim lay in Oakwood cemetery, I was told that they blasphemed, and they drank, and they gambled, and tery, I was told that they gambled, and and they drank, and they gambled, and they gambled and they bear in all the there was not one less customer in all the

houses of iniquity.

This destroyed man was a Samson in physical strength, but Delilah sheared him, and the Philistines of evil companionship dug his eyes out and threw him into the prison of evil habits. But in the hour his death he rose up and took hold of the two pillared curses of God against drunkenness and uncleanness and threw himself forward until down upon him and his companions there came the thun-

ders of an eternal catastrophe. Again, any amusement that gives you a distaste for domestic life is bad. How many bright domestic circles have been broken up by sinful amusements! The father went off, the mother went off, the child went off. There are to-day frag-ments before me of blasted households. Oh, if you have wandered away, I would like to charm you back to the sound of that one word "home."

I saw a wayward husband standing at the deathbed of his Christian wife, and I saw her point to a ring on her finger and heard her say to her husband: "Do you see that ring?" He replied: "Yes, I see it." "Well," said she, "do you remember who put it there?" "Yes," said he "I put it there?" "And all the past that one word member who put it there?" "Yes," said he, "I put it there." And all the past seemed to rush upon him. By the memory of that day when, in the presence of men and angels, you promised to be faithful in joy and sorrow and in sickness and in health; by the memory of those pleasant hours when you sat together in your new home talking of a bright future; by the cradle and the joyful hour when one life was spared and another given; by that sickbed, when the hour when one life was spared and another given; by that sickbed, when the little one lifted up the hands and called for help, and you knew he must die, and he put one arm around each of your necks and brought you very near together in that dying kiss; by the little grave in the cemetery that you never think of without a rush of tears; by the family Bible, where, amid stories of heavenly love, is the brief but expressive record of is the brief but expressive record of births and deaths; by the neglects of the past and by the agonies of the future; by a judgment day, when husbands and wives, parents and children, in immortal groups, will stand to be caught up in shining array or to shrink down into darkness—by all that I beg you give to home your best affections.

Ah, my friends, there is an hour com-Ah, my friends, there is an hold con-ing when our past life will probably pass before us in review. It will be our last hour. If from our death pillow we have to look back and see, a life spent in sin-ful amusement, there will be a dart that will strike through our soul sharper than the dagger with which Virginius slew his child. The memory of the past will make us quake like Macbeth; the iniquities and rioting through which we have passed hear the clatter of the hoofs and look up and say: "Why, I wonder where those fellows get their money from? We have to toil and drudge. They do nothing." To these gay men life is a thrill and an excitement. They stare at other people and in turn are stared at. The witch chain

INTERNATIONAL LESSON COMMENTS FOR JUNE 9.

Subject: Jesus Appears to Paul, Acts xxil., 6-16 - Golden Text, Acts xxvi. 19 - Memory Verses, 6-8 - Commentary on the Day's Lesson.

6. "As I made my journey." Paul, whose Hebrew name was Saul, was on his way to Damascus, with letters from the high priest granting him authority to arrest the Christians and bring them bound to Jerusalem. "Damascus." The oldest city in the world, situated one hundred and forty miles northeast of Jerusalem. In Paul's time it contained about forty In Paul's time it contained about forty Jewish synagogues, and between 49,000 and 50,000 Jews. At present it is under Turkish rule and has a population of about 150,000, chiefly Mohammedans. "About noon." When the sun was shining so there could be no deception. "A great light. It was "above the brightness of the sun."—Chap. 26: 13. It was in the midst of this glory that Christ was seen by Saul (1 Cor. 15: 8), so that he could enumerate himself among those who had

by Saul (1 Cor. 15: 8), so that he could enumerate himself among those who had beheld the Lord after His resurrection.

7. "Fell unto the ground." The whole company fell to the earth. Acts 26:14. "Heard a voice." In the Hebrew tongue. The voice was clear and distinct to Saul, but to those with him it was only a mysterious sound. See on v. 9. "Why persecutest thou Me." Canst thou give any good reason for it? Must I afresh be crucified by thee? Those who persecute the saints, persecute Christ Himself, and He takes what is done against them as done against Himself. against Himself.
"Who art Thou?" Jesus knew Saul

before Saul knew Jesus. "Lord." Used to denote respect for some unknown, august person. "I am Jesus." He takes the name which was the object of Jewish hate. The enmity is against Me and My religion. He whom you persecute is the Lord of life and glory; not simply poor fugitive disciples. It was at this point that Jesus said to him, "It is hard for thee to kick against the goad." Acts 26: 14. R. V.

