REV DR. TALMAGE.

The Brooklyn Divine's Sunday Sermon

turbation?

aot know it.

Must I be carried to the skies On flowery beds of ease. While others fought to win the prize Or sailed through bloody seas?

Subject : "The Sword of Eleazar."

TEXT: "And His hand clave unto the word."-II Samuel xxiii., 10.

energy, "-II Samuel xrill, 10. A great general of King David was Eleazar, the hero of the text. The Philis-tines opened battle against him, and his troops retreated. The cowards fled. Eleazar and three of his comrades went into the hattle and swept the field, for four men with God on their side are stronger than a whole battalion with God against them. "Fall back!" shouted the commander of the Philistine army. The cry ran along the host, "Fall back!" Eleazar having swept the field throws himself on the ground to rest, but the muscles and sinews of his hand had been so long bent around the hilt of the sword that the hilt was embeddied in the flesh, and the gold wire of the hilt had broken through the skin of the palm of the hand, and he could not drop his sword which he had so gallently wielded. "His hand clave unto the sword." That is what I call magnificent fighting for the Lord God of Israel. And we want more of it. I I call magnificent fighting for the Lord God of Israel. And we want more of it, I propose to show you this morning how Eleazar took hold of the sword and how the sword took hold of Eleazar. I look at Eleazar's hand, and I come to the conclu-sion that he took the sword with a very

sion that be took the sword with a very tight grip. The cowards who field had no trouble in dropping their swords. As they fly over the rocks I hear their swords clang-ing in every direction. It is easy enough for them to drop their swords. But Eleazar's hand clave unto the sword. Ob, my friends, in this Christian conflict we want a tighter grip of the Gospel weap-ons, a tighter grasp of the two edged sword of the truth. It makes me sad to see these Christian people who hold only a part of the truth and let the rest of the truth go, so that the Philistines, seeing the loosened grasp, wrench the whole sword away from them. The only safe thing for us to do is to put our The only safe thing for us to do is to put our thumb on the book of Genesis and sweep our hand around the book antil the New Testament comes into the palm, and keep on sweeping our hand, around the book until the tips of the fingers clutch at the words, "In the beginning God created the heavens and the earth." I like ap early so we can sleep all the way, the black porter of death to wake us up only in an infidel a great deal better than I do one of these namey-pamby Christians who hold a part of the truth and let the rest go. By miracle God preserved this Bible just as it is, and it is a Damascus blade. The severest test to which a sword can be put in a sword factory is to wind the blade around a gun barrel like a ribbon, and then when the sword is let loose it flies back to its own shape. So the sword of God's truth has been fully tested, and it is bent this way and that way, and wound this way and that way, but it always comes back to its own shape. Think of it! A book written eighteen cen-turies ago, and some of it thousan is of years ago, and yet in our time the average sale of this book is more than twenty thousand cop-ies every week, and more than a million bold of the sword the sword took hold of this book is more than twenty thousand cop-ies every week, and more than a million copies a year. I say now that a book which is divinely inspired and divine-ly kept and divinely scattered is a weapon worth bolding a tight grip of. Bishop Colenso will come along and try to wrench out of your hand the five books of Moses, and Strauss will come along and try to wrench out of your hand the miracles, and Renan will come along and try to wrench out of your hand the entire life of the Lord Jesus Christ, and your associates the Lord Jesus Christ, and your associates in the store, or the shop, or the factory, or the banking house will try to wrench out of

