# REV. DR. TALMAGE.

The Brooklyn Divine's Sunday Sermon.

### Subject : "Nature's Voices."

TEXT: "The glory of Lebanon shall come unto thee; the fir tree, the pine tree and the box together, to beautify the place of my ranctuary."-Isa. ix. 13."

On our way from Damascus we saw the mountains of Lebanou white with snow, and mountains of Lebanon white with show, and the places from which the codars were hewn and then drawn by ox teams down to the Mediterranean Sea, and then floated in great rafts to Joppa, and then again drawn by ox teams up to Jerusalem to build Solomon's temple. Those mighty trees in my text are called the "glory of Lebanon." Inanimate nature feit the effects of the first transgres-tion. When Eve touched the forbidden tree tion. When Eve touched the forbidden tree it seems as if the sinful contact had smitten act only that tree, but as if the air caught the pollution from the leaves, and as if the sap had carried the virus down into the very soil until the entire earth reeked with the income that the sinful touch nature will until the entire earth recked with the leprosy. Under that sinful touch nature withered. The manimate creation, as if sware of the damage done it, sent up the thorn and baier and nettle to wound and farcely oppose the human race. Now as the physical earth fejt the effects of the first transgression, so it shall also feel the effect of the Saviour's mission. As from that one tree in Paradise a blight went forth through the entire earth so from one tree on

through the entire earth, so from one tree on Calvary another force shall speed out to in-terpenetrate and check, subdue and override In the end it shall be found that the evil. the tree of Calvary has more potency than the tree of Paradise. As the nations are wangelized, I think a corresponding change will be effected in the natural world. I verily believe that the trees, and the birds, and the rivers, and the skies will have their millenai-um. If man's sin affected the ground, and the vegetation, and the atmosphere, shall Christ's work be less powerful or less exten-

Doubtless God will take the irregularity and forceness from the elements so as to make them congenial to the race, yet to be to symmetrical and evangelized. The ground thall not be so lavish of weeds and so grudgethal not be so tavish of weeds and so gruige-hil of grain. Soils which now have peculiar proclivities toward certain forms of evil pro-iuction will be delivered from their besetting sins. Steep mountains, plowed down into more gradual ascent, shall be girdled with focks of sheep and shocks of corn. The wet marsh shall become the deep grassed meadow Cattle shall eat unharmed by caverns once aaunted of wild beasts. Children will build olay houses in what was once a cave of ser weaned child shall put his hand on the cock-\*The strice's den.'

Oh what harvests shall be reaped when reither drouth, nor excessive rain, nor mil-iew, nor infesting insects shall arrest the prowth, and the utmost capacity of the fields for production shall be tested by an intelli-gent and athletic yeomanry. Thrift and com-petency characterizing the world's insabitants, their dwelling places shall be graceful and healthy and adorned. Free and arbor and grove around about will look as if Adam and Eve had got back to Paradise. Great rities, now neglected and unwashed, shall be orderly, adorned with architectural symme-ry and connected with far distant seaports by present modes of transportation carried to their greatest perfection, or by new inven-ions yet to spring up out of the water or frop from the air at the beck of a Morse or a Robert Fulton belonging to future genera-

Isaiah in my text seems to look forward to the future condition of the physical earth as a condition of great beauty and excellence. and then prophesies that as the strongest and most ornamental timber in Lebanon was brought down to Jerusalem and constructed into the ancient temple, so all that is beauti-

show up the folly of the Christian religion. I am going to visit all the so-called 'sacred places' and write them up, and show the world that the New Testament is an imposi-tion upon the world's credulity." Months after Dr. Jessup's friand mat the skeptic at Beyrout after he had completed his journey through the Holy Land. "Well, how is it?" said the aforesaid gentleman to the skeptic. The answer was: "I have seen it all, and I tell you the Bible is true! Yes; it is all true!" The man who went to destroy came back to defend. forth in the spring time, and everything breathes of the Resurrection. Bright blos-som and springing grass speak to us of the coming up of those whom we have loved, when in the white robes of their joy and cor-mention they shell sprease.

