REV DR. TALMAGE.

The Brooklyn Divine's Sunday Sermon.

Subject : "Gleaners in Life's Field (Preached at Glenwood, Col.)

TEXT: "And she went and came and gleaned in the field after the reapers; and her hap was to light on a part of the field belonging unto Boaz, who was of the kin-dred of Elimelech."-Ruth ii., 3.

Within a few weeks I have been in North Within a few weeks I have been in North Carolina, Virginia, Pennsylvania, New York, Ohio, Michigan, Canada, Indiana, Illinois, Kentucky, Missouri, and they are one great harvest field, and no season can be more enchanting in any country than the season of harvest

The time that Ruth and Naomi arrive The time that Kuth and Naomi arrive at Bethlehem is harvest time. It was the old custom when a sheaf fell from a load in the harvest field for the reapers to refuse to gather it up; that was to be left for the poor who might happen to come that way. If there were handfuls of grain scattered across the field after the main harvest had been reaped, instead of reaking it as farmers do now it was by raking it, as farmers do now, it was, by the custom of the land, left in its place, so that the poor coming along that way might glean it and get their bread. But, you say, "What is the use of all these harvest fields to Ruth and Naomi? Naomi is too old and feeble to go out and toil in the sun; and can be and the sun and the sun and the you expect that Ruth, the young and the beautiful, should tan her cheeks and blister her hands in the harvest field?"

Boaz owns a large farm, and he goes out to see the reapers gather in the grain. Com-ing there, right behind the swarthy, sun-browned reapers, he beholds a beautiful woman gleaning—a woman more fit to bend to a harp or sit upon a throne than to stoop ng the sheaves. Ah, that was an eventful day !

It was love at first sight. Boaz forms an attachment for the womanly gleaner-an attachment full of undying interest to the Church of God in all ages; while Ruth, with an ephah, or nearly a bushel of bar-ley, goes home to Naomi to tell her the Successes and adventures of the day. That Ruth, who left ber native land of Moab in darkness, and journeyed through an un-dying affection for her mother-in-law, is in the harvest field of Boaz, is affianced to one of the best families in Judah, and becomes in after time the ancestress of Jesus Christ, the Lord of Glory! Out of so dark a night

did there ever dawn so bright a morning? I learn in the first place from this subject how trouble develops character. It was be-reavement, poverty and exile that developed, illustrated and announced to all ages the sub-limity of Ruth's character. That is a very unfortunate man who has no trouble. It was sorrow that made John Bunyan the better dreamer, and Dr. Young the better poet, and O'Connell the better orator, and Bishop Hall the better preacher, and Have-lock the better soldier, and Kitto the better encyclopedist, and Ruth the better daughterin-law.

I once asked an aged man in regard to his pastor, who was a very brilliant man: "Why is it that your pastor, so very brilliant, seems to have so little tenderness in his ser-mons?" "Well," he replied, "the reason is our pastor has never had any trouble. When misfortune comes upon him his style will be different." After awhile the Lord took a different." After awhile the Lord took a different." After awhile the Lord took a child out of that pastor's house, and though the preacher was just as brilliant as he was before, oh, the warmth, the tender-ness of his discourses! The fact is that trouble is a great edu-cator. You see sometimes a musician sit down at an instrument, and his execution to cold and formal and unfaciling. The way is cold and formal and unfeeling. The reason is that all his life he has been prospered. But let misfortune or bereavement come to that man, and he sits down at the instrument, and you discover the pathos in the first sweep of the keys. Misfortune and trials are great educators.

oung doctor comes into a sick room

morning vizzed about his old boat that would never be of any practical use. But when the deluge came, and the tops of the mountains disappeared like the backs of sea monsters, and the elements, lashed up in fury, clapped their hands over a drowned world, then Noah in the ark rejoiced in his own safety and in the safety of his family, and looked out on the wreck of a ruined earth earth

