TALMAGE IN JOPPA.

ROME OF SEWING CIRCLES. neooklyn Divine P eaches on the

Nobility of Dorcas,

est: "And all the widows stood by him goo, and showing the coats and gar-to which Dorcas made while she was then."—Acts ix., 30.

plans of Joppa! Impressed as I am or mesque, the first I ever saw, and as I am with the fact that your har-fleated the great rafts of Lebanon which the temples at Jerusalem jed, Solomon's oxen drawing the builded, Solomon's exen drawing the through this very town on the 10 Jerusalem, nothing can make terget that this Joppa was the lace of the sewing society that seed the poor of all succeeding ages in the disasters to your town when Maccabeus set it on fire, and Napoleon templed prisoners massacred in cabeus set it on irreduced in hundred prisoners massacred in hberhood, cannot make me forget hberhood, cannot make me forget chberhood, cannot make me lorger of the most magnificent charities of mires was started in this scaport by a woman with her needle embroider-name ineffaceably in the beneficence ame ineffaceably in the beneficence orld. I see her sitting in yonder a the doorway, and around about ling, and in the room where are the pale faces of the be listens to their plaint, she seir wee, she makes garments she adjusts the manufatured arti-nit the bent form of this invalid and the bent form of this invalida-ing to the cripple that comes crawl-his hands and knees. She gives a his one she gives sandals to that one, gifts she mingles prayers and tears istian encouragement. Then she to be greeted on the street corners ery is heard: "Doreas is comsick look up gratefully in her he puts her hand on the burn-and the lost and the abandoned with hope as they hear her ice, as though an angel had hem; and as she goes out the light about her brow, and a trail or pathway. That night a half-ght climbs the hill and reaches s his little boy well clad, and re did these clothes come from?" him, "Doreas has been here." place a woman is trimming a mily that had not been at table week are gathered now, for Dor-

re is a sudden pause in that woman's re is a sudden pause in that woman's They say: "Where is Doreas? haven't seen her for many a day. Bereas?" And one of these poor sup and knocks at the door and mystery solved. All through the 'wretchedness, the nows comes; sick." No bulletin flashing from gate, telling the stages of a King's more auxiously awaited for than ore auxiously awaited for than this sick benefactress. Alas has uttered so many cheerful husbed; that hand which so many garments for the seld and still; that star arred light into the midnight of is dimmed by the blinding up from the river of death. In forsaken place in this town, re is a sick child and no balm; here is hunger and no bread: here is guilt and no commiseration; there is a broken heart and no there are despairing looks and eyes, and frantic gesticulations y: "Dorcas is dead?" They send osts Peter, who happens to be in of this place, stopping with a sename of Simon. Peter urges ough the crowd around the door, in the presence of the dead. What mand grief all about him! Here the poor people, who show the ich this poor woman had made heir grief cannot be appeased.

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Peter wants to perform a mira-not do it amidst the excited a kindly orders that the whole The apostle stands now with it is a serious moment, you ou are alone with a lifeiess stie gets down on his knees then he comes to the lifeless ae all ready for the sepulcher, eagth of Him who is the resurexclaims: "Tabitha, arise!" in the fountains of life; the the nerves thrill, the check e opens; she sits up!

seen that word disciple in my

d have known this woman was a such music as that never came which is not chorded and rune grace. Before I show you ark of this woman, I want to regenerated heart, the source of all Christian charities e wives and mothers and isters of all the earth would as in her discipleship. Before you schold of the hospital, before you temptations and trials I charge you, in the and by the turmoil and judgment day, oh, women! nd to the first, last and of your life—the seeking being at peace with Him. rumpet shall sound, there roar, and a wreek of mount ment, and no human arm Amidst the rising of the aidst the boiling of yonder at the live, leaping thunders heavens, calm and placid woman's heart who hath Christ; calm notwithstand-ilt, as though the fire in the ildings of an autumthe gildir harmony of an orchestra, as ful voices of the sky were but ds bursting through a gate with laughter, and shout-lisciple." Would God that very Martha would this the feet of Jesus!

