WORLD'S FAIR.

PERTINENT SUGGESTIONS

mage Tells How It May Be rade a National Blessing.

ext: "They traded in thy fairs."—Eze-

is may be for the sale of goods or for the goods on a small scale or a large may or city, for one nation or for My text brings us to the fairs of a city that is now extinct, was on an island, and part Alexander, the conquerer, pharrassed when he found so embarrassed when he found so he city was on an island, for ships. But his military genius he balked. Having marched the beach, he ordered them to city on the mainland and throw ater and build a causeway two wide to the island. So they of the city which was on the with it built a causeway of rick and stone, on which his i to the capture of that part of was on the island, as though was on the island, as though was on the island, as though you had over it march to the capture of the transfer of the capture of the transfer of the capture of the capture

s has permanently united the mainland, so that it an island but a promontory, greatest of all undertakers for having covered up for the albee and Palmyra and Thebes and Carthage and Babylon and richo, the sand, so small and is now gradually giving rites what was left of Tyre. But, Queen of international nations casting their crowns here we have in our sailing of wood, she has benches of we have for our masts of

from which my text is taken ating the richest countries in mays of Tyre: "They traded in sock in upon a world's fair at lleads us through one depart-a horse fair. Under fed and or ages, the horses of to-day the splendid animal and plunging and snorting were brought down over the ships and led into the world's intil Ezekiel, who was a mingion and not supposed to about horses, cried out in They of the house of Togar-thy fairs with horses." Here artment of that world's fair on by Ezekiel the prophet, we ng all ablaze with precious petrifiel snow are the corals: ts of fallen sky are the sapphires; agate a blush with all colors. on we inhale? It is from slar which we open, and find with all styles of fabric. But the we pass down this lane at, and here are eassin and balm. Led on by et, we come to an with a display prophet, we come to an fair with a display from Minnith and as that of our modern Dahigan. And here is a mineral-ith specimens of iron and silver lend and gold. But halt, for

Tyrian purple, all tints and almost unto the black and unto the blue; waiting for us to order it made into robes on day; purple not like that w made from the Orchilla weed, set purple, the lost purple, which knew how to make out of the gas-asks of the Mediterranean. Oh, casks of wine from Helbon! whanks of wool from the back once pastured in Gilead. Oh, ing riches and variety of that rid has copied these Bible

fairs in all succeeding ages, but its Louis the Sixth fair at and Henry the First fair on omew's Day, and Hungarian esth, and Easter fairs at the Scotch fairs at Perth the day when I was at one as the day when I was at one and afterward came the Lon-less fair, and the New York fair, and the Vienna world's the Parisian world's fair, and sen decided that, in commemonable discovery of America in restall be held in this countries shall be held in this countries would fair the held in this countries would fair the held in this countries. 92 a world's fair that shall eclipse national expositions. I say, movement! Surely the event ated is worthy of all the architec sic and pyrotechnics and elotupendons planning and mone-sture and congressional approich the most sanguine Christian er dreamed of. Was any voy-world ever heard of crowned over dreamed of. on arrival as that of Columbus After they had been encouraged w days by flight of land birds and anches of red berries, and while was down in the cabin studying art. Martin Pinzon, standing on looking to the southwest, cried: and! Land!" And "Gloria in was sung in raining tears on all the hips of expedition. Most appro-and patriotic and Christian will norative world's fair saving to others the discussion as

of such exposition—and I won-some five or six of our cities are to have it, for it will give to any s to have it, for it will give to any nich it is as signed an impulse of y for a hundred years—I say, leavhers the selection of the particular obe thus honored, I want to say nigs from the point of Christian in which ought to be said, and the arbeiter, that we get thousands of thing in the right direction, and make healthful miblic orinion. I ake healthful public opinion. I consider prayerfully what I feel of God as an American citizen acher of righteousness to utter

suggestion is that it is not wise, y it is not Christian, to continue ad persistent attempt of Ameri-to belittle and deprecate other as been going on for years, but fit seems to culminate in this dis-towners the World's Fair shall be of discussion which has a tenden-the success of the fair as a great rathe success of the fair as a great it patrotic enterprise, after the losar been decided upon. There a thing as healthful rivalry sites, but you will bear ms out in at there can be no good to come meanny things said about each New York and Chicago, by Chicago sax by St. Paul and Minneapolis, by and Seattle, and all through the almost every two proximate cities. like individuals, have their virtues ike individuals, have their virtues our American cit-

what public libraries! What What mighty men in ast mighty men in and art and scholarship edicine and art and scholarship!
class and colleges and universities
nen radiant and gracious, and an
acton all the generations of women
What philanthropists who do
attailed with their own charities
get into the hundred get into the hundreds of thousands allilous! What "God's acres" for gardens of beauty and palaces of or those who sleep the last sleep! your slander of American cities, say they are the centres of crime latical corruption? Please ad-act that they are centers of intellithat they are centers of intelli-cenerosity and the mightiest pa-chitecture and sculpture and paintsic and reservoirs of religious in-all the continent. It will be well

for the country districts to cease talking against the cities, and it will be well for the city of one locality to stop talking against the cities of other localities. New York will not get the World's Fair by depreciating Chicago, and Chicago will not get the World's Fair by bombarding New York.

