DOES IT PAY?

TALMAGE'S SUNDAY SER-MON.

teonsness Considered from a Business Standpoint.

Text: "Godliness is profitable unto all hings, having promise of the life that note is and of that wrich is to come."—I. Timothy v., 8.

A happy New Year to one and all!
There is a gloomy and passive way of vaiting for the events of the opening year to come upon us, and there is a heroic way of going out to meet them, strong in God and fearing nothing. When the body of Catiline was found on the battle field it was found far in advance of all his troops and among the enemy; and the lest way is not for us to lie down and let the events of life trample over us, but to go forth in a Christian spirit determined to conquer.

termined to conquer.

The papers were made out, and some of you have just entered into business partnerships, and others of you take higher positions in the commercial establishment where you were engaged, and others have entered upon now entered upon any entered and there were last week in were engaged, and others have entered upon new enterprises, and there were last week in these cities ten thousand business changes. You are expecting prosperity, and I am determined so far as I have anything to do with it, that you shall not be disappointed, and therefore I propose, as God may help me this morning, to project upon your attention a new element of success. You will have in the business firm, frugality, patience, industry, perseverance, economy—a very dustry, perseverance, economy—a very strong business firm, but there needs to be one member added, mightier than them all, and not a silent partner either—the one in-troduced by my text: 'Golliness which is profitable unto all things, having the prom-ise of the life that now is as well as of that

which is to come."
I suppose you are all willing to admit that I suppose you are all willing to admit that Godliness is important in its eternal relations; but perhaps some of you say: "All I want is an opportunity to say a prayer before I die, and all will be well." There are a great many people who suppose that if they can finally get safely out of this world into a better world, they will have exhausted the entire advantage of our holy religion. They talk as though religion were a mere need of talk as though religion were a mere nod of recognition which we are to give to the Lord Jesus on our way up to a heavenly mans on; as though it were an admission ticket, of no as though it were an admission ticket, of no use except to give in at the door of heaven. And there are thousands of people who have great admiration for a religion of the shroud, and a religion of the collin, and a religion of the hearse, and a religion of the cemetery, who have no appreciation of a religion for the bank, for the farm, for the factory, for the warehouse, for the jeweler's shop, for the broker's office. Now, while I would not throw any slur on a post mortem religion, I want this morning, and on the first Sabbath of the new year, to culogize an first Sabbath of the new year, to culogize an ante-mortem religion. A religion that is of no use to you while you live, will be of no use to you when you die. "Godliness is no use to you while you live, will be of no use to you when you die. "Godliness is profitable unto all things, having the promise of the life that now is as well as or that which is to come." And I have always noticed that when the grace is very low in a man's heart to talks a great deal in prayer meetings about deaths, and about cofflus, and about churchyards. I have noticed that the healthy Christian, the man who is living healthy Christian, the man who is living near to God, and is on the straight road to Heaven, is full of jubilant satisfaction, and talks about the duties of this life, under standing well that if God helps him to live that He will help him to die right. Hawow, in the first place, I remark that God-ent not is good for a man's physical health. I

d., is belown constitution, or drive rheuma-ry Swart or pleurisy from the side; but I do Swart or pleurisy from the side; but I do ingdon context that it gives one such habits and ingdon context condition as is most favort offices system health. That I believe, I slocal for spirit is good physical advance of spirit is good physical advance of spirit is good physical advance of president, unrest, dejection are at war werly rest. The context of the heart, and with every rest. The context of the call laration of spirit pours the very balm of the ven through all the currents of life. The a me of insecurity which sometimes hovers for an unregenerate man, or pounces upon im with the blast of ten thousand trumpets of terror, is mest depleting and most ex-hausting, while the feeling that all things are working together for my good now, and for my everlasting welfare, is conducive to phys-

cal health.
You will observe that Godliness induces dustry, which is the foundation of good ealth. There is no law of hygiene that will keep a lazy man well. Pleurisy will stab him, crysipelas will burn him, jaundice will discolor him, gout will cripple him, and the intelligent physician will not prescribe auti-septic, or febrifuge, or anodyne, but saws, and hammers, and yardsticks, and crowbars, and pickaxes. There is no such thing as good physical condition without positive work of some kind, although you should sleep on down of swan, or ride in carriage of softest or have on your table all the luxwere poured from the wine vats of old Shiraz. Our religion says: the bank! away to the field! away away to the factory! do someand soul." "Diligent in busi-t in spirit, serving the Lord;" the bare back of the idler and down the sharp lash of the apos-"If any man will not work,