e story of the crown; the of the sword; the pastoral es full of the redolence of rustle with the silk of the praises of the plow. I tell the needle. From the fig in the garden of Eden to on on the garment for the has wrought wonders of sity and benefaction. It be of the high priest; it fash-is in the ancient tabernacle; chariots of King Solomon; robes of Queen Elizabeth; and in low places, by the standard of the standard of the standard of the standard of the delice, everywhere it has andelier, everywhere, it has ess, it has preached the Gos-rcome hosts of penury and war cry of "Stitch, stitch, atives have found a liveli brough it the mansions of have been constructed triumphs in all ds, I set down the conceedle. I admit its crimes. I ities. It has had more martyrs it has punctured the eye; it has de; it has struck weakness into sent madness into the brain; potter's field; it has pitched the suffering into crime and

of the suffering into crime and and woe. But now that I am breas and her ministries to the speak only of charities of the was a representative of all who make garments for the knit socks for the barefooted, andages for the lacerated, who

go into the asylums of the suffering and destitute bearing that Gospel which is sight for the blind, and bearing for the deaf, and which makes the lame man leap like a hart, and brings the dead to life, immortal health bounding in their pulses. What a contrast between the practical benevolence of this woman and a great deal of the charty of this day? This woman did not spend her time idly planning how the poor of your city of Joppa were to be relieved; she took her needle and relieved them. She was not like those persons who sympathize with imaginary sorrows, and go out in the street and laugh at the boy who has apset his basket of cold victuals, or like that tharity which makes a rousing speech on the benevolent platform, and goes out to kick the beggar from the step, crying: "Hush your miserable howling." The sufferers of the world want not so much theory as practice; not so much tears as dollars; not so much kind wishes as loaves of bread; not so much smiles as shoes; not so much kind wishes as loaves of bread; not so much smiles as shoes; not so much so the suffering of the world, against five thousand mere theorists on the subject of charity. There are a great many who have fine ideas about church architecture who never in their life helped to build a church. There are men who can give you the history of Buddhism and Mohammedanism, who never sent a farthing for their evangelization. There are women who talk beautifully about the suffering of the world, who never had the courage like Dorcas to take the needle and assault it.

I am glad that there is not a page of the world's history which is not a record of female benevolence. God says to all lands and people, Come now and hear the widow's mite rattle down into the poor box. The l'rincess of Conti sold all her jowels that she might be the best of the street and the street and the courage like both the time the suffering of the lands and people. Come now and hear the widow's mite rattle down into the poor box. The l'rincess of the street and the street and t

rattle down into the poor box. The Princess of Conti sold all her jowels that she might help the famine stricken. Queen Blanche, the wife of Louis VIII, of France, hearing that there were some persons unjustly incarcerated in the prisons, went out amidst the rabble and took a stick and struck the door as a signal that they might all strike the rabble and took a stick and struck the door as a signal that they might all strike it, and down went the prison door and out came the prisoners. Queen Maud, the wife of Henry I., went down amidst the poor and washed their sores and administered to them cordials. Mrs. Retson, at Matagorda, appeared on the battlefield while the missiles of death were flying around, and cared for the wounded. Is there a man or woman who has ever heard of the Civil War in America who has not acard of the women of the Sanitary and Christian commissioners, or the fact that, before the smoke had gone up from Gettysburg fore the smoke had gone up from Gettysburg and South Mountain, the women of the North met the women of the South on the battlefield, forgetting all their animosities while they bound up the wounded, and closed the eyes of the slain? Dorcas the benefac-