Another suggestion concerning the coming exposition: let not the materialistic and monetary idea overpower the moral and religious. During that exposition, the first time in all their lives, there will be thousands of people from other lands who will see a counpeople from other lands who will see a country without a state religion. Let us, by an increased harmony among all denominations of religion, impress other nationalities, as they come here that year, with the superior advantage of having all denominations equal in the signt of government. All the rulers and chief men of Europa belong to the state religion, whatever it may

Although our last two Presidents have be. Although our last two Fresidents have been Presbyterians, the previous one was an Episcopalian; and the two previous Methodists; and going further back in that line of Presidents, we find Martin Van Buren, a Dutch Reformed; and John Quincy Adams a Unitarian; and a man's religion in this country is neither hindrance nor advantage in the matter of political elevation. All Europe needs that. All the world needs that a man's religion is something between him A man's religion is something between him self and his God, and it must not directly or indirectly be interfered with.

Furthermora, during that exposition, Christian civilization will confront barbarism. We shall as a nation have a greater opportunity to make an evange-lizing impression upon foreign nationlizing impression upon foreign nationalities, than would otherwise be afforded us in a quarter of a century. Let the churches of the city where the exposition is held be open every day, and prayers be offered and sermons prescribed and developing man. In the and prayers be offered and seri preached and doxologies sung. In less than three years between this that world's convocation, let us get a bap-tism of the Holy Ghost, so that the six months of that world's fair shall be fifty Pentecosts in one, and instead of three thou sand converted, as in the former Pentecust, hundreds of thousands will be converted. You must remember that the Pentecost mentioned in the Bible occurred when there mentioned in the Bible occurred when there was no printing-press, no books, no Christian pamphleta, no religious newspapers, and yet the influence was tremendous. How many nationalities were touched? The account says: "Parthians and Medes and Elamites," that is, people from the eastern countries; "Phrygia and Pamphylia," that is, the western countries; "Cyrene and strangers of Rome Cretes and Arabians," that is, the Rome, Cretes and Arabians," that is, the southern countries; but they were all moved by the mighty spectacle. Instead of the sixteen or eighteen tribes of people reported at that Pentecost, all the chief nations of Europe and Asia, North and South America, will be represented at our world's fair in 1862, and a Pentecost here and then would

mean the salvation of the round world.

But, you say, we may have at that fair the people of all lands and all the machinery for gospelization, the religious printing pand the churches, but all that would make a Pentecost; we must have God. Well, you can have Him. Has He not been graciously waiting? and nothing stands in the way but our own unbelief and indolence and sin. May God break down the barriers! The grandest opportunity for the erangelization of all nations since Jesus Christ died on the cross will be the world's exposition of 1892. God may take us out of the harvest

field before that, but let it be known through out Christendom that that year, between May and November, will be the mountain of Christian advantage, the Alpine and Himalayan height of opportunity overtop-ping all others for salvation. Instead of the slow process of having to send the Gospel to other land by our own Ameri-can missionaries, who have difficult toll in acquiring the foreign language and then must contend with foreign prejudices, what a grand thing to have able and influ-ential foreigners converted during their visit in America and then have them return to their native lands with the glorious tidings! their native lands with the glorious tidings!
Oh, for an overwhelming work of grace for the year 1892, that work beginning in the autumn of 1889!

Another opportunity, if our public men see it, and it is the duty of pulpit and printing press to help them to see it, will be the calling at that time and place of a legal peace congress for all nations. The convention of retressentatives from the Government.

tion of representatives from the Govern-ments of North and South America, now at Washington, is only a type of what we may have on a vast and a world wide scale at international exposition By one stroke the gorgon of war might be slain and buried so deep that neither trumpet of human dispute or of arch-angel's blowing could resurrect it. When the last Napoleon called such a congress of nations many did not respond, and those that did respond gathered wondering what trap that wily destroyer of the French Republic and the builder of a French monarchy might spring on them. But what if the most popular government on earth—I mean the United States Government-should practically say to all nations: On the American continent in 1892, we will hold a world's fair and all nations will send to it specimens of their products, their manufactures and their arts, and we invite all the Governments of Europe, Asia and Africa to send representa-tives to a peace convention that shall be held at the same time and place, and that shall establish an international arbitration commission to whom shall be referred all controverto be final, and so all nations would be redes between nation and nation, their delieved from the expense of standing armies and naval equipment, war having been made an everlasting impossibility.