prortant in this day, when so about anatomy and thys ology uties and some new style of ever and anon spring up upon at you should understand that bool of medicine is the school of h declares that "Godliness is to all things, having the promise at now is as well as that which if you start out two men in equal physical health, and em shall get the religion of the hrist in his heart, and the other t the one who becomes a son fe will I satisfy thee, and show

mrk that Godliness is good for I know some have supposed on as a man enters into the life his intellect goes into a be-process. So far from that, religion new brilliancy to the intellect, new agth to the imagination, now force to will, and wider swing to all the intel-nal faculties. Christianity is the great was fire at which Philosophy has lighted arightest torch. The religion of the Lord is Christ is the fountain out, of which is the fountain out of which dipped its clearest draught, bured forth no such inspiring a which flow from under the lear as crystal. Religion has to Possy, weeping in Dr. Thoughts," teaching in teaching in teaching wes flaming in Charles Wes-and rushing with inder through Mil-Lost. The religion of g in studio and in galin studio and in gal-tican, the best pictures on," Raphael's "Trans-"Descent from the ning Bush," and An-"Religion has made orld—Haydn's "Crea-t sh," Mozart's "Re-is at a religion which monuments, and highest promon-

have any effect devation and en-and Godliness as letter than bellester than belles-ter than mathe-so all intricacy ogic to marshal alt and victory, oul show him the better rints of the Creator vill go with th 1 under the on the great ! to with the orids, that

ARKETS

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Again I remark that Godliness is profitable for one's disposition. Lori Ashley, to-fore he went into a great battle, was heard to offer this prayer: "O Lord, I shall be very busy to-day, if I forget Thee, torget me not." With such a Christian disposition as that, a man is independent of all circumstances. Our perty will have a tinge of our natural temperament. If a man be cross and sour, and fretful in larally, after he becomes a Christian be will always have to be armed against the rebellion of those evil inclinations; but religion has tamed the wildest nature; it has turned fretfulness into greatly nature; it has turned fretfulness into gratinature: It has turned fretfulness into gratitude, despondency into good cheer, and those
who were hard and ungovernable and uncompromising have been made pliable and
conciliatory. Good resolution, reformatory
effort, will not effect the changa. It takes a
mightier arm and a mightier hand to bend
evil habits than the hand that bent the bow
of Ulysses, and it takes a stronger lasse than
ever held the buffalo on the prairie. A man
cannot go forth with any human weapons
and contend successfully against these Titans
armed with uptorn mountain. But you have
known men into whose spirit the influence of armed with uptorn mountain. But you have known men into whose spirit the influence of the Gospel of Christ came, until their disposition was entirely changed. So it was with two merchants in New York. They were very antagonistic. They had done all they could to injure each other. They were in the same line of business. One of the merchants was converted to God. Having been converted, he asked the Lord to teach him how to bear himself toward that business antagonist, and he that business antagonist, and he was impressed with the fact that it was his iuty when a customer asked for certain kinds of goods which he had not, but which he knew his opponent had, to recommend him to go to that store. I suppose that is about the bardest thing a man could do; but being thoroughly converted to tiol, he re-solved to do that very thing and being asked for a certain kind of goods which he had not he said: "You go to such and such a store, and you will get it." After awhite, merchant number two found these vustomers coming so sent, and he found also that merchant number one had been brought to God, and

he sought the same religion. Now they are good triends and good neighbors, the grace of Gol entrely changing their disposition. "Ch," says some one. "I have a rough, lagged, impetuous nature and religion can't do anything for me." Do you know that Martin Lather and Robert Newton and Rich and Raytor was provided anything the says and state of the says o and Baxter were impetuous, all-communing natures, yet the grace of God turned them into the mightiest usefulness! A manufac-turer cares but very I tile for a steem that slowly runs through the meadow, but a strong slowly runs through the mealow, but a strong torrent that leaps from rock to rock, and rushes with mad energy through the valley and out toward the sea. Along that river you will find fluttering shuttles and grinding mill and flashing water wheel. And a nature, the swiftest, the most rugged and the most tremendous, that is the nature God turns into greatest usefulness. Oh how many turns into greatest usefulness. Oh, how many who have been pugnacious, and hard to please, and irascible, and more bothered about the mote in their neighbor's eye than about the beam like ship timber in their own eye, who have been entirely changed by the grace of God, and have found out that "Godines; is profitable for the life that now is as well as for the life which is to come."