I come now to speak of Dorcas the lamented. When death struck down that good woman, ch, how much sorrow there was in this town of Joppa! I suppose there were women here with larger fortunes; women, perhaps, with handsomer faces; but there was no grief at their departure like this at the death of Dorcas. There was not more turnoil and upturning in the Mediterrantem Sea, dashing against the wharves of this ean Sea, dashing against the wharves of this seaport, than there were surgings to and fro of grief because Dorcas was dead. There are a great many who go out of life and are unmissed. There may be a very large funeral; there may be a great many carriages and a plumed hearse; there may be high sounding eulogiums; the bell may toll at the cemetery gate; there may be a very fine marble shaft reared over the resting place; but the whole thing may be a falsehood and a sham. The church of God has lost nothing, but the whole thing in a sham. The church of God has lost nothing, a sham. The church of God has lost nothing, it is only a nuisance abated; it is only a grumbler ceasing to find fault; it is only an idler stopped yawning; it is only a dissipated fashionable parted from his wine cellar; while, on the other hand, no useful Christian leaves this world without being missed. The church of God cries out like the prophet: "How, of God cries out like the prophet: "Howl, fir tree, for the codar has fallen." Widow-hood comes and shows the garments which the departed had made. Orphans are lifted up to lock into the calm face of the sleeping benefactress. Reclaimed vagrancy comes up to lock into the caim face of the sieeping benefactress. Reclaimed vagrancy comes and kisses the cold brow of her who charmed is away from sin, and all through the streets of Joppa there is mourning—mourning be-cause Dorcas is dead.

When Josephine of France was carried out to her grave, there were a great many mon and women from and order and posi-

men and women of pomp and pride and position that went out after here but I am me affected by the story of history that on that day there were ten thousand of the poor of France who followed her coffin, weeping and wailing until the air rang again, because, when they lost Josephine, they lost their last earthly friend. Oh, who sould not rather have such obse-juies than all the tears that were ever poured in the lachrymals that have been exhumed from ancient cities. There may be no mass for the dead; there may be no costly sarcophagus; there may be no elaborate mausoleum; but in the damp cel-lars of the city, and through the lonely buts of the mountain glen, there will be mourn-ing, mourning, mourning, because Dorcas is dead. "Blessed are the dead who die in the

dead. "Blessed are the dead who die in the Lord; they rest from their labors, and their works do follow them."

I speak to you of Doreas the resurrected. The apostle came to where she was and said: "Arise; and she sat up." In what a short compass the great writer put that—"She sat up." Oh, what a time there must have been around this town, when the apostle brought her out among her old friends! How the tears of joy must have started! What clapping of hands there must have been! What singing! What laughter! Sound it all through that lane! Shout it down that dark alley! Let all Joppa hear it! Doreas is resurrected! urrected!

nlley! Let all Joppa hear it! Doreas is resurrected!
You and I have seen the same thing many a time; not a dead body resuscitated, but the deceased coming up again after death in the good accomplished. If a man labors up to fifty years of age, serving God, and then dies, we are apt to think that his earthly work is done. No. His influence on earth will continue till the world ceases. Services rendered for Christ never stop. A Christian woman toils for the upbuilding of a church through many anxieties, through many self denials, with prayers and tears, and then she dies. It is fifteen years since she went away. Now the spirit of God descends upon that church; hundreds of souls stand up and confess the faith of Christ. Has that Christian women, who went away fifteen years ago, nothing to do with these things? I see the flowering out of her noble heart. I hear the echo of her footsteps in all the songs over sins forgiven, in steps in all the songs over sins forgiven, in all the prosperity of the church. The good that seemed to be buried has come up again Dorcas is resurrected.

After a while all these womanly friends of Christ will put down their needle forever. of Christ will put down their needle forever. After making garments for others, some one will make a garment for them; the last robe we ever wear—the robe for the grave. You will have heard the last cry of pain. You will have witnessed the last orphanage. You will have come in worn out from your last round of mercy. I do not know where you will sleep, nor what your epitaph will be; but there will be a lamp burning at that tomb and an angel of God guarding it, and through all the long night no rude foot will disturb the dust. Sleep on, sleep on! Soft bed, pleasant shadows, undisturbed repose! Sleep on!

pleasant shadows, undistorbed repose! Sleep on!