know that you are a friend of the Bible. This book is the friend of all that is good and it is the sworn enemy of all that is bad. An eloquent writer recently gives an incident of a very bad man who stood in a cell of a western prison. This criminal had gone. through all styles of crime, and he was there waiting for the gallows. The convict stand-ing there at the window of the cell, this writer says, "looked out and declared, 'I am an infidel.' He said that to all the men and women and children who happened to be there, 'I am an infidel,' " and the eloquent writer says, "Every man and woman there believed him." And the writer goes on to say, "If he had stood there saying, 'I am a Christian,' every man and woman would have gaid. 'He is a liar?" This Bible is the sworn enemy of all this wrong, and it is the friend of all that is good. Oh, hold on to it. Do not take part of it and throw the rest way. Hold on to all of it. There are so many people now who do not know. You ask them if the soul is immortal, and they "I guess it is, I don't know; perhaps it perhaps it isn't." Is the Bible true? is, perhaps it isn't." Is the Bible true? "Well, perhaps it is, and perhaps it isn't; perhaps it may be figuratively, and perhaps it may be partly, and perhaps it may not be at all." They despise what they call the Apostolic creed; but if their own creed were written out it would read like this: "I believe in nothing, the Maker of heaven and earth, and, in nothing which it hath sent, which nothing was born of nothing, and which nothing was dead and buried and which hotopy was dead and burled and descended into nothing, and arose from nothing, and ascended to nothing, and now sitteth at the right hand of nothing, from which it will come to judge noth-ing. I believe in the holy agnestic church and in the communion of nothingarians, and in the forgiveness of nothing, and the resurrection of nothing, and in the life that never shall be. Amen." That is the creed of tens of thousands of people in this day. If you have a mind to adopt such a theory I will not. "I believe in God the and the resurrection of nothing, and in the life that never shall be. Amen." That is the creed of tens of thousands of people in this day. If you have a mind to adopt such a theory I will not. "I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, and in the holy catholic church, and in the communion of saints, and in the life everlasting. Amen." Von and I have seen it many a time. Ob, when I see Eleazar taking such a stout grip of the sword in the battle against sin and for righteousness, I come to the conclu sion that we cught to take a stouter grip of God's eternal truth, the sword of righted As I look at Eleazer's hand I also notice his spirit of self forgetfulness. He did not notice that the hilt of the sword was eating through the paim of his hand. He did not know it hurt him. As he went out into the conflict he was so anxious for the victory he forgot himself, and that hilt might go ever so deeply into the palm of his hand it could not disturb him. "His hand clave unto the aword." Ob, my brothers and sisters, let us go into Christian conflict with the spirit of self abnegation. Who cares whether the world praises us or denounces us? What do world praises us or denounces us? What do we care for misrepresentation, or abuse or persecution in a conflict like this? Let us forget ourselves. That man who is afraid of getting his hand hurt will never kill a Philis-line. Who cares whether you get hurt or aotif you get the victory? Oh, how many Contents, they are used and all the time Christians there are who are all the time worrying about the way the world treats them. They are so tired, and they are so abused, and they are so tempted, when Eleazer did not think whether he had a hand, or an arm or a foot. All he wanted was vic-We see how men forget themselves in wordly achievement. We have often seen wordly achievement. We have often seen nen who in order to achieve worldly sucnen who in order to achieve worldly suc-less will forget all physical fatigue and all innoyance and all obstacles. Just after the battle of Yorktowa, in the American Revolution, a musician, wounded, was told te must have his limbs amputated, and hey were about to fasten him to the surhey were about to fasten him to the sur-reon's table-for it was long before the parciful discovery of anesthetics. He aid, "No, don't fasten me to that table; tet me a violin." A violin was brought to tim and he said, "Now go to work as I be-pin to play," and for forty minutes, during its awful pangs of amputation, he moved tot a muscle nor drapped a note while he

Joshua. Soldiers come back from battle have the names of the battles on their flags, showing where they distinguished them-selves, and it is a very appropriate inscrip-tion. Look at the flag of old General Joshua! On it Jericho, Gibeon, Hazar, City of Ai, and insteal of the stars sprinkled on the flag the sun and the moon which stood still. There he is, one hun ired and ten years old. He is lying flat on his back but he is preaching. His dying words are a battle charge against idolatry and a rallying cry for the Lord of Hosts as he says, "Behold, this day I go the way of all the earth, and god hath not failed to fulfill his promise concerning Israel." His dying hand clave unto the sword. There is the headless body of Paul on the played some sweet tune. Oh, is it not strange that while the music of the Gospel of Jesus Christ and with this grand march of the church militant on the way to be-come the church triumphant, we cannot forget ourselves and forget all pang and all sorrow and all persecution and all per-turbation? all sorrow and all persecution and all per-turbation? We know what men accomplish under wordly opposition. Men do not shrink back from antagonism or for hardship. You have admired Prescott's "Conquest of Mexico," as brilliant and beautiful a history as was ever written; but some of you may not know un-der what disadvantages it was written—that "Conquest of Mexico"—for Prescott was to tally blind, and he had two pieces of wood parallel to each other fastened, and totally blind, with his pen between those pieces of wood telling how far the pen must go in one way, the stroke against the other piece of wood telling how far the pen must go the other way. Oh, how much men will endure for worldly knowledge and for worldly suc-pess, and vet how little we endure for Jesus Christ. How many Christians there are that go around saying, "Oh, my kand, my hand, my hurt hand; don't you see there is blood on the hand, and there is blood on the sword?" while Eleazar, with the hilt im-bedded in the flesh of his right hand, does at know it.