Christ, hounded of persecutors, denied a pillow, worse maltreated than the thieves billow, worse mailtreated than the thieves on either side of the cross, human hate smacking its lips in satisfaction after it had been draining His last drop of blood, the sheeted dead bursting from the sepulchers at His crucifixion. Tell me, O Gethsemane and Golgotha! were there ever darker times than those? Like the booming of the mid-night sea against the rock, the surges of Christ's anguish beat against the gates of eternity, to be echoed back by all the thrones of heaven and all the dungeons of hell. But the day of reward comes from Christ;

all the pomp and dominion of this world are to be hung on His throne, nncrowned heads are to bow before Him on whose head there are many crowns, and all the celestial worship is to come up at His feet like the hum-ming of the forest, like the rushing of the waters, like the thundering of the seas, while all heaven, rising on their thrones, beat time with their scepters: "Hallelujah,

beat time with their scepters: "Hallelujah, for the Lord God omnipotent reigneth." Again, I learn from my subject that events which seem to be most insignificant may be momentous. Can you imagine anything more unimportant than the coming of a poor woman from Moab to Judea? Can you imagine anything more trivial than the fact that this Ruth just happened to alight a set her say into the proposed alight - as they say - just happened to alight on that field of Boaz? Yet all ages, all generations, have an interest in the fact that she was to become an ancestress the fact that she was to become an ancestress of the Lord Jesus Christ, and all nations and kingdoms must look at that one little incl-dent with a thrill of unspeakable and eter-of satisfaction. So it is in your history and in m ne; events that you thought of no impor-tance at all have been of very great mo-ment. That casual conversation, that ac-cidental meeting—you did not think of it again for a long while; but how it changed all the current of your life? It seemed to be of no importance that Jubal invented rude instruments of music, calling them harp and organ, but they were the introduction of all the world's min-strelsy. And as you hear the vibration of

were the introduction of all the world's min-strelsy. And as you hear the vibration of a stringed instrument, even after the fingers have been taken away from it, so all music now of lute and drum and cornet is only the long continued strains of Jubal's harp and Jubal's organ. It seemed to be a matter of very little importance that Tubal Cain learned the uses of copper and iron, but that rule foundry of ancient days has its echo in the rattle of Birmingham ma-chinery and the roar and bang of factories on the Merrimac. Again, I see in my subject an Electron

Again, I see in my subject an illustration of the beauty of female industry. Behold Ruth toiling in the harvest field under the hot sun, or at noon taking plain bread with the reapers, or eating the parched corn which Boar handed to her. The customs of society of course have changed, and without society of course have changed, and without the hardships and exposure to which Ruth was subjected, every intelligent woman will find something to do. I know there is a sickly sentimentality on this subject. In some families there are persons of no practical service to the house-cold or community, and though there are hold or community, and though there are so many woes all around about them in the world they spend their time languishing over a new pattern or bursting into tears at midnight over the story of some lover who shot himself! They would not deign to look at Ruth carrying back the barley on her way home to her mother-in-law, Naomi. Madame de Stael did a world of work in her time; and one day, while she was seated amid instruments of music, all of which she had mastered, and amid manuscript books which she had written some one said to her, "How do you find time to attend to all of these things?" "Oh," she

THE TALLEYRAND MEMOIRS.

Probably no book has ever been more widely heralded, or anticipated for so long a time, as the MEMOIRS OF PRINCE DE TALLEYRAND, Like the sword of Damocles have these memoirs hung for fifty years a menace to the reputations of the celebrated men and women of the author's time. At last the sword has fallen, and the first feeling of all to whom, for any reason, those reputations are still dear, must have been one of relief. The long impending sword seemed to have fallen so lightly! But, like the wound from a poisoned arrow, the slightest scratch from this sword is quickly applied.

