

THE SEMI-WEEKLY TELEGRAPH, ST. JOHN N. B., MARCH 21 1903.

SYRIAN, DYING FOR MURDER AT WINDSOR, FORSOOK MAHOMET AT BRINK OF GRAVE.

Confessed Crime When Near the Gallows—Letter of Love and Sorrow Reaches Condemned Man from Home—They Tried to "Fix" the Turkish Government.

Windsor, March 18.—(Special)—An aboriginal, who was executed this morning at 4.40 o'clock for the murder of Lydia Moore at Tenby, October 22nd last.

During his imprisonment he was visited regularly by Rev. Father Kennedy, and during the visit he embraced the Roman Catholic faith. Julia Frank, a Syrian woman, always accompanied the priest as interpreter. The prisoner had been a Mohammedan, but he was baptized Tuesday morning by Rev. Father Kennedy, assisted by Rev. Michael Collins, of Halifax.

His name was Annet Muehsa Zabit, aged about 23 years. He was born at Kamit, Syria, near the mountains of Lebanon, two days' journey from Damascus. A cousin, from Kamit, who knew the prisoner in Syria, visited him last night, accompanied by Edward Kory, who brought a letter from the prisoner's father, bidding him a sad farewell.

The cousin kissed him good-bye. Julia Frank, Mary Jo and son, Anthony, Syrians, were with the prisoner in the cell from 3 o'clock until he was led out to execution. Rev. Father Kennedy and Collins were with him at an early hour and he received at their hands his first and last communion. He was quiet and perfectly resigned to meet death.

Procession to the Scaffold. The solemn service ended, Radcliffe placed the arm of the condemned man out to the scaffold. He was attended by the priest named, who performed the last rites of his office. The condemned man kissed the crucifix and the black cap was adjusted, and at 4.40 o'clock the trap fell.

The medical attendant, Dr. J. B. Black, examined the body five minutes after the fall. It was motionless, but the heart was still beating, and it was 4.50 o'clock before the heart ceased. The body was allowed to hang for 20 minutes after the fall and was then taken down. There was no decomposition, showing that death was caused by dislocation. The execution was most carefully conducted.

An inquest was held before Coroner Dr. J. W. Reid and 12 jurors. There were present at the execution Sheriff O'Brien, the medical attendant, Walter G. P. Smith, and Assistant Jailers K. Smith and George Singer, and Fathers Kennedy and Collins.

No newspaper men or other than those named were allowed admission to the jail yard during the execution. At 8 o'clock the funeral ceremony was conducted in the jail yard by Fathers Kennedy and Collins, and after the body was conducted to the Roman Catholic cemetery for interment.

During the prisoner's incarceration he was frequently visited by the clergy of the town. Father Smith and his family were very kind to him, which he duly appreciated, remarking to one member of the family: "You good people, all go up, pointing upwards."

People Wouldn't Help Build Scaffold. At 9 o'clock the scaffold had been taken down and the fence removed and hanging Radcliffe left for his home at Parkside (Ont.), this afternoon.

It was difficult to get help to put up the scaffold, and the coroner's jury was secured only after considerable trouble, the feeling being against the execution.

Letter from Home. Yesterday the condemned man received a letter from his Assyrian home, written by his father. It was brought by Edward Kory to Windsor, and he handed it to the condemned man. It read as follows: "My dear son, I have a letter from Mr. Kory telling me that you have been convicted of murder, and that the death sentence has been passed upon you. All the family are heart-broken. Your mother, sister, wife and brother join with me in this message of love and farewell to you. We all pray for you to Mahomet and God. If we can do anything for you and we will do it. We have left it all in the hands of Mr. Kory, and we bless him for it and send our blessing to you. We kindly feel your position. All of us are thinking of you. We send our love and offer our prayers. We tried to dear you and endeavor to pay money to the Turkish government for the relatives of the dead boy, so that you might come home to us again, but we found that the law in Turkey and the British law are not the same, and that the crime cannot be condoned with anything but your life. It was a sad and sorrowful news for us. We did not think that our boy would ever be guilty of murder, and if fate ordains that you must die we send you our blessing and last farewell, and hope that if you are guilty, our God will forgive you. My dear boy, if possible, send a letter. We hope this will reach you before it is too late. Good-bye, from your stricken home. FATHER."