and field into the sword. There is the headless body of Paul on the road to Ostea. His great brain and his great hear thave been severed. The elmwood rods had staug him fearfully. When the corn ship broke up he swam ashore, coming up drenched with the brine. Every day since that day when the borse reared under him in the suburbs of Damascus, as the superna-tural light fell, down to this day when he is sixty-sight years of age and old and decrepit from the prison cell of the Mamertine, he has been outrageously treated, and he is waiting to die. How does he spend his last hours? Telling the world how badly he feels, and de-scribling the rheumatism afflicting his limbs, or the neuralgia piercing his temples, or the thirst that fevers his tongue? Oh, no. His ments for dom: "I am now ready to be offered, and the time of medianter the barts." dom: "I am now ready to be offered, and the time of my departure is at hand; I have fought the good fight." And so his dying hand clave unto the sword. What have we suffered in comparison with those who expired with suffocation, or

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fly: The brow glad Where na And the

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with those who expired with suffocation, or were burned, or were chopped to pieces for the truth's sake? We taik of the persecution of olden times. There is just as much perse-sution going on now in various ways. In 1849, in Madagascar, eighteen men were put to death for Christ's sake. They were to be dashed over the rocks, and before they were hurled over the rocks, and before they were hurled over the rocks, in order to make their leath the more dreadful in anticipation, they were put in beskets and swung to and fro over the precipice that they might see how many hun ired feet toey would have to be dashed down, and while they were swing-ing in these baskets over the rocks they sang: Jesus, lover of my son!. Let me to Thy boson fy. While the billows near me roll. While the billows near me roll. While the tempest still :s high. Then they were dashed down to death! Dh, how much others have endure for Christ! We want to ride to heaven in a Fuilman sleep-ing-car, our feet on soft plush, the bed made black porter of death to wake us up only in with those who excired with suffocation, or were burned, or were chopped to pieces for the truth's sake? We talk of the persecution of olden times. There is just as much perse-cution going on now in various ways. In 1849, in Madagascar, eighteen men were put to death for Christ's sake. They were to be hurled over the rocks, and before they were hurled over the rocks, in order to make their leath the more dreadful in anticipation, they were put in baskets and swung to and fro over the precipice that they might see I preach this sermon as a tonic. I want you to hold the truth with ineradicable grip, and I want you to strike so hard for God that it will react and while you take the sword, the sword will take you. You noticed that the officers of the North-

time to enter the golden city. We want all the surgeons to fix our hand up. Let them bring on all the lint, and all the bandages, and all the saive, for our hand is hurt, while Eleazer does not know his hand is hurt. "His hand clave unto the sword." ern army a few years ago assembled at Denver, and you noticed that the officers of As I look at Eleazar's hand I come to the conclusion that he has done a great deal of hard hitting. I am not surprised when I see that these four men-Eleazar and his the Southern army assembled at Lexington. Soldiers coming together are very apt to recount their experiences and to show their scars. Here is a soldier who pulls up his sleeve and says, "There, I was wounded in that arm," and shows the scar. And anthree companions-drove back the army of Philistines that Eleazar's sword clave to his other soldier pulls down his collar, and says, "There, I was wounded in the neck." And nother soldier says, "I have had no use of that limb since the gun-shot fracture," Oh, my friends, when the battle of life is over and the resurrection has come and our and the resurrection has come and our bodies rise from the dead, will we have on us any scars of bravery for God? Christ will be there all covered with scars. Scars on the brow, scars on the hand, scars on the feet, scars all over the heart, won in the battle of redemp-tion. And all heaven will sob aloud with emotion as they look on those scars. Igna-tius will be there and be will point out the