Prince Talleyrand himself says that the private lives of celebrated men are the true sources of history." So they are, if we can get at the truth of those lives, which if all Auto-biograph-ers were like himself in their powers of mystification, could never be done. It is probable that the saying so long attributed to Talleyrand that "the true use of language is to disguise thought," is really much older than he, but it is so consistent with his use of words that it is no wonder he has been credited with it. Lake the man in the old fairy tale who could always get himself out of any disagreeable situation by putting something in his mouth which caused a thick mist to envelope all around him, in the midst of which he silently disappeared, Talleyrand makes around himself a mist of words, seen through which all other charcters appear distorted, and himself becomes invisible. Yet it is safe to say that there cannot be found a book of more vivid interest and fascination than these memours to the student of that wonder-working period of history which began with the accession of Louis XVI, to the throne of France, and ended with that of Louis XVIII. Of interest the book could not fail to be, from the nature of the times and the variety and importance of the people whom those times made famous; and fascinating they are from the mingled grace and strength of the author's pen, and the pungency with which his sugared sarcasms bite into the reader's intelligence, as the Cay-enne pepper bon-bons of Mardi-Gras sting upon the tongue.

No better description of Talleyrand's style can be given than that which he gives of his mother's conversation: 'she spoke only by shades; she never made a pun; that would have been too pointed; puns are remembered A neither in the wit nor in the knowledge of those who do not know equivalent terms and are always describing; they are indebted only to their memories

Madame de Flahant to that dear M. de Souza,' To understand the full meanness of this reminiscence, not in itself of the

slightest interest to the world, one needs to have read the Dairy of Gouva. erneur Morris, published two or three. years ago, where the name of the too, tender Madame de Flahaut occ rs perpetually in connection with that of the brilliant and most unchurchly churchman, whose social and political interests her position and influence enabled her to promote, and to whom he was also greatly indebted for money to pay the debts his extravagance incurred. To make more glaring the meanness of the we have but to remember that when Talleyrand fled from France, under 20:31.

the shallow pretext of a special embassy to England, he had abandoned, to what then seemed the certain fate of all aristocrats in France, this poor Mme. de Flahant, a beautiful, talented, and agreeable widow, whose sole fault appears to have been that of loving him too well; and that she had died, the aged widow of M. de Souza, but a few months before the insulting paragraph was written. Forty years had not sufficed to heal the sensitive vanity which had been wounded by the fact that a woman whom he had abandoned when she was no longer of service to him, should have wished to console berself by accepting an honorable love.

We have drawn attention to these instances of a petty malice because we have not seen them noticed elsewhere. Yet they are among the many straws which show the current. Such is Talleyrand's power of venemous insinuation, that even the facts which are supported by documentary evidence need to be taken from under the green and yellow lights which he casts upon them and brought out into the clear light of free discussion. No book of the century has excited so much of this and none has needed it so greatly. In Talleyrand's eyes there seems to have been no one human being who was good, admirable, worthy of love and respect. He divided the world into two classes -those whom he could use and therefore despised, and those he could not and therefore hated. Contemporary opinions in regard to the characters of

public men are often so contradictory that we must suppose there is much truth on both sides. Few men are all good or all bad, and party spirit and prejudice are mirrors that notoriously distort the objects reflected in them. But when contemporary public opinion richness of easy expressions, new and is all and constantly one way, there is (5). always delicate supplied the various strong reason to believe that it rests on needs of her mind.... I have faith good grounds. Englishmen, Frenchmen, Germans, Russians and Spaniards all united in esteeming Talleyrand to be venial, corrupt and treacherous, though of charming manners and brilfor what they know; their knowledge can therefore be only superficial. I of his time.

"am sorry" (mark the phrase!) "that such a thought should have occurred of himself and his own conduct in the to me while M. Von Humbolt is in varied emergencies of his public life, Paris, but it is written." Could any- one must imagine that if not always thing be more delicately cutting than conscious of his own perfect rectitude, this reference to the great scientist? he at least believed himself to be a true Or, more injust? Unless it may be this allusion to a M. Des Renandes who tant good. We may depend upon it left the service of Talleyrand to enter that he has spared no pains to put his own conduct always in the best possible light, but we find in these memoirs nothing to redeem his reputation from the aspersions of his contemporaries. Like a man who, on being arrested for one murder, clamors loudly that he is innocent of another, Talleyrand takes great pains to defend himself from accusations which are only partly supported by evidence; while upon others he maintains a silence which he has hoped would pass unnoticed in the clamor he has raise I about the first. "You notoriously were in the pay of all the Great Powers of Europe to give information against your own country and to influence its councils," criesPub lic Fame, pointing her finger of scorn. "I had nothing to do with the mur-

him.