All the nations of the earth worth con

All the nations of the earth worth con-sideration would come to it, mighty men of England and Germany and France and Russin and all the other great nationalities Bismarck who worships the Lord of Hosts and Gladstone who worships the God of Peace, and Boulanger who worships himself. The fact is that the nations are sick of drink-ing out of chalices made out of human skulls and filled with blood. The United States Government is the only government in the whole world that could successfully call such a Congress. Suppose France should call it, Germany would not come; or Germany should call it, France would not come; or Russia should call it, Turkey would not come; or England should call it, nations long jeal-ous of her overshadowing power in Europa would not come. America, in favor with all nationalities, standing out independent and alone, is the spot and 1892 will be the time. May it please the President of the United States, may it please the Secretary of State, may it please the Cabinet, may it please the senate and House of Representatives, may it please the printing presses and the churches and the people who lift up and put down our

American rulers! American rulers!

To them I make this timely and solemn and Christian appeal. Do you not think people die fast enough without this wholesale butchery of wars Do you not think that we can trust to pneumonias and consumptions and apoplexica and palsies and yellow fevers and Asiatic choleras the work of killing them fast enough? Do you not think that the greedy, wide open jaws of the grave ought to be satisfied if filled by natural causes with hundreds of the space of courses. hundreds of thousands of corpses a Do you not think we can do something better with men than to dash their life out against casements or blow them into out against casements or blow them into fragments by torpedoes or send them out into the world, where they need all their faculties, footless, armiess, eyeless? Do you not think that women might be appointed to an easier place than the edge of a grave trench to wring their pale hands and week out their eyesight in widowhood and child-lessness? Why, the last glory has gone out of war.

There was a time when it demanded tha quality which we all admire—namely, cour-age—for a man had to stand at the hilt of his sword when the point pierced the foe and while he was slaying another the other might slay him; or it was bayonet charge But now it is cool and deliberate murder, and clear out at sea a bombshell can be hurled miles away into a city, or while thou sands of private soldiers, who have no inter est in the contest, for they were con

scripted, are losing their lives, their General may sit smoking one of the best Havana cigars after a dinner of quali on toast. It may be well enough for grade-nting students of colleges on commencement day to orate about the poetry of war, but do not talk about the poetry of war to the man of the Federal or Confederate armies who were at the front, or to some of us who, as members of the Christian commission, saw the ghastly hospitals at Antictam and Hagers-town. Ah! you may worship the Lord of Hosts, I worship the "God of Peace, who brought again from the dead our Lord Jesus

Christ, that great Shepherd of the sheep."

War is an accursed menster and it was born in the lowest cavern of perdition, and I pray that it may speedily descend to the place from which it arose, its last sword and shield and musket rattling on the bottom of the red hot mart of hell. Let there be called a peace convention for 1892, with delegate sent by all the decent Governments Christendom, and while they are in sessi Christendom, and while they are in session, if you should some night go out and look into the sky above the exposition buildings, you may find that the old gallery of crystal, that was inken down after the Bethlehem antenm of eighteen centuries ago was sung out, is rebuilt again in the clouds, and the same angelic singers are returned with the same illurettos of light to chant "Glory to God in the highest, and on earth peace, good

will to men."

Again, I suggest in regard to the World's Fair that, while appropriate places are prepared for all foreign exhibits, we make up room for the importation of foreign vices. America has enough of its own, and we need no installments of that kind. A world's fair will bring all kinds of people, good and bad, The good we must prepare to welcome, the The good we must prepare to welcome, the bad we must prepare to shun. The attempt will again be made in 1892, as in 1870, to break up our American Sabbaths. That attempt was made at the Philadelphia Centennial, but was defeated. The American Sabbath is the best kept Sabbath on earth. We do not want it broken down and substituted in the place. broken down, and substituted in the place thereof the Brussels Sabbath, the Vienna Sabbath, the St. Petersburg Sabbath or any of the foreign Sabbaths, which are no Sab baths at all. I think the Lord is more than generous in asking only fifty-two days out of the 365 for His service. You let the Sabbath go and with it will go your Hible, and after that your liberties, and your children or your grandchildren will be here in America under a despotism as bad as in those lands where turn the Lord's day into wassail and

they turn the Lord's day into wassail and trolic.