overthrown? Soft sermons in morocco cases laid down in front of an exquisite audi-ence will not do it. You have got to call things by their right names. whence will not do it. You have got to expel from our churches jour hand the entire Bible; but in the store, or the shop, or the factory, or the banking house will try to wrench out of group hand the entire Bible; but in the strength of the Lord God of Israel, and with Eleazar's grip, hold on to it. You give up the Bible, you give up any part of it, and you give up pardon and peace and life and heaves.
I see hundreds, perhaps thousands, of young men in this audience. Do not be ashamed, young men in this audience. Do not be ashamed, young men to have the world with the Bible.
I see hundreds, perhaps thousands, of young men in this audience. Do not be ashamed, young men in this audience. Do not be ashamed, young men to have the world with the Bible.
I see hundreds, perhaps thousands, of young men in this audience. Do not be ashamed, young men in this audience. The massacre of the infants here. The world world with the will byou sing the there and the will show where the daggers of the Sepoys struck them. Cawnpore, and they will show where the daggers of the Sepoys struck them. The Waldenses will be there, and they will show where their bones were broken on that day when the Pielmontese soldiery pitched then over the rocks. And there will be those there who took care of the sick and who looked after the poor, and they will have will have syldences of earthly exhaustion. And Christ, with His scarred hand waving over the scarred multitude, will say, "You suffered scarred multitude, will say. "You suffered with Me on earth; now be glorified with Me in heaven." And then the great organs of eternity will take up the chant and St. John will play, "These are they who came out of great tribulation and had their robes washed and made white in the blood of the Lamb." But what will your chagrin and mine be if it shall be told that day on the streets of heaven that on earth we shrank back from heaven that on earth we hardship. No scars all toil and sacrifice and hardship. No scars to show the heavenly soldiery. Not so much as one ridge on the palm of the hand to show that just once in the battle for God and the truth, we just once grasped the sword so firmly, and struck so hard that the sword and the hand stuck together, and the hand clave to the sword. O my Lord Jesus, rouss us to Thy service.

