REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "Preeminent."

TEXT: "He that cometh from above is above all."-John iii., 31.

The most consticuous character of history steps out upon the platform. The finger which, diamonded with light, pointed down to Him from the Bethlehem sky was only a ratification of the finger of prophecy, the finger of genealogy, the finger of chronology, the finger of events—all five fingers pointing in one direction. Christ is the overtopping figure of all time. He is the vox humana in all music, the gracefulest line in all sculp ture, the most exquisite mingling of light and shades in all painting, the acree of all climaxes, the dome of all cathedraled grand-eur and the peroration of all splendid lan-

guage. The Greek alphabet is made up of twentyfour letters, and when Christ compared Himself to the first letter and the last letter. the alpha and the omega, He appropriated to Himself all the splendors that you can all letters between them. "I am the Alpha and the Omega, the beginning and the end, the first and the last." Or, if you prefer the words of the text, "above all." It means, after you have piled up all Al-

pine and Himalayan altitudes, the glory of Christ would have to spread its wings and descend a thousand leagues to touch those summits. Pelion, a high mountain of Thessaly; Ossa, a high mountain, and Olympus, a high mountain; but mythology tells us when the giants warred against the gods they piled up these three mountains, and from the top of them proposed to scale the heavens; but the height was not great enough and there was a complete failure. And after all the giants-Isaiah and Paul, prophetic and apostolic giants: Raphael and Michael Angelo, artistic giants; cherubim and seraphim and archanzel, celestial giants-have failed to climb to the top of Christ's glory, they might all well unite in the words of the text and say, "He that cometh from above is above all." First, Christ must be above all else in our

preaching. There are so many books on homiletics scattered through the world that till laymen, as well as all clergymen, have made up their minds what sermons ought to be. That sermon is most effectual which most pointedly puts forth Christ as the pardon of all sin and the correction of all svil, individual, social, political, National. There is no reason why we should ring the endless changes on a few phrases. There are those who think that if an exhortation or a iscourse have frequent mention of justification, sanctification, corenant of works and covenant of grace, that therefore it must be profoundly evangelical, while they are suspicious of a discourse which presents the same truth, but under different phrase-

Now, I say there is nothing in all the opuent realm of Anglo-Saxonism or all the word treasurers that we inherited from the Latin and the Greek and the Indo-European out we have a right to marshal it in relig ous discussion. Christ sets the example. His illustrations were from the grass, the lowers, the spittle, the salve, the barnyard low!, the crystals of sait, as well as from the leas and the stars, and we do not propose in our Sabbath-school teaching and in our pul-pit address to be put on the limits.

