#### HOW TO MEET JESUS.

DR. TALMAGE ON THE FAMOUS QUES-TION OF PILATE.

It Is Not Enough to Sympathize with His Sufferings or to Reverence His Character or Morality-He Must Be Taken Into the Heart.

LONDON, July 3:- Dr. Talmage continu to receive from all classes of the English people the warmest of welcomes and the heartiest greetings. The work of arranging his tour has been exceedingly difficult. So numerous were the invitations awaiting him that to accept some and decline others ever he has gone the largest churches in

equally pressing seemed invidious. Wherthe cities have been crowded to excess and could have been filled many times over. Among the sermons he has preached the one selected for publication this week is from the text, Matthew xxvii, 22, "What shall I do with Jesus?" He had sympathies convictions of right

Pilate was an unprincipled politician. and desires to be honest; but all these were submerged by a wish to be popular and to please the people. Two distinguished prisoners were in the grasp of government, and the proposition was made to free one of them. There stands Barabbas, the murderer; there stands Christ, the Saviour of the world. At the demand of the people the renegade is set free, but Jesus is held. As the hard visnged and cruel eyed. Barabbas goes among his sympathizers, receiving their coarse congratulations, Pilate turns to his other distinguished prisoner-mild, meek, inoffensive, loving, self sacrificing—and he is confounded as to what course he had better take, so he impanels the mob as a jury to decide, saying to them, "What shall I lo, then, with Jesus?"

Oh, it is no dried or withered question, but one that throbs with warm and quick pulse in the heart of every man and womin here. We must do something with Jesus. He is hera. You and I are not so bertainly here as he is, for he fills all this place-the loving, living, dying Christand each one of us will have to ask and unswer for himself the question, "What shall I do, then, with Jesus?" Well, my friends, there are three or four things you can do with him.

THE CONTEMPTUOUS WAY. You can, in the first place, let him stand without a word of recognition; but I do not think your sense of common courtesy will allow that. He comes walking on such a long journey, you will certainly Live him a chair on which he may sit. He is so weary, you would not let him stand without some recognition. If a beggar comes to your door, you recognize him and say, "What do you want?" If you meet a tranger faint in the street, you say, "What is the matter with you?" and your common humanity, and your common ympathy, and your common sense of propriety will not allow you to let him stand without recognition-the wounded one of the hills. You will ask, What makes him weep? where was he hurt? who wounded him? whence came he? whither goes he? I know there have been men who have with outrageous indifference hated Christ, but I know very well that that is not what you will do with Jesus.

Another thing you can do with him -you can thrust him back from your heart and tell him to stand aside. If an inoffensive person comes and persists in standing close up to you, and you have in various ways given him to understand that you do not want his presence or his society, then you ask the reason of his impertinence and bid him away. Well, that is what we can do with Jesus.

He has stood close by us a great while— ten, twenty, thirty, forty years. He has stood close by you three times a day, breaking bread for your household, all night watching by your pillow. He has been in the nursery among your children; the has been in the store among your goods; he has been in the factory amid the flying wheels, and now if you do not like his socie-#y you can bid him away; aye, if he will not go you can take him by the throat and tell him you do not want his interference; that you do not want his breath on your cheek: that you do not want his eye on your behavior. You can bid him away, or if he will not go in that way, then you can stamp your foot, as you would at a dog, and cry,

Yet I'know you will not treat Jesus that way. When Pilate could not do that, you could not. Desperadoes and outlaws might do so, but I know that that is not the way you will treat him, that that is not what you will do with Jesus. There lis another thing you can do with him-you can look on him merely as an optician to cure blind eyes, or an aurist to tune deaf ears, a friend, a good friend, a helpful companion, a cheerful passenger on ship board; but that will amount to nothing You can look upon him as a God and be abashed while he rouses the storm, or blasts a fig tree, or heaves a rock down the mountain side. That will not do you any good; no more save your soul than the idmiration you have for John Milton or William Shakespeare.

I can think of only one more thing you an do with Jesus, and that is to take him into your hearts. That is the best thing ! ou can do with him; that is the only safe thing you can do with him, and may the Lord omnipotent by his spirit help me to persuade you to do that. A minister of Christ was speaking to some children and said, "I will point you to Christ." A little child rose in the audience and came up and put her hand in the hand of the pastor and said: "Please, sir, take me to Jesus now I want to go now." Oh, that it might be now with such simplicity of experience that you and I join hands and seek after Christ and get an expression of his beneaction and his mercy! THE TRUSTING WAY.