THE FLOWER GARDEN.	SUNDAY SCHOOL LESSON. SUNDAY, NOVEMBER 1 1891. Christ the True Vine.	That we migh God (Rom. The fruit of t peace (Gal.
and field October's glorles fade ; and field the blackbirds southward		Verse 1
e: ked branches make a fitfulshade, i last blooms of autumn withered	LESSON TEXT. (John 15 : 1-16. Memory verses, 4, 5.)	my father is The Son a vit bandman.—(1
ARNOLD.	LESSON PLAN.	for the Son; (
n this glorious autumn weather me to gather treasures of wood I for winter decoration. Gold-	TOPIC OF THE QUARTER: Jesus the Son of God.	Father. Verse 4.—' you." (1) Be
for winter decoration. Gold- for wheat mixed with dried from marsh and woodland, eathery tufts and drooping ringes bringing back memories azy sweetness of the autumnal the breezy companionship of Gather the bittersweet with	GOLDEN TEXT FOR THE QUARTER: These are written, that ye might be- lieve that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20:31.	 (2) Christ a ''In me;" (2) Verse 5' nothing." (1) Destitute of) ability; (2) C Verse 7' and, it
eedvessels and the scarlet hips and sweetbrier; tall, reedy with their waving leave thistles	LESSON TOPIC: The Son Enjoining Fruitfulness.	unlimited pi condition(Receiving.
feathery pompons, and long of clematis with their wealth of whorls. Golden rod and su- gathered at the right time and y treated make beautiful orna-	LESSON OUTLINE: LESSON OUTLINE: 1. The Vine and the Hus- bandman, v. 1. 2. The Branches and the Fruit, vs. 2.8. 3. The Saviour and his Friends, vs. 9-16.	Verse 9
br shelves and corners. Gather gs and lichens and cones and them into shelves and brackets; too, and broad, glossy leaves	GOLDEN TEXT: Herein is my Father glorified, that ye bear much fruit.— John. 15:8.	spoken, th and that you (1) Christ's gr abundant he
nay be pressed and varnished ren into wreaths and sprays rill brighten up a bare room fully. The pods of milk weed	DAILY HOME READINGS: MJohn 15; 1-16. The Son en-	Christ; (2) T Verse 12 as I have low mandment; ()
d cotton" make lovely pompons l and the delicate silken fila- may also be used to stuff	joining fruitfulness. TIsa. 5 : 1 - 7. God's vine- yard. WLuke 13 : 1-9. Fruit re-	(1) Precept; Verse 14- do the things
s of thin gauze or veiling orna- as one's fancy may suggest. ed flowers and leaves gathered	WLuke 13 : 1-9. Fruit re- quired. TGal. 5 : 16-26. Varieties of fruit.	(1) High hond Verse 15 friends." (1
a summer outing may be ar- in dainty little booklets with ard-board or birch bark for	FMatt. 7 : 15-29. Known by fruit.	friends (1) The relations Verse 15
ed with narrow r.bbon or silken Each page may have the place e of gathering in fancy letter- serve as a pretty sonvenir of explace and mountain term	off. SRom. 11 : 19-36. All of grace.	ye should go high anthorn vice.
or lake and mountain tour. and pretty stones and brown	LESSON ANALYSIS.	LESSON
chestnuts and beechnuts and shaggy bract and achene or sil-	1. THE VINE AND THE HUSBANDMAN.	SYMB Christ himse
ed pod may be made into taste- ces and serve a double purpose	I. The Vine: I am the true vine (1).	Israel's opp Isa, 5 : 2,
nent and memento, bringing s of shady brookside, of russet w and brown, thorny paths over	Thou broughtest a vine out of Egypt (Psa, S0:8).	Believers op Hypocrites
meadow. or-GROWN STRAWBERRIES.	Yet I had planted thee a noble vine (Jer. 2:21).	Christian di 15 : 1, 2).
become a custom of late years dealers to furnish at a reason-	They shallblossom as the vine (Hos. 14:7). 11. The Husbandman:	General pro Hos. 14 : 7 Doomed sin
ance of price, pot-grown plants berries for autumn planting ugust to November. The	My Father is the husbandman (1). Noah began to be an husbandman	10 : 1). Favored foll

ht bring forth fruit un to the Spirit is love, joy, . 5 : 22).

"I am the true vine, and s the husbandman." (1) ne; (2) The Father a hus-(1) The Fathers's concern(2) The Son's yield to the

"Abide in me, and I in Believers abiding in Christ; abiding in believers.--(1) "In you."

"Apart from me ye can do (1) Apart from Christ; (2) power.—(1) Christian inhristian power.

"If ye abide in me....ask shall be done." (1) An proffer; (2) An absolute -(1) Abiding; (2) Asking; (3)

-"Abide ye in my love." eliever's abiding-place; (2) r's abiding. ---(1) Enter into Alide in his love. --These things have I

that my joy may be in you, our joy may be fulfilled." gracious desires; (2) Christ's helps.--(1) The words of he joy of believers.

"Love one another, even (2) The perfect example.— (2) Example.

-"Ye are my friends, if ye gs which I command you." nor; (2) Simple requirement. -"I have called you 1) Not servants: (2) But) The title bestowed; (2) aship acknowledged.

-"1...appointed you, that o and bear fruit." (1) The ization; (2) The holy ser-

N BIBLE READING.

BOLISM OF THE VINE.

elf (John 15 : 1, 5). portunities (Pss. 80:8-10; pportunities (John 15 : 2, 5).

perils (John 15:2, 6). scipline (Isa. 18:5; John

osperity (1 Kings 4:25;

nners (Ezek. 15: 6, 7; Hos.

lowers (Zech. 8:11, 12).

LESSON SURROUNDINGS.

INTERVENING DISCOURSE. -- The departure to the Father is further dwelt IL THE BEANCHES AND THE PRUIT. All Franches Regarded: Every branch...he taketh it away: Note that the province of the tailer is intruer dwelt upon, and the necessity for it; allusion is made to the brief time he will be with them. The closing words of Chapter 14 ("Arise, let us go hence") indicate a break in the discourse, and some suppose that the remainder of Every plant ... shall be rooted up the discourse was uttered on the way to Gethsemane. In this view the fol-He is cast forth as a branch (John lowing disconree would be suggested either by the sight of the golden vine, Each man's work shall be made mani- which spread over the porch of "the gate of the temple which is called Beautiful," or (as Lange suggests) by The branch cannot bear fruit of the prunings of the vines. While it is the fires in the vineyards consuming more than probable that they rose from the table at the point with which the fourteenth chapter closes, all the rest is conjecture and inference. PLACE .-- The upper room in Jerusalem.