Among those who come there will be, as at other expositions, lordry people who will bring their vices with them. Among the Dukes and Duchesses and Princess and Princesses of other lands are some of the best men and women of all the earth. Remember Earl of Kintore, Lord Cairns and Lord Shaftsbury. But there is a snobbery and fluniceyism in American society that runs after a grandee, a Duke, a Lord or a runce, though he may be a walking lazaretto and his breath a plague. It makes the fortune of some of our queens of society to dance one cotillion with one of these princely lepers. Some people cannot get their hat off quick enough when they see such a foreign Lord approaching, and they do such a foreign Lord approaching, and they do not care for the mire into which they drop their knees as they bow to worship. Let no plember of pedigres or any pomp and para phernalia of circumstance make him attra tive. There is only one set of Ten Com-mandments that I ever heard of, and no class men or women in all the world are excus from obedience to those laws written by fin-ger of lightning on the granite surface of Mount Sinai. Surely we have enough American vices without making any drafts

American vices without making any drafts upon European vice for 1892.

By this sermon I would have the nation made aware of its opportunity and get ready to improve it, and of some perils and get ready to combat them. I rejoice to believe that the advantages will overtop everything in that world's fair. What an introduction to each other of communities, of states, to each other of communities, of states, of republics, of empires, of zones, of hemis-pheres! What doors of information will be swung wide open for the boys and girls now on the threshhold! What national and in-ternational education! What crowning of industry with sheaves of grain, and what imperial robing of her with em-broidered fabrics! What scientific ap-paratus! What telescopes for the infinitude above and microscopes for the infinitude be-neath, and instruments to put nature to the neath, and instruments to put nature to the torture until she tells her last secret! What a display of the munificence of the God who has grown enough wheat to make a loaf of good bread large enough for the human race, making it manifest that it is not God's fault but either man's oppression or indolence of dissipation if there be any without supply. Under the arches of the chief building of

that exposition let capital and labor, tool estranged, at last be married, each tal the hand of each in pledge of eternal fidelity while representations of all nations stanround rejoicing at the nuptials, and saving What God hath joined together let not man put asunder." Then shall the threnody of the needle-woman no longer be heard:

Work, work, work!
Till the brain begins to swim;
Work, work, work!
Till the eyes are heavy and dim,
Seam and gusset and band,
Band and gusset and seam.
Till over the buttoms I fell seleep,
And sew them on in a dream.

O, Christiau America! Make ready for the Grandest exposition ever seen under the sun!
Have Bibles enough bound. Have churches
enough established. Have scientific halls
enough endowed. Have printing presses
enough set up. Have revivals of religion
enough in full blast. I believe you will.
"Hosanna to the Son of David! Blessed is he
that cometh in the name of the Lord!" that cometh in the name of the Lord!

Through the harsh voices of our day A low, sweet prelude finds its way; Through clouds of doubt and creeds of fear A light is breaking calm and clear. That song of love, now low and far, Ere long shall swell from star to star; That light, the breaking day which tips The golden spired Apovalypse!

DANGERS FROM BEER DRINKING. in appearance the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock to the body or mind will commonly provoke acute dis-ease, ending fatally. Compared with other inchriates who use different kinds of alcohol, he is more incurable and more generally dis-eased. It is our observation that beer drinkeazed. It is our observation that one ing in this country produces the very lowest trial of inchristy, closely allied to criminal trial of inchristy, closely allied to criminal control of inchristy. kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer drinkers, tellectually a stuper amounting almo the curvature cutes are beer drinkers. In-tellectually a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, singgish, varied only with paroxysms of anger, senseless and brutal. Scientific American

THE STATUE OF THE SALOON. Senator Colquitt, of Georgia, in a recent address is reported as saying:
They have in New York harbor a statue of Liberty—American liberty—and a grand conception it is. But what would it be if modeled according to the idea of the advomodeled according to the idea of the advo-cate of the liquor traffic?—a recling, red-eyed, alobbering, debauched man, and at his feet a woman crouched, with her hands uplifted to the man who has been brutalized by drink, the man who has been brutalized by drink but who is her natural and sanctified protect or, her brow bleeding from blows inflicted by his hands. That is the idea of liberty as

conceived by the men who advocate the sa ONE OF A THOUSAND INSTANCES. About 20 clock on a recent Sunday morning, Edward Cushman, walking through a street in New York, discovers a man lying frunk in a gutter. He arouses him and gets him on his feet, whereupon suddenly the informated drunken man attacks the policeman, biting him frightfully in the neck, and then soizes his lower lip and drives his teeth clear through the flesh until they meet, and finally eatches the officer's right hand in his powerful jaws and chews and mangles it in a horrible manner. The brave officer goes to the hospital deprived of liberty for some weeks.