I know that there is a great deal said in sur day against words, as though they were aothing. They may be misued, but they aave an imperial power. They are the oridge between soul and soul, between Al-nighty God and the human race. What did Figure 4 and the number acce. What did Fod write upon the tables of stones? Words. What did Christ utter on Mount Olive? Words. Out of what did Christ strike the park for the illumination of the universe? Jut of words. "Let there be light," and ight was. Of course thought is the cargo und words are only the ship; but how fast would your cargo get on without the ship? What you need, my friends, in all your work, in your Sabbath school class, in your eformatory institutions, and what we all seed is to enlarge our vocabulary when come to speak about God and Christ and seaven. We ride a few old words to death ieaven. when there is such illimitable resource. Shakespeare employed fifteen thousand diflerent words for dramatic purposes. Milton employed eight thousand different words for poetic purposes, Rufus Choate employed egal purposes, but the most of us have less than a thousand words that we can manage ess than five hundred, and that makes us so ALITTIC When we come to set forth the love of Christ we are going to take the tenderest phraseology wherever we find it, and if it has never been used in that direction before, all the more shall we use it. When we come to speak of the glory of Christ, the Conqueror, we are going to draw our similes from triumphal arch and oratorio and everything grand and stupendous. The French navy have eighteen flags by which they give signal; but those eighteen flags they can put into sixty-six thousand different combina tions. And I have to tell you that these standards of the cross may be lifted into combinations infinite and varieties everlasting. And let me say to young men who are after awhile going to preach Jesus Christ, you will have the largest liberty and unmited resource. You only have to present Christ in your own way. Jonathan Elwards preached Christ in the severest argument ever penned, and John Bunyan preached Christ in the sublimest allegory ever composed. Edward Payson, sick and exhausted, leaned up against the side of the pulpit and wept out his discourse. While George Whitefield, with the manner, and the voice, and the start of an actor, overwhelmed his auditory. It would have been a different thing if Jonathan E Iwards had tried to write and dream about the pil-grim's progress to the celestial city or John Bunyan had attempted an essay on the baman will Brighter than the light, fresher than the fountains, deeper than the seas are all these Gospel themes. Song has no melody, flowers have no sweetness, sunset sky has no color compared with these glorious themes. These compared with these glorious themes. These harvests of grace spring up quicker than we can sickle them. Kindling pulpits with their fire, and producing revolutions with their power, lighting up dying beds with their glory, they are the sweetest thought for the poet, and they are the most thrilling illustration for the orator, and they offer illustration for the orator, and they offer the most intense scene for the artist, and the most intense scene for the artist, and they are to the embassador of the sky ail en-thusiasm. Complete pardon for direct guilt. Sweetest comfort for ghastliest agony. Brightest hope for grimmest death. Grandest resurrection for darkest sepulcher. Grandest resurrection for darkest sepulcher. On, what a gospel to preach! Christ over all in it. His birth, His suffering, His mira-cles, His parables, His sweat, His teers, His blood, His atone.eent, His intercession, what glorious themes? Do we exercise faith? Christ is its object. Do we have love? It fastens on Jesus. Have we a fondness for the church? It is heaven Christ diad for it the church? It is because Christ died for it. Have we a hope of heaven? It is because Jesus went ahead, the herald and the forerunner, The royal robe of Demetrius was so costly, so beautiful, that after he had put it off no one ever dared put it on; but this robe of Christ, richer than that, the poorest and the vanest and the worst may wear. **Where sin abounded grace may much more und.' "Ob, my sins, my sins," said Martin Luther to Staupitz; "my sins, my sins." The fact is that the brawny German student had found a Latin Bible that had made him quake, and nothing else ever did make him quake; and when he found how, through Christ, he was pardoned and saved he wrote Conner, he was partoned and saved he wross to a friend, saying: "Come over and join us great and awful sinners saved by the grace of God. You seem to be only a slender sinner, and you don't much extol the mercy of God; but we who have been such very awful sinners praise His grace the more now that we have been redeemed."

Can it be that you are so descerately egotistical that you feel yourself in first rate spiritual trim, and that from the root of the hair to the tip of the toe you are scarless and immaculate? What you need is a looking-glass, and here it is in the Bible. Poor and wretched and miserable and blind, and naked from the crown of the head to the sole of the foot, full of wounds and putrefy-ing sores. No health in us. And then take the fact that Christ gathered up all the notes against us and paid them and then offered us the receipt. And how much we need Him in our sor-

rows! We are independent of circumstances if we have His grace. Why, He made Paul sing in the dungeon, and under that grace St. John from desolate Patmos heard the blast of the apocalyptic trumpets. Af-ter all other candles have been snuffed out, this is the light that gets brighter and brighter unto the perfect day; and after, under the hard hoofs of calamity, all the pools of worldly enjoyment have been trampled into deep mire, at the foot of the eternal rock the Christian, from cups of granite, lily rimmed and vine covered, puts out the thirst of his soul. Again, I remark that Christ is above all

in dying alleviations. I have not any sympathy with the morbidity abroad about our demise. The Emperor of Constantinople arranged that on the day of his coronation the stonemason should come and consult him about his tombstons that after awhile he would need. And there are men who are monomaniacal on the subject of departure from this life by death, and the more they think of it the less they are prepared to go. This is an unmanliness not worthy of you, not worthy of me.

Saladin, the greatest conqueror of his day, while dying, ordered the tunic he had on him to be carried after his death on a spear at the head of his army, and then the soldier, ever and anon, should stop and say: "Behold, all that is left of Saladin, the Emperor and conqueror. Of all the States he conquered, of all the wealth he accumu-lated, nothing, did he retain but this shroud." I have no sympathy with such behavior or such absurb demonstration or with much that we hear uttered in regard to departure from this life to the next. There is a commonsensical idea on this subject that you and I need to consider-that there

A thousand feet underground, by light of torch, toiling in a miner's shaft a ledge of rock may fall upon us, and we may die a miner's death. Far out to sea, falling from the slippery rathines and broken on the halyards, we may die a sailor's death. On mission of mercy in hospital, amid broken bones and reeking leprosies and raging fever, we may die a philanthrooist's death. On the field of battle, serving God and our country, the gun carriage may roll over us and we may die a patriot's death. But, after all, there are only two styles of de-parture; the death of the righteous and the death of the wicked, and we all want to die the former.