Asleep is Jesus! Bleased alsep!
From which none ever wake to weep.

Then one day there will be a sky rending, and a whirl of wheels, and the flash of a pageant; armies marching, chains clanking, bainers waving, thunders booming, and that Christian woman will arise from the dust, and she will be suddenly surrounded—surrounded by the wanderers of the street whom she reclaimed, surrounded by the wounded souls to whom she administered! Daughter of God, so strangely surrounded, what means this? It means that reward has come, that the victory is won, that the crown is ready, that the banquet is spread. Shout it through all the flying heavens. Doreas is resurrected! In 1855, when some of the soldiers came back from the Crimean war to London, the Queen of England distributed among them beautiful medals, called Crimean medals. Galleries were erected for the two houses of

Parliament and the royal family to sit in. There was a great audience to witness the distribution of the medals. A Colonel who had lost both feet in the battle of Inkorman was pulled in on a wheel chair; others came in limping on their crutches. Then the Queen areas before them in the name of her government, and uttered words of commendation to the officers and men, and distributed these medals, inscribed with the four great battlefields, Alma, Baiaklava, Inkerman and Sebastopol. As the Queen gave these to the wounded officers, the bands of music struck up the national air, and the people with streaming eyes joined in the song:

God save our gracious Queen:

God save our gracious Queen! Long five our noble Queen! God save the Queen!

And then they shouted "Huzza! huzza!"
Oh, it was a proud day for those returned warriors! But a brighter, better and gladder day will come when Christ shail gather those who have toiled in His service, good soldiers of Jesus Christ. He shall rise before them, and in the presence of all the glorified of heaven He will say: "Well done, good and faithful servant!" and then He will distribute the insides of eternal victory, not inscribed with works of righteousness which we have done, but with those four great battlefileds, dear to earth and dear to heaven, Bethlehem! Nazareth! Gethsemane! Calvary!

## TEMPERANCE.

A LIE OF THE LIQUORITES.

Unscrupulous liquorites have scattered far and wide the statement that in Des Moines, Iowa, there are sixty-four large brick storehouses in the center of the city "unoccupied." The Iowa Register proves that there is only one such empty storehouse, and that one a building which as a saloon gained a reputation so bad that no legitimate business tould afford to go there. could afford to go there.

SALOONS NEAR CEMETERIES.

A celebrated orator, in speaking of Sacramento, says: "The last thing you pass by as you enter the cemetery gate, and only sixty feet from it, is a saloon. The first thing which confronts a mether after laying away her boy, a victim of the liquor traffic, as she passes out at the cate is the legalized box. her boy, a victim of the liquor traffic, as she passes out at the gate, is the legalized business that destroyed him. Inside the cometery are places set apart for the burial of Odd Fellows, Masons and members of the Improved Order of Red Men. It seemed to me that what was most needed in wine-cursed California was an improved order of white men."

REFORM IN INDIA.

A remarkable movement has taken place among the caste of Ahirs, an influential brotherhood of Benares India. As a result of the remarks of the Hon. W. S. Caine in the British House of Commons last winter on the liquor traffic, a meeting of the Ahirs, numbering 30,030, was summoned, and the question of abolishing the use of liquors from their casts was discussed without cessation, and with the greatest earnestness, for six consecutive hours. The presiding officer was a distinguished Brahmin, who had heard the a distinguished Brahmin, who had heard the speech of Mr. Caane in the English Parlia-ment, and was so aroused by the startling condition of affairs as pictured by the elo-quent orator, that he determined on the spot to bring the question before his own people. His powerful influence and the strong feeling of the brotherhood successed in bringing about the severabelle weekly of the bringing about the remarkable result of prohibiting all liquor drinking in their caste regulations. This is a method purely Hindu and is their regular court of justice from which there is no appeal. This astonishing movement seems but to have begun in India, as already the village castes of tailors, blacksmiths, pot-ters and oil sellers have promulgated the new total abstinence law, until there are now be-tween 40,000 and 50,000 people subjected to the inexorable regulations of their respective castes. The liquor sellers have appealed for a reduction of their license fees on the ground that their business is ruined. Can we not profit by the fervor and righteous conviction of these idolaters:—Union Signal.