Again I remark that religion is good for a man's worldly business. I know the general theory is, the more business the less religion, the more religion the less business. Not s thought Dr. Hans in his "Biography of Caristian Merchant," when he says: "H grew in grace the last six years of his life more than at any time in his life; during those six years he had more business crowd ing him than at any other time." In other words, the more worldly business a man has, the more opportunity to serve God. Does religion exhibitate or retard worldly business; is the the practical question for you to discuss. Does it hang like a mortgage over the farm! Is it a bad debt on the ledger! Is the farm? Is it a bad debt on the ledger? Is it a lien against the estate! Does it crowd the door through which customers come for broadcloths and sides! Now, religion will hinder your business if it be a bad business, or if it be a good business wrongfully conducted. If you tell lies behind the counter, if you use false weights and measures, if you put sand in sugar, and beet-nice in vinegar, and lead to buster, and sall for one thing that which is another thing, then religion will interfere with that business; but a lawful business, lawfully conducted, will find the religion of the Lord Jesus Christ its mightiest auxiliarly.

Religion will give an equipoise of spirit, it will keep you from ebullitions of temper—and you know a great many fine businesses have been blown to atoms by bad temper—it will eep you from worriment it will keep you industrious and will keep you back from squandering and dissipation, it will give you a kindness of spirit which will be easily distinguished from that mere store courts by which shakes hands violently with you, asking about the health of your family when there is no anxiety to know whether your there is no anxiety to know whether your child is well or sick! But the anxiety is to know how many dozen cambric pocket handkerchiefs you will take and pay cash down. It will prepare you for the practical duties of every-day life. I do not mean to say that religion will make us financially rich, but I do say that it will give us, it will assure us, of a comfortable sustenance at the start, a comfortable subsistence all the way through, and it will help us to direct the the bank, to manage the traffic to conduct all our business matters, and to make the most insignificant affair of our life a matter vast importance glorified by Christian principle.

In New York city there was a merchant chants were willing to compromise they would take seventy-five cents on the dollar, or lifty cents, or twenty cents on the donar, or lifty cents, or twenty cents—coming to this man last of all, he said: "No compromise; I'll take one hundred cents on the dolar, and I can afford to wait." Well, the wheel turned, and after a while that man was in a crisis or business, and he sent out his agents to compromise, and the agents said to the merchants: "Will you take fifty cents on the dollar!" "No." "Will you take anything?" "We'll take one hundred cents on the dollar. No compromise." And the man who wrote the inscription over his the man who wrote the inscription over his counting-house died in destitution. Oh, we want more of the kindness of the Gospel and the spirit of love in our business enterprises! How many young men have found in the religion of Jesus Christ a practical help! How many there are in this house to day who could testify out of their own experience that Godliness is profitable for the life that now is. There were times in their business career when were times in their business career when they went here for help, and there for help, and yonder for help and got no help until they knelt before the Lord crying for His deliverance, and the Lord rescued them. In a bank not far from our great metropo-lis—a village bank—an officer could not bal-once his accounts. He had worked at them

day after day, night after night, and h sick nigh unto death as a result. He he had not taken one farthing from that bank, but somehow, for some reason i table then, the accounts wouldn't balance, The time rolled on, and the morning of the day when the books should pass under the inspection of the other officers arrived, and he felt himself in awful peril, conscious of his own integrity but unable to prove that integrity. That morning he went to the bank early, and he knelt down before God and told the whole story of his mental anguish, and he said: "O Lord. I have done wints." anguish, and he said: "O Lord. I have done right: I have preserved my integrity, but here I am about to be overthrown unless. Thou should come to my rescue. Lord, deliver me." And for one hour he continued the prayer before God, and then he rose and went to an old blotter that he had forgotten all about. He opened it and there lay a sheet of figures which he only needed to aid to another line of figures—some line of figures he had forgotten, and knew not where he had laid them—and the accounts worse balanced, and the Lord delivered nim. You are an infidel if you do not believe it. The Lord delivered him. God answered his prayer as He will answer your prayer, O man of business, in every crisis when you come to Him. Now, if this be so, then I am persuaded, as you are, of the fact that the vast majority of