God grant that when that hour comes may be at home! You want the hand of your kindred in your hand. You want your children to surround you. You want your light on your pillow from eyes that have long reflected your love. You want the room still. You do not want any curious strangers standing around watching you. You want your kindred from afar to hear your last prayer. I think that is the wish of all of us. But is that all? Can earthly friends hold us when the billows of death come up to the girdle? Can human voice charm open heaven's gate? Can human hands pilot us through the narrows of death into heaven's harbor? Can an earthly friendship shield us from the arrows death and in the hour when satan shall practice upon us his internal archery? no, no, no! Alas! poor soul, if that is all. Better die in the wilderness, far from tree shadow and from fountain, alone, vuitures circling through the air waiting for our body, unknown to men, and to have no burial, if only Christ could say through the solitudes, "I will never leave thee, I will never forsake thee." From that pillow of stone a ladder would soar heavenward, angels coming and going; and across the solitude and the barrenness would come the

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR AUGUST 7.

Lesson Text: "The Apostles' Confidence in God," Acts iv., 19-31-Golden Text: Acts iv., 31-Commentary.

19. "But Peter and Joan answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Remember that these are two Galilean fishermen, unlearned and ignorant men (verse 13), standing in the presence of the greatest dignitaries of the Jews' religion, even in the presence of at least two of the very men who had Jesus put to death (verse 6), but they have no rear. They are like the friends of Daniel in the presence of the king of Babylon and see only one thing to do (Dan. iii., 16-18), and are ready to do it. The presence of Jesus is more to them than the presence of any or all of these men, and by His grace they will do gight in the presence of any or

do right in His sight. 20. "For we cannot but speak the things which we have seen and heard." When Jeremiah was reproached for the Word of God he said hastily that he would speak it no more, but it was a fire in his bones, and he could not keep quiet (Jer. xx., 8,9). So it was with these men and with Paul (I John i., 1-3; Acts xxii., 15). If then we can easily keep quiet, the question is have we seen in Jesus nothing worth mentioning? so, how different from that man of Gadera, who published through the whole city great things Jesus had done unto him (Luke viii., 31).

21. "So when they had further threatened them they let them go, finding nothing how they might punish them, because of the peo-ple-for all men glorified God for that which was done." How often the people are ready to believe but are kept back by the rulers. There would be many more be-lievers in a full Gospel to-day if they were nevers in a full Gospel to-day it they were not kept back by the blindness and false teachings of many preachers. As in Jer-emiah's day the prophets lied in the name of the Lord and perverted His words, so it is now (Jer. xxiii., 16, 21, 25, 36). And like those rulers they would fain shut up these the news the whole twith

who speak the whole truth. 22. "For the man was above forty years old on whom this miracle of healing was shewed." Jesus healed people who had been shewed. afflicted twelve, eighteen and thirty-eight years (Luke viil, 43; xiii, 16; John v. 5), but this notable case He left for Peter and John; a handful on purpose for these gleaners in His field (Ruth ii., 16). There is noth-ing toe hard for the Lord (Jer. xxxii., 17), and when we meet a special difficulty let us wee in it a great opportunity for God to work and glorify Himself. 23. "And being let go they went to their

own company, and reported all that the chief priests and elders had said unto them." They knew just where to find their friends, and without hesitation they seek those who were gathered in Jesus's name, and who were perhaps praying for the prisoners. Think of Jesus at the age of twelve, not found with the other boys, but with the learned men in the temple, and probably asking some wonderful questions (Luke ii., 46).