Th

It has amongs able adv of straw from Au earlier the planting, the larger and more vigorous will be the development of the plants and consequently the larger the crop of fruit for the suc-

It is claimed, very reasonably, that, though the potted plauts are more expensive, yet the time saved in results and labor more than compensate for | and every branch....he cleanseth it the additional expense and that they will be found cheaper in the end than

The following advice taken from Dreer's directions to growers will be found reliable as the result of long experience and careful testing:

II. No Branch Fruitful of Itself: family use, we recommend planting in beds four feet wide, with an alley two et wide between each bed. beds will accommodate three rows of plants, which may stand fifteen inches apart each way, and the outside row nine inches from the alley. The beds can be kept clean easier and the fruit gathered without setting the feet upon them. The ground should be well prepared by trenching or plowing at least ten or twelve inches deep, and be enriched with well-rotted manure, ground bone, wood ashes, or any good fertilizer. In setting out Por-GROWN PLANTS, press the soil firmly about the plants and scarcely any will fail to grow. If the weather is hot and dry, wet the soil thoroughly and mulch with some coarse material until the plants are established; keep well cultivated and free from weeds. When the plants begin to thow out runners, they should be cut off, to establish strong plants. When the ground freezes in the early winter, cover the entire bed with salt meadow hay to the depth of one or two inches. If this cannot be had, use straw, which is improved by being cut; cornstalks, long manure, leaves, shavings or other material that will not pack and smother the plant, will answer the purpose. In the early spring remove part of the covering, and place as much as possible under the foliage of the plant to keep the fruit clean and the weeds from grow-

and date ing and Shells : burs of many a very see ful devic of ornam thought hedgero hill and

ceeding summer.

(Gen. 9:20). A vineyard I the Lord to keep it (Isa. 27 : 2, 3).

Ye are God's husbandry (1 Cor. 3 : 9). I. All Franches Regarded:

the ordinary layer plants.

To cultivate the Strawberry for

Strike for God so hard that while you say the sin the sword will adhere to your own hand. I tell you, my friends, we want a lew John Knoxes and John Wesleys in the The whole ten-Christian church to-day. iency is to refine on Christian work. keep on refining on it until we send apolo getic word to iniquity we are about to capture it. And we must go with sword silver chased and presented by the ladies, and we must ride on white palfrey under embroidared housing, putting the spurs only just snough to make the charger dance graceenough to make the charger dance grace-fully, and then we must send a missive, deli-cate as a wedding card, to ask the old black giant of sin if he will not surrender. Women saved by the grace of God and on glorious mission sent, detained from Sabbath classes because their new hat is not done.

Churches that shook our cities with great revivals sending around to ask some demon-strativo worshiper if he will not please to say "amen" and "hallelujah" a little softer. It seems as if in our churches we wanted a baptism of cologne and balm of a thousand flowers, when we actually need a baptism of fire from the Lord God of Pentecost. But, we are so afraid somebody will criticise our seconds, or criticise our prayers, or criticise our religious work that our anxiety for the world's redemption is lost in the fear we will get our band hurt, while Eleszar went into the conflict, "And his hand clave unto the sword."

But I see in the next place what a hard But I see in the next place what a hard thing it was for Elizzar to get his hand and his sword parted. The muscles and the sin-ews had been so long grasped around the sword he could not drop it when he proposed to drop it, and his three comrades, I suppose, came up and tried to help him, and they bathed the back part of the hand, hoping the sinews and muscles would relaz. But to "His hand clave unto the sword " "His hand clave unto the sword."