BUM'S WORK,

According to the testimony of Joseph Thomson, not all the ages of sensuality and idol worship and warring have done so much to demoralize and brutalize the Africans as has been effected in a generation or two laid up for those who fear Him (I John tv., through strong drink. It is when removed 9; Fs. xxxi., 19). "Eye hath not seen nor car from drink in the interior that the souls of heard, neither have entered into the heart of the natives are comparatively pure and stain-less, while brought in connection with the nearest coast they have become black and de-generate. The same was true of the Indian races in this country. With all the ages be-hind him the red man could never become a fiend and a devil till rum made him so. We talk of paganism, heathenism and all the rest, but there are thousands upon thousands in our large cities whom strong drink has made more heathenish, deprayed and God-forsaken than paganism could do if it had added centuries in which to work out its natural results. If evolution were to be taken for granted in regard to native races, strong drink appears to be the one thing above all others which arrests it and sends them on the line of hopeless degradation. In case of mul-titudes it equally arrests it in Christian countries, so that nothing is to be hoped for by any natural process, if even through the grace of God.

LABOR LEADERS WHO ADHOR LACTOR. It is a hopeful sign of the times that the leader of the late London Dock strike, John Burns, declared in a recent speech that "he had never drunk intoxicating fiquor in his life, and had never smoked," and that "he would have nothing to do with a strike that would minister to the vilest passions of men, or pan-der to their drunken habits by giving money away that ought to go to build up the consti-tution of women and children." When the great body of workingmen will join in a per-petual "strike" against the brewery, distil-

great body of workingmen will join in a perpetual "strike" against the brewery, distilery, and the saloon, under such leaders as Mr. Burns, the greatest oppressor of labor will be speedily overthrown.

It is also significant and encouraging that Mr. Powderly, the official head of Knights of Labor on this side of the Atlantic, is outspoken for the prohibition of the liquor traffic, and that he gives his aid to Sunday closing, where saloons exist. On a recent Sunday afternoon in Chicago he addressed five thousand people in one of the large halls of that city upon "Sunday Closing of Saloons," and his address was greeted with remarkable enthusiasm.—National Temperance Advocate.

THE DRINK TROUBLE ABROAD.

Not the least important of the international conferences recently held in Paris was that

Not the least important of the international conferences recently held in Paris was that which met to study the drink question. The European countries have become alarmed at the dangerous progress of alcoholism, and are searching for means to stem it.

In France and Belgium Government Commissions have considered the question and suggested various remedies. Drunkenness until a few years ago was all but unknown in France. One might have walked the streets of Paris at any hour of the day or night without seeing any one the worse for liquor. But now drunkenness is there in its worst form. The report of the recent Congress contains figures which prove that drink is now one of the chief causes of crime and of lunacy. Fourteen per cent. of the lunatics under treatment in France owe their insanity to alcoholism, and in 1885 it was the cause of 538 accidental deaths and 868 suicides.

Some statistics of the number of liquor saloons to inhabitants in different European countries were given at the congress. In England there is a licensed house for every 223 inhabitants; in Denmark, one for every 194; in Italy, one for every 175; in Holland, one for every 149; in France, one for every 194; in Italy, one for every 175; in Holland, one for every 149; in France, one for every 194; in Italy, one for every 175; in Holland, one for every 149; in France, one for every 190 people, and in Belgium one for every 43. The Belgians drink more than any other people in Europe. They consume 70,000,000 litres to every male adult. Paris is pretty well provided with liquor shops, or cafes, having one among every 88 inhabitants. The quantity of liquor consumed per head of the inhabitants, women and children included, is 6 litres in England, 10 in Sweden, 15 in Denmark, 9 litres in Belgium, and 7 in Prussia and France.