24. "And when they heard that they lifted up their voice to God with one accord and said, Lord, Thou art God, which hast made heaven and earth and the sea, and all that in them is." They think at once of their great and faithful Creator to whom Peter in one of his epistles teaches us to commit our souls (I Peter iv., 19). Compare Iss. xxxvii., 16: x1., 26; x.ii., 5, 6; Jer. xxxii., 17. They evidently believed that XXXII., 17. their God bad power to do as He pleased both in heaven and on earth (Dan iv., 35). 25. "Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?" Ob-serve that it was David's mouth but not David's words. The words were the words of God. Compare Ex. iv., 12; 11 Sam. xxiii, 2; Jer. 1, 9; John xii., 49, and be foolish enough in the eyes of earth's wise men to believe in verbal in spiration. 26. "The kings of the earth stood up and the rulers were gathered together against the Lord and against His Christ." See in the third verse of this second psalm from which we are quoting how He that sitteth in the heavens laughs at all man's vain and puny efforts against Him. Compare Isa. viii. 9, 10; xxxvii., 33-35; Ex. xiv., 31 When will men learn that all thoughts against God are vain thoughts and must perishs Surely it is very evident "the carnal mind is enmity against God" (Rom 27. "For a truth against Thy holy child, Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israe!, were gathered together. There was a fulhilment of part of Ps. ii. the treatment of Jesus by Jews and Gentiles at His crucifixion. So surely shall verse 6 be inifilied when Jesus shall sit on David's throne at Jerusalem (Luke 1, 32, 33, and verses 8, 9 shall also be fulfilled when He comes in glory, tringing all His saints with Him (Rev. ii., 26, 27). 28. "For to do whatsoever Thy hand and Thy counsel determined before to be done. "God declares the end from the beginning, and from ancient times the things that are and from ancient times the times the times of the second part of the second sec 40; Luke xiv., 18; John iii., 16). As surely as Christ suffered, so surely shall fle reign, but only such as suffer with Him shall reign with Him (II Tim. it, 12). 22. "And now, Lord, behold their threaf enings, and grant unto Thy servants, that with all boldness they may speak Thy word?" It is the Word of the Lord that shall do the work, for it is the same word that made the heavens (Ps. xxxiii., 6). The Word of God in the power of the Spirit is the Fire and Hammer that breaks the rock in pieces (Jer. xxiii., 19). As to all threatcoming words or letters, we have only to say, Lord, behold them! Just spread them be fore Him, and lot Him see to it (Iss. xxxvii., 14: Ps. xxxvii., 5). 30, "By stretching forth Thine hand to heat; and that signs and wonders may be done by the name of Thy Holy Child Jesus." They remembered His promise concerning signs and wonders in Mark xvi., 17, 18, signs and wonders in Marz XVI., 17, 18, 21. "And when they had prayed, the place was shaken where thay were assembled together, and they were all filled with the Holy Ghost, and they spake the word of Goi with boidness." An immediate answer to their prayer, as in the case of Daniel and 2010 for the 21.1 Kings will 27 28 Elijah (Dan. ix., 21; I Kings xviii., 37, 38). The topic upon which they spake is given in verse 33, and makes us long to know Him and the power of His resurrection, but it cannot be apart from the fellowship of His sufferings (Phil, fii., 10). Yet tremble not at the thought, for the glory will far exceed the sufferings (Rom. viit., 18), and where His love leadeth we surely cannot fear to follow.-Lesson Heiper.

A DETROIT MIRACLE. A GREAT TRIUMPH FOR CANADIAN

MEDICAL SCIENCE. PARTICULARS OF ONE OF THE MOST REMARK-

ABLE CURES ON RECORD DESCRIB D BY THE DETROIT NEWS-A STORY WORTH A CAREFUL PERUSAL.

(Detroit News.)

The following paragraph, which appeared in the following paragraph, which appeared in the News a short time ago, furnished the basis of this information—a case that was so wonderfully remarkable that it demanded further explanation. It is of sufficient im-portance to the News' readers to report it to them fully. It was so important then that it attracted considerable attention at the time. The question: The following is the paragraph in

"C. B. Northrop, for 28 years one of the best known merchants on Woodward avenue, who was supposed to be dying last spring of locomotor ataxia, or creeping paralysis, has secured a new lease of life and returned to work at his store. The disease has always been supposed to be incurable, but Mr. Northrop's condition is greatly im-proved, and it looks now as if the grave would be cheated of its prey."