And when in the while popear. And when in the autumn of the year na-ture preaches thousands of funeral sermons from the text, "We all do fade as a leaf," and scatters her elegies in our path, we can-not help but think of sickness and the tomo. Even winter, "being dead, yet speaketh." The world will not be argued into the right. It will be tenderly illustrated into the right. Tell them what religion is like. When the And what I myself saw during my recent absence, I conclude that any one who can go through the Holy Land and remain an unbe-liavar is aither a had mand remain an unbe-Tell them what religion is like. When the mother tried to tell her dying child what heaven was, she compared it to light. "But that hurts my eyes," said the dying girl. Then the mother compared heaven to music. "But any sound hurts me; I am so weak," said the dying child. Then she was told that ineaven was like mother's arms. "Oh, take me there!" she said. "If it is like mother's liever is either a bad man or an imbecile. Goo employed men to write the Bible, but He took many of the same truths which they recorded and with His own almighty hand He gouged them into the rocks and drove them down into dismal depths, and, as docu ments are put in the corner stone of a temple, so in the very foundation of the earth He folded up and placed the records of heavenly truth. The earth's corner stone was laid, like that of other sacred edifices, in the name arms, take me there!" The appropriate

arms, take me there? The appropriate simile had been found at last. Another contribution which the natural world is making to the kingdom of Christ is the defense and aid which the elements are of the Father, and of the Son, and of the Holy Ghost. The author of revelation, stand-ing among the great strata, looked upon Moses and said: "Let us record for future compelled to give to the Christian personal-ly. There is no law in nature but is sworn for the Christian's defense. In Job this thought is presented as a bargain made beages the world's history; you write it there on papyrus; I will write it here on the bowlthought is presented as a bargain made be-tween the inanimate creation and the right-eous man: "Thou shalt be in league with the stones cf. the field." What a grand thought that the lightnings, and the tem-pests, and the hail, and the frosts, which are the enemies of unrighteousness, are all mar-shaled as the Christian's bodyguard. They which him "There rights and the are of Again, nature offers an invaluable contri-Again, nature only an invaluable contri-bution to Christianity by the illustration she makes of divine truth. The inspired writers seized upon the advantages offered by the natural world. Trees and rivers and clouds and rocks broke forth into holy and enthu-siastic utterances. Would Christ set forth the strength of faith, He points to the syca-more where roots spread out, and strike fight for him. They strike with an arm of fire or clutch with their fingers of ice. Everlasting peace is declared between the flercest elements of nature and the good man. They more, whose roots spread out, and strike down, and clinch themselves amid great depths of earth, and He said that faith was may in their fury seem to be indiscriminate, smiting down the righteous with the wicked, depths of earth, and he said that hat hat a strong enough to tear that up by the roots. At Hawarden, England, Mr. Gladstone, while showing me his trees during a pro-longed walk through his magnificent park, pointed out a sycamore, and with a wave of smitting down the righteous with the wicked, yet they cannot damage the Chris-tian's soul, although they may shived his body. The wintry blast that howls about your dwelling, you may call your brother, and the south wind com-ing up on a June day by way of a flower gar-den you may call your sister. Though so the hand said: "In your visit to the Holy Land did you see any sycamore more impresden, you may call your sister. Though so mighty in circumfarence and diameter, the sive than that?" I confessed that I had not. Its branches were not more remarkable than sun and the moon have a special charge con-cerning you. "The sun shall not unite these its roots. It was to such a tree as that Jesus cerning you. "The sun shall not unite these by day, nor the moon by night." Elements and forces hidden in the earth are now harpointed when He would illustrate the power of faith. "Ye might say unto this sycamore tree, 'Be thou plucked up by the root and be and forces indices in the call and for you food nessed and at work in producing for you food and clothing. Some grain field that you never saw presented you this day with your morning meal. The great earth and the ou cast into the sea,' and it would obey ou." One reason why Christ has fascinated the world as no other teacher is because in-stead of using severe argument He was almorning meal. The great earth work for you; heavens are the busy loom at work for you; and shooting light, and silvery stream, and sharp lightning are only woven threads in the great loom, with God's foot on the shut-tle. The same spirit that converted your soul stead of using severe argument he was al-ways telling how something in the spiritual world was like unto something in the natural world. Oh, these wonderful "likes" of our Lord! Like a grain of mustard seed. Like a treasure hid in a field. Like a merchant seeking goodly pearls. Like unto a net that was cast into the sea. Like unto a house-holder the. The same spirit that converted your sould has also converted the elements from enmity toward you into inviolable friendship, and furthest star and deepest cavern, regions of everlasting cold as well as climer of eternal summer, all have a mission of good, direct or Would Christ teach the precision with which He looks after you. He says He counts the hairs of your head. Well, that is a long indirect, for your spirit. Now I infer from this that the study of

