

THE WAGES OF SIN IS DEATH

A tragic commentary on the inevitable consequences of sin was furnished in the press of this week when a self-confessed murderer of thirty years ago took his own life and left a note telling of his crime and of the punishment and execution of another man for the deed he had committed. Thirty years ago this human fiend had murdered a young girl and escaped detection. He saw another man condemned and executed and himself went scot free. He came west, married and determined to forget the past and live a decent life, but the memory of his crime haunted him; the constant fear of detection, the ghostly thoughts of two souls sent into eternity by him tortured his mind. Settlers from his old Ohio home came to his new home, and for fear of detection he ran away to Death valley in California, there to live in despair and isolation until his own deed caused him to raise his hand against himself.

This is as dramatic a picture of retribution and of the inexorable operation of the moral law of compensation as has ever been seen. It might form the basis of a powerful tragedy for the stage or for fiction. It represents the stern decrees of fate that pursue the man who sins. There is no escape from it, no avenue of relief; nothing left but confession and a free conscience, nothing to do but to stand before one's fellow-man, self-confessed and in a true light, or commit suicide, and "suicide," said Webster, "is confession."

Why, then, does not all of civilized mankind recognize this relentless decree of fate and escape the misery and remorse of an ignominious life and death by resisting sin? The question has never been fully answered. It is as old as Pharaoh and yet as young as the deeds of today. It is as old as human nature, and the final answer will never be given until men are made over again into a new life.—Denver News.

THE AFTERMATH OF WAR

Russian authorities, from the czar down, must not imagine that the world will take its eyes off the struggle for Russian liberty. The mere fact that the war has ended will not enable the autocracy to withdraw or nullify promises extorted from it while the conflict was raging. In the czar's address to his "dear army" there is an unpleasant, almost ominous note, as if he were thinking of the possibility that the bayonets which did not save him from Japan might yet be useful against his own subjects. It is suggestive, to say the least, that the cessation of hostilities in Manchuria seems to have been a signal for renewed acts of rough military repression at home. But even the blindest autocrat can not for long see the safety and the recovery of the empire under present conditions. That is hopelessly discredited; the plunge into the new has been taken once for all; and freedom's battle in Russia will surely go on—and go on. This is the important thing for the czar's counselors to remember, before a great cloud of witnesses.—New York Evening Post.

THE PLANS WERE DELAYED

General Grant records a good story that used to amuse him greatly of a certain rough carpenter who accompanied "Stonewall" Jackson in many of his marches. On one occasion, when he was making a rapid movement, he came to a deep stream; the bridge had been burned, and it was necessary it should be restored as soon as possible.

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Jackson sent for his engineers and the carpenter, telling them what was required, and the engineers retired to their tents to prepare their plans. Two hours later the carpenter reported: "General, that bridge is finished, but them picters ain't come yet."—Exchange.

CONSUMPTION OF WHISKEY AND BEER
The report of the internal revenue bureau for the last fiscal year shows an increase of 1,251,407 barrels in the

consumption of beer and a decrease of 704,040 gallons in the consumption of whiskey.

As a barrel of beer contains 31 gallons, it will be seen that the American people are more rapidly learning to drink beer than they are ceasing to drink whiskey; but if the decrease in the consumption of fruit spirits, amounting to 42,282 gallons, be taken into consideration, it will be seen that the diminution of the desire for strong liquors is sufficient to encourage the advocacy of true temperance.

From the teetotalers standpoint, of course, the substitution of a love for

beer for a love for whiskey does not mark great progress in mankind's deliverance from the "rum power," but it is a favorable sign nevertheless. It implies that the tendency is toward true temperance. The ardent liquors that fire the brain and blood are giving way to those milder beverages which cheer and soothe.

Beer and wine drinking can of course be carried to excess, but there is not the danger in this that there is in the product of the distillery, nor are the consequences so apt to be disastrous.—Providence, (R. I.) Telegram.