## DR. TALMAGE'S SERMON.

#### Woman's Opportunity.

"So God created man in His own image, in the image of God created He him; male and female created He them."-Gen. 1:27.

IN other words, God, who can make no mistake, made man and woman for a specific work, and to move in particular spheres-man to be regnant in his realm, woman to be dominant in hers.. The boundary line between Italy and Switzerland, between England and Scotland, is not more thoroughly marked than this distinction between the empire masculine and the

#### EMPIRE FEMININE.

So entirely dissimilar are the fields Buyers depreciating; salesmen exagto which God called them, that you can no more compare them than you can oxygen and hydrogen, water and grass, trees and stars. All this talk about the superiority of one sex to the other sex is an everlasting waste of ink and speech. A jeweler may have a scale so delicate that he can weigh the dust of diamonds, but where are the scales so in it. Better be there than wear Vicdelicate that you can weigh in them toria's coronet. Better be there than affection against affection, sentiment | carry the purse of a princess. Your against sentiment, thought against abode may be humble, but you can by thought, soul against soul, a man's word against a woman's word?

You come out with your stereotyped remark, the man is superior to woman kindled. There are abodes in the cityin intellect, and then I open on my humble, two stories, four plain unpaperdesk the swarthy, iron-typed, thunder- ed rooms; undesirable neighborhood; bolted writings of Harriet Martineau, and yet there is a man here this mornand Elizabeth Browning, and George ing who would die on the threshold Eliot. You come on with your stereo- rather than surrender it. Why? It is typed remark about woman' superiority to man in the item of affection, but I ask you where was there more capacity to love than in John the disciple, this house. Over the child's rough crib and Robert McCheyne, the Scotchman, those that broke over Bethlehem. and John Summerfield, the Methodist, and Henry Martin, the missionary? The heart of those men was so large that after you had rolled into it two hemispheres, there was room still left to marshal the hosts of heaven, and set up the throne of the eternal Jehovah. I deny to man the throne intellectual. I deny to woman the throne affectional. No human phraseology will ever define the spheres, while there is an intuition by which we know when a man is in his realm, and when a woman is in her realm, and when either of them is out No bungling legislature ought of it. to attempt to make a definition, or to say, "This is the line, and that is the line.'

#### MY THEORY

is, that if woman wants to vote, she ought to vote, and that if a man wants to embroider and keep house, he ought to be allowed to embroider and keep realm? Why, the eagles of heaven canand there are effeminate men. My theory is, that you have no right to in- not swift enough to run to the outpost this?" she will woman is prepared to preach. preach, and neither Conference nor Presbytery can hinder her. When a woman is prepared to move in highest commercial spheres, she will have great influence on the Exchange, and no Boards of Trade can hinder her. I want woman to understand that heart and brain can overfly any barrier that politicians may set up, and that nothing can keep her back or keep her down but the question of capacity. I know there are

shall only have time to speak of one | wind from the Jordan, and you must grand and all-absorbing right that every start. Wi'l it be a lone woman on a woman has, and that is to make home trackless moor? Ah! no, Jesus will come up in that hour and offer His happy, That realm no one has ever hand, and He will say; "You stood by disputed with her. Men may come Me when you were well; now I will not home at noon or at night, and they tarry

a comparatively little while ; but she, desert you when you are sick." One all day long, governs it, beautifes it, sanctifies it. It is within her power to wave of His hand, and the storm will drop; and another wave of His hand, make it the most attractive place on and midnight shall break into midnoon; earth. It is the, only calm harbor in and another wave of His hand, and the chamberlains of God will come down this world. You know as well as I do, from the treasure-houses of heaven, that this outside world and the business with robes lustrous, blood-washed, and world is a long scene of jostle and contention. The man who has a dollar heaven-glinted, in which you will array struggles to keep it ; the man who has it yourself for the marriage-supper of the not struggles to get it. Prices up. Lamb. And then with Miriam, who Prices down. Losses. Gains. Misrepstruck the timbrel by the Red Sea; and resentations. Gougings. Underselling. with Deborah, who led the Lord's host into the fight: and with Hannah, who gave her Samuel to the Lord; and with gerating. Tenants seeking less rent Mary, who rocked Jesus to sleep while landlords demanding more. Gold fidgety. Struggles about office. Men who are in there were angels singing in the air; trying to keep in; men out trying to and with Florence Nightingale, who get in. Slips, tumbles. Defalcations, bound up the battle-wounds of the Panics. Catastrophes. Oh woman! Thank | Crimea, you will, from the chalice of God, drink to the soul's eternal rescue. God you have a home, and that you One twilight, after I had been play-

ing with the children for some time, I laid down on the lounge to rest; and, half asleep and half awake,