You may take Christ into your confi dence. If you cannot trust him, whom can you trust? I do not offer you a dry, theological technicality. I simply ask you to come and put both feet on the "Rock of Ages." Take hold of Christ's hands and draw him to your soul with perfect abanlonment and hurl yourself into the deep sea of his mercy. He comes and says, " will save you." If you do not think he is a hypocrite and a liar when he says that. believe him and say: "Lord Jesus, I be lieve; here is my heart. Wash it. Save at. Do it now. Aye, it is done; for I obey thy promise and come. I can do no more That is all thou hast asked. I come. Christ is mine. Pardon is mine. Heaven

Why, my friends, you put more trust in everybody than you do in Christ, and in everything; more trust in the bridge crossing the stream, in the ladder up to the loft; more trust in the stove that confines the fire; more trust in the cook that prepares your food; more trust in the clerk that writes your books, in the druggist that makes the medicine, in the bargain maker with whom you trade; more trust

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in all these things than in Christ, although he stands this moment offering without limit, and without mistake, and without exception, universal pardon to all who want it. Now, is not that cheap enoughall things for nothing?

This is the whole of the Gospel as I unlerstand it—that if you believe that Christ died to save you you are saved. When? Now. No more doubt about it than that you sit there. No more doubt about it han that you have a right hand. No more coubt about it than that there is a God. If you had committed five hundred thonsand transgressions Christ would forgive you just as freely as if you had never com-mitted but one; though you had gone through the whole catalogue of crimesarson and blasphemy and murder-Christ would pardon you just as freely, you coming to him, as though you had committed only the slightest sin of the tongue. Why, when Christ comes to pardon a soul he stops for nothing. Height is nothing. Depth is nothing. Enormity is nothing. Protractedness is nothing. O'er sins like mountains for their size, The seas of sovereign grace expand,

The seas of sovereign grace arise. Lord Jesus, I give up all other props, give up all other expectations. Ruined and undone, I lay hold thee. I plead thy promises. I fly to thy arms. "Lord save me; I perish." When the Christian commission went into the army during the war there were a great multitude of hungry men and only a few loaves of bread, and the delegate of the commission was cutting the bread and giving it out to there will not be enough to go around."

wounded and dying men. Some one came up and said, "Cut those slices thinner or And then the delegate cut the slices very thin and handed the bread around until they all had some, but not much. But, blessed be God, there is no need of economy in this Gospel. Bread for all; bread enough and to spare. Why perish with hunger? THE LOVING WAY. Again, I advise you, as one of the best things you can do with Christ, to take him into your love. Now there are two things

which make us love any one—inherent at-tractiveness and then what he does in the way of kindness toward us. Now Christ is in both these positions. Inherent attractiveness-fairer than the children of men, the luster of the morning in his eye, the glow of the setting sun in his cheek, myrch and frankincense in the breath of his lip. In a heaven of holy beings, the best. In a heaven of mighty ones, the strongest. In heaven of great hearts, the tenderest and the most sympathetic. Why, sculpture has never yet been able to chisel his form, nor painting to present the flush of his cheek, nor music to strike his charms; and the greatest surprise of eternity will be the first moment when we rush into his presence and with uplifted hands and streaming eyes and heart bounding with rapture, we cry out, "This is Jesus!" All over glorious is my Lord, He must be loved and yet adored;

His worth, if all the nations knew, Sure, the whole earth would love him too. Has he not done enough to win our affections? Peter the Great, laying aside royal authority, went down among the ship carpenters to help them, but Russia got the chief advantage of that condescension. John Howard turned his back upon the refinements and went around prisons to spy out their sorrows and relieve their wrongs, but English criminals got the chief advantage of that ministry. But when Christ comes, it is for you and me. The sacrifice for you and me. The tears for you and me. The crucifixion for you