## SUNDAY SCHOOL

THE LESSON FOR DECEMBER 8.

Solomon and the Queen of Sheba, Kings, x, 1-13-Golden Text, Matt, xil 42-Notes.

This lesson presents to us Selomon at the very summit of his prosperity; he had asked for wisdom and God had given him wisdom which excelled the wisdom of all the children of the East and all the wisdom of Egypt, so that people came from all Kings of the earth to hear his wisdom. (I Kings iv., 30,34.) His great wealth and some of the uses he made of it is described in the portion of this chapter which follows our lesson and in Eccles. ii.

1. "And when the Queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions." The fact that this visit is fully recorded both here and in H Chron. ix., and that our Lord Jesus Himself referred to it (Matt. xii., 42) marks it as an event of more than ordinary importance; and our Saviour's reference to it points to a time and significance yet future. Sheba was evidently the uttermost part in one direction of the then known world, a country lying around the extreme south of the Red Sea. To this remote land the fame of Solomon concerning the name of Jehovah had been carried. Observe here and throughout the lesson that it was not Solomon, but Jehovah, whose name and glory had thus spread abroad; Solomon being only the human and visible channel of this great glory.

2. "She communed with him of all that was

glory.

She communed with him of all that was

good train

2. "She communed with him of all that was in her heart." She came with a great train of camels bearing spices, very much gold and precious stones; somewhat as the wise men from the East came long afterward to the King of the Jews, bearing gold, and frank incense, and myrrh (Matt. ii., l., 2, 11); and as all nations will yet do when once the glory of the Lord is risen upon Israel (Isa. lx., 1-6).

3. "And Solomon told her all her questions." The first verse says that she came to prove him with hard questions, but now that she sees and hears him, every question is answered. Seeing Jesus is the way out of every difficulty; and the many things which now seem to us so hard, dark and mysterious will all be cleared up when we see Him as He is.

de is.
4, 5. "And when the Queen of Sheba had 4, 5. "And when the Queen or Sheba had seen \* 5 there was no more spirit in her." She had seen the Wisdom of Jehovah through him as he answered all her hard questions, and now she beholds with her eyes his house, his table, his servants, their standing the servants his combearers and his ing, their apparel, his cupbearers and his ascent to the house of Jehovah; and as she looks upon this seven hued rainbow of glory, all sense of his looks upon this seven fined rainbow of glory, all sense of her own importance is gone without an effort. A sight of the glory of God in the face of Jesus will effectually blind us to the importance of self and to the attraction.

tiveness of this present world.

6. "It was a true report that I heard." So must all those have said who, having heard of the fame of Jesus, came to prove Him; every question was fully and wisely answered, every case of disease completely cured.

cured.
7. "Howbeit I believed not the words." She 7. "Howbeit I believed not the words." She must have believed something, or she would not have come on this long journey; but she did not believe all she heard, for it seemed too grand to be true. Israel's oppression by the enemy was always because "they believed not in God and trusted not in His salvation." Zacharias was deaf and dumb for a season, because he did not believe God; and we are warned to take heed lest there be in any of us an ovil heart of unbelief, and lest we thus come short of our rest. (Ps. 1xxviii. 22an evil heart of unbelief, and lest we thus come short of our rest. (Ps. lxxviii., 22; Luke i., 20, 62; Heb. iii., 12; iv., 1-3.) Notice, on the other hand, the blessin **y** of faith as seen in Abram, Daniel, Mary and others. (Gen. xv., 6; Dan. vi., 23; Luke i., 45; Acts xxvii., 25).