SUNDAY SCHOOL.

BIBLE LESSON FOR OCTOBER 13.

The Ark Brought to Zion," 2 Samnel 4, 1-12 -Golden Text, Pa. 87 .- Comments.

David being now King over all Israel, and having taken the stronghold of the Jebusites, which up to this time had been a continued disgrace in their midst, he at once thinks of the Ark of God, pitches a tent for it in Jeruselem (v. 17) and proceeds to bring it thither. As soon as Israel, redeemed from Egypt and brought down to Mt. Sinai, antered into a covenant with Jehovah to be His peculiar people, a kingdom of priests entered into a covenant with Jehovah to be His peculiar people, a kingdom of priests (Ex. xix., 5, 6), He commanded a Tabernacle to be erected, in which He might dwell in their midst as their King and Lawgiver. The Ark of the covenant was the first vessel of the Tabernable concerning which He gave commandment to Moses, and a knowledge of it and its significance and history is exactled to a right understanding of this essential to a right understanding of this

"Again, David gathered together all the chosen men of Israel, thirty thousand." The previous chapter tells in its closing verses of the gathering of Israel to defeat their encmies the Philistines, and how David, on two different occasions and by different methods, successfully overcame them, being guided by the Lord in answer to prayer (chap, v., 19-25); but this is a gathering not to overcome enemies, but to rejoice in the Lord; and it was held after due consultation with the captains of thousands and hundreds and

captains of thousands and hundrels and every leader. (I Chr. xiii., 1-5.)

2. "And David arose, and went with all the people. " to bring up from thence the Ark of God." The margin of this verse, and also I Chr. xiii., 6, says that they went to Baalah, that is, to Kirjath jearim; the ark had been here in the house of Abinadab since the time when the Fhilistines sent it home in a new cart drawn by two will be a leader. the time when the Philistines sent it home in a new cart drawn by two milk cows, leaving their calves shut up at home. It had been with the Philistines seven months, the Tabernacle being at Shiloh, from whence the ark had been taken. (I Sam. iv. 7). "Which is called by the Name, even the Name of the Lord of Rosts that sitteth upon the cherubin." (It. V.) Here is the most intimate association of the Ark with the name of Jehovah; it is a wondrous type of the Lord Jesus Christ as the end of the law for rightcourness to every one that believeth (Rom. x., 4); as our mercy seat or propitiation for sins teompare Heb. ix., 5. lieveth (Rom. x., 4); as our mercy seat or propitiation for sins (compare Heb. ix., 5, and Rom. iii., 25, R. V. margin); and as one with His church, the light and glory of earth in the days of the New Jerusalem. The wood and gold are suggestive of the humanity and divinity of Christ; the mercy seat is explained by the passages already given; the tables of testimony, safely kept in the Ark, speak of Him who came to fulfill all right-coursess, and of whom it is written: "I delight to Thy will, O my God; yea, Thy law is within my heart" (Ps. xi., S., while the thought that the cherubin represent the church, His body, is sufficiently established by the fact that they were heaten out of the same pieces of gold which formed the mercy reat (Ex. xxv., 19, margin).

3. "And they set the Ark of God upon a new cart." David failed to inquire of the

a. "And they set the Ars of God upon a new cart." David failed to inquire of the Lord in this matter, else we should not have had this sail record. He knew better, for hear him: "Then David said, none ought to carry the ark of God but the Levites, for them hath the Lord chosen to carry the Ark of God, and to minister unto Him forever (I Chr. xv., 2). Why then did he not do right at the first? Some of us would say, I didn't think, or it didn't seem necessary to pray about so small a matter; there was no danger, you know; it wasn't like going to war with the enemy, just going over to Kirjathjearim to bring the Ark of Jerusalem, and if earing to bring the Arx of over the teams all right in a new cart from the Philistines, why not bring it in a new cart to Jerusalem? So David had to learn by to Jernsalem ? thastisement that God's appointed way is the only way, and that He will not tolerate any "new cart business" among His redeemed people. "4, 5, "Ahis went before the Ark; and

David and all the house of Israel played be-fore the Level on all manner of instruments." It was a grand display and in a good cause, and the man who would dare to find fault, simply because the Ark was in a cart drawn by exen instead of being on the shoulders of the Levites, would deserve to be called par-row minded and a croaker, nevertheless he would stand in the minerity with God, and be a blessed man even though against the King.
6. Uzzah put forth his hand to the Ark of

God, and took hold of it; for the oxen stum-bled. (Margin and R. V.) The worst stumble was on the part of David when he em-ployed this method, but that was not so manifest nor did it seem to endanger the safety of the Ark as much as this stumble of the exch. The danger of a wrong step does not always appear at first, and the sin is often made manifest only through failure on

often made manifest only through failure on the part of those not directly responsible.