If I were hopelessly in debt, and some one came and paid my debts and gave in a receipt in full, and called off the pack of hounding creditors, if I were on a foundering ship, and you came in a lifeboat and took me off, could I ever forget your kindness? Would I ever allow an opportunity to pass without rendering you a service or attesting my gratitude and love? Oh, how ought we to feel toward Christ, who plunged into the depth of our sin and plucked us out! Ought it not to set the very best emotions

of our heart into the warmest-aye, a red hot glow? The story is so old that people almost get asleep while they are hearing it. And yet there he hangs-Jesus the man, Jesus the God. Was there anything before or since, anything to be compared to this spectacle of generosity and woe? Did heartstrings ever snap with a worse torture? Were tears ever charged with a heavier grief? Did blood ever gush, in each globule the price of a soul? The wave of earthly malice dashed its bloody foam against one foot, the wave of infernal malice dashed against his other foot, while the storm of God's wrath against sin beat on his thorn pierced brow, and all the hosts of darkness with gleaming lances rampaged through his holy soul.

THE INFINITE SACRIFICE. Oh, see the dethronement of heaven's king! the conqueror fallen from the white horse! the massacre of a God! Weep, ye who have tears, over the loneliness of his exile and the horrors of his darkness. Christ sacrificed on the funeral pyre of a world's transgression; the good for the bad, the great for the mean; the infinite for the finite, the God for the man. Oh, if there be in all this audience one person untouched by this story of the Saviour's love, show me where he is, that I may mark the monster of ingratitude and of crime. If you could see Christ as he is ergy of Miss Hjelt, the occupations open you would rise from your seat and fling vourselves down at his feet, crying, "My Lord, my light, my love, my joy, my peace, my strength, my expectation, my hea en, my all! Jesus! Jesus!"

Oh, can you not love him? Do you want more of his tears? Why, he has shed them all for you. He has no more. Do you want more of his blood? His arteries were emptied dry, and the fron hand of agony could press out nothing more. Would you put him to worse excruciation? Then drive another nail into his hand, and plunge another spear into his side, and twist another thorn into his crown, and lash him with another flame of infernal torture. "No," rays some one; "stop! stop! he shall not be smitten again. Enough the tears. Enough the blood. Enough the torture. Enough the blood. Enough the forture. Enough the agony." "Enough," cries rarth. "Enough," cries heaven. Aye, "Enough," cries hell. At last enough. Oh, look at him, thy butchered Lord. unshrouded and ghastly as they flung him from the tree, his wounds gaping for a bandage. Are there no hands to close these eyes? Then let the sun go out and there be midnight. Howl, ye winds, and howl, ye seas, for your Lord is dead! Oh, what more could be have done for you and for me than he has done? Could he pay a bigger price? Could he drink a more bit ter cup? Could be plunge into a worse catastrophe? And can you not love him? Groan again, O blessed Jesus, that they may feel thy sacrifice! Groan again. Pu the four fingers and the thumb of thy wounded hand upon them that the gash in the palm may strike their soul and thy warm life may bleed into them. Goan again, O Jesus, and see if they will not

Oh, what will you do with such a Christ Admitted the Facts. Newspaper editors have to be very careful in opening their columns for is at least one dreaded disease that sci- statements. But aware that the Dr. ence has been able to cure in all its Miles Medical Company are responsible. monial from R. McDougall, Auburn

as that? You have got to do something with him this morning. What will you do with Jesus? Will you slay him again by your sin? Will you spit upon him again? Will you crucify him again? What will you do with him who has loved you with more than a brother's love, more than a father's love, yea, more than a mother's love, through all these years? Oh, is it not enough to make the hard heart of the rock break? Jesus! Jesus! What shall we do with thee? I have to say that the question will after

swhile change, and it will not be what shall we do with Christ, but what will Christ do with us? Ring all the bells of eternity at the burning of a world. In that day what do you think Christ will do with us? Why, Christ will say: "There is that man whom I called. There is that woman whose soul I importuned. But they would not any of my ways. I gave them innumerable opportunities of salvation. They rejected them all. Depart, I never knew you." Blessed be God, that day has not come. Halt, ye destinies of eternity, and give us one more chance. One more chance, and this is it. Some travelers in the wilderness of Ausralia a few years ago found the skeleton of a man and some of his garments, and a rusty kettle on which the man had written or scratched with his finger nail these words: "O God, I am dying of thirst. My brain is on fire. My tongue is hot. God help me in the wilderness." Oh, how suggestive of the condition of those who die in the wilderness of sin through thirst. We