14. R. V.

9. "They heard not the voice." We are told by Luke (Acts 9:7) that those with him heard the voice. What is meant is clearly that they did not hear the words as words—could attach no meaning to the sounds. We say that aperson is not heard, or that we do not hear him, when, though we hear his voice, he speaks so low or indistinctly that we do not understand him.

ne speaks so low or indistinctly that we do
not understand him.

10. "What shall I do?" Where is now
the fury of the oppressor? Convinced
that he had in reality persecuted Christ
the Lord, and that his religious views and character were wrong, and knowing not what the future held in store for him. he submits himself to the will of Him who had arrested him in his blind career; as though he would entreat Him to be his guide and ruler, with the consent that he would be obedient to all His directions. Being all occident to all his directions. Being all wrong, he must be entirely changed. Who could work this in him, but Him who saw the utter hopelessness of his case without divine help? "Go." Go into Damascus to be instructed by a disciple whose life and happiness you had hoped to destroy. By this Paul would learn that the disciples had that same formiving earlief that their had that same forgiving spirit that their Master had. This requirement would test Saul's real sincerity and faith; it also gave him something to do. 'Which are appointed.' Saul was a chosen vessel unto the Lord (Acts 9: 15), and through him the gospel was to be carried to the Gentile graph of the carried to the Gentile graph was to be carried to the Gentile graph was to tiles and to kings, as well as to the chil-

dren of Israel.
11. "Could not see." He was blind for three days (Acts 9: 9), and during that time was so fully absorbed about his spirtime was so fully absorbed about his spiritual condition that he neither ate nor drank, but spent the time in fasting and praying. Without doubt this was a season of intense inward conflict, alone and in darkness. Could he give up all his ambitious hopes? Could he leave rank, wealth, honor, friends? Could he enter the service of One so despised, and suffer reproach and danger and death? And all for what? Gradually the conflict ceased, and light dawned into his soul. "The blindness of Saul was no doubt mercifully intended by providence to cause him to attend to the great matter of his soul's salvation."

12. "One Ananias." We know nothing about this man except what we find in this verse and in chapter 9: 10-17.

13. "Came unto me." Ananias had re ceived explicit directions in a vision from the Lord. Saul had also seen in a vision man named Ananias coming in and restoring his sight. "Brother Saul." Knowing to what sacred office the Lord had chosen Saul (verse 15), Ananias felt a respect for him and an interest in his salva-tion. "Receive thy sight." And imme-diately there fell from his eyes as it had as well as the cure was supernatural. At time Saul also received spiritual "Looked up upon him." The verb signifies not merely to look up, but to re-cover sight; the clause might be translated, I received sight and looked up on

"Hath chosen thee." "Hath ap-14. pointed thee." (R. V.) God chose and appointed Saul because Saul had chosen the Lord. Saul might have rejected Christ instead of accepting Him. "Know His will." Was Saul favored above others? His will." Was Saul favored above others? No, all who will come to Christ with the whole heart may "know" God's will. "See that Just One." Here is conclusive proof that Jesus actually appeared to Saul. 1 Cor. 9: 1; 15: 8. He heard "a voice from his mouth." (R. V.)

15. "His witness." "The preaching of the gosel must be backed up by the even

the gospel must be backed up by the perience of the preacher in order to be really effective. God's people are a wit-nessing people. They are ready to testify in behalf of the One who has saved them. 'Unto all men." To the Gentile, to gov-

ernors and kings.

16. "Baptized." He was baptized by Ananias. "Wash away thy sins." In Luke's account before Saul was baptized Ananias said that the Lord had sent him that Saul might receive his sight and "be filled with the Holy Ghost." The baptism or outward washing could not wash away his sins; the spiritual regeneration and the renewing in the Holy Ghost had already taken place before the baptism. Baptism was a public profession of faith in Christ, and in taking this step Saul proved his sincerity, and the settled conviction he had of the truthfulness of Christianity. "Call on—the Lord." It is the Lord and the Lord only who can save the soul, and every sinner should call mightily on Him for complete deliverance from all sin. We should trust to no outward ordinance for salvation. I desire to emphasize the fact that at this time the Holy Spirit was given to Saul, through the imposition of the hands of Ananias (9: 17), and, thus qualified and prepared for work, Saul immediately entered the synagogues and "proclaimed Jesus" (9: 20, R. V.) as the Messiah, the Son of God.