Christians do not fully test the value of their religion. They are like a farmer in California, with lifteen thousand acres of good wheat land and culturing only a quarter of an acre. Why do you not go forth and make the religion of Jesus Christa practical affair every day of your business life and all this year, is timing now and to morrow morning putting into practical effect this holy religion and demonstrating in your life that Goddiness is profitable here as well as hereafter! Christians do not fully test the value of their

ereafter # How can you get along without this religion? Is your physical health so good you do not want this divine tonic? Is your mind so clear, so vast, so comprehensive that you do not want this divine inspiration? Is your worldly business so thoroughly established that you have no use for that religion which has been the help and deliverance of tens of thousands of men in crises of worldly trouble? And if what I have said this morntrouble? And if what I have said this morning is true, then you see what a fatal blunder it is when a man adjourns to life's expiration the uses of religion. A man who postpones religion to sixty years of age gets religion lifty years too late. He may get into the kingdom of God by final repentance, but what can compensate him for a whole lifetime unalleviated and uncomforted! You want religion to day in the training of that child. You will want religion to-morrow in dealing with that Western customer. You wanted religion yesterday to curb your temper. Is your arm strong enough to heat your way through the floods! Can you without being eneased in the mail of God's eternal help go through the floods: tan you without being encased in the mail of God's eternal help go forth amid the assault of all hell's sharpshooters! Can you walk a one across these crumbling graves and amid these gaping earthquakes! Can you, waterlogged and mastshivered, outlive the gale? Oh, how many there have been who, postponing the religion of Jesus Christ, have planged into mistakes they never confident although they lived eighty years after, and like serpents crushed under cart wheels, dragging their model bodies under the rocks to die; so these men have fallen under the wheel of awful calamite, crushed here, destroyed forever, while a vasa multitude of others have taken the relation of Jesus Christ into every-day life, and first, in practical business affairs, and secondly, on the throne of heavenly trumph, have dinstrated, while angels reaked on and a universe approved, the glorious truth that "Godliness is profitable into all things, have true the content of the cont ing the promise of the life which now is as well as of that which is to come."

TEMPERANCE.

"It's Nothing to Me." "It's nothing to me," the mother said,
"I have no fear that my boy will tread

The downward path of sin and shame, And crush my heart and darken his name. it was something to her when her only son From the path of right was carly won And mailly east in the flowing bowl A runned cody and shipwrecked soul.

it's nothing to me," the young man cried; In his eyes was a fash of scorn and pride." I heed not the dreadful things you tell; I can rule myself, I know full well."

wassemething to him when in prison he lay, The victim of firink—life obbing away
As he thought of the wrotened child and wife, And the mournful wreck of his wasted life.

"The party's loss is my greatest dread," Then he gave his vote for the liquor trade. Though hearts were crushed and drunkards

It was something to him in after life, When his daughter became a drunkard's And beckungry children cr.el for bread,

And tremble ; to hear their father's tread

The Victims of the Saloon.

Speaking of the Sunday saloon, Andrew Paxton, agent of the Citizens' League, Chi-cago, said a few days ago: "It is the wife and mother who has to suffer

from the Sunday saloon. It is the undeserv-ing and he pless who are made its victims. I remember one case of that kind. It was over in the Desplaines street police court. A good looking young man was in the dock charged with drunkenness and disorderly conduct, His wife appeared against him, a young wo-man with a baby in her arms. A better husband and a kinder father and a more in dustrious and capable workman never lived than my bushand when the liquor is out of him. All through the week we live happily, and he is sober tecause he is busy. But when Sunday comes he has time and money, and Sunday comes he has time and money, and when he gets drunk he abuses me and the children till he is that stupid he falls asleep. I dread to have Sunday come. Her name is Mary Eogers. Think of it! in a land called Christian the laws for the protection of the people are ignored, and the Christian Sabbath that most people look to as a day of rest and comfort, a day of rejoicing, is made a dreadful thing and a terror to the helpless. And there are ten thousand such women as Mary Rogers in Chicago."

Temperance News and Notes.

The W. C. T. U., of Tennessee, is actively engaged in work for the colored population. More than 30,000 children of school age in the city of Chicago are said to be addicted to the use of strong drink

A wide awake Loyal Temperance Legion s connected with nearly every local Woman's Christian Temperance Union in Nevada.

A children's organization, composed of about ten thousand members, is connected with the Norwegian Total Abstinence So-Eighty-five per cent, of the whole number

of churches in the State of New York, now use unfermented wine, an advance of fifteen per cent, over last year. Under a retail license fee of \$1000 at At-

lanta, Ga., according to the Constitution, there are nearly as many saloons as before and more drunkenness exists than in all the previous history of the place.