#### I SEEMED TO DREAM

your faith in God, and cheerfulness of this dream: It seemed to me that I was demeanor, gild it with splendors such in a far-distant land-not Persia, alas an upholsterer's hand never yet though more than Oriental luxuriance crowned the cities; nor the tropics, although more than tropical fruitfulness filled the gardens; nor Italy-although more than Italian softness filled the air. And I wandered around, looking for thorns and nettles, but I found none of a home. Whenever he thinks of it, he them grew there. And I walked forth sees angels of God hovering around it. and I saw the sun rise, and I said: The ladders of heaven are let down to "When will it set again?" and the sun sank not. And I saw all the people in there are the chantings of angels, as holiday apparel, and I said: "When will they put on workingman's garb again, and delve in the mine, and swelter at

These children may come up after the forge?" But neither the garments awhile, and they may win high position, nor the robes did they put off. and they may have an affluent residence; And I wandered in the suburbs, and I said: "Where do they bury the dead but they will not until their dying day forget that humble roof, under which of this great city?" And I looked along their father rested, and their mother by the hills where it would be most sang, and all their sisters played. Oh, beautiful for the dead to sleep, and I if you would gather up all tender mem- saw castles, and towns, and battleories, all the lights and shades of the ments; but not a mausoleum, nor monheart, all banquetings and re-unions, all ument, nor white slab could I see. And filial, fraternal, paternal, and conjugal I went into the great chapel of the affections, and you had only just four | town, and I said: "Where do the poor letters to spell out that height and depth | worship?" where are the benches on and length and breadth and magnitude which they sit?" And a voice anand eternity of meaning, you would, swered: "We have no poor in this great with streaming eyes, and trembling city." And I wandered out, seeking voice, and agitated hand write it out in | to find the place where were the hovels of the destitute; and I found mansions of those four living capitals, H-O-M-E. What right does woman want that is amber and ivory and gold, but no tear grander than to be queen in such a did I see or sigh hear.

I was bewildered; and I sat under the house. There are masculine women not fly across that dominion. Horses, shadow of a great tree, and I said: panting and with lathered flanks, are "What am I, and whence comes all And at that moment there terfere with any one's doing anything of that realm. They say that the sun came from among the leaves; skipping that is righteous. Albany and Wash- never sets upon the English empire ; but up the flowery paths and across the ington might as well decree by legisla- I have to tell you that on this realm of sparkling waters, a very bright and tion how high a brown-thrasher should woman's influence, eternity never marks sparkling group; and when I saw their fly, or how deep a trout should plunge, any bound. Isabella fled from the Span- step, I knew, and when I heard their as to try to seek out the height or the ish throne, pursued by the nation's ana- voices I thought I knew them; but their depth of woman's duty. The question thema; but she who is queen in a home apparel was so different from anything of capacity will settle finally the whole will never lose her throne, and death it- I had ever seen, I bowed, a stranger to question, the whole subject. When a self will only be the annexation of strangers. But after a while, when they clapped their hands, and shouted

## SUNDAY SCHOOL LESSON. SUNDAY, SEPT. 18, 1887. Solemn Warnings.

LESSON TEXT. (Matt. 7: 13-29. Memory verses, 13, 14.)

LESSON PLAN.

TOPIC OF THE QUARTER : Jesus the King in Zion. GOLDEN TEXT FOR THE QUARTER: Yet have I set my king upon my holy hill of Zion.-Psa. 2:6.

LESSON TOPIC: Preparation to Meet the King.

Lesson (1. Beware of Error, vs. 13-20. 2. Do God's Will, vs. 21-23. 3. Be Wise Bullders, vs. 24-29. GOLDEN TEXT: Every tree that bringeth not forth good fruit is hewn down and cast into the fire .- Matt. 7 :

19). DAILY HOME READINGS:

M.-Matt. 7 : 13-29. Preparation to meet the King. Luke's ver-T.-Luke 6 : 43-49.

sion of the lesson. W.-Isa. 28: 1-16. The sure foundation.