take hold of them today. We try to bring the cool water of the rock to their lips, We say, "Ho, every one that thirsteth!" God, thy Father, awaits thee. Ministering spirits who watch the ways of the sou bend now this moment over this immorta auditory to see what we will do with An Interesting French Yankee. On Saturday, May 21, Mr. Alcander Hutchinson, manager and proprietor of the great caoutchouc works at Langlee hear Montargis, celebrated his coming of age by a family dinner, at which his im mediate relatives were the only guests This young gentleman and astute and prosperous business man is one of the most curious developments of the principle

of heredity that has ever come under my

observation. His father, the elder Al

tander Hutchinson, himself a native of

founder of the great india rubber works at Langlee, married a French lady, the flaughter of the Count de Loyaute. His childeen, including his namesake and youngest son, all grew to maturity and were educated in France. He died some three years ago, and the younger Alcander Hutchinson succeeded him as proprietor and manager of that portion of the estate that included the property at Langlee. He was chosen according French law to follow the nationality of his father; but though thus a citizen of the United States he has never visited America. Thus this young Parisian, born and bred the cherished darling of an accomplished French mother (a lady of remarkable inteligence and force of character), has devel oped by sheer power of herodity into a sturdy and practical American. He was waited upon not long ago by a deputation of the citizens of Montargis, who offered him the nomination of deputy as soon as he reached the age of twenty-one if he would embrace the French nationality. But the young man preferred to be an American citizen like his father and grandfather .- Paris Cor. Philadelphia Telegraph.

I was talking to a pretty and discouraged little girl the other day who is singing in the chorus in one of our cemic opera com

"I can't get along," she said sadly. 'though I try my best. I'm not satisfied with the chorus. It only means twelve dollars a week in this city. I can sing, I can act, and folks say I'm pretty. But I've "Pull!" said I. "Why, that sounds like

"It's just the same on the stage," she re-"You've got to have influence of be somebody's favorite. There are lots of little parts that I know I could play, but, bless you, I'll never get the chance. In our company the leading lady, who plays the principal part, is the protege of the 'star' and his wife. The next two parts are played by the nieces of the composer that's natural enough, of course-and the next one to that by a young lady whom the manager seems very fond of. "Then many of the chorus girls are put in the front row because they have influential friends, while some of the prettiest are pushed into the background because they

haven't. And so it goes." And there were the mists of discouragement and despair in her pretty blue eyes as she turned away.—New York Recorder.

Women in the Trades. Helen Campbell tells us that 200,000 women work at 100 different trades in New York city, and of that number, she suggestively adds, 27,000 support their husbands. No doubt the same ratio exists in other large cities. Miss Vera Hjelt informs us that one-third of the women in Scandinavia and Finland earn their own living and, thanks to the unflagging ento them have almost doubled, even including watchmaking, glass cutting and lithography.-Detroit Free Press.

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A Monkey's Revenge The following anesdote clearly illustrates the reasoning powers of the monkey tribe: One was kept tied to a stake in the sub urbs of Havana, in a place where he was repeatedly robbed of his food by crows. One day he lay still on the ground, pretending to be dead. The crows were allowed to steal to their heart's content un-

til the artful simian was sure they were in reach. Instantly he grabbed one by the leg, and, despite its loud calls for help, literally plucked every feather from the luckless bird and then flung it toward its screaming companions.-St. Louis Re-

A Test for Sewer Gas in a Room. As a capital test for sewer gas employ inglazed paper saturated with a solution of one ounce of pure acetate of lead in half a pint of rain water. After partial drying expose in the room. Sewer gas in any mount will darken or blacken the paper. -New York Journal.

Senator Husted Sick. 24 CHICAGO, June 14.-James W. Husted, the prominent Republican of Peekskill, N. Y., is at the auditorium unable to continue his trip too his home at present on account of illness.