Thomas Jefferson said: 'To the use of ardent spirits is to be attributed much evil legislation. If I were again placed in a posi-tion to do so, my first question to a candidate for office would be: "Do you drink ardent spirits!

At Aukland, New Zealand, the Board of Education recently passed a resolution requiring a half hour's temperance lesson to be taught each week in all the public schools of the district. This law comes into force next

When you feel a course is wrong, And conscience tells you so; Though a friend should bid you err Be firm, and answer No! Thus, in every step of life,

A good example show, Nor fear to speak that little word— No! No! " In the fight against the saloons, men are being captured every day by the seductive influences which liquor-seilers know how to throw around them. Some day these modern Philistines may capture a Samson, who wil pull down the pillars of avarice and appetite, and then the whole structure that keeps up the traffic will give way.

there are thirty rum shops to every school throughout Western Siber and thirty-five rum-shops to every school throughout East-ern Siberia, and in a country where there exists such a disproportion between the facilities for education and the facilities for intoxication, one cannot reasonably expect to find clean, orderly or prosperous villages, says George Kennan in Century.

A striking commentary on why the saloon don't go is furnished by an incident which occurred at Blackburn, England. A house occurred at Blackburn, England. A house was built for a beer shop at an expense of a thousand pounds. A wealthy man living near the intended public house objected to a license being granted. The magistrates refused the license as long as this man lived there, but when he left, although a petition signed by several hundred persons was presented, the working people objecting to the demoralizing influence for their children, yet the license was immediately granted.

RELIGIOUS READING.

Wonderful Words. Wonderful words, our Father has given, Sent to show plainly the pathway to heaven; Wonderful Bible, so simple that even A child can understand.

Wonderful words, so simple and plain, Yet, as we read them again and again, How they grow deeper! and who can retain Fully, their meaning so grand!

Wonderful book and more wonderful love Gently descending on wings of a dove, From the bright glory and beauty above, Down to this sin-darkened land.

Wonderful! Wonderful! How can it bet Wonderful home that is waiting for me, Wonderful glory, our glad eyes shall see, When we ere at his right hand. -[Anna E. Ryder.

Wasted Years.

What a remarkable promise that is of the Lord to his repentant people: "I will restore to you the years that the locust hath eaten, the canker worm, the caterpiller, and the

to you the years that the locust hath eaten, the canker worm, the caterpiller, and the palmer worm." The past years of unfruitfulness may be restore i.

Christian, it may be that with you the sun is going down. You have but one life to live. Count up the years of your Christian life that the locust of worldliness and the canker worm of the care of the world, and the caterpillar of sinful pleasure, and the palmer worm of secret sin have devoured and made unfruitful! How dreary the record! Can they be restored to you! There's cord! Can they be restored to you! There's the promise. Claim it. Fly to Christ, the promise. Claim it. Fly to Carist. Henceforth know nothing among men but

him crue fled.

Die unto the world. Live unto righteousness. Pray for the restoration of these de-voured years. It may be that even you may reap a harvest that will gladden your heart through all eternity. There is no time anything else,-[Chaplain C, C. M'Cabe.

Ages to Come.

"That in the ages to come he might show the exceeding rices of his grace in kindness toward us in Christ Jesus."—Eph. 2:7, "The ages to come"-what a wonderful

prospect! How shall we, the short-lived and short-sighted children of time, hear to look into the heights and depths of that eternity called by St. Paul the "ages to came?" All we can know is by divice revelation, and the glimpse here afforted us as to the glorious future of God's people is as elevating to the future of God's people is as elevating to the spirit as it is comforting to the heart. In that great future God will have a work to do; He will show His people that which they could not apprehend or understand now. All that can here be known of the exceeding riches of His grace is poor compared to what has yet to be revealed "in kindness toward us in Christ Jesus." The centuries of time are not long enough to show all this. of time are not long enough to show all this; it requires the "ages to come" for its full display. The work accomplished by Christ in His life and in His death was in one sense ended when on the cross He cried, "It is finished!" but its glorious results shall know no end; the "ages to come" will only unfold more of their "exceeding richet."

How strange that we allow ourselves to be agreesed with the cares of this life even to its most petty trifles, while such a prospect as this is set before us! How said that we should break our hearts over the lesses and crosses of a day, and forget "the exceeding riches of His grace," to be shown in the "ages to come!"—[The Sunday at Home,

Do the Next Thing.