7. "The anger of the Lord was kindled against Uzzab, and God smote him there for his error." Uzzab signifies strength, and strength is a good thing, but the work of the Lord is not dependent upon the strength of men; His strength is made perfect in our meckness, and his work is accomplished not by the might or power of man but by the meseness, and his work is accomplished not by the might or power of man but by the Spirit of the Lord of Heats (H Cor. xii. 9; Zech. iv., 6). In reference to the sin of Uzzah it is written in Num. iv., 15, 20, that the high priest and his sons were to prepare the holy vessels to be carried, and that the sons of Kohath, who carried them, were not to touch them, nor even go in to see when they were covered man pain of death they were covered, upon pain of death; Uzzah in taking hold of the Ark disobeyed this command, as did also the men of Beth shemeth (I Sam. vi., 19); although there seems to have been some reason for Uzzah's act, and there was none whatever for them Learn that there can be no excuse for disobe-

dience.

8. "And David was displeased." It is sad affair when the servant of the Lord, be he King or peasant, becomes displeased with his Master. It shows how disobedience always leads to other sins and strikes at the very root of fellowship with God. A God of Love can do no wrong, can by no means make a mistake, and the only right thing for His children to do is to waik with Him in cheerful submission.

"And David was afraid of the Lord that day." Another result of his sin, which pray-er and obedience would have saved him

10, 11, "The Lord blessed Obed-edom, and 10, II, "The Lord blessed Obel-solom, and all his household." David refused at that time to have anything more to do with the Ark, and so it was carried into the bouse of Obed-edom, where it remained three mouths. A three months' blessing for Obel-edom and a three months' loss to David, for the inference is that David did not return to the Lord with all his beart during this period but convenience. with all his heart during this period, but con-

with all his heart during this period, but con-tinued out of fellowship with God.

12, "So David went and brought up the Ark of God from the house of Obed-edom into the city of David with gladness." He hears of the blessing that has come to the house of Obed-edom, and now does what he should have done three months before. He employees his sin acting to the Levites, as he should have done three months before. He confesses his sin, saying to the Levites, as he called upon them to bear the Ark: "Becamsa ye did it not at the first the Lord our God made a breach upon us, for that we sought Him not after the due order." But now the Levites having sanctified themselves, bare the Ark of God upon their shoulders, with the staves thereon, as Moses commanded, according to the Word of the Lord (I Chr. xv., 12-15). Learn the blessedness of strict obedisenes and learn also that were Lord in the second learn also that were learn to the second second the second learn also that were Lord in the second learn also that were learn to the second learn also that were learned to the second learned to the sec 12-15). Learn the blessedness of strict chedi-ence and learn also that were Josus is re-ceived and honored in a heart, or home, or church, His blessing will be there, others will see or hear of it and seek Him for themselves.

-Lesson Helper. Senator Hoar, of Massachusetts, is sa d to be the finest scholar in the United States Senate. He is thoroughly ground ed in the classics, reads and speaks German and French and has a smattering of Spanish. His library is one of the finest private collections at the capital.

RELIGIOUS READING.

Ob, hands' that toil from morning's light Until the shadows of the night, That sow in doubts and fears— Toil on! The reaping shall be thine; The purple fruitage of the vine Shall bless the coming years.

Oh, foot! that tread through sunless days And starless nights, in thorny ways, The mountain steep and coid— Press on! The gate of paradise is reached through pain and sacrific

Through storms, the Shepherd's fold. Oh, hearts! that bleed but cannot break, Whose daily prayer is, "Take, oh take The life that then hast given?" Be comforted! "Not mine, but Thine? Shall make of grief a joy Divine-Shall light the path to Heaven.

-Cumberland Presbyterian.

FEALTY TO THE INVISIBLE WORLD.