Since that time Mr. Northrop has steadily improved, not only in looks, but in condition,

till be has regained his old-time strength. It had been hinted to the writer of this article, who was acquainted with Mr. Northrop, that this miraculous change had been wrought by a very simple remedy called Dr. Williams' Pink Pills for Pale Peo-ple. When eaked about it Mr. Northrop When asked about it Mr. Northrop ple. fully verified the statement, and not only so, but he had taken pains to inform any one who was suffering in a similar manner when he heard of any such case. Mr. Northrop was enthusiastic at the result in his own case of Dr. Williams' Pink Pills. It was a remedy that he had beard of after he had tried everything he could hope to give him relief. He had been in the care of the best physicians who did all they could to alleviate this terrible malady, but without any avail. He had given up hope, when a friend in Lockport, N. Y., wrote him of the case of a person there who had been cured in similar circumstanc s by Dr. Williams' Pink Pills for Pale People. The person cured at Lockport had obtained his information respecting Dr. William! Pink Pills from an article published in the Hamilton, Ont. Times. The case was called "The Hamilton Miracle" and told the story of a man in that city who, after almost incredible suffering, was pro-nounced by the most eminent physicians to be incurable and permanently disabled. He had spent hundreds of dollars in all sorts of treatment and appliances only to be told in the end that there was no hope for him, and that cure was impossible. The person althat cure was impossible. The person al-luded to (Mr. John Marshall, of 25 Little William St., Hamilton, Ont.,) was a mem-ber of the Royal Templars of Temperance, and after having been pronounced permanently disabled and incurable by the physi-cians, was paid the \$1000 disability insurance provided by the order for its members in such cases. For years Mr. Marshall had been utterly helpless, and was barely able to drag himself around his house with the aid of crutches. His agonies were almost unbearable and life was a burden to him, when at

last relief came. Some months after be had been paid the disability claim he heard of Dr. Williams' Pink Pills and was induced to try them. The result was miraculous; almost from the outset an improvement was noticed, and in a few months the man whom medical experts had said was incurable, was going about the city healthier and stronger than before. Mr. Marshall was so well known in Hamilton that all the city new spapers wrote up his wonderful recovery in detail, and it was thus, as before stated, that Mr. Northrop came into possession of the information that led to his equally marvelous recovery. One could scarcely conceive a case more hopeless than that of Mr. Northrop. His injury came about in this way: One day, nearly than that of Mr. Northrop. His highly came about in this way: One day, nearly four years ago, he stumbled and fell the complete length of a steep flight of stairs which were at the rear of his store. His head and spine were severely injured. He was picked up and taken to his home. Creep-ing paralysis very soon developed itself, and in spite of the most strenuous efforts of friends and physicians the terof friends and physicians the ter-rible affliction fastened itself upon him. For nearly two years he was perfectly helpless. He could do nothing to support his strength in the least effort. He had to be wheeled about in an invalid's chair. He was weak, pale and fast sinking when his timely information came that veritably snatched his life from the jaws of death. Those who at that time saw a feeble old man wheeled into his store on an invalid's chair would not recognize the man now, so great is the change that Dr. Williams' Pink Pills have wrought. When Mr. Northrop learned of the remedy that had cured Mr. Marshall of the remedy that had cured Mr. Marshall in Hamilton, and the person in Lockport, he procured a supply of Dr. Williams' Pink Pills through Messrs. Bassett & L'Homme-dieu, 95 Woodward avenue, and from the outset iound an improvement. He faithfully adhered to the use of the remedy until now he is completely restored. Mr. Northrop declares that there can be no doubt as to Pink Pills being the cause of his restoration to health, as all other remedies and medical treatment left him in a condition rapidly going from bad to worse, until at last it was declared there was no hope for him and he was pronounced incurable. He was in this terrible condition when he began to use Dr. Williams' Pink Pills, and they have restored him to health. Mr. Northrop was asked what was claimed for this wonderful remedy, and replied that he understood that the proprietors claim it to be a blood builder and nerve restorer; supplying in a condensed form all the elements necessary to enrich the blood, restore shattered nerves and drive out disease. It is claimed by the proprietors that Pink Pills will cure paralysis, rheumatism, sciatica, palpitation of the heart, headache, and ali diseases peculiar to females, loss of appetite, dizziness, sleeplessness, loss of memory, and all diseases arising from overwork, mental worry, loss of vital force, etc. "I want to say," said Mr. Northrop, "that I don't have much faith in patent medicines, but I cannot say too much in favor of Dr. Williams' Pink Pills. The proprietors, how-ever, claim that they are proprietors, however, claim that they are not a patent med-icine in the sense in which that term is used, but a highly scientific preparation, the re-sult of years of careful stuly and experiment on the part of the proprietors, and the pills were successfully used in private pills were successfully used in private practice for years before being placed for general sale. Mr. Northrop declares that he is a living ex-ample that there is nothing to equal these pills as a cure for nerve diseases. On inquiry the writer found that these pills were man-ufactured by Dr. Williams' Medicine Co., Schenectady, N. Y., and Brockville, Ont., and the pills are sold in boxes (never in bula by the hundred), at 50 cents a box, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Co., from either above addresses. The price at which these above addresses. The price at which these pills are sold makes a course of treatment with them comparatively inexpensive as compared with other remedies or medical treatment. This case is one of the most remarkable on record, and as it is one right here in Detroit, and not a thousand miles away, it can be easily verified. Mr. Northrup is very well known to the people of Detroit, and he says he is only too giad to testify of the marvelous good wrought in his case. He says he considers it his duty to help all who are similarly afflicted by any word he can say in behalf of the wonderful efficacy of Dr. Williams' Pink Pills.