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the summer of 1879, I sold 108 bottles of Chamberlain's Colic, Cholera and Diarrhoea Remedy, and it proved satistactory in every instance. The remedy is standard in this community.—George B. Dunbar, Druggist, Center Point lowa. The epidemic referred to was by far the worst that ever occurred in Iowa. Over 40 persons died from it in a town of only 500 inhabitants: but in every case in which this remedy was used, recovered. It was equally successful during the epidemic of bloody flux in Virginia, in 1887, and in Michigan and Southern Illinois, in 1888. It has been in constant use over eighteen years, and has proved itself to be the most successful medicine Connecticut and the son of the original yet discovered for bowel complaints. For sale by Waiter R. Rudy, Mt. Airy, Md., and A. C. Taylor, Ellicott City, Md

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The Theatre Train leaves Baltimore at 11 15 p. m., daily and arrives at Ellicott City at mid-Frederick and Mt. Airy to Baltimore.

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THE BEST PAINT -IN THE-WORLD.

BEEN IN THE MARKET 22 YEARS.

HOUSE OF DELEGATES. ANNAPOLIS, March 20th, 1888,
Mr. C. P. Knight, 211 E. Lombard St., Balto.,
Dear Sir.—Your favor of the 4th inst., requesting me to express my opinion of the
LIQUID EXAMAL PAINT made by the New
Jersey Bname: Paint Company at hand. More
than s x years ago 1 bought the above paint to
paint my dwelling at Catonsville, Md., and it
is with unfeigned pleasure 1 can say it is in
every respect all you claim for it.

Yours Truly,

John Hubner.

Office MARYLAND JOURNAL

Towson, May 12th, 1891. Mr. C. P. Knight, Mr. C. P. Knight,
Dear Sir:—In answer to yours of 18th, I find
I had my dwelling painted with t e New Jersey Examel Paint, sold by you to me, in 1875.
No other paint has been put upon it in a period of sixteen years. The house still makes a presentable appearance, though after so long a time, it now needs painting again. I shall not hesitate the present summer to again use the paint sold by you. Yours Truly,
Wm. H. Ruby.

ST. VINCENT'S ORPHAN ASYLUM. Mr. C. P. Knight,

Dear Sir:—I take pleasure in adding my name t the many indorsers of your valuable Liquid Examel Paint Company. Our institution is painted both inside and outside with it, presenting a beautiful appearance.

"SISTER MARIA."

DEFORD & CO. TANNERS OF OAK SLAUGHTER SOLE LEATHER AND BUTTS. P. Knight, Esq., Baltimore, Dec. 18, 1889.

C. P. Knight, Esq., Baltimore,
It gives us great pleasure to certify to the good qualities of your LIQUID ENAMEL PAINT, made by the New Jersey Enamel Paint Company. After using the old style paint for a number of years, we were induced to try your paint by those who had used it. We have now been using it some six or seven years, both for inside and outside work, and it gives entire satisfaction. Yours Respectfully.

Deford & Co.

ST. JOSEPH'S CONVENT OF MERCY TITUSVILLE, PA. dr. C. P. Knight, Mr. C. P. Knight,
Dear Sir:—We have used your Liquid En-Amel, Paint, manufactured by the New Jer-sey Enamel Paint Co., in all parts of our Con-vent, and consider it an excellent article. We cheerfully join with so many others in testi-fying to its superior worth.

Sisters of Mercy.

BALTIMORE AMERICAN.

Mr. C. P. Knight,

BALTIMORF, June 1, 1889.

Mr. C. P. Knight,

Dear Sir:—The Liquid Enamel Paint, made by the New Jersey Paint Co., has given me entire satisfaction. My country residence and outbuildings at "Nacirema"—and also The American office, on which hundreds of gallons were applied—were greatly admired by the many guests entertained by me on the lath of May. Very Truly, HARFORD SATIONAL BANK, EDWIN

H. WEBSTER, PRESIDENT, BEL AIR, MD.

C. P. Knight, Baltimore, Md.

Dear Sir.—The New Jensey Enamel. Paint has been exclusively used by me for the past ten or twelve years in considerable quantities, both on my dwellings and outbuild ngs, and it has given me envire satisfaction. About six years ago, whilst Collector of Customs for Baltimore, I had the Custom House painted with the New Jersey Enamel. Paint. The work when finished was much admired and gave general satisfaction to the government officials and the public. I consider it an excellent paint and take great pleasure in recommending its general use.

Yours Truly.

EDWIN H. WERSTER.

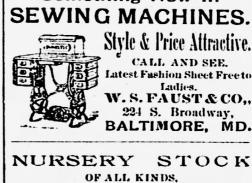
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## Reference, J. B. Morrow of THE TIMES.

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