hand corresponded exactly with the curve of the hilt. "His hand clave unto the sword." You and I have seen it many a time. There are in the United States to-day many aged ministers of the Gospel. They are too feeble now to preach. In the church records the word opposite their name is "emer-itus," or the words are, "A minister without charge." They were an heroic race. They had small salaries and but few books, and they swam spring freshets to meet their ap-pointments. But they did in their day a mighty work for God. They took off more of the heads of Philistine injuity than you could count from noon to sundown. You put that old minister of the Gospel now into a prayer meeting, or occasional pulpit, or a sick room where there issome one to be comfort-ed, and it is the same old ring to his voice and the same old story of pardon and peace sand Christ and heaven. His hand has so long clutched the sword in Christian conflict he cannot drop it. "His hand clave unto the sword."

the sword." I had in my parish in Philadelphia a very aged man, who in his early life had been the companion and adviser of the early Presi-dents, Madison and Monroe. He had wielded vast influence, but I only knew him as a very aged man. The most remarkable thing about him was his ardor for Christ. When he could not stand up in the most file thing about him was his ardor for Christ. When he could not stand up in the mesting without propping he would throw his arms around a pillar of the church, and though his mind was partially gone his love for Christ was so great that all were in deep re-spect and profound admiration, and were moved when he spoke. I was called to see him die. I entered the room, and he said, "Mr. Taimage. I cannot seeak to you now." moved when he spoke. I way and he said, him die. I entered the room, and he said, "Mr. Taimage, I cannot speak to you now," He was in a very pleasant delirium, as he imagined he had an audience before him. He said, "I must tell these people to come to Christ and prepare for heaven." And then in this pleasant delirium, both arms lifted, this occeneration preached Christ and told of the glories of the world to come. There, lying on his dying pillow, his dying hand clave to his sword. Ob, if there ever was anyone who had a Ob, if there ever was anyone who had a

Thy saints in all this glorious war Shall conquer though they die: They see the triumph from sfar, And seize it with the eye.

When that illustrious day shall rise, And all Thy armies shine In robes of victory through the skies, The glory shall be Thine.

Suicide Statistics.

The grim subject of suicide is constantly being forced upon the attention of New Yorkers. The daily papers frequently report as many as a dozen cases of suicide or attempted suicide within twenty-fours hours and the number of reported cases by no means represent the number of cases that occur. There is a law on the statute books which makes attempted suicide a felony. On referring to statistics I find that the maximum rate of suicides in New York during the last eighty years was in 1808 when there was one suicide to every 3017 inhabitants. The minimum ratio was in 1864, when there was one suicide in every 28,827 inhabitants. The largest number of suicides among males occurred between the ages of thirty-five and forty, and among females between thirty and thirtyfive. About one-third of the whole number of suicides use poison .- New York Telegram.

A Fading Race.

The recently completed census of the Sandwich Islands shows the same decline in the population that has been manifested in the past. When the islands were first discovered, in 1778, by Captain Cook, he estimated the population at 400,000. The first official census was taken more than fifty years afterward, and showed a population then of 130,-513. In 1853 there were but 71,019; and the present number is 34,436. In less than sixty years the population has been reduced seventy-five per cent.

Below we also give a list of some of the newer varieties with their descriptions

Bomba is of the pistillate variety and must be planted near some of the perfect bowering sorts in order to insure fruit. It is a strong grower with large ize fruit of a rich crimson color.

Bubach is another similar variety bearing large berries which ripen ear-

Michel's early is an extra early sort, moderately productive and of excel lent quality and color. Gandy is a strong, healthy plant be-ing especially valuable on account of

its ripening very late in the season. Haverland is a pistillate variety and

has the especial merits of being extremely early, prolific and showy though somewhat insigid in flavor.

new berries, each having some special merit of their own to recommend

umph and Kentucky are old and standard sorts always reliable and popular and a large bed should always contain one or more of these varieties.

Pot-grown plants may be procured at an average price of 60 ets, per dozen or a little more for the newest variation while layer plants come at about half these rates with still lower prices by the 100 and 1000.

-In the reign of William III. all child stealers apprehended were brand-ed with a red-hot R for rogue on the shoulders; M for for manslaughter on the right hand, and T for thief on the left one.

STEAM pipes have been made in Eng-land from the ramie fibre. This ma-terial is subjected to tremendous hydraulic pressure.

itself (4). Apart from me ye can do nothing (John 15:5)

fest (1 Cor. 3 : 13).