An aboriginal did not go to the gallows an innocent man. All doubts concerning his guilt or innocence were removed by admissions made by the condemned man to the jailer.

The prisoner said: "I committed the crime, and I deserve to be punished. I did not act in self defence. I slew my friend. I wanted to get a watch from him. He refused and called me names, and I threw a stone at him, striking him on the back of the head with it. He fainted and fell. I thought he was dead and got discouraged. I did not know what to do. In a few minutes he revived and he said to me: 'I am going to see you for splitting my head open.' Then he ran for about 10 feet and dropped. I took a razor and went after him. He tried to keep me off and cut his hand with the razor in an attempt to protect his throat. We fought together, overpowered him and cut his throat. Then I carried the body to the tunnel and left his body there, and took his goods and went to the road."

The Crime. With his skull battered in and his face covered with blood from a great gash on the left side of his face, the dead body of the condemned man was found late in the afternoon in the tunnel of the famous old Tenby Mine, a short distance from Noel. The horrible discovery was made by two men who had been hunting.

They were proceeding along the road toward Noel when they met Annet, who was struggling under two large packs which he had strapped across his back. Shortly after passing him they found several trunks, such as are carried by pedlars, lying on the road side. They picked them up, and after proceeding a short distance further they saw small patches of blood, and from the surroundings it looked as if a struggle had taken place. They searched about the vicinity, but could find no further trace of the victim.

When they returned to Tenby they informed several people of their suspicions, and what they had found on the road. A searching party was at once organized, and half a score of men with lanterns started out to make an investigation. One of the places where the body was found was a small cave, which they gained an additional clue, which put them on the right track. They then proceeded to the Tenby mine, and with lighted lanterns several of the men entered the tunnel.

After they had gone about 40 feet the body of the condemned man was found. It was resting on the floor, and there was a large wound on the face. Annet went to Tenby and put up at a house, where he intended to remain for the night. After the finding of the body he was placed under arrest and a guard put over him. He made no statement about the crime.

It was afterwards learned that the prisoner came with his gun, when he murdered, from Syria, some time during the year 1902. Both the prisoner and the murdered boy were in the employ of a countryman named Kory, who was a cousin of the prisoner. Kory supplied them with food, and sent them out to peddle in the county of Hants.

A Pipeful of "Cumb Plug" Smoking Tobacco will burn 75 minutes. "Test it." Save the Tag they are valuable.

Senator Knute Nelson of Minnesota is one of the most accomplished linguists in the world. He speaks Norwegian, Swedish, Danish, German, French and English.

Hardly any rubbing with Sunlight Soap. The Sunlight Maids do it for you. Sunlight Soap washes the clothes white and won't injure the hands. LEVER BROTHERS LIMITED, TORONTO.

THE EMIGRATION RUSH TO CANADA BLOCKS SHIPS.

Allan Line Issues an Order to Book No More Passengers Till April 30.

BEAVER LINE FULL, TOO.

Lake Champlain Opens Canadian Pacific Service from Liverpool to Canada April 14—English Wheat Cheaper Than Any Time in Seven Years.

Montreal, March 17.—(Special)—A London despatch to the Star says:

"The unprecedented rush of emigrants to Canada is shown in a striking manner today as the Allan line to its agents. The circular announces that the five steamers beginning with the Ivarian sailing on March 19, are absolutely full and agents are forbidden to make any fresh bookings. The three subsequent steamers, until the Numidian, sailing on April 30, are very nearly full and agents are told that they must advise before definitely promising berths."

"The Beaver steamers also are full until April 18, when the Canadian Pacific assumes control. The Dominion line steamers also are fully booked."

"The decision of the Maritime high court on the question of Canadian nationality, which caused a decline in the stock of the company here yesterday, and Grand Trunk and Hudson Bay shares declined in sympathy. Sir Thomas Lipton, who was interviewed on the subject, said he considered the decision financially unimportant and the shares rallied before the close of the market."