natural objects will increase our religious knowledge. If David and Job and John and and tedious count if the head have the average endowment. It has been found that if the hairs of the head be black there are about knowledge. If David and Job and John and Paul could not afford to let go without obser-Paul could not afford to let go without obser-vation one passing cloud, or rift of snow, or spring blossom, you cannot afford to let them go without study. Men and women of God most eminent in all ages for faith and zeal indulged in such observations—Payson and Baxter and Doddridge and Hannah More. That man is not worthy the name of Chris-tian who saunters listlessly among these magnificent disclosures of divine power around, beneath and above us, stupid and uninstructed. 120,000, or if they be flaxen there are about 140,000. But God knows the exact number: Would Christ impress us with the divine watchfulness and care, He speaks of the sparrows that were a nuisance in those times. They were caught by the thousands in the net. They were thin and scrawny and had net. They were tain and scrawny and had comparatively no meat on their bones. They seemed almost valueless, whether living or dead. Now, argues Christ, if my Father takes care of them, will He not take care of 701? Christ would have the Christian, deuninstructed.

They are not worthy to live in a desert, for that has its fountains and palm trees; nor in regions of everlasting ice, for even there the ondent over his slowness of religious devel spondent over his slowness of religious devel-openent, go to his corn field for a lesson. He watches first the green shoot pressing up through the clods, gradually strengthening into a stalk, and last of all the husk swelling out with the pressure of the corn: "First the blade, then the ear, after that the full corn watches first the green shoot pressing up through the clods, gradually strengthening into a stalk, and last of all the husk swelling sentimentalities, and because they believe this printed revelation of God are content to Would David set forth the freshness and beauty of genuine Christian character, he be infidels in regard to all that has been a new world of delight to me and David

# ATalk About Books.

## BY MARY GRAHAM,

When I was a little girl our family, consisting of grandfather, father, mother and ten children, moved from the city to a country home, much to the

delight of the younger children. Adjoining our house was an extensive apple orchard, and it used to be my delight to gather a small basket of apples, and then go off with basket in one hand and book in the other to some secluded nook, where I might stay for hours in undisturbed enjoyment. Only an ardent lover of books and of apples can fully understand the pleasure of those hours.

One of the most de ightful books of my childhood was Maria Edgeworth's 'Parent's'' Assistant. It is a collection of stories, and some of the characters became like real living people to me. Who that has read it in early days can torget "Simple Susan," the "Little Merchants," "Lazy Lawrence," "Barring Out." and all the rest? Our first copy of this delightful book was read

and re-read so that in the course of time it literally fell to pieces. Other invorites in those days were "Uncle Tom's Cabin," by Mrs. Stowe. "Uncle Tom's Cabin," by Mrs. Stowe. "The Wide, Wide World," by Miss Warner; "The Childrens year," and "Our Cousins in Ohio" by Mary Howitt, and "Holiday House," by Catharine Sinclair. Later on, came the "Daisy Chain," which we were told by friends reminded them of our

A taste for history was early awaken; ed so that our whole leisure was not in any book or paper. Other books which helped to kindle the interest in history, were Scott's "Tales of a Grandfather," and Abbott's biographic-

Our home library for young folks was rather limited but a kind friend gave us access to the Waverley Novels. And here let me say to you, that whatever other books you read or leave unread, if you are allowed to have novels at all, these must be read while you are young! The new world thus opened to you will be a pleasant recollection for the remainder of your days. Scott's descriptions will give you a vivid, glowing picture of the past, which is more truly historical than any dry collections of dates or names can ever

If you like poetry read Scott's poems as well as his movels, and even if you think you "hate it" (as some young people are apt to think) you will change your mind after reading Marmion "the Lady of the Lake, and the "Lay of the last Minstrel."

When quite small, I tried to read "David Copperfield" but gave it up at that time as "dry." When of maturer years, Dicken's novels opened up

### SUNDAY SCHOOL LESSON. SUNDAY, MAY 11, 1890. Feeding the Multitude.

LESSON TEXT. (Luke 9 : 10, 17. Memory verses. 16-17.)

#### LESSON PLAN.

TOPIC OF THE QUARTER : Jesus the Saviour of Men.

GOLDEN TEXT FOR THE QUARTEE : This is indeed the Christ, the Saviour of the world. -John 4:42.

LESSON TOPIC : Feeding the Hungry.

LESSON OUTLINE: A Hungering Multitudes, vs. 16-12. 2. Deliberate Preparations vs. 13-15. 3. Abundant Supply, vs. 16, 17.

GOLDEN TEXT: Jesus said unto them, I am the bread of life.—John 6: 35.

#### DAILY HOME READINGS .

M.-Luke 9:10-17. Feeding the multitude.