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sweet notes of heavenly minstrelsy. Toward the last hour of our earthly resi-dence we are speeding. When I see the sun-set I say, "One day less to live." When I see the spring blossoms scattered I say, "Another season gone forever." When I close this Bible on Sabbath night I say, "Another Sabbath departed." When I bury a friend When I close I say. "Another earthiy attraction gone for-What nimble feet the years have! ever. The roebucks and the lightnings run not so fast. From decade to decade, from sky to sky they go at a bound.

There is a place for us, whether marked or not, where you and I will sleep the last sleep, and the men are now living who will with solemn tread carry us to our resting place. Aye, it is known in beaven whether our departure will be a coronation or a ban ishment. Brighter than a banqueting hall torough which the light feet of the dancers go up and down to the sound of trumpeters will be the sepulchre through whose rifts the holy light of heaven streamsth. God will watch you. He will send His angels to guard your alumbering ground until at Christ's behest they shall roll away the stone

So also Christ is, above all in heaven. The Bible distinctly says that Christ is the chief theme of the celestial ascription, all the thrones facing His throne, all the palms waved before His face, all the crowns down at His feet. Cherubim to cherubim, seraphin to scraphim, redeemed spirit to re-deemed spirit shall recite the Saviour's earthly sacrifice.

Stand on some high hill of heaven and in all the radiant sweep the most glorious ob-ject will be Jesus. Myriads gazing on the ject will be Jesus. Myriads gazing on the scars of His suffering, in silence first, afterward breaking forth into acciamation. The martyrs, all the purer for the flame through which they passed, will say, "This is Jesus, for whom we died." The apostles, all the happier for the shipwreck and the scourging through which they went, will say, "This is the Jesus whom we preached at Corinth, and at Cappadocia, and at Antioct, and at Jerusalem." Little children chad in white will say, "This is the Jesus who took us in His arms and blessed us, and when the storms of the world were too cold and loud brought us into this beautiful place." The multitudes of the bereft will say, "This is the Jesus who comforted us when our hearts broke." Many wao had wandered clear off from God and plunged into vagabondism, but saved by grace, will say: "This is the Jesus who pardoned us. We were guilty and He made us white as snow." Mercy boundless, grace unparalleled. And then, after each one has recited his peculiar deliverances and peculiar mercies, recited them as by solo, all the voices will come together in a great chorus. which shall make the arches echo and re-echo with the eternal reverberation of gladness and peace and tri-

umps. Edward I was so anxious to go to the Holy Land that when he was about to ex-pire he bequeathed \$160,000 to have his heart, after his decease, taken to the Holy Land in Asia Minor, and his request was complied with. But there are hundreds to-day whose hearts are already in the holy land of heaven. Where your treasures are there are your hearts also. John Bunyan, of whom I spoke at the opening of the dis-course, caught a glimpse of that place, and in bis quaint way he said: "And I heard in my dream, and lo! the bells of the city rang again for joy; and as they opened the gates again for joy; and as they opened the gates to let in the men llooked in after them, and lot the city shone like the sun, and there were streets of gold, and men walked on them, harps in their bands, to sing praises with all, and after that they shut up the gates, which when I had seen I wishel my-self among them?"

The great Mexican main drainage tunnel, work on which has been for some time suspended because of difficulty with water, is to be pushed again. Matters have now been arranged with the Mexican Government, and an English firm will continue the work.

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The famous Baron Tauchnitz, of Tauchnitz library fame, will shortly start a new magazine to bear his own name, the Tauchnitz Magazine. The new periodical will be of a high order, and it will give room to the work of American as well as foreign authors.

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