"English wheat sold in Market Lane today for 25s. 1d. a quarter—just over 75 cents a bushel, the lowest price recorded in seven years."

"The Canadian Pacific Company will start their new trans-Atlantic service with the sailing of the Lake Champlain from Liverpool, on April 14. The steamers will leave Liverpool weekly thereafter, on Tuesdays."

"Sir Thomas Lipton's challenge cup yacht Shamrock III was launched at Dumbarton, Scotland, yesterday at 2 o'clock. She is described by the experts as an ideal boat, an ideal boat. Dr. Egebert Pope, of Bellevue, who will be second in command, has been taking a course of instruction in the art of sailing. The yacht is a 120-ton vessel, and is being built by the famous shipyard of Sir James Watson."

POSTMASTER CONFESSES.

(Continued from page 2)

examination of the stubs of the postmaster's cash book I found a shortage of \$300, which the postmaster said had been stolen from the official drawer of the post office. Detective Chamberlain's evidence was: "On instructions from Ottawa I was ordered to arrest Postmaster Johnson for shorting, which I did. I saw him in jail the same afternoon and took him into the sheriff's office and told him I would take a statement from him if he had anything to give. I told him that I had already warned him that anything he would say might be used against him as evidence and anything he said must be of his own free will. Chifferton had confessed all and handed him copies of letters found on Chifferton and asked him if he knew anything about these letters. He answered 'yes' written by him to Chifferton and that he and Chifferton had robbed the post office, that he had been led into it without thinking of the consequences. He gave me a written statement to that effect written by himself."

The letters received by Chifferton at Holland, Manitoba, and the prisoner's confession were written by Johnson himself. The accused called no witnesses and stipulated that the charges against him were true. In regard to the charge against Johnson for sending postpaid mail through the mails, application was made for a remand until the 23rd, as the crown's witnesses from Northern Ontario have not arrived, which was granted.

Dalhousie, March 18.—(Special)—The following is a copy of the written confession of ex-Postmaster Johnson, made to Detective Chamberlain. The confession was written by Johnson himself, and was placed in evidence at his preliminary examination yesterday.

Dalhousie, March 18.—(Special)—I hereby make the following statement with my own free will and without any threat or promise of any kind being held out to me. For some time previous to the robbery I was in financial difficulties. Two weeks before the robbery I met this Chifferton, and in a joking way he said to me: "What do you say if we make a haul?"

"At the time I had no notion of doing anything dishonest. Several times after this the subject was spoken of and grew on my mind until we decided to do the work."

"On the 30th of July we decided to carry out the work. I left everything ready for Chifferton, and that night he came to the office and entered by the back window, which he left open for him. He took the cash and gave me \$214 of it. He gave me this a couple of days later. I kept the cash for a few days, intending to use it, but did not."

"It worked on my mind so much that one day, while alone, I took the roll of bills and threw them in the furnace in the basement. I deeply regret the work I have done, but it being too late, I must take what falls to such as I can."

(Sgd.) "J. A. JOHNSON."

FRENZIED WOMAN KILLS HER MOTHER AND DAUGHTER.

After Committing the Terrible Crime the Murderess Sets Fire to the House.

Desperate Woman Deliberately Walks Into Burning Building and is Burned to Death After Holding Her Would-be Rescuers at Bay With a Revolver.

Penn Yan, N. Y., March 17.—In a frenzy of mania Mrs. James Strowbridge, of Guyanoga Village, five miles from here, today killed her daughter, aged 20 years, and her mother, aged 80 years, and after setting fire to the house in which the bodies lay, deliberately entered it and perished in the flames.