T .-- Matt. 14 : 13-21. Matthew's parallel narrative. W.-Mark 6 : 30-44. Mark's paral-

lel narrative. T.-John 6 : 1-14. John's parallel

narrative. F .- Matt. 15 : 32-39. Four thou-

sand fed. 5.-Mark 8 : 1-9. Four thousand fed.

S .- John 6 : 22-35. The bread of life.

LESSON ANALYSIS. I. HUNGERING MULTITUDES.

The Lord's Withdrawal :

He took them, and withdrew apart (10)

He withdrew .... to a desert place apart (Matt. 14 : 13).

They went away in the boat to a desert place (Mark 6 : 32). Again he went away, and prayed (Mark

14:39). Jesus went away to the other side of the sea (John 6:1).

II. The Welcomed Crowd:

He welcomed them, and spake to them (11).

He .... saw a great multitude, and he had compassion (Matt. 14 : 14). Jesus....said, I have compassion on

the multitude (Matt. 15 : 32). He began to teach them many things (Mark 6 : 34).

A great multitude followed him (John 6 : 2).

III. The Needed Food:

Send the multitude .... that they may .get victuals (12) .and buy them-

That they may go, .... and selves food (Matt. 14: 15). would not send them away fasting

(Matt. 15: 32). Buy themselves somewhat to eat (Mark

They had nothing to eat (Mark 8: 1). 1. "The apostles....declared unto

him what things they had done." (1) A tour of service; (2) A work of love; (3) A tale of gratitude.-(1)

They took up....of the broken pieces, seven baskets full (Matt. 15: 37). How many basketfuls of broken pieces took ye up? (Mark 8; 20).

Gather up the broken pieces, .... that nothing be lost (John 6: 12). 1. "He blessed them, and brake." (1)

The scanty supply; (2) The devout appeal; (3) The confident proced-ure; (4) The satisfying result.

2. "They did eat, and were all filled." (1) The bountiful provider; (2) The abundant provision; (3) The

satisfied guests. "There was taken up....tweive baskets." (1) A little beginning; (2) A large use; (3) An immense residue .-- (1) Five loaves and two fishes; (2) About five thousand men; (3) Twelve basketfuls.

LESSON BIBLE READING

MIRACLES OF FEEDING.

Manna and quails (Exod. 16 : 11-15; Josh. 5 : 12).

Elijah at Cherith (1 Kings 17 : 2-6). Elijah at Sarepta (1 Kings 17 : 9-16). Elijah in the wilderness (1 Kings 19 :

At siege of Samaria (2 Kings 7: 1, 6, 16)

The five thousand (Luke 9 : 12-17). The four thousand (Matt. 15 : 32-38). Christ at the sea (John 21 : 5-13).

LESSON SURBOUNDINGS.

INTERVENING EVENTS .-- It is probable that, on leaving the house of Jairus, our Lord healed two blind men and then a demoniac; the latter miracle resulting in a repetition of the charge that he was in league with the Prince of the demons (Matt. 9 : 27-34). A second rejection at Nazareth (Matt. 13: 54-58; Mark 6 : 1-6) must be placed next, on the theory that these passages refer to a different incident from that of Luke 4 : 16-31. Another circuit in Galilee is mentioned in Matthew 9 : 35-38,-probably having been made at this point, -which was followed by the sending out of the twelve to preach (Matt. 10:1-15; Mark 6:6-13; Luke 9:1-6). Matthew gives a fuller report of the discourse of the twelve (Matt. 10 ; 16-42). About this time John the Baptist was beheaded (Matt. 14 : 6-12; Mark 6; 21-29), and Herod hearing of Jesus thought John had risen (Matt.14:1, 2: Mark 6 : 14-16; Luke 9 : 7-9) The lesson begins with the return of the twelve. Mark tells that the withdrawal was for rest.

PLACES .- The twelve probably returned to Capernaum. The miracle took place in an uninhabited region, south-east of Bethsaida Julias, which was situated near the inlet of the upper Jordan.

TIME .- Shortly before the Passover (John 6:4). Probably at the close of March, in A. U. C. 782,-that 18, A. D. 29,-one year before the Passion. This miracle, narrated by all four evangelists, is a convenient landmark in the Gospel chronology.