SUNDAY SCHOOL LESSON. SUNDAY, AUGUST 15, 1891. The Five Thousand Fed. LESSON TEXT.

ohn 6 : 1-14. Memory verses: 11-13.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the Son of God.

GOLDEN TEXT FOR THE QUARTER These are written, that ye might be-lieve that Jesus is the Christ, the Son deadly, and antidotes cannot be too insinuations of the loregoing quotation, of God; and that believing ye might Art thou he that cometh? (Matt 11: have life through his name .- John

LESSON Helper.	TOPIC:	The	son	Man's
LESSON OUT	LINE: 2.	1-5 Seant S	Supply.	ity, v s. vs. 7-10. ency, vs.
Golden life, _John	TEXT: a 6 : 48.	I am t	hat b	read of

DAILY HOME READINGS:

M .-- John 6 : 1-14. The Son man's helper. T.-John 6: 15-25. The Son and the people. W .- Matt. 14 : 13-21. Parallel passage. T.-Mark 6 : 32-44. Parallel passage. F .-- Luke 9 . 10-17. Parallel pass-

S .- Exod. 16 : 1-15. Man's necessities met. S.-Psa. 23:1-6. Help from the

Lord.

LESSON ANALYSIS.

L GREAT NECESSITY. Aroused by Miracles:

Followed.... because they beheld the signs which he did (2). Many believed on his name, beholding his signs (John 2 : 23).

No man can do these signs, ... except God be with him (John 3:2). What do we? for this man doeth many

signs (John 11 : 47). Beholding signs and great miracles,

.. he was amazed (Acts 8 : 13). II. Followed by Multitudes:

A great multitude cometh unto him

When the multitudes heard thereof, they followed him (Matt. 14 : 13). The people....ran there together on foot (Mark 6 : 33). The multitudes followed him; and he welcomed them (Luke 9 : 11). Lo, the world is gone after him (John

12:19).NI. Pressed by Hunger:

meat (Matt. 25: 42).

place (Luke 9 : 12).

Why?

Lord.

these may eat (5).

II. Abundantly Exercised: He distributed to them as much as they would (11). The Lord is my shepherd: I shall not want (Pea. 23 : 1). They did all eat, and were filled (Matt 14:20). They took up..., of the broken pieces, twelve baskets full (Matt. 14:20). Who giveth us richly all things to enjoy (1 Tim. 6 : 17). III. Clearly Convinced: This is of a truth the prophet that cometh (14). like unto me (Deut. 18 : 15) 3). Sir, I perceive that thou art a prophet (John 4 : 19). This is of a truth the prophet (John 7:40). 1. "He himself knew what he would do." (1) Men doubtful; (2) Jesus confident.-(1) Human extremity; (1) Livine opportunity. 2. "As much as they would." (1) The great company; (2) The small supply; (3) The divine minister, (4) The ample sufficiency. 3. "Gather up the broken pieces,.... that nothing be lost." (1) Gather all; (2) Wa te none.-(1) Man's wastefulness; (2) God's economy. LESSON BIBLE READING. GOD AND THE NEEDY. He regards them equally (Job 34 : 19). He does not forget them (Psa. 9:18). He hears them (Psa. 69:33, Isa. 41: 17). He maintains their cause (Psa. 140 :

12). He delivers them (Job 36:15; Psa. 35:10).

He protects them (Psa. 12:5; 109: 31)

He exalts them (1 Sam. 2:8; Psa. 107:41).

He provides for them (Psa. 68: 10; 146:7),

He regards their prayers (Psa 102: 17

He is their refuge (Psa. 14:6).

LESSON SURBOUNDINGS.