Exactly when or how the two women were killed is not known. The first intimation the neighbors had of the tragedy was this afternoon when Mrs. Strowbridge's home was found to be on fire and immediately afterwards she was seen to set fire to another house across the street, in which her daughter lived, and also to two barns in which there were a great deal of cattle and three horses. When a party of men attempted to break open the barn to release the animals Mrs. Strowbridge, who was standing in front of her blazing home, brandished a revolver and fired at them repeatedly. Several of the men made a rush hoping to close with the mad woman and disarm her but she held them at bay with the pistol. While they were hesitating she suddenly cut her throat, filled a pail of water at the well, thrust a quantity of hay and straw into it, and up to it to be preferred stock, with dividend of six per cent, payable annually.

Letters patent have been issued incorporating Senator George F. Hill and others, of Andover, as "The George F. Hill Company, Ltd., with a capital stock of \$100,000."

The government has made the following appointments: Henry J. Ellis, of Montreal, advocate, to be commissioner for the province of Quebec, under chapter 30 of the consolidated statutes of this province. Joseph B. Murphy, lawyer, of Woodstock, to be one of his majesty's counsel. Sundry—John Sheehan to be a vendor of liquors under the Canadian Temperance Act for the county of St. John.

John M. Driscoll, George R. Craigie, Jas. W. Lee, Thomas Gorman, Frederick P. Thomas, and Michael F. Mooney, to be justices of the peace.

Resignation—Francis I. Matheson to be police magistrate for the town of Campbellton, in room of H. F. McLatchy, resigned.

William Murray to be stipendiary magistrate for the parish of Addington, with civil jurisdiction, in room of Henry McLatchy, resigned.

Carleton—Joseph R. Murphy to be clerk of circuits, in room of J. Clipperton, resigned.

Francis B. Carvell to be judge of probate during the absence of Lewis P. Fisher from the province.

James McManus to be registrar of probate, in room of James D. Gallagher, removed from office.

York—Samuel Bird to be a justice of the peace.

Yves—Octave Leclair to be inspector under the liquor license act for the town of Grand Falls, in room of David J. Horseman, resigned.

Resignation of Hon. G. F. Hill Accepted. The following resignations were accepted: Hon. George F. Hill, as a member of the executive council, a commissioner of the provincial income tax and a member of the board of works.

J. Chipman Hartley as clerk of the circuit for the county of Montserrat.

Francis J. Sweeney, as a referee in equity of Westmorland county, and sitting police magistrate for Montserrat.

Henry F. McLatchy, as stipendiary magistrate for Addington, Resignation of Carleton county.

Wendall P. Jones, as judge of probate, pro hac vice, in reference to the estates of Samuel Wallis, deceased, and Elisha Shipley, deceased.

Dennis B. Gallagher has been removed from the office of registrar of probates for Carleton county.

SIGNS OF SPRINGS.

It is a Season When Most People Feel Miserable, Easily Tired and Fagged Out. The spring season affects the health of almost everyone of course in different ways. With some it is a feeling of weariness after slight exertion; others are afflicted with pimples and skin eruptions; lack of appetite, slow checks and lack of lustre eyes are other signs that the blood is clogged with impurities and must have assistance to regain its health-giving properties.

This is the season above all others when everyone—young or old—needs a tonic to keep them up. The best tonic medical science has discovered is Dr. Williams' Pink Pills. They fill the pores of the system and fill the veins with new, pure, rich red blood. This is why they give you a healthy appetite and cure all diseases, nervous, rheumatic, and all other troubles caused by impure blood and lack of blood alone. Dr. Williams' Pink Pills will give you new blood, new life, new energy—you cannot do better than start taking them today.

Mr. Jos. Poirier, M. P. P. Grand Anse, N. B., says: "Both my wife and daughter have been greatly benefited by Dr. Williams' Pink Pills. My daughter was in very poor health, pale, thin and apparently bloodless, but through the use of the pills she has regained her health and is again able to enjoy life. I think Dr. Williams' Pink Pills is the best medicine for blood on the market. Substitutes are sometimes offered, but they never cure. If you can't get the genuine pills from your dealer send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and they will be mailed at 50 cents a box or six boxes for \$2.50."

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A NEW \$50,000 COAL COMPANY IN NEW BRUNSWICK.

Fredericton Business Men Have Been Granted Letters of Incorporation.