T.-Matt. 16 : 1-18. Christ's church founded.

F.-Eph. 2 : 1-22. The growing temple S.-1 Pet. 2 : 1-12. Living stones.

S.-1 Cor. 3 : 1-23. The building tested.

## LESSON ANALYSIS.

I. BEWARE OF ERROR.

I. In the Choice of a Way:

An high way shall be there, .... called

Ask for the old paths, where is the good

Jesus saith unto him, I am the way (John 14:6).

II. In the Acceptance of a Teacher:

Master, .... thou .... teachest the way of

There shall arise false Christs and false

Let no man deceive you with empty

Believe not every spirit, but prove the

By their fruits shall ye know them

The tree is known by its fruit (Matt. 12:33).

The good man .... bringeth forth that which is good (Luke 6:45). he is none of his (Rom. 8:9).

(1) A designated gate; (2) An appointed duty; (3) An assured des-

2. "Beware of false prophets." (1) Lest they gain your attention; (2) Lest they secure your allegiance; (3) Lest they destroy your soul,3. "By their fruits ye shall know

Ye are my friends, if ye do the things which I command (John 15:14).

1. "Shall be likened unto a wise man," (1) Broad in his outlook ; (2) Prudent in his action; (3) Blessed in his outcome; (4) Laudable in his example.

Built his house upon the rock." (1) Every man a builder ; (2) Every character a structure; (3) Every truth a rock.—(1) Two builders; (2) Two foundations; (3) Two buildings; (4) Two results.

3. "He taught them as one having authority." (1) How Christ taught; (2) What Christ taught.-Jesus as a teacher: (1) His pupils; (2) His lessons; (3) His purposes; (4) His successes.

### LESSON BIBLE READING. FOUNDATIONS.

**1.** Material Foundations:

The basal structure (Luke 14:29; Acts 16:26)Of cities (Josh. 6: 26; Ezra 4: 12; Rev.

21:14). Of houses (1 Kings 6: 37; Ezra 3: 10). Made of stone (1 Kings 5 : 17). Laid with care (Ezra 6: 3, 4; Luke 6:

48 Bound by corner stones (Ezra. 4:12,

A. V.; Job 38 : 6). 2. Spiritual Foundations:

God's omniscience (2 Tim. 2:19). Christ (Isa. 28: 16; 1 Cor. 3: 11; 1 Pet. 2:6).Christian principles (Heb. 6:1, 2).

Apostles and prophets (Matt. 16:18; Eph. 2:20Good men (Prov. 10: 25, 30).

The heavenly inheritance (Heb. 11

#### 3. Illustrations:

Rev. 21 : 10-14.)

## LESSON SURROUNDINGS.

The Sermon on the Mount, as recorded by Matthew, is finished with this lesson. Luke's report of the conclusion is more closely parallel with Matthew's than the report of any other portion; but even here there is the usual verbal variation, clearly indicating the independence of the evangelists in their writing.

## IN SAN ANDREAS VALLEY.

#### Peculiarities of Lower California---The Famous Damiana Plant---A Village.

San Andreas valley is one of those beautiful places in an uninhabited country which always will be welcomed with delight by a weary traveler as an Arab would welcome an oasis in Saharn. It is twelve miles inland from He that loveth not knoweth not God (1 Rosalia bay, though the canyons, ravines and hills make the distance appear twice as great.

The country in the vicinity of the ocean is quite rough, with a scanty vegetation, which, however, improves as we proceed farther in the interior. On the sandy patches I see the cele-brated plant of middle and southern Lower California-the famous damiana -about which the current among the Indians of the peninsula. These aborigines, who live to a very great age here, attribute many excellent qualities to the plant. They assert that a man may prolong his age to a very great period by using damiana as one uses tea-that is, drinking it with milk and honey. They say there is an Indian near San Borjas mission 109 years old and his wife 90, yet a child was born to them only eight years

## TRIBES OF ASIATIC RUSSIA.

Types of Mankind Not Pleasing to European Eyes-Goldi and Gilyak.