INTERVENING EVENTS .- The discussion at Jerusalem did not remove the hostility of the Jews. On the return to Galilee the Pharisees attacked his disciples for breaking the Sabbath. John makes no mention of the Galilean ministry. There is an interval of a year between chapters 5 and 6. The events recorded most chronologically in Ma k 2:23 to 5:21; 2:15-22; 5 22 to 6:29. Compare Matthew and Luke, in parallel passages. The immediate occasion of the withdrawal to the other side of the sea was the need of rest; the disciples having been sent out previously to preach, and now re-turning. Herod had heard of Jesus, and thought he was John the Baptist Whence are we to buy bread, that risen from the dead. Our Lord's popularity was now at its height.

When we' had fasted forly days, PLACE.-Near Eastern Bethsaida be afterward hungered (Matt. 4:2). (Luke 9:10), at some uninhabited That they may go,... and buy them-melves food (Matt 14:15). place near a mountain, on the north-eastern shore of the Sea of Galilee. was an hungered, and ye gave me no Thomson finds the site of the shore of the miracle in the plain of Butaiha, at Get victuals: for we are here in a desert | the sout -eastern angle where the hills come close to the shore of the lake. The L "A great mutitude followed him." details of the narratives oppose the tra-(1) Many followers; (2) Varied mo- ditional site, on the west side of the tives: (3) Great Results .- Follow- lake. TIME .- Immediately before the pass ing Jesus: (1) Who? (2) How? (3) over (v. 4), the third, according to the 2. "And there he sat with his disci- frequently stated in these Losson Surples." (1) Who? "Jesus;" (2) roundings. On any view, a year be-What? "he sat;" (3) Where? on "the mountain;" (4) With whom? his disciples;" (5) Why? "his disciples;" (5) Why? fore the Passion. About the close of PERSONS .- Our Lord, his disciples, 3. "Whence are we to buy bread, (1) The Philip and Andrew in particular, a hungering multitude; (2) The great multitude, "five thousand men, besides women and children;' a lad doubtful disciples: (3) The helpful with five barley loaves and two fishes. INCIDENTS.-The departure to the other side of the sea; the great multitude follows (Mark tells that Jesus and his disciples crossed by boat, but the multitude went by land, round the headof the lake). Jesus goes up into the mountain with his disciples. The passover i mentioned, possibly to account for the size of the crowl. Our Lord asks Philip how they can provide for them, proving him with the question. Philip indicates how great would be the cost. Andrew tells of the lad with his small store of provisions, but asks, "What are these among so many?" Jesus bids them arrange the people; "in ranks," according to the other accounts. The green grass, which is mentioned, is an incidental mark of the time of year. The loaves are distributed. No mention is made bere of breaking them, though this is implied in what follows. Aft r the sufficient meal, the disciples are bidden her up the broken pieces, and gat baskets are filled with what re-Ive The effect of the sum is then --- 758. EL PASSAGES .- This is the d. tot- RALL cle narrated by all four evan-D. mira ce Matthew 14 : 13-21 ; Mark

here there is a dying child. Perhaps he is very rough in his prescription, and very rough in his manner, and rough in the feeling of the pulse, and rough in his answer to the mother's anxious question, but the years roll on and there has been one dead in his own house, and now he comes into the sick room, and with tearful eye he looks at the dying child and he says, "Oh, how this reminds me of my Charlie?" Trouble, the great educator! Sorrow-I see its touch in the grandest painting; I hear its tremor in the sweetest song; I feel its power in the mightiest argument. Grecian mythology said that the founda-

dion of Hippocrene was struck out by the foot of the winged horse, Pegasus. I have often noticed in life that the brightest and most beautiful fountains of Christian comfort and spiritual life have been struck out by the iron shod hoof of disaster and calamity. I see Daniel's courage best by the flash of Nebuchadnezzar's furnace. I see Paul's prowess best when I find him on the foundering ship under the glare of the light-ning in the breakers of Melita. God crowns His children amid the howing of wild beasts and the chopping of blood splashed guillotine and the crackling fires of martyrdom.

and the cracking nees of martyrdon. It took all our past national distresses, and it takes all our present national sor-rows, to lift up our nation on that high career where it will march along after the foreign despotisms that have mocked and the tyrannies that have jeered shall be swept down under the omnipotent wrath of God, who hates oppression, and who, by the strength of His own red right arm, will make all men free. And so it is individually, and in the family, and in the church, and in the world, that through darkness and storm and trouble men, women, churches, nations, are developed.