Character that is robust and masculine and reliable, comes of great, dep, inex-haustible truths, as great rivers flow from in ustable truths, as great rivers flow from springs that are never dry. Such character has strength for foundations of church, of state of society, of humanity. Men can safely build on it. In troublous times, it holds as granite massary abdes in storm and flood-time. Among these elemental truths for the building of strongest character is fealty to the invisible world. Though they are out of sight, the reaches recover. ter is fealty to the invisible world. Though they are out of sight, the race has recognized them and moved in the presence of them. They have had power in all human history. They have been the most potent forces in the realm of tragely. Men have felt that beyond this triof life, often so brief as to seem to be in itself a melanchely failure, there certainly is another life of compensations and adjustments into which all would be introduced on their departure from the seen and temporal. They have recognized an invisible heaven, the future bone of those who walk with God, and they have of those who walk with God, and they have presented it in their imaginations as a world of inexpressible heavily and blies. The recognized an invisible hell, the future dwelling place of those who are, and will be, farfrom God, and its gloom and dreadful misery have warned away from it these who could

poorly bear its terrors.

We not to be wrought on by those invisible agencies which hold in themselves mysteries and unsolved solutions of that which is of greatest moment to us. If I am only here, and am to have no hereafter, what do I care? What matters it whether I stand well or not, if I am tomorrow to fall out of min i and out of consciousness; if this frame and organism is to sink into unorganized ashes? If my name is to be but an e-ho in some deserted room of the past? If all that I acquire and all that I achieve are to be but the down of flowers which the wind shall drive before it? There is no sufficient motive. But if, on the contrary, there is a shore to which we are sailing, if all the mighty currents lear us in that direction, and the trade winds blow without coming thither-ward, I feel the implies to be ready to land, to be ready to great the inhabitants, to be ready to enter on the new life wich is before me. I am spurred to preparation, to make the most of the powers which I have. The voyage is a slight those compared with the land and the life to wifel it is carrying me. I distain to be unconcerned as though I ashes? If my name is to be but an me. I distain to be unconcerned as thouh I were to be drowned in the port when I shall have reached it. The piers on which lights are gleaming ahead are for landing, and they are but the entrance to an undicountry whose mystery only enhances its at-

The influence of invisible worlds, believed in, and lived for, and hastened unto, is masterful upon the character. It makes the man more of a man than he could otherwise be. It lifts him out of the ranges of mound life into the realm of immertals, - Rev. Bur-dett Hart, D. D., in N. Y. Obsirver.

LIVE HONESTLY.

If we would live honestly, we must be very careful not to run in debt, at least when we see no sure way of paying. We ought not only to pay our debts, but to pay them at the time fixed. The law of Moses made it a duty to pay every man his hire to a day, and not let the sun go down upon it. That was a good law. Pay your debts to a day. There is no better use for money than

the habit of exchanging or trading away their things. It makes them do wrong in many ways. We ought to be honest to the to God and young to the rich and to the peor, to God and man, R at I r unto God the things that are God's, and thrist. Give him all the praise, and honor, and service, which

are tus due. We must take our rules of justice and honor from the Bible. It is not right for us to do a thing, merely breams others do it. Many do sinfully. If we follow them in sin, we shall be unity before God. Nor is it we shall be guilty before God. Nor is it enough for us to do what is right in the sight of God alone. We must "provide things honest in the sight of all men." We must not only do right, but we must seem to do right. We must not let our good be evil spoken of. If you ever think you have made a bad bargain, stick to it though to your burt. your hurt.

I feel bound to say, that even if we show justice and honor in all we do to men, we cannot be sayed, unless we have love to God and faith in Christ. He who would go to Christ 'is a thief and a robber." To try to go to heaven in any other way than by thrist, shows that we wish to rob him of the honor of saving us. If we would please God, we must give our hearts to Christ as our Saviour.

NEWTON AND VOLTAIRE ON PROPRECY. It is a singular and most remarkable fact that Sir Isaac Newton, in his work on the prophecies of Daniel and Revelation, said that if the predictions of these books were true, as he knew they were, it would be nec-essary that it we modes of traveling should be invented and brought into use. And he further said that the kn whedge of markind would be as present before a certain data would be so increased before a certain date or time aliaded to in the prophecy, namely the 1300 years (which most commentators agree in flying not far from A. D. 1800), that men would be able to travel at the rate of

You niles an hour.

Voltaire got hold of this statement of Newton's, and, in sacering spirit of skepticism, said, "New look at the mighty mind of New said, "Now look at the mighty mind of New-ton, the great philosopher who discovered the law of gravitation. When he became an old man and got into his detage he began to study the besik called the Bittle, and in order to credit its falulous nonsense he would have us believe that the knowledge of man-kind will yet be so increased that we shall by-and by be able to travel fifty miles an hour! Poor dotard?"