Speaking generally of the tribes of Asiatic Russia, it will be anticipated that they differ widely from one another in appearance. When in the bazars of Turkistan, one meets with the tall, moderately stout Tajik, with white skin, abundant beard, long, arched, and slender nose, thin straight lips, and good teeth, his forehead high and wide, arched, ample eyebrows, in fact, one of "nature's gentlemen," who needs only European education to lift him high in the anthropological scale. His neighbor, the Uzebeg, is less pleasing in ap-

pearance, has a darker skin, and more of the "animal" about him. Passing to the Kirghese, we have a

type of mankind still less pleasing in European eyes than either of the foregoing. He bears unmistakable traces of his Mongolian nativity. The head, indeed, is not very large, but the cheek bones stand out, though not sharply as those of the Mongols generally. The skin is bronze and yellowish, the covered parts, however, being white, especially with the women. The forehead is low, flat and wide, and the nose blunt and short. The mouth, too, is large and wide, the lips nearly always thick, and the teeth large, but of incomparable whiteness. The aspect of the face as a whole is wide, flat and angular, whilst the ears are always large and standing out. The body is vigorous, hands and feet small, calf almost none, and the legs curved through continual riding.

The poorer specimens of humanity, however, in Asiatic Russia are to be (Matt. 7: 24-27; Luke 6: 47-49; 1 Cor. found on the Tundra rather than in the 3:9-15; Eph. 2:20-22; 1 Pet. 2:4-8; Steppe. When steaming on the Obi I was struck with the diminutive stature of the Ostjaks, their dark hair and eyes, and flat features. This flatness of features was quite outdone when further east, I came to the Buriats, who have large skulls, square faces, and low and flat foreheads. Their cheek bones are not only high, but wide apart, the nose flat, eyes elongated, and the skin swarthy and yellowish. But of all the types of the human race I met in Siberia there were none that struck me as so low as the tribes of the lower Amur, especially the Goldi and the Gilyaks.

The physiognomy of the Goldi is distinctly Mongolian. Some of the men wear felt hats purchased from the Chinese, but the women for the most part keep to the high conical hat, worn also by the Yakutes. The outer garment of man and women is alike in form, save that on the skirt of the woman at the bottom is a row of coins or buttons. They make their baskets of birch tree bark, and imitate some of the customs of the neighboring Manchu, amongst others that of shaving off the hair, with the exception of a tail which they wear on the top of the head. In fact, they resemble, if the expression may be allowed, debased Chinese, and so to some extent the "Celestials" regard them.

The Gilyaks rank several degrees lower in the scale of beauty, or rather the lack of it. They are diminutive, usually below rather than above five feet, their eyes are elongated, the skin tawny and the hair black. They have not the open and clear physiognomy of the maority of the Tunguses, and their little eyes sparkle with a dull brilliance, to which must be added they have squat noses, thick lips, and prominent check bones.

Enter ye in by the narrow gate (13). The way of the wicked is as darkness (Prov. 4:19). The way of holiness (Isa, 35:8). way (Jer. 6:16).

Beware of false prophets (15).

God in truth (Matt. 22:16).

prophets (Mark 13:22).

words (Eph. 5:6).

spirits (1 John 4 : 1). III. In the Evidence of a Preparation :

If any man hath not the spirit of Christ,

John 4:8). 1. "Enter ye in by the narrow gate."

WOMAN OF MOST UNDESIRABLE NA-TURE,

who wander up and down the country -having no homes of their own, or for- prayers, toiling for you with needle, or saking their own homes-talking about at the spinning-wheel, and on cold their rights; and we know very well nights wrapping you up snug and warm. that they themselves are fit neither to And then at last on that day when she vote, nor fit to keep house. Their mis- lay in the back room dying, and you sion seems to be to humilate the two saw her take those thin hands with sexes at the thought of what any one of which she toiled for you so long, and to live under the laws that such women | that commended you to God whom she would enact, or to have cast upon so- had taught you to trust-O, she was the ciety the children that such women queen! The chariots of God came down possession; that

#### HER POSITION

in this country at this time is not one of commiseration, but one of congratulation; that the grandeur and power of her realm have never yet been appreciated; that she sits to-day on a throne so high that all the thrones of earth piled on top of each other would Lot make for her a footstool. Here is the platform on which she stands, Away down below it are the ballot-box Now, can you tell me how many thouand the Congressional assemblage and the Legislative hall.