Again, I see in my text the beauty of unfaltering friendship. I suppose there were plenty of friends for Naomi while she was in prosperity. But of all her acquaint-ances, how many were willing to tradge off with her towar i Judea, when she had to make that lonely journey? One-the heroine of my text. One-absolutely one. I suppose when Naomi's husband was living, and they bad plenty of money, and all things went well, they had a great many callers. But I suppose that after her hus-band died, and her property went, and she got old and poor, she was not troubled very got old and poor, she was not troubled very much with callers. All the birds that sang in the bower while the sun shone have gone to their nests, now the night has fallen. In this world, so full of beartlessness and

In this world, so full of heartlessness and hypocrisy, how thrihing it is to find so so friend as faithful in days of adversity as in days of prosperity! David had such a friend in Hushai; the Jews had such a friend in Mordecai, who never forgot their cause; Paul had such a friend in Onrsiph-orus, who visited him in jadl; Christ had such in the Marys, who adhered to Him on the cross; Naomi had such a one in Ruth the cross; Naomi had such a one in Rath, who cried out, "Entreat me not to leave thee, or to return from following after thee; thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried; the Lord do so to me and more also, if aught but death part thee and me." Again, I learn from this subject that paths which open in hardship and darkness often come out in places of joy. When Ruth started from Moab toward Jerusalem, to go along with her mother-in-law, I suppose the people said: "Oh, what a foolish creature to go away from her father's house, to go off with a poor

from her father's house, to go off with a pool old woman toward the land of Judea! They won't live to get across the desert. They will be drownod in the sea, or the jackals of the wilderness will destroy them." It was a very dark morning when Ruth started off with Naomi; but behold her in my text in the harvest field of Boaz, to be affianced to one of the lords of the land and herome one one of the lords of the land, and become one of the grandmothers of Jesus Christ, the Lord of glory. And so it often is that a path which starts very darkly ends very path whi brightly.

brightly. It was very hard for Noah to endure the scoffing of the people in his day, while he was trying to build the ark, and was every This will make his third set.

replied, "these are not the things I am proud of. My chief boast is in the fact that I have seventeen trades, by any one of which I could make a livelihood if neces-And if in secular spheres there is so sary. much to be done, in spiritual work how vast the field! How many dying all around about us without one word of comfort! We want more Abigalls, more Hannahs, more Rebeccas, more Marys, more Doborahs consecrated-body, mind, soul-to the Lord who bought them. Once more I learn from my subject the

value of gleaning. Ruth going into that harvest field might have said: "There is a straw and there is a straw, but what is a straw? I can't get any barley for myself or my mother-in-law out of these separate straws." Not so said beautiful Ruth. She gathered two straws and she put them to gether, and more straws until she got enough to make a sheaf. Putting that down she went and gathered more straws until she had another sheaf, and another and an other and another, and then she brought them altogether and she threshed them out, and she had an ephah of barley, nigh a bushel. Oh, that we all might be gleaners! Elihu Burritt learned many things while toiling in a blacksmith's shop. Abercrombie, the world renowned philosopher, was a phy sician in Scotland, and he got his philosophy. or the chief part of it, while as a physician he was waiting for the door of the sick room to open. Yet how many there are ne was waiting for the door of the sick room to open. Yet how many there are in this day who say they are so busy they have no time for mental or spiritual im-provement; the great daties of life cross the field like strong reapers and carry off all the hours, and there is only here and there a fragment left that is not worth gleaning. Ah, my filends, you could go into the busiest day and busiest week of your life and find golden concertunities your life and find golden opportunities, which gathered might at last make a whole which gathered might at last make a whole sheaf for the Lord's garner. It is the stray opportunities and the stray privileges which taken up and bound together and beaten out will at last fill you with much joy. There are a few moments left worth the gleaning. Now, Ruth, to the field! May such one have a measure full and running