PERSONS .--- Our Lord; the twelve; a multitude,-""five thousand men, besides women and children" (Matthew). John specifies a lad with barley loaves. INCIDENTS. - The return of the twelve

the withdrawal to the east side of the lake; the multitudes follow; they are taught and healed; at evening the twelve would dismiss the multitude for food; they are bidden to feed them, but state how little they have; our Lord bids them arrange the crowds, takes the slender store of provisions, blesses, breaks, and gives to the disciples "to set before the multitude;" all are fed. and twelve baskets of broken pieces re-

large family, "Heir of Redclyffe" "Heartsease," and other stories by Miss Yonge.

expended upon fiction. One little book, the "Peasant and the Prince" by Harriet Martineau, aroused a warm interest in the unfortunate Marie Antoinette. Once read this story and you will be eager to read all you can about her, her husband or her children,

al histories.

ful and excellent in the physical earth shall yet contribute to the church now being built in the world. "The glory of Lebanon shall come unto these the fir tree, the pine tree, and the box together, to beautify the place

of my sanctuary." Much of this prophecy has already been fulfilled, and I proceed to some practical re-marks upon the contributions which the natural world is making to the kingdom of God, and then draw some inferences. The first contribution that nature gives to the shurch is her testimony in behalf of the truth of Christianity. This is an age of pro found research. Nature cannot evade man's inquiries as once. In chemist's laboratory the is put to torture and compelled to give up her mysteries. Hidden laws have come out of their hiding place. The earth and the heavens, since they have been ransacked by geologist and botanist and astronomer, a pear so different from what they once were that they may be called "the new heavens and the new earth."

This research and discovery will have por erful effect upon the religious world. They must either advance or arrest Christianity. make men better or make them wors, be the church's honor or the church's overthrow Christians, aware of this in the early ages of Christians, aware of this in the early ages of discovery, were nervous and fearful as to the progress of science. They feared that some natural la\*, before unknown, would sudden-ly spring into harsh collision with Christian-ity. Gunpowder and the gleam of swords ty. Gunpowder and the gleam of swords would not so much have been feared by re-ligionists as electric batteries, voltaic piles and astropomical apparatus It was feared that Moses and the prophets would be run over by skeptical chemists and philosophers. Some of the followers of Aristole, after the invention of the telescope, refused to look through that instrument, lest what they saw would overthrow the teachings of that great philosopher. But the Christian religion has o such apprehension now. Bring on your telescopes and microsc

and spectroscopes-and the more the better The God of nature is the God of the Bible, and in all the universe and in all the eterni-ties He has never once contradicted Himself. Christian merchants endow universities, and in them Christian professors instruct the chilst and most entansiastic friends of Christ are the braves and most entimisatic friends of Christ of science. The church rejoices as much over every discovery as the world rejoices. Good men have found that there is no war be-tween science and religion. That which

Good men have found that there is no war be-tween science and religion. That which it first has seened to be the weapon of the infidel has turned out to be the weapon of the Christian. Scientific discussions may be divided into liuse which are concluded, and those which are still in progress, depending for decision upon future investigation. Those which are concluded have invariably rendered their verdict for Christianity, and we have faith to believe that those which are still in prose-ention will come to as favorable a conclusion. verdict for Christianity, and we have faith to believe that these which are still in prese-sution will come to as favorable a conclusion. The great systems of error are failing before these discoveries. They have crushed every-thing but the Bible, and that they have es-tablished. Mohammedanism and paganism in their ten thousand forms have been proved false, and by great natural laws shown to be impositions. Buried cities have been ex-burned and the truth of God found written on their coffin lids. Bartlett, Robinson and Layard have been not more the apostles of science than the apostles of religion. The oumb lips of the pyramids have been itted out for Palestine, and explorers have come back to say that they have found among mountains and among ruins, and on the shore of waters, living and undying evidences of our glorious Christianity. Men who have gone to Palestine infidels have come back Christians. They who were blind and deaf to the truth at home have seemed to see Christ again preaching upon

the molting season, its old feathers shed, and its wings and breast decked with new an eagle starting from its nest just after and its wings and breast decked with new down and plumes, its body as finely feath-ered as that of her young ones just begin-ning to try the speed of their wings. Thus rejuvenated and replumed is the Christian's faith and hope, by every season of communion with God. "Thy youth is renewed like the eagle's." Would Solomon represent the an-noyance of a contentious woman's tongue, he content to a leakers in the top of his house

n the ear.

"The hairs of your head are all numbered.

the hand said:

vou."

he points to a leakage in the top of his ho or tent, where, throughout the stormy day, the water comes through, falling upon the floor-drip; drip! drip! And he says: "A continual dripping in a very rainy day and a contentious woman are alike."