Woman always has voted and always the ballot-box? Compared with this will vote. Our great-grandfathers work of training kings and queens for thought they were by their votes put- God and eternity, how insignificant ting Washington into the presidential seems all this work of voting for alderchair. No. His mother, by the prin-ciples she taught him, and by the habits sheriffs, and constables, and mayors, she inculcated, made him President. and presidents. To make one such It was a Christian mother's hand drop-grand woman as I have described, how ping the ballot when Lord Bacon many thousand would you want of those wrote, and Newton philosophized, and people who go in the round of godless-Alfred the Great governed, and Jona- ness and fashion and dissipation, disthan Edwards thundered of judgment | torting their body until in their monsto come. How many men there have trosities they seem to outdo the dromebeen in high political station, who dary and hippopotamus! going as far would have been insufficient to stand toward disgraceful apparel as they dare the test to which their moral principle go, so as not to be arrested of the police was put, had it not been for a wife's -their behavior a sorrow to the good voice that encouraged them to do right, and a caricature of the vicious, and an and a wife's prayer that sounded louder than the clamor of partisanship! Why, women and not gorgons; and tramping my friends, the right of suffrage, as we on, down through a frivolous and dissimen exercise it, seems to be a feeble pated life, to temporal and eternal damthing. You, a Christian man, come nation. O woman, with the lightning up to the ballot-box, and you drop your of your soul, strike dead at your feet all vote. Right after you comes a liber- these allurements to dissipation and to tine or a sot-the offscouring of the fashion. Your immortal soul cannot street—and he drops his vote; and his vote counteracts yours. But if in the God calls you up to em quiet of home life a daughter by her minion. Will you have it? O, give to Christian demeanor, a wife by her in-dustry, a mother by her faithfulness, energies; give to God all your culture; casts a vote in the right direction, then give to God all your refinement. give nothing can resist it, and the influence of that vote will throb through the eternities.

My chief anxiety then is, not that woman have other rights accorded her; but that she, by the grace of God, rise up to the appreciation of the

GLORIOUS RIGHTS

When you want to get your grandest

MAY BE QUEEN

IT IS HOME.

IDEA OF A QUEEN,

you do not think of Catharine of Russia, or of Anne of England, or Marie Thersea of Germany; but when you want to get your grandest idea of a queen, you think of the plain woman who sat opposite your father at the table, or walked out with him arm-in-arm down life's pathways; somtimes to the thanksgiving banquet, somtimes to the grave, but always together-soothing your petty griefs, correcting your childish waywardness, joining in your infant-

ile sports, listening to your evening that stirs the deep foundations of your

soul, and you feel as much a child again as when you cried on her lap; and if you could bring her back again to speak ust once more your name as tenderly as she used to speak it, you would be willing to throw yourself on the ground and kiss the sod that covers her, crying : 'Mother ! mother !" Ah, she was the queen-

SHE WAS THE QUEEN. sand miles a woman like that would have to travel down before she got to insult to that God who made them

God calls you up to empire and do-

yourself to Him, for

#### THIS WORLD AND THE NEXT.

Soon all these bright eyes will be quenched, and these voices will be hushed. For the last time you will look upon this fair earth, Father,s hand, mother's hand, sister's hand, child's hand, will be no more in yours. It will she already possesses. This morning I be night, and there will come up a cold general

"WELCOME! WELCOME !"

the mystery was solved, and I saw that time had passed, and that eternity had come, and that God had gathered us up into a higher home; and I said; "Are all here?" and the voices of innumerable generations answered: "All here," And while tears of gladness were raining down our cheeks, and the branches of the Lebanon cedars were clapping their hands, and the towers of the great city were chiming their welcome, we began to laugh, and sing, and leap, and shout, "Home! Home! Home!

## The Sultan's Harem.

The harem consists of about one hundred women and girls. They are variously bestowed in the palace. As a sign of their belonging to this special harem they wear a round of red cloth us might become. No one would want put them together in a dying prayer with a small blue tassel hanging from it at the back of the head. It is the symbol of subjection like the fez of an Ottoman. From the observation made would raise. But I shall show you this to fetch her; and as she went in, all of this harem, it is certain that its inmorning that the best rights that wo- heaven rose up. You cannot think of mates are kindly cared for, not merely men can own, she already has in her her now without a rush of tenderness in the every day repasts, but in the amusements which they improvise.