gleaning. Now, Ruth, to the field! May each one have a measure full and running over! Oh, you gleaners to the field! And over! Oh, you gleaners, to the heid! And if there be in your household an aged or a sick relative that is not strong enough to come forth and toil in the fleid, t an let Ruth take home to feeble Naomi this sheaf of gleaning. "He that goeth forth and weepeth, bearing precious seed, shall doubt here come aged with relations bingging his less come again with rejoicing, bringing his sheaves with him." May the Lord God a Ruth and Naomi be our portion forevet.

"Looks Like Cleveland.

Col. Wm. Fuller of Perryopolis, Pa., is said to bear such a striking resem- reward, for is it possible to take a more blance to ex-President Cleveland that he is often mistaken for him. In Flahant? After five years of what he Baltimore three years ago Col. Fuller was serenaded by a brass band which played "Hail to the Chief" while the Pennsylvanian lay in his bed at midnight. At another time a play was stopped in a Washington theatre to was going on there. Mme. de Flahant, give the audience a chance to applaud Cleveland's double as he walked modestly to a seat in the orchestra.

The Chinese think that la grippe is caused by evil spirits: Therefore, when one of their number is stricken with it, reason for so doing, she told M. de Yet this long and e they come around with their drums and Recce, was that it being rumored that in a neighborly sort of a way make bim she had been on rather intimate terms

cently experienced much pain in his jaw. He consulted a dentist and found that a new set of teeth were cutting. spent a month in Hamburg....with-

another where "his style of talent finding permanent employment might have led him promptly to fortune; he was a man who excelled in making use of other people's ideas." To appreciate at once the sting and the falsity of this, we must refer to the editorial foot-note which says of M. Des Renandes: "He was the confidential man of Talleyrand, who, it is said, entrusted him with the task of writing his speeches. Talleyrand's report on public instruc-tion is entirely M. Des Renandes' work." Here we see that the great man, who himself made use of other people's ideas, had the littleness not wish to appear indebted to his secretary. Another evidence of this littleness is

that Talleyrand appears never to have forgotten, or forgiven, to eith r merit ormisfortane, the sin of having once sligh ed or affronted himself; although. with the adroitness which made him so successful in the world of diplomacy, he rarely allows his motives to appear upon the surface. While professing the greatest compassion for the fate of the unhappy Marie Antoinette, he loses no opportunity to speak of her "frivoli-ties," "partialities," "petty revenges," "prejudices," "weaknesses," etc., while her good qualities are hardly mention-May we not find the reason for ed. this in the fact that for a long time the immoralities of the profligate churchman-Talleyrand was then in "holy orders"-caused him to be in disfavor with the Court, and formed the true ground for the fact (which he says he 'scarcely remembers") that the Queen prevented him from receiving the Cardinal's hat from Pope Pius VI, when the latter was about to bestow it upon him at the request of Gustavus III, of Sweden?

The reasons for his slanderons insinuations against Mme. de Genlis are not so apparent. Perhaps she had refused the too pressing advances of the handsome young Abbe, who deemed himself irresistible. But it is evident thas complaisance met with no better contemptible revenge than Talleyrand loes when speaking of Madame de chooses to represent as an honorable exile, though it is quite possible to regard it rather in the light of a coward-ly flight from the troubles of his distracted country, Talleyrand wished to return. "Before re-entering France," he says: "I was anxious to know what who was then at Hamburg, seemed hardly disposed to furnish me with the desired information, for, when 1 was still coming up the Elbe, she sent me word by M. de Recce, who was simple the mist of happily chosen words which he raises about himself, cannot hide enough to deliver the message, not to the fact that his cause is indefensible feel glad to die. Charles Warner, of Lebanon, Conn., now in his seventy-fifth year, has re-with M. de Souza, the Portuguese

der of the Duc d' Enghien;" replies the I. Much Needed: accused with a suave coolness that ex-Two hundred pennyworth of bread torts a reluctant admiration. is not sufficient (7)