New Gun to Fire Twenty-one Miles. There will be on exhibition at the Pan-American Exposition, in Buffalo, during the summer the most marvelous piece of ordnance ever manufactured, and the superior in range and striking energy to any gun built in the history of the world. The gun can easily destroy any ship afloat at a distance of twenty-one miles. It is to be mounted at some point commanding the entrance to New York Harbor. The calibre is sixteen inches; its weight, 130 tons, and its length forty-nine feet three inches. In ranging to the distance of twenty-one miles the shell, weighing 2370 pounds. would reach the maximum elevation of 30,516 feet, higher than the combined heights of Pike's Peak and Mont Blanc. The charge required is 576 pounds of smokeless powder, and the cost of firing is several thousand dollars.

Potato Spirit as an Illuminant. The German railway officials have for some time past been carrying out a series of experiments to determine the value of potato-spirit as an illuminant. Their offi-cial report, which has just been made pub-lic, states that provided the lamps are kept lic, states that provided the lamps are kept perfectly clean and that denatured spirit of sufficient strength is used, the light is valuable for out-door lighting. The drawback in regard to interior lighting is the unpleasant odor given off. The experiments have been sufficiently promising, however, to warrant their continuance for seather wear. another year.

PREGNANT THOUGHTS FROM THE WORLD'S GREATEST PROPHETS.

Cavalry - The Right Armor - Consecration - Bld Us Be Glad - The Two Laws - All Lost Save Love - I Want to Live, if God Will Give Me Helr

What does it mean, this wood So stained with blood; This tree without a root That bears such fruit; This tree without a leaf So leaved with grief!

What does its height proclaim Whose height is shame; Its piteous arms outspread Where death lies dead; And in the midst a heart Cleft wide apart!

Though fool I cannot miss The meaning, this: My sin's stupendous price; His sacrifice; Where closest friendships end One friend-my Friend. -Harriet McEwen Kimball in The Co gregationalist.

# The Right Armor. We are exhorted by Peter to be armed with the mind of Christ. The expres-

sion is somewhat striking and very suggestive. He speaks in the previous chapter of "the ornament of a meek and quiet spirit," and Paul also exhorts Christians to "adorn themselves with shamefacedness and sobriety through good works." That graces and virtues of various kinds make us more beautiful and attractive in the sight of God and man, is a familiar thought; but that they make us stronger and better fitted to fight, is a reflection of another kind, even more important. Is there any particular aspect or phase of the mind of Christ which can be regarded as especially referred to in this exhortation and especially fitted for the equipment of the Christian soldier? We think there is. The context shows that "liv-ing to the will of God" was what the apostle had in his thought as the express mind of Jesus. And surely nothing more exactly meets the case both in reference to him and to as. How often did He say, "I came down from heaven, not to do My own will but the will of Him that sent Me;" "My meat is to do the will of Him that sent Me and to ac-complish His work;" "I seek not Mine own glory;" "I do nothing of Myself;" "I do always the things that are pleas-ing to Him." This, then, plainly, was the very mind of Christ—absolute devotion to the will of God, even if that led to the severest suffering. The spirit of the cross was the spirit of Jesus, the spirit of ministry and self-surrender for the good of others .- Zion's Herald.

## Consecration.

To be accepted, it must be entirethat is, in wish and intention; but if made in youth, it takes nearly all our lives to discover what was meant or comprehended in it. A small child may be truly consecrated, but no child can know what it means to be thoroughly a Christian as the mature man or woman knows it after the slow, hard years have tested and disciplined the character. We resolve to give ourselves to the good, but we only dimly know what we are giving until time and experience have sounded the depths within us. What revelations these sometimes make! It is a strange thought that God can do His will with us in outward things, and yet not benefit us. The heart can rebel, and annul the blessing even of the Divine gifts. It is only when we accept these just as they are and come into harmony with them, that we get the good intended. So helpless, yet so mighty, is a human being!-Zion's

# Bid Us Be Glad.

Father of Light and Life, we thank thee for the things which cannot die. Throughout thy blessed world we see with the eye of faith the power of thy Resurrection and catch sweet glimpses of the immortal, the eternal, the invisible. O Thou who makest the morning splendid with sunlight and the evening beautiful with starlight, we rejoice that in thee is no darkness at all. Light up our hearts, cast down by their mourn ing over the decay of the flesh, and bid us be glad in the beauty of thy countenance, in the glory of thy victory over death, in the sweetness of thy strength to save even from the last great enemy. We believe in thee because thou art eternal. Help us to believe in ourselves because we are made in thine image. Blessed be thou, Lord of Light and Life, forever! Amen.