"Behold, the half was not told me; thy wis

dom and prosperity exceeded the fame which I heard." It is impossible to tell the half of the hundredth part of the goodness of God, either of that which has been manifested in the gift of His dear Son or of that which is laid up for those who fear Him (I John tv., 9; Ps. xxxi., 19). "Eye hath not seen here." man the things which God hath prepared for them that love Him, but God hath re-vealed them unto us by His Spirit" (I Cor. ii., 9, 10; and yet how few believed the things which are revealed.

8. "Happy thy men, happy these thy ser

vants which stand continually before these that which stand continually before these that hear thy wisdom." This was her estimate of the privileges which they enjoyed, and we do not think she said too much: but whether those who enjoyed these privileges thought as much of them as she did is another matter.

9. "Blessed be the Lord thy God, who delighted in thee, to set thee on the throne of israel." In II Chron. ix., 8, the throne is called the throne of the Lord, and Selomon is said to be King for Him. Such is the statement also concerning this most wonderful of all the thrones of earth, in I Chron. xxviii...

all the thrones of earth, in I Chron. xxviii., 5; xxix., 38, pointing us forward to Jer. iii., 17; Zeph. iii., 14, 15; Luke i., 32, 33

"Because the Lord loved Israel forever," or, as in II Chron. ix., 8, "To establish them forever." The unsearchable and unchangeable love of God is the reason of all His dealings with Israel, or with the church, or with nations.

nations.

10. "There came no more such abundance of spices as these which the Queen of Sheba gave to King Solomon." Gold worth three million of dollars, precious stones and of spices very great store; such was her of-fering to the King because of the name of Je-hovah. What life from the dead it shall be hovah. What life from the dead it shall be when the kingdom is restored to Israel, and the wealth of the nations is poured in upon them because of the name of Jehovah. (Rom. xi., 15; Isa. lx., 11, 12, "No such almug (or algum) trees were seen unto this day." The navy of Hiram brought not only gold and precious stones, but a great plenty of these trees which Solomon seems to have used chiefly

stones, but a great plenty of these trees which Solomon seems to have used chiefly for musical instruments (II Chron. ix., 11). Thus we have the Gentiles supplying the materials for prayer and praise, inasmuch as incense was a symbol of prayer (Ps. exti., 2), and the musical instruments were to praise God with.

God with.

18. "And King Solomon gave unto the Queen of Sheba all her desire, whatsoever she asked." Besides that which he gave her of his royal bounty he gratified her every desire. He gave as a King, royally and cheerfully. Do we in any measure realize that we are joint heirs with Christ, that He will fulfill the desire of them that fear Him, that He is saying: "If ye shall ask anything in My Name I will do it," and that we are even now blessed with all spiritual blessings in Him, while He eagerly longs to show us all His glory? (Ps. cxlv., 19; John xiv., 14; xvii., 24; Eph. i., 3). A full surrender to Him will cause us to enjoy all these things and Himself as including them all; but there is no other way.

"So she turned and went to her own country, she and her servants." She came thinking a good deal of herself, and laden with presents for the far famed King; she returned emptied of self and laden with his favors. Jesns will cheerfully receive whatever we willingly bring Him, but if we come with any sense of our own importance, and get

any sense of our own importance, and get

anything the a glimpse of Him, we shall wonderfully fall in our own estimation and be glad to receive graciously from Him, instead of thinking that we can give Him anything.—Lesson Helper.

DIVORCE AND DRINK.

Rev. S. W. Dike, LL.D., in introducing a discussion of the divorce question in the North American Review for November, states that a special study of forty-five councies, in twelve States, shows that drunkenness was a direct or indirect cause in one-fifth of the cases. Other estimates give even a larger percentage.

## RELIGIOUS READING.

"KISSED HIS MOTHER." She sat on the purch in the sunshine, As I went down the street—
A woman whose hair was allver.
But whose fac was blossom sweet,
Making me think of a garden.

When, in spite of the frost and snow Of bleak November weather, Late, fragrant lilies blow.

I heard a footstep behind me,