The visitor at Constantinople who goes on Friday noon to see the Sultan enter the mosque at prayers may, if he keeps his eyes alert, notice many servants bearing circular wooden trays going to or coming from the Palace Yildiz. These trays are covered by a thick leather cap, and the whole tied up in a woolen cloth. They are borne upon the head of some stout servitor. From them are furnished the meals of those who depend upon the Sultan or are connected with him by blood. The viands are delicate, and the Sultana receives her share of them from the imperial kitchen at Dolma Bartche. As the journey of the dishes is sometimes many miles, the viands are not always in the best condition when they arrive. Another observation about this quasi imperial harem-the Pasha who married this Sultana is never allowed to see the younger slaves of the harem. They scatter like a convoy of quail on the appearance of a hunter. So, too, when the Sultana's brother's arrive. When the Sultan himself comes no concealment is necessary. He has the supreme right of gazing at any of his subjects.

## One Peculiarity of the Insane.

"One of the peculiar freaks of insanity, said Keeper Henry Moest, of the Erie County Almshouse, "is the seeming reversal of natural tendencies. For example, we have in the male wards fine collections of potted plants and climbing vines, which grow so luxuriantly that they curtain the windows. The men tend these carefully, pluck away the dead leaves, stir up the dirt in the pots, prune the vines, keep them carefully watered, and in divers other ways manifest the tenderest watchfulness. Not so with the women. Every attempt to introduce plants and vines as a feature of the female wards, save in the cottage where the mildest cases are confined, has proved a flat failure. The women pull out the plants by the roots, tear down the vines and manifest other destructive tendencies entirely at | Thou art a teacher come from God (John variance with nature of the sex in

them." (1) Character controls conduct; (2) Conduct evidences character.

II. DO GOD'S WILL.

I. Lip Service Insufficient : Not every one that saith unto me, Lord, Lord, shall enter (21). With their lips do honor me, but have removed their heart (Isa. 29:13). Lord, Lord, open unto us, .... I know you not (Matt. 25: 11, 12). Why call ye me, Lord, Lord, and do

not the things which I say? (Luke 6: With the heart man believeth, .... with

the mouth confession is made (Rom. 10:10)

II. Mighty Works Insufficient :

Did we not.... by thy name do many mighty works? (22).

Shall shew signs and wonders, that they may lead astray (Mark 13: 22). Jesus I know, and Paul I know; but

who are ye (Acts 19:15). If I .... remove mountains, but have not love, I am nothing (1 Cor. 13:2).

He doeth great signs.... in the sight of men (Rev. 13:13). III. Holy Obedience Essential : He that doeth the will of my father

(21). Blessed are they that hear the word of

God, but the doers (Rome 2:13).

selves (Jas. 1:22). He that doeth righteousness is righteous (1 John 3:7).

(2) A confident reliance; (3) A grave disappointment. "But he that doeth the will of my

Father." (1) God's revealed will ; (2) Man's approved obedience. (3) I never knew you: depart from me." (1) Unknown to Christ; (2) Banished from Christ.-(1) Expectant; (2) Unrecognized; (3) Disappointed; (4) Banished.

III. BE WISE BUILDERS.

L On the Rock : A wise man which built his house

upon the rock (24). Behold, I lay in Zion for a foundation a stone (Isa. 28:16). Upon this rock I will build my church

Digged and went deep, and laid a foun-

dation upon the rock (Luke 6:48). Other foundation can no man lay than ....Jesus Christ (1 Cor. 3: 11).

II. Enduring the Storms. :

It fell not : for it was found upon the rock (25).

In all this Job sinned not (Job 1: 22). He shall never suffer the righteous to be

In all these things we are more than

He taught them as one having authority (29).

Whatsoever he saith unto you, do it (John 2:5).

3:2).