Would Christ set forth the character of Would Christ set forth the character of those who make great profession of piety, but have no fruit. He compares them to bar-ren fig trees, which have very large and showy leaves, and nothing but leaves. Would Job illustrate deceitful friendships, he speaks of brooks in those climes, that wind about in different directions, and dry up when you want to drink out of them: "My brethren want to drink out of them: "My brethren have dealt deceitfully as a brook, and as the have dealt deceitfully as a brook, and as the stream of brooks they pass away." David when he would impress us with the despond-ency into, which he had sunk, compares it to a quagmire of those regions, through which he had doubtless sometimes tried to walk, but susk in up to his neck, and he cried: "I sink before there is no standing." he had doubtless sometimes tried to walk, but susk in up to his neck, and he cried: "I sink in deep mire where there is no standing." Would Habakkuk set forth the capacity which God gives the good man to walk safely amid the wildest perils, he points to the wild animal called the hind walking over slippery rocks, and leaping from wild crag to wild erag, by the peculiar make of its hoofs able calmy to sustain itself in the most danger-ous places: "The Lord God is my strength, and He will make my feet like hind's feet." Job makes all natural objects pay tribute to the royalty of his book. As you go through some chapters of Job you feel as if it were a bright spring morning, and, as you see the glittering drops from the grass under your feet, you say with that patriarch: "Who hath begotten the drops of the dew?" And now, as you read on, you seem in the slient midnight to behold the waving of a great light upon your path, and you look up to find it the aurora borealis, which Jobdescribed so long ago as "the bright light in the clouds and the splendor that cometh out of the north." As you read on, there is darkness hurtling in the heavens, and the showers break loose till the birds fly for hiding place and the moutain torrents in red fury form

break loose till the birds fly for hiding place and the mountain torrents in red fury foam break loose till the birds fly for hiding place and the mountain torrents in red fury foam over the rocky shelving, and with the same poet, you exclaim: "Who can number the clouds in wisdom, or who can stay the bottles of heaven?" As you read on, you (sel yourself coming in frosty climes, and, in fancy, wading through the snow, you say with that same inspired writer, "Hast thou entered into the treasures of the mow?" And while the sharp sleet drives in your face, and the hail stings your check, you quote him again. "Hast thou seen the treas-nres of the hail?" In the Psalmist's writings I hear the voices of the sea: "Deep calleth unto deep;" and the roar of forests: "The Lord shaketh the wilderness of Kadesh;" and the loud peal of the black tempest: "The Ged of glory thundereth;" and the rustle of the long silk on the well filled husks: "The valleys are covered with corn;" and the cry of wild beasts: "The young lions roar after their prey;" the hum of palm trees and ce-jars "The righteous shall flourish like a palm tree; he shall grow like a cedar in Leb-anon;" the sough of wings and the swiri of lins: "Deminion over the fowl of the air and the fish of the sea." The truths of the Gospel might have been

written in this great book of the written in letters of stars, in paragraphs of constellations, and illustrated with sunset and thunder cloud and spring morning.

and thunder cloud and spring morning. I infer, also, the transcendent importance of Christ's religion. Nothing is so far down, and nothing is so high up, and nothing so far out but God makes it pay tax to the Chris-tian religion. If snow and tempest and dragon are expected to praise God, suppose you He expects no homage from your soul? you He expects no homage from your soul? When God has written His truth upon every-thing around you, suppose you He did not

thing around you, suppose you He did not mean you to open your eyes and read it? Finally, I learn from this subject what an honorable position the Christian occupies when nothing is so great and glorious in na-ture but it is made to edify, defend and in struct him. Hold up your heads, sons and daughters of the Lord Almighty, that I may see how you bear your honors. Though now you may think yourself unbefriended, this spring's soft wind, and next summer's harvest spring's soft wind, and next summers harvest of barley, and next autumn's glowing fruits, and next winter's storms, all seasons, all ele-ments, zephyr and euroclydon, rose's breath and thundercloud, gleaming light and thick darkness, are sworn to defend you, and co-horts of angels would fly to deliver you from peril, and the great God would unsheath His sword and arm the universe in your cause sword and arm the universe in your cause rather than that harm should touch you with one of its lightest fingers. "As the mountains around about Jerusalem, so the Lord is around about His people from this time forth

for evermore." Oh for more sympathy with the natural world, and then we should always have a Bible open before us, and we could take a les-son from the most fleeting circumstances, as son from the most meeting circumstances, as when a storm came down upon England Charles Wesley sat in a room watching it through an open window, and, frightened by the lightning and the thunder, a little bird flew in and nestled in the bosom of the sacred poet, and, as hegently stroked it and felt the wild beating of its heart, he turned to his wild beating of its heart, he turned to his iesk and wrote that hymn which will be

sung while the world lasts:

# Jesus. lover of my soul. Let me to Thy bosom fly. While the billows near me roll, While the tempest still is highly Hide, me. O my Saviour, hide. Till the storm of life be past. Safe into the haven guide, O receive may soul at last.