A writer in the Evangelist offers this sen-sible piece of advice to the great multitude of people who are inclined to cross bridges before they come to them: There are more persons who worry about

matters that belong sitogether to the future than there are who are enxious to do well the duty of the present moment. If we would samply do always the next thing, we should be relieved of all perplexity. This would also insure our doing well whatever God gives us to do. Instead of looking far on for our duty, we should then find it always close before us. Instead of trying to make out what we ought to do next year. or eix years hence, we should ask only what we shall do the present hour. Instead of looking for our duty in large sections, we by shall do the present hour. Instead of looking for our duty in large sections, we shall do the present hour. Instead of unkind and cruel things we would remembed then receive it in detail. The law of ler that if they only had the spirit of Christ divine guidance is "step by step." One who carries a lantern on a count y road at night sees only one step before him. If he takes that, he carries his lantern forward, and thus makes another step plain. At length he reaches his destination in safety, without once stepping into darkness. The whole way has been made light for him, though only a single step of it at a time. This illustrates the usual method of God's guidanca. His Word "is a lamp unto the feet," It is a lamp, not a blazing sun, not even a lighthouse, but a plain, common lamp or lantern which one can carry about in his hand. It is a lamp "unto the feet," not throwing its beams afar, not illumining a hemisphere, but shining only on the one little bit of road on which the pilgrim's feet are walking.

Praying and Working.

There is the closest relation subsisting be-tween effectual prayer and earnest work. No one can come to an habitual experience of prayer who is willing to be a slothful servant. No one can work for God without drawing His strength directly from Him in heavenly intercourse. The Rev. Andrew Murray, in his recent book, entitled With Christ in the School of Frayer, truthfully

"He that would do the works of Jesus "He that would do the works of Jesus must pray in Hisname. He that would pray in Hisname must work in His name. Alas! how much working there is in the work of God, in which there is little or nothing to be seen of the power to do anything like Christ's works, not to speak of greater works. There can be but one reason: the believing on Him, the believing prayer in His name, this is so much wanting. Effectual working needs first effectual prayer.

"And now for the second lesson: He who would pray must work. It is in working

"And now for the second lesson: He who would pray must work. It is in working that the power for the effectual prayer of faith will be gained. It is the disciple who gives himself wholly to live for Jesus's work and kingdom, for His will and honor, to whom the power will come to appropriate the promises. He that would fain grasp the promises when he wants something very special for himself, will be disappointed, because he would make Jesus the servant of cause he would make Jesus the servant of his own comfort. But to him who seeks to pray the effectual prayer of faith, because he useds it for the work of the Master, to him it will be given to learn it; because he has made himself the servant of his Lord's interests. Prayer not only teacher and interests. Prayer not only teaches and strengthens to work; work teaches and strengthens to pray.

The Danger of Cider.

It is a great temptation for farmers' boys to have order to which they can have con-tinual access in the cellar. Many a drunkard began his slavery to strong drank by going to the cider-barrel in the cellar of the old farm-house. A cider-drunkard is said to be the crossest kind of a drunkard. Ferhaps you farmers can take a glass of cider now and then, and stop there; but you may have men in your employ or bars recovered to men in your employ, or boys growing up, who will take more than they ought to. The who will take more than they ought to. The strong must put no barriers in the way of the weak. If you put cider in your cellars keep it for vinegar, and you will always have a pure article on hand to put up your pickles with and use for your pork and beans.

At a recent meeting of the Scottish Tem-perance League, Mrs. Mair, who has been engaged in mission work in Africa, told how engaged in mission work in Africa, told how she remonstrated with a chost for accepting a present of rum and giving it his people. The chief replied by asking her a question to which she had no answer. He said: "Don't the rum come from the same country that God's Word comes from! If we are to receive God's Word from that country, why cannot we drink God's rum to make us feel good!"

SUNDAY SCHOOL.

LESSON FOR JANUARY 13.

"A Sabbath in the Life of Jesus." Mark 1, 21-34, Golden Text, Luke iv. 16.

After the baptism of Jesus by John in Jerdan, He was led by the Spirit into the wilder-ness to be tempted of the devil and was there forty days; by the sword of the Spirit the forty days; by the sword of the Sprit the enemy was overcome and compelled to flee and angels ministered unto Jesus (vs. 12, 13). Then Jesus returned in the power of the Spirit to Galilee (t.t. iv., 14); and wherever we see Him in all His earthly life He is going about speaking and working in the power of the Holy Spirit (Acts x. 35). There is no way for us to live a Christian life—that is, the life of Christ in these mortal belies—but by being emptied of self and filled with the same Holy Spirit.