MORE CAPITAL STOCK.

Record Foundry Company of Moncton Wants to Raise Theirs to One Million Dollars—Resignation of Hon. Geo. F. Hill Accepted—Some Appointments.

Fredericton, March 18.—(Special)—Notice is given in this week's Gazette that letters of incorporation have been granted to Fred F. Dow, James D. Holland, of Fredericton, and others as The Consolidated Coal Company, Limited, with capital of \$50,000, and also to W. B. Snowball, R. A. Lawlor, Robert Murray, John McDonald, John P. Burchell, and others, as the Miramichi Agricultural Exhibition Association, with capital stock of \$9,500, divided into shares of \$10 each.

C. W. Robinson gives notice on behalf of Record Foundry Company of Moncton, that application will shortly be made for authority to increase the capital stock from \$250,000 to \$1,000,000. Half of the total capital stock is to be ordinary and the balance, including that already taken up is to be preferred stock, with dividend of six per cent, payable annually.

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THE TELEGRAPH'S PULPIT.

"Discipleship," the Text from Which Rev. Beverley N. Nobles Speaks to Readers This Week.

John 9: 27.—"Will ye also be his disciples?" These are the words of a man born blind, to whom Jesus recovered sight and constitute his appeal unto his fellow townsmen. They introduce us at once to the interesting subject of discipleship as related to Jesus Christ. Let me ask and answer three questions in regard to the matter.

What is it to be a disciple of Jesus Christ? A great deal of mysticism has enshrouded men's thought and teaching regarding this matter, and it is to be accounted for in large part by the fact that the sovereign acts and influences of the Holy Spirit upon the nature and life of the disciple are brought forward for explanation. Thus the divine and human elements are interwoven in thought and teaching. There is, however, no sufficient reason why these sovereign acts of the Holy Spirit should be introduced into the question of discipleship pure and simple. We read of the disciples of Moses and Confucius and Socrates and Darwin and Kant and Emerson. To be a disciple of Jesus is not different in character from being a disciple of these men. The disciples of Socrates were simply persons who, having implicit confidence in the worth, worthiness and wisdom of the man, had put themselves under his instruction to be led unto the knowledge and practice of the truth which they were assured he possessed. The same may also be said of the disciples of Emerson or Confucius or Moses or Ingersoll. They are simply persons who believe in these men—in their sincerity, worth, wisdom and doctrine, and have put themselves under the instructions and guidance of these men in matters of faith and practice. And so for one to become a disciple of Jesus is for him believing in the goodness, sincerity, worth and claims of Jesus to put himself under his instructions to be led unto the knowledge of the truth. So when Jesus commissioned his disciples to "go, make disciples of all nations, baptizing them," he meant that they should so present his gospel, and so represent its author, that men should believe in him—in his claims, sincerity, worth and doctrine—and be induced to become his disciples to be guided unto the knowledge and practice of the truth. To become a disciple of Jesus, then, is to make Him in all the concerns of life one's master and teacher, with full confidence in him as such. But why are not disciples in general more advanced in knowledge of Jesus' doctrine? Jesus once said, "If any man will do, or willeth to do, the Father's will, he shall know of the doctrine." And the reason so many are puzzled and confounded by Christ's doctrines is that they do not obey the law of spiritual apprehension—they do not practice what they know—they do not make use of truth already acquired, so other truth remains hidden. Nor is this law, that the disciple can only increase in knowledge of spiritual things as he makes use of what he already knows, a law of the realm of spiritual truth only. It is rampant in other realms. It is a law of mathematics. Take arithmetic, for instance. In subtraction and multiplication one must use his knowledge of addition. One cannot learn division unless he makes use of his knowledge of addition, subtraction and multiplication. Nor can one learn how to solve the problems of fractions unless he makes use of his knowledge of addition, subtraction, multiplication and division, and so on. In the study of algebra, geometry, history, grammar, this same law holds with more or less constancy. Progression in knowledge is conditioned on the use of knowledge already attained. So Jesus did not enunciate a new law when he said, "If any man will do the Father's will he shall know of the doctrine." He simply announced it as regnant in the spiritual kingdom. If you wish to know what Jesus meant when he said "Take my yoke upon you and learn of me, and you shall find rest unto your souls," enter his service and begin bearing the yoke. If you would know whether or not Jesus spoke truth when he said "Love your enemies, bless them that curse you, do good to them that hate you," etc., do it, and you will not long be unconvinced of the truth of his command. If you would know for yourselves the blessedness of which Jesus speaks when he says, "Blessed are the pure in heart, for they shall see God," and if you would have visions of God, then be pure in heart. You would know your duty on this occasion. Did you do your duty on that occasion? You would have more light upon the word. Are you living up to the light you have? The reason there is so much skepticism and unbelief in the world, and men are so dull of apprehension of the truths Jesus taught, is because they do not do what they know.