As I proceed farther into the interior I saw quite an abundant flora, prickly bushes or rutilla covered with red berries and fuguiera splendens being most frequent. Cacti are common, also the tall vucca Scotti. Here and there a graceful antelope would look curiously at me and then quickly vanish behind a hill. This animal is found in great numbers here, and in the mountains the mountain sheep, whose meat is said to be delicious. Rabbits are very common. Of birds I remark only large black ravens, which seem to find food enough in this vicinity, as they are seen in great numbers.

It was about two o'clock in the afternoon when I saw two gigantic and rocky mesas, or rather mountains, at the foot of which, in the rays of sun, shone water. This water is, however, salty and these two mountains form a God, and keep it (Luke 11:28). Not the hearers of a law are just before God, but the doers (Rome 2:13). deep canyon, or entrance to San An-dreas valley. The water in the canyon is a dead level of emerald green, and Not hearers only, deluding your own the mountains of dim brown and yellow rise to heaven searching attitudes. The mighty ridges are covered with immense candelabra cacti, which grows 1. "Not every one that saith ... shall on the edges and form an emerald enter." (1) A grand opportunity; crown for the brow of two giants on both sides of the ravine.

The entrance in the valley forced, I found myself on a beautiful mountain plain, covered with a green vendure, all that the saraf desired to know, and between which were visible a few houses and huts. They composed the ter upon the prompt and fatal issue of village of San Andreas, belonging to an the disease. When the young man English company, which proposes to returned, he found the money ready, start here the manufacture of paper out of the fibrous stem of the datilillo plant.

The latest craze with the ladies is "handkerchief day," which is conduct-ed in this wise: A lady selects a friend to whom she would like to give a "benefit," and send cards to mutual acquaintances, requesting that on a certain date each one should forward a handkerchief to the given address. The result to the beneficiary is an arrival, mail by mail, of remembrance from her friends and a collection of handkerchiefs varying in number and value according to the invitations extended and the taste of the donors. The idea 18 a pleasant one and we indorse it cordially, with the amendment that gentlemen should be included in the bill.

excesses and vice, and imagine yourself cunning enough to conceal it from the wørld.

that God has blessed some one else with it through us

### Canttous Turkish Usurers.

It is related that a young Perote, the only son of a very wealthy man, who led a very fast life, presented himself one day to a saraf, and asked him to loan him a round sum of money. He offered the saraf as security the serious illness and approaching death of his father, and the inheritance that would follow.

"But your father may recover," said the saraf.

"Impossible," replied the young Perote; "he has chronic dropsy; he cannot live more than five days."

"No one knows this. Do not put your trust in it. Everything depends upon the physician."

"The physician is Mr. L-," replied the tender-hearted son.

"Exactly so; he is a very skiliful physician, and you will see that he will pull his patient through all right. In any event, I can not loan that sum at this moment. Come again day after tomorrow."

The saraf utilized this delay by going to the house of the physician named at the time that the latter made his visits in the city. He found the servant, and offered him a generous gratuity if he would learn from his master the disease with which Mr. Y-, the patient of the physician, was stricken; whether it was mortal, and if so, how many days still remained to the patient. The servant obtained very quickly from his master he went immediately to assure the latsigned the note for a sum nearly double that given to him, and six weeks after paid the debt from the patrimony that he had just received.

### The Mosquitoes of Florida.

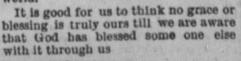
We have to give it up. The toughest mosquito yarns come from down the river. It is told of one of the crew of the steamer Rockledge, that after they got into the inlet, when night came he went to sleep in a stateroom, the window to which was protected by a screen. He had scarcely fallen asleep when he was awakened by a sense of suffocation -the mosquitoes had thronged the screen and stuck their heads into the meshes till they had excluded every particle of air. He frantically kicked out the screen and now he does not know whether he would rather die of suffocation or mosquito bites. Another veracious statement from below is that a young man went to work for the first time on his homestead, providing himself with a good sandfly netting bar. The first night he pitched tent, hung his net, and went to bed. For three days and nights he did not stir. The mosquitoes had so thickly covered his net on the outside that it was perfectly dark inside-he did not know when daylight came.

(Matt. 16:18).

moved (Psa. 55:22).

# The Handkerchief Craze.

It is absurd to indulge all kinds of



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Never man so spake (John 7 : 46).

conquerors (Rom. 8:37). That he may be able to withstand in the evil day (Eph. 6:13).

III. Learning of Jesus :