21. "And they went into Capernaum." John the Baptist was at this time in present

Ji. "And they went into Capernaum."
John the Baptist was at this time in prison, and Jesus was somewhere in the latter part of His first year's ministry. The word of John, though requiring so long a preparation, years in the wilderness, and seemingly so short and mean cessful, is now nearly over he has but to tarry a little in prison, and pass from there out to his God and Father. Jesus, the mightier than John, goes forth to His the mightier than John goes forth to its the mightier than John goes forth to its work with these lew fishermen as the begin-ning of His followers only to be rejected and hated as John was "Matt. xvii., 12" but the work goes on the Bahers of them are more busy to-day than ever before, the number of His cheef our failure. birst to day than ever before, the number of His elect out of all nations is being compisted, the marriage of the Lamb draws nigh, and He shall see of the Leavail of His soil and be satisfied; then shall we see that mether the work of John nor the project-who were before him, nor the work of Jesus Christ or the least of His faithful followers Christ or the least of His faithful followers has been in any some or in the least degree in vain; it is care to be filled with the spirit and be faithful unto Him, covering only like approval, seeking only His glory, "and straightway on the Sabbath day he entered into the synagogue and tangut." This is the fifth time in this chapter that we find the word "straightway" or "immediately," which remarks up how we are to act as servants of Christ, we are to do not only heartily lost.

reminds un how we are to not as servants of Christ; we are to do not only heartily that quickly whatever our hands find to do, boy "to him that knoweth to do good and doeth it not, to him it seen," "das tv., 17.," "?" The taught them as one that had an thority." Not with the wisdom of men, for He had not been to their schools, but with the wisdom of God, for He was and as "Christ," the power of God, and the wisdom of God. "I ter, h. 21.)

23. "There was in their synagogue a man with an unclean spiris," Strange place for such a person, and yet to day it even re such perhaps in overy congregation and in many

perhaps in overy congregation and in many a Sunday school class. Evil startis possess, and speak, and act through men and women, boys and girls, as much as ever, and a man or woman with an unclean spirit may often be found among preachers and ten hers, for whosever is not holy is unclose. 23. "Let us alone." What can we think of

whosever is not long is the lear.

24. "Let us alone." What an we think of those who bear the name of Christ, and yet do not want to hear of being fided with the spirit, dead to the world seeking lost sculs. sending or going to the dark piaces of the earth with the glad tidings of Jesus, but when urged to be wholly the Lord's, and leve and serve Him with the whole heart, giving more time to prayer and Bible study, reply by deeds if not in words: "Let us alone!" Does it not seem as if the unclean spirit was there in some form? "What have we to do with Thee, Thou Jesus of Nagneth." Wall, believer, how much bare year. do with Thee, thou steel have you, or Well, believer, how much have you, or to you want to have to do with Jesus of to you want to have answer decide what Nazarethi Let your answer decide what manner of spirit is in you, and until you can say to Him "My soul longeth for Thee," you have not a right spirit. "Art Thou come to destroy us?" Yes, Jesus cama to destroy the works of the devil; we have promised to renounce the world, the flesh and the devil; let us make good our you. "I know Thee, who Thou art, the Holy One of God." The demons know H in and in a sense believe in Him, but it does not profit them. The only knowledge of, and belief in, Him that profits, is when it leads to a whole hearted reception of, and submission to, him

as one's own Saviour and Lord. 25. "Jesus rebuked him," not the man but in them, possessing them fully, they would not talk so, if would help us pity and pray for them, instead of being angry at them; and again, when we hear people say true things about Jesus, as this evil spirit did, we must not take that as evidence that they sayingly know Him.

When the unclean spirit had torn Him, and cried with a load voice, he came out of him." Being commanded by Jesus the evil spirit must obey. He easts them out with His word. If you have an evil spirit of unbelief or pride or self esteem or worldli-ness, you will not get rid of it by trying, but just come to Jesus and He with His word will cast it out. It may tear you and hurt you to lose it, and there may be quite a ne se about it, but the temple is the Lord's and it must be wholly His. 27. "With authority commands th Heeven

the unclean spirits, and they do obey Him."
This is, indeed, something new, here is one who is mightier than the devil and his angels, and they must obey Him when He speaks, and they are amazed and perplexed at this apparently humble and unknown man, or known only as the carpenter of Nazareth. He is more than man, for no man is as strong as the devil, but here is one whom the demons must obey, so He must be more than man.