Doubtless the sneer of the philosophic infl-del afforded a lange to his skeptical friends,

del afforded a laugh to his skeptical friends, and both he and they probably thought it evidence of his wisdom and or the superstievidence of his wisdom and of the supersti-tions weakness of Newton. But the most confirmed skeptic, if he should get into a railroad rain to-day, would be compelled to say that Newton was the wise philosopher, and Voltaire the peor old dotard. In more senses than one, as the Psalmist says, "The entrance of Thy words giveth light"—light as to all that is interesting and valuable for this world as well as for all that pertains to the world to come. As good old

valuable for this world as well as for all that pertains to the world to come. As good old George Herbert well says, "The Bible opens to us millions of surprises." And Goethe says, "It is a belief in the Bible, the fruit o deep meditation, which has served me as the guide of my moral and literary life." The Bible is not only, as Dwight says, "a window in this prison-house of hope through which we look into eternity," but it is the safest of all guides for the life that now is. Not only, as Flavel says, does it "teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying," but, as in the case of Newt n, it often anticipates the discoveries of science and indirectly foresees some of the wi-est inand indirectly foresees some of the wi-est inventions of men. - American Messenger,

PENNSYLVANIA NOTES.

The Washington and Jefferson College has an income of \$60 per day at prevent from two oil wells on its athletic grounds.

Miss Suda Reynolds, of New Castle, and Morris Cooper, a weathy Philadelphian, soon to be married, became acquainted through a matrimonial advertisement.

The annual convention of the W. C. T. U., of Mercer, convened at Greenville. Seventy-five delegates were present and the reports of last year's work were favorable. to year old grapey ne grows in German sown on a trans which measures two fed and a half ar word.

"Honeymoon llow" is the name given # row of houses at West Chester occupied by newly married couples exclusively.

At Corry when the free delivery of mails went into operation there were 100 applications for the four positions of letter carriers.

The congregation of the Gashohoppen Church at Salford, Montgomery county held what was virtually the one hundredth and forty-fifth auniversary Sunday in a grove near the church. There were thousands present who are known as the follow. ers of the venerable Father Muhlenberg, who founded the Old Stone Church at the Trappe 145 years ago, which, supported by walls four feet thick, still stands.

Samuel Powell, of Hassards, near Jackson Center, was killed by the explosion of a shotgun in his hand.

The large farm barn of Joseph Cruson, near Boliver, together with his entire crop, two horses, a yearling calf, all his farming utensils, etc., were entirely destroyed by fire.

Laces, \$3,060.
Malignant diphtheria is opidenia at Carbondale. Seventy-five cases have been rep gred within the past week and there have been many deaths, as a large per cents of the cases prove fatal. In many instances whole families are stricken down.

William White, of West Middlesex, was robbed of a \$275 gold watch and \$75 in noney while in a hotel at Burgettstown.

Brown & Cochran, the Dawson coke operators, have bought 125 acres of coal underlying the Sherwood farm in Dumbar township, The price paid is \$500 per acre.

All the mines along the Monongabela river will be put in operation as soon as there is a rise in t e rivers. At present there are about 6,000,000 bushels of coal loaded, and there is a scarcity of empties.

MONTANA.

The returns give a Democratic majority of seven on joint ballot in the legislature, with one seat in doubt, which may increase the majority to nine. In several counties the tote was very close, but it is not thought the official canvass will make any material change. Toole, the Democratic candidate for governor, has a majority of about 800. Carter, the Republican candidate for congress, has a majority of about 1,290.

King of the pressmaters.

The greatest of dresmakers is Charles Frederick Worth, an Englishman by birth, but his fame was made in Paris during the second empire. He was born at Bourne, Lincolnshire, and his parents apprenticed him to a printer. Worth disliked the business exceedingly and reven months after entering it abandoned the printing office and went to London. had secured employment in a dry goods store, where he remained six years.



CHARLES FREDERICK WORTH,

While there he conceived the idea of beoming a dressmaker, and thought of Paris as the most eligible place in which to follow out his inclination. He had learned the French language before going to Paris, where, when he was about twenty-two years old, he found employment. After a few years he and a partner began business for themselves. The partnership continued until 1870, in which year Worth became the sole name of the establishment. Worth had received medals for designs at the exhibitions of London and Paris before he was so fortunates as to make dresses for the Empress Eugenie. This was the beginning of an illustrious reputation which is still maintained.

Inciting to Rebellion.



Young Firebrand-"What! are they keeping you on a milk diet yet? Why don't you kick?" "I did, an' I got meat n' crackers the very next day!"-Life.

At a meeting of the Faculty of the University of Pennsylvania, there were only two votes in dissent to the proposition to open the institution to women.