# The Two Laws.

We are the creatures of law in this world, and in all worlds. The whole creation is governed by it; every force s instinct with it. In the midst of this which pewer guides iniversal shapes things, making one fine accord, a strange spectacle is seen. Man, the highest earthly creation, does not join in the harmony. The animals are controlled by one law. From the first they obey, with consistent action, the instinct of self-preservation. The angels live by one law-a divine principle, in which goodness, strength and beauty find constant and unvarying expression. the human creature lives by two lawsthe earthly and the heavenly; two opposing forces are ever at work in his nature, one drawing him upwards, the other dragging him towards the earth.

# All Lost Save Love.

So it seemed. The men who had fled at the arrest of the Master could hardly be trusted to do anything noble in the efforts to rescue His cause from ruin. Less could be hoped from the women who had lingered hearest the cross, and were the last to leave it. All was lost. But not all. Nothing is lost so long as love remains. And the women who kept together and the men who came back from their skulking were saved because they loved. Love rescued the cause of Jesus from defeat, and love rescued the hearts of His friends from despair. The richest meaning is gathered up in one truth-love makes the immortal life sure.

I want to live, if God will give me help, such a life that, if all the men in the world were living it, this world would be regenerated and saved. I want to live such a life that, if that life changed into new personal peculiarities as it went to different men, but the same life still, if every man were liv-ing it, the millennium would be here: nay, heaven would be here, the universal presence of God.—Phillips Brooks

The Chinese in California Ho Yow, Chinese Consul-General at San Francisco, replying to inquiries by H. H. North, United States Commissioner of Immigration, estimates that there are about 35,000 Chinese in California; in San Francisco, 15,000; employed in laundry busi-

in California, 6000; in San Francisco,

Work of the Geological Survey. Nearly 900,000 square miles, or about thirty per cent., of the area of the United States has been mapped by the experts of the United States Geological Survey dur-

# THE SABBATH SCHOOL GOD'S MESSAGE TO MAN. | THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Sermon From the Bench - Judge Thomas's Temperance Talk to the

Chickasaw Grand Jury-The Most Insidious Agent For Mischief is Rum.

In his charge to the Grand Jury at Paul's Valley, Chickasaw Nation, the other day, Judge John R. Thomas, of the United States District Court, delivered a scathing indictment of unlawful liquor selling as well as a quaintly put temperance sermon. "About eight-tenths of the crimes committed in the Indian Territory," said His Honor, "can be traced directly to the immoderate use of intoxicating liquor. If the devil has been able to find one agent for mischief more potent than all the others. mischief more potent than all the others, it is intoxicating liquors. I don't drink myself, but if a man wants to take a drink I don't object to it, if he feels that he can stand it. I used to drink some, and I am stand it. I used to drink some, and I am a pretty thorough American. I never liked to go up against a game that I could not beat sometimes, and they always could make whisky faster than I could drink it. That was not all that made me quit its use, either. When I came to preside as Judge, and had to sentence men to the penitentiary for introducing liquor, I felt and knew that in order to maintain my self-respect I had to be on pretty good terms with the fellow I slept with, and I could not be guilty of the same crime and conscientiously enforce the law.

conscientiously enforce the law.
"It is against the law to introduce intoxicating liquor into the Indian Territory, whatever its name, whatever its composi-tion; if it intoxicates it is against the law tion; if it intoxicates it is against the law to introduce it; it is against the law to sell it; it is against the law to sell it; it is against the law to give it away. Suppose you buckle on the armor good and strong this morning, and looking back to the solemn oath you have taken, conclude that you will help the officers of the law in driving out, exterminating, if we can, the sale of intoxicating liquors. The man who steals my horse—and I think a horse thief is a pretty bad man—is a gentleman and a good citizen compared to the whisky seller, to the man who deliberately steals my brain, my sense and the bread of my my brain, my sense and the bread of my wife and children; not of me alone, but of

hundreds of men in every community
where homes are blighted through the
greed and crime of men who sell whisky.
"Why, the man who will sell whisky is
so much meaner than a thousand horse
thieves that he is not to be mentioned in thieves that he is not to be mentioned in the same year, to say nothing of the same week or month. A man who sells whisky is the meanest animal of his kind. If a man wants to get a bottle of whisky and take a drink himself, I have nothing to take a drink himself, I have nothing to say about that: that is a matter of taste, and if a man happens to be over in Arkansas or Texas or Oklahoma and puts a bottle of whisky in his pocket for his own use, the law was never intended to reach cases of that kind. We can't fool away time on such cases as that. The cases intended to be reached by the law are where men bring in intoxicating liquor for the purpose of selling it."—Kansas City Journal.