Strange Marriage Law.

The Times, of India, published the rules which the Bombay Goverment. with the assent of the Governor General. has drawn up for regulating the marriage expenses of the Kadva Kinbi caste in the District of Ahmedabad and Kaira. Power to make these rules is given under the act for the prevention of female infanticide. Some of them are curious. The cheallo, or present given at the be-trothal by the bride's father to the bridegroom's father, is not to exceed one rupes and seven suparis and betel-nuts. The marriage chenllo, payable to the bridegroom's father, may be one rupee, and shall not exceed 100 rupees. The value of the cocoanuts distributed at the marriage procession is not to exceed ten rupees, and the same limit is fixed on the Insertion of Gospel. Expeditions have been this depicted on the single of the Gospel in the Gospel might have been presented in technical terms, and by the means of dry definitions, but under these tas bride's maternal relation. The payment at the component of the struth at home have of the to be truth at home have been been been dead to be the truth at home have been did in vivid imagination the Son of God again walking the hills about the Son of God again walking the hills about the scalaiming, "The day spring from on the sours in the scalaiming, the scalaiming, the scalaiming for Christ have been presented in as by the emblem of natural thirt? As the lake sours to spend more than thering these in the stadow of hills about the grandlage and nature are grandly reflected. We walk in the intermed. "I am going into the Holy Land to the sours in nature are grandly reflected. We walk in the hill the reserver and the paid more than five men.—Public Opinion." raine ... the mosalu, or present by the

Copperfield became a special favorite. "Tale of Two Cities," gives a The vivid picture of the terrors of the French Revolution, and of the causes which produced that terrible event and having read it, you will want to find out more about the great struggles, which finally brought liber-

ty to an oppressed people. Histories that are calculated to take a strong hold upon youthful minds are Prescott's Conquest of Mexico" and "Conquest of Peru;" Motley's Dutch Republic;" "Michelet's History of France," and that fascinating book. "Irving's Life of Columbus," and most charming book of all, truer than history and more interesting than novels-Lorna Doone.

Essays and biographies are also help-ful. Lowell's "Among my Books" may be mentioned as one of the most inspiring. His essays on "Dante" Milton and Spenser are well calculated to awaken enthusiam. Channing's beautiful essay on Milton may be mentioned in the same connection; and if you have time for more extended reading, Mark Patteson's life of Milton, and Mary Powell, Milton's first wife, by Miss A. Manning will be of great interest. Another little book by the same author as the last, carries one back to a still earlier epoch in English History. "The Household of Sir men? (Mark 8: 4). Thomas More," and in connection with III. Arrangements Made: this may be read Miss Yonge's article on the same subject, in "A Book of Golden Deeds."

'Thrupp's Anglo Saxon Homes' gives

a good idea of the manners and customs of early times, "The Tower," and "Royal Windsor" by Hepworth Dixon show us glimpses of the noted personages with whom these places are associated. Having met these persons casually in this way, it is natural to desire to learn more about them in special biographies or histories. Bryce's "Holy Roman Empire" is a good foundation for more extended histories of the Middle Ages.

1 would advise you always to notice the authors name when you begin to read a book. After you have finished, write down the name of book and author; date of reading, and your im-pressions of the book. It will be interesting to look over in the years to come, and will also help you to form your own estimate of the author, and you will gradually learn whose writings to seek and whose to avoid.

well-known English writer, was born in 1822. She writes frequently for the reviews and magazines on social, ethical, and religious subjects. She is also a prominent leader of the anti-vivisection movement in England, in support of which she has written "Moral Aspects of Vivisection" and "Mr. Lowe and the Vivisection Act." She is equally prominent as an advocate of woman suffrage, and she has taken an active part in the movement for the general elevation of women.

HAVE you learned the losson of yes terday or the infinite meaning of to-day? It has duties of its own ; they day ? cannot be left until to-morrow. To morrow will bring its own work. A PIG born with a weak constitution

is a result of cheap pork. They took up, ... twelve baskets full perhaps even more particular than the rest of her sex upon matters of dress.

Working for the Lord; (2) Reporting to the Lord.

(2) Following Jesus.-(1) A worthy Leader; (2) A wise following. 3. "Send the multitude away." (1) Pressing need; (2) Selfish advice; (3) Lordly relief.—(1) The multi-

tude's need; (2) The apostles' sug-gestion; (3) The Lord's decision. IL DELIBERATE PREPARATIONS.