"Immediately His fame spread abroad." If every one whose sins have been forgiven was truly thankful to God for such a priceless blessing, does it not seem that they ought to be ready to tell others that they. might receive forgiveness, and thus ad abroad the fame of Jesus! What are you doing, dear reader, to make Him known to others? or is it so that. He has never done anything for you worth mentioning?

20-11. From the synngogue they go to the home of Simon and Andrew, James and Johngoing with them. It had been a strange morning; never had such an event happened in that synagogue before; the power of Goo had been seen among them, for Jesus was field manifest in the flesh; and now as they walk to Simon's home, who can tell their feelings in view of these things Were they awed by the manifestation of such power or were they filled with joy be cause He had come of whom the prophets had scale of What is well because the cause He had come of whom the prophets had spoken! What does your own heart say as you remember that the very same one says to you: "Lo I am with you always?" Is He your joy and strength: Only let Him take your hand and possess your whole body and you shall find Him indeed your life and light and joy.

32.33. "All the city was gathered together at the door." What a company it

gether at the door." What a company it was, diseased and evil possessed, with their friends who brought them; the suffering and the anxious, all gathered unto Him, for in the short space of a few hours the tidings had come well abroad that a mighty man had gone well abroad that a mighty man who could cast out devils had come among them. If every one among us who has heard of Jesus and been helped by Ham would spread abroad His fame does it not see n as if our Sunday schools and churches would be filled to overflowing!

3i. "And He healed many. " And cast out many devils." Luke says that "He laid His hands on every one of them and healed them." (Luke iv., 40). There was health in Him for them all, and it was freely given as they needed, without money and without price. We do not even read that they had faith to be healed, although their faith may be inferred from the fact of their coming; but we are sure that there were two great realities very manifest, on their part a very great and felt need, and on His part a very great and overflowing fullness. He is just the same to-day. He is full and overflowing with life and health and joy and peace, and if there was on our part a falt need and a sincere coming to Him we would surely receive of His fullness. God grant us a sense of our need. St. "And He healed many. "

And this was a Sabbath day's work: what a busy day, and what untold light and joy had come to hearts and homes which only that morning had been full of sorrow and sighing. He had done it all, and that freely free as heaven's air and sanshine and showers had the blessings come to all those homes. There is a Sabbath c ming to this world, and there shall be no more sickness nor pain nor death, because He, this same Josus of Nazareth. Holy One of God, shall be King over all the earth, King of Kings and Lord of Lords. Where will you be in that day? If you will now receive Him as your own Say you will now receive Him as your own Sav-lour, let Him be your life and loy; vield your body fully to Him that He may glorify Himself through you do all Himself through you do all you can is gratitude to Him to spread abroad His fame then you shall surely be with Him and like Him in that day, and reign with Him over the earth, ministering unto Him, and to the inhabitants of earth in His name, -Lesson

Cariosities of Typography.

The last issue of the London Printing and Poper Trades doornal contains three ingenious illustrations, two of them made solely with pieces of brass rule. The portrait of the old gentleman in spectacles is remarkably good It was taken by the London Journal from the illustrated prospectus by Messrs. Heidenhain and Hoffmann, of Berlin, printed by Herr Gustav Rothe of Grandenz. It is about the neatest thing of its kind we have ever seen. Here it is:



Perhaps few people would guess that the carrenture herewith depicted spells a man's name. The double flourish in the cranium forms an E; the nose forms a



C: the upper lip an Outlier mouth an H (particularly, listingly; and the double chin an N-E, COHN. This unique signature is taken from the Topic raphicale Yahrhucher, the editor of which falled, however, to decipher the initial E.

A Literal Illustration.



It is odd how men will sometimes belfo a life of self-restraint and kindness and good nature by a single yielding to ugly impulse. There were Deacons Abnerthy and Taylor, for instance, both good men. both highly respected in the community. and both deemed consistent Christians until there came the difficulty as to the style of the new house of worship. It was as pitiful as it was ridiculous to see these two good men "fighting over a church."—Chicago Times,

A Touch of Natural History.



The professor and the zoolegical study .- Once a Week.

Co to bed at nine o'clock. Sleep at ong as you can. I'at less than your appetite craves. Get up from the table feeling sprightly instead of stuffed. All this will help you along in life amazing-ly and give you lots of things to be thankful for.

Nebraska contains 76,185 square miles; was settled in 1854 at Omaha, and was admitted into the Union, March 1, 1867.

The Hoang Ho River is called 'China's Sorrow,' because of its destructive ef-