## A Mechanic's New Idea.

Journal.

A Mechanic's New Idea.

A mechanic about thirty years of age, having a wife and four children, was wont to step into a beer saloon close by twice a day and pay five cents each for two glasses of beer. For many months he did this, under the impression that it was necessary for a hard working man. But one day, while toiling at his bench, a new and better idea took possession of his mind.

"I am poor," he said within himself; "my family needs every cent I earn; it is growing more expensive every year; soon I shall want to educate my children. Tencents a day for beer! Let me see—that is cixty cents a week, even if I drink no beer on Sunday. Sixty cents a week! That is \$31.20 a year! And it does me no good; it may do me harm! Let me see," and here he took a piect of chalk and solved the problem on a board. "I car buy two barrels of flour, 100 pounds of sugar, five pounds of tea and six bushels of potatoes for that sum." Pausing a moment, as if to allow the grand idea to take full possession of him, he then exclaimed: "I will never waste another cent on beer!" And session of him, he then exclaimed: "I will never waste another cent on beer!" And

# Drink or Leave It Alone.

'A man staggered into a pawnbroker's shop in New York the other day, and ing down a package on the counter, ex-claimed: "Give me ten cents!" The pro-prietor opened the parcel and found a pair orietor opened the parcel and found a pair of little red shoes so slightly soiled as to indiate that they had seen but little wear. "Where did you get these?" he asked. "Got them home," said the man; "my wife bought them for the baby." Mad with thirst he caied: "Give me ten cents! I must have a drink!" "You had better take them back to your wife," said the pawnbroker, "the baby will need them." "No, she won't," said the man, "because she's dead. She's dead, I say died in the night." And he bowed his head on the counter and wept like a child.

Yet it is only a few years since that same man when invited by a friend to sign the total abstinence pledge and join a arriver.

the total abstinence pledge and join a Good Templar Lodge declined, saying, "Why should I deny myself the use of the cheering wine, because some people abuse it? I can drink and leave it alone."

## England's Shame. A writer in the Standard tells of what he saw in a recent visit to London. He

During the past summer I spent several weeks in the old country, and having lived weeks in the old country, and having lived in London twenty-one years I was no stranger there. The drink evil never seemed so gigantic, its curse so wide-spread, its woes so numerous as there this past year. Not in London only, but throughout England. It was pitiable to see in the better part of London little children in the beer shops with their parents as late as 11 o'clock p. m., while in the poorest parts of London the scenes beggar description. I rode night after night on the 'bus.' It was the safest place and afforded the best opportunity to see for oneself. I saw children barefooted and scantily clothed going into and coming from these beer shops with tin cans, so that their drunken parents could drink so long as they could keep awake."

# Why I am a Teetotaler.

First, I believe that Sir William Gull was right when he said that alcohol was the "most destructive agent" known to the faculty, and I had no wish to destroy myself prematurely. Secondly, I think that even one's individual example, so far as it goes, may lead others to abstain from takgoes, may lead others to aostain from tag-ing this destructive agent into their sys-tems. Lastly, as I have taken, and still take, some part in the attack on the legal-ized liquor trade, I think that I can do so more effectively by showing that I consider alcohol to be my own enemy as well as the enemy of the nation.—Sir Wilfrid Lawson, in Cumberland Presbyterian.

# Wine-Drinking in France.

Even France, wine-drinking France, is beginning to wake up to the perils involved in the increasing use of alcoholic drinks. The French Government has started an anti-alcoholic crusade by instanted and anti-alcoholic crusade by increasing the tax on non-alcoholic bever-ages, and now the Minister of Public In-struction has directed that in both primary and secondary schools regular lessons shall be given on the subject of temperance, placing it on the same footing as grammar and arithmetic. In Switzerland an organized attack on the citadel of intemperance is being made under Govern-

## ment auspices .- Christian Work. The Prophet Mohammed and Wine.

"Wine brings a tenfold curse. It brings "On him who makes it for another's use, "On him who makes it for himself alone, "On him who drinketh of the poison

draught, "On him who carries it from place to place, "On him to whom the poisoned grape is

brought.
"On him who serves it to the eager guest, On him who sells it to another's hurt,
On him who profits by the harmful sale,
On him who buys it for himself alone, "On him who buys it for another's use:-

"These ten shall be accursed," Moham-med said.