Orders Issued:

He said unto them, Give ye them to eat (13).

They have no need to go away; give ye them to eat (Matt. 14: 16). How many loaves have ye? go and seek

(Mark 6: 38). He commandeth the multitude to sit down (Mark 8: 6).

Jesus said, Make the people sit down (John 6: 10).

II. Difficulty Stated: We have no more than five loaves and

two fishes (13). We have here but five loaves, and two fishes (Matt. 14:17).

Whence should we have so many loaves in a desert place (Matt. 15: 33).

Shall we go and buy two hundred pennyworth of bread? (Mark 6: 37). Whence shall one be able to fill these men? (Mark 8: 4).

(Matt. 14: 18).

They sat down in ranks, by hundreds, and by fifties (Mark 6: 40). The men sat down, in number about

five thousand (John 6: 10). Jesus saith. Take ye away the stone

(John 11: 39). 1. "Give ye them to eat." (1) A pressing need; (2) A seeming impossibility: (3) An imperative com-

maud; (4) A triumphant outcome. 2. "We have no more than five loaves

-(1) Man's extremity; (2) God's opportunity. They did so, and made them all

sit down." (1) Obedience; (2) Ex-pectation.—(1) The act of obedience; (2) The expectation of bless-

III. ABUNDANT SUPPLY.

Blessing the Food: Looking up to heaven, he blessed

them (16). He blessed, and brake and gave....to the disciples (Matt. 14: 19).

He gave thanks and brake (Matt. 15:

Looking up to heaven, he blessed, and brake (Mark 6: 41). Having given thanks, he brake (Mark

.8: 6). II. Feeding the Multitude:

They did eat, and were all filled (17) Open thy mouth wide, and I will fill it

(Psa. 81: 10). Who satisfieth thy mouth with good

things (Psa. 103: 5). They did all eat, and were filled (Matt.

14:20). He distributed to them; .... as much as they would (John 6:11).

III. Gathering the Fragments:

There was taken up that which re-mained over....twelve baskets (17).

main, and are gathered up. PARALLEL PASSAGES.-Matt. 14:13-21: Mark 6 : 30-44; John 6 : 1-14.

#### what's in a Dream.

A case of telepathy was that of the son of Bishop Lee, of Canada. The bishop fell down a flight of stairs in his residence, receiving severe injuries, for which he was afterward treated at Hyde Park, near Chicago. At the instant of the accident his son was asleep in Den-ver. He sprang out of bed crying, "Father is falling." His wife told him he was dreaming, but he was so impressed that he telegraphed home and learned that his dream, or whatever it

was, was a reality. A story with a little romance in it, is that of S. R. W., of Bridgeport, Conn., who was returning from England on an ocean steamer. One night he dreamed that his wife, who was then in Bridgeport, opened the door of his state-room. looked hesitatingly in and then came forward and kissed him. When he They....made them all sit down (15). He said, Bring them hither to me cupied the upper berth in his state cupied the upper berth in his state-room looked down and said: "You're a pretty fellow to let a woman come in here in the night and kiss you." Pressed for an explanation, he described the scene which he had experienced. Arrived at home, he was asked by his wife: "Did you receive a visit from me on such a night? I made you one. I was worried because of the reported storms that night. I dreamed I went out on the ocean and came upon a great black steamship. I went up the side and two fishes." (1) Seeming in- and along the corridor and opened your sufficiency; (2) Actual abundance. door. I saw a strange man looking at me from an upper berth. I was afraid at first, but finally I stepped in and kissed you."-St. Louis Globe Demo-

crat. MISS CONSTANCE FENIMORE WOOLSON has had more biographical sketches printed about her during the last year than ever before in her whole life Mr. Arthur Stedman, her latest biographer and admirer, is perhaps the most enthusiastic; but the most carnest friends that Mrs. Woolson has are the magazine editors, so many of hom woo her literary productions so suc-cessfully. As a "serial" novelist the author of "Anne" is regarded as a most valuable card, but she can be induced to do very little work now. Miss Woolson lives almost continuously in Italy, which she finds most desirable as a place of residence. She has never been very strong, and before going abroad to live, spent most of her time in Florida with her mother, who finally died there. Having a comfortable income, she is able to live anywhere and in any way she chooses, but I fancy her life is not one altogether of her own choosing-a home has been denied to her for many years, but if she has troubles and regrets no one ever hears of them. She is a dainty little woman,

ing. MISS FRANCES POWER COBBE, the