15 : 6).

The natural man . receiveth not the things of the Spirit (1 Cor. 2:14).

You were dead through your trespasses (Eph. 2 : 1).

III. All Branches Fruitful Through Christ He that abideth in me, the same

beareth much fruit (5). From me is thy fruit found (Hos. 14:

chose you....that ye should go and bear fruit (John 15: 16). I chose you. Fruits, which are through Jesus

Christ (Phil. 1 : 11).

IV. Out of Christ is Destruction: they are burned (6).

Hewn down, and cast into the fire (Matt. 3 : 10).

Bind them in bundles to burn them (Matt. 13:30).

He that disbelieveth shall be condemned (Mark 16 : 16).

V. By Fruitfulness God is Glorified: Herein is my Father glorified, that

ye bear much fruit (8).

That they may see your good works, and glorify your Father (Matt. 5

16). So he will fall down....and worship God (1 Cor. 14 : 25).

The husbandman waiteth for the precious fruit (Jas. 5:7).

III, THE SAVIOUR AND HIS FRIENDS. I. Abiding in his Love:

Ye shall abide in my love (10). Abide ye in my love (John 15: 9).

Even as I ... abide in his love (John 15:10).He that abideth in love abideth in God

(1 John 4 : 16).

II. Partaking of his Joy: That my joy may be in you, and that

your joy may be fulfilled (11).

Enter thou into the joy of thy lord (Matt. 25 : 23). Ask,....that your joy may be fulfilled

(John 16:24). My brethren, rejoice in the Lord (Phil. 3 : 1).

III. Imitating his Example:

Love one another, even as I have loved you (12).

Love one another. even as I have loved you (John 13 : 34). Ye yourselves are taught of God to love

one another (1 Thess. 4 : 9). That he who love thGod love his brother

also (1 John 4 : 21). IV. Enjoying his Friendship:

I have called you friends (15).

The Lord spake unto Moses, ... man speaketh unto his friend (Exod.

33:11). Schold, a friend of publicans and sinner! (Matt. 11 : 19.) Behold.

He was called the friend of God (Jas. 2

V. Bearing his Fruit:

I.... appointed you, that ye should go and bear fruit (16).

He cleanseth it, that it may bear more f uit (John 15 : 2).

TIME .- The evening of Thursday, the 14th of Nisan, April 6, A. U. C. 783. - A. D. 30.

PERSONS. -Our Lord and the eleven disciples.

OUTLINE,-There is no dialogue, as in the previous lesson. Christ the true vine: his relation to the Father, to the branches: only by abiding in him can they bear fruit. The awful result of not abiding in him; the blessed result of thus abiding. The proof of abiding in Christ's love is keeping his com-They ... cast them into the fire and mandments. The chief commandment is love for one another, like Christ's self-sacrificing love. His disciples are no longer servants, but friends, chosen by him to bear fruit; that too in answer to prayer unto the Father in the name of Christ.

There is no parallel passage.

----Natural Sand Blasts.

The sand blast has made the etching of glass a matter of easy performance. The plate is covered with wax, in which the designs are cut through to the glass on which the sand is thrown by the blast. The friction soou wears away the smooth surface, the wax is removed, and the door plate, or whatever the piece is designed for, is ready for use. Formerly the fumes of hydrofluoric acid were used, but owing to the unevenness of the result and the uncertainty when the exposure had reached the proper point, that method has generally been substituted by the sand blast. Nature herself does a little in this line occasionally. Upon the exposed points of the New England coast storms sometimes arise in which the wind gathers up the sand and hurls it with such force upon the windows of the life-saving stations that when its fury has been spent the panes look as if they had been ground, and are, perforce, replaced at once by a new sash. It is unnecessary to add that if the occupants are obliged to venture forth at such times, their faces, upon their return, look as if they had been pricked by a thousand needles.

A Capitalist.

"Where did you spend your vacation, anyway, Smith?" asked Jones, casually.

"Spent it at home," replied Smith. " I couldn't afford to go anywhere this year."

"Is that so?" said Smith, promptly. "You're in luck, old man. Lend me five dollars, will you?"-Somerville Journal.

Eureka, Middlefield and Jessie are them The Sharpless, Cumberland Tri-