But after all, why should men become disciples of Jesus? Because it is much better and more honorable to be a disciple of Jesus, though as of old he be despised and rejected of some, than to be a disciple of any other world has ever seen, however eminent in learning or scholarship. What of the character and lives of these who have appeared from time to time and sought a following? Were they perfect and entire, wanting nothing? What of their teachings? Have they been found without error? Nay, when the best that can be said of the best of them is said, imperfection in life and character and error in doctrine has to be admitted. Notwithstanding all their learning, all the light and all the favors of their environment, their teachings have been found more or less unreliable, and life and character have exhibited human faults and frailties. But what of Jesus? Standing in the strength of his unswerving manhood, I hear him challenging his enemies, "Which of you convinceth me of sin?" But they could not. In all these centuries there have been men who have searched these gospels, and scanned his life and been compelled to confess they find no fault in him or error in his doctrine. This man, a humble carpenter from Nazareth of Galilee, without any of the advantages of books and colleges—away back yonder amid the low moral standards and the dim light of Moses and the prophets—this man presents to us a character and life without imperfection or sin, and taught doctrines which have stood the test of the ages. How he towers above all the world has ever seen, as mountain above mole hill. How glorious the privilege of being a disciple of such a one.

Nor is this all that makes him glorious, for his disciples have been the benefactors of the world. Gross errors in doctrine may have been entertained by them, and lamentable failure in practice, yet through them how God has blessed the world. In literature, science and art, in statesmanship and reform movements—in commerce and industry—in every way and all ways by which the race has been civilized, elevated, enlightened and blessed, have not the disciples of Jesus constituted not only leaders but almost the entire rank and file of the whole host? Where would the world have been in political, social, moral and industrial development had there been no disciples of Jesus among men? In what condition would our own city be today if from its founding its people had been unbelievers, who rejected Jesus and the Bible, being followers of other teachers—if the self-indulgent and the Sabbath breaking and the immoral and the intemperate and the profane and unscrupulous had directed its morals and its enterprises. A dark, dismal picture looms up before imaginations' eye as you think of a community, a city, a nation with no disciples of Jesus, no Bible, no gospel, no Sunday, no churches, no humane and benevolent institutions. Verily God has blessed our city, our land, our nation through the disciples of Jesus, fallible and faulty though they have been in character, life and doctrine.

So I appeal to you in the words of the text: "Will ye be His disciples?" Distinguish between the acceptance of Jesus and his teaching and the acceptance of any creed. I do not ask you to believe as I do—as our church believes—I do not ask you to believe the creeds or doctrines of any church. I simply plead that you cease turning your back upon Jesus, whose goodness, sincerity, worth, worthiness or wisdom cannot be gainsaid. I plead with you to become his disciples—to study at his feet and practice his word. To do this may entail sacrifice—to do this and continue may lead, doubtless will lead, to crisis in life where self must suffer as upon a cross—still I plead that you all accept Jesus as master and teacher so becoming his disciples. It is the sensible thing to do, for he alone of all who have ever lived and taught has been found blameless in life, character and doctrine. It should be an easy thing to do in the light of his perfection and the blessings he has brought to men, and I am sure it is the right thing to do. "Will ye also be his disciples?"