But such a dodging of bullets is only If the Lord should make windows in successful where the firing is slow and heaven, might this thing be? (2 slack, and the firing of charges of brib-Kings 7 : 2). ery and treachery against Talleyrand Five thousand men, besides women and was anything but feeble, and his pres-

children (Matt. 14 ; 21). ence of mind under fire cannot save Ti ey continue three days and have nothing to eat (Matt. 15:32). In his admirable introduction to the

If I send them away they will faint first volume of this most readable and (Mark 8 : 3). remarkabe of memoirs, Mr. White-II. Little Possessed: law Reid sums up the evidence for and

that these may eat?"

IL SCANT SUPPLY.

But what are these among so many? against the ablest statesman of his time "in a masterly manner, but he leaves

the decision to the readers; and if we Who hath despised the day of small are not mistaken, it will take more than one careful reading of the things? (Zech. 4:10.)

We have here but five loaves, and two books before us and of the three fishes (Matt. 14 : 17).

volumes which are to follow, and a vast deal of research into the archives and Whence shall one be able to fill these men with bread? (Mark 8 : 4.)

the memories of those eventful days, to Silver and gold have I none (Act3 : 6). enable any one to form a correct judg-III. Expectation Encouraged: ment upon a character so complex and

Jesus said, Make the people sit down hidden as that of Prince Talleyrand, .So the men sat down (10.) If with the only the first two volumes

Open th ymouth wide, and I will fill it (Psa. 81 : 10).

we predict that the general verdict of posterity will be that Talieyrand would How much more shall your Father give (Matt. 7 : 11). have stood better in the final estimation They have no need to go away; give ye of the world had he not written these memoirs, which are not so much rem-

them to eat (Matt. 14 : 16). ook on us. And he gave heed unto ings. The pleadings of the most astute them, expecting (Acts 3: 4, 5).

1. "Two hundred pennyworth is not sufficient, ... that every on s may take a little." (1) Large provision; (2) Scant allowance; (3) Evident insufficiency. 2. "What are these among so many?"

doubt.

3. "Jusus said, Make the people sit down." (1) The needy people; (2) The sympathetic helper; (3) The encouraging command; (4) The final feast.

III- DIVINE SUFFICIENCY.

I. Consciously Possessed: He himself knew what he would do 61

such it is more than a contribution to God said unto Moses, I AM THAT I AM (Exod. 3 : 14).

1 will work, and who shall let it? (Isa. 43 ; 13).

All authority has been given unto me (Matt. 28 : 18).

(2 Cor. 12 : 9)

Intelligence of Fowl.

One of the most interesting studies of the habits of migratory fowl is the rare intelligence which they show in guiding themselves by prominent landmarks. An Englishman who was shooting in Labrador some years since (1) The boy's treasure; (2) The recently stated that while in camp at apostle's discovery; (3) The painful the base of a range of hills he was interested in observing the precision with which flocks of wild geese changed their course when directly abreast of two prominences, conspicuous objects in the landscape. At that point they swerved from west to south. At times the old ganders, leading flocks of young birds, were greatly troubled in enforcing their orders for a shift of route.

If we reckon the population of the globe at 400 0 '0,000 of human beings, there would be room for them all on My power is made perfect in weakness | the frozen surface of Lake Constance, Switzerland.

out interfering with the marriage of Oil fuel is used on lake steamers,

in hand it is safe to venture so much.

iniscences as they are special plead-

mind, the most skilful manipulator of

language, the most adroit politician of

his time. His arguments-as he says

of those of theology-are "elastic

enough to suit any purpose," and the

vari-colored lights which his art en-

ables him to throw upon facts which

are too well known to be over thrown,

the blistering power of his delicately

worded sarcasms, and his skill in intel-

lectual fencing, are most admirable and

effective; but in himself this prince of

Yet this long and eloquent plea-for

history-is a work which no student of

pleaders finds a client with a bad case.

history, or of human nature, can afford to neglect, and the possession of which as a mark of reference (or inference) is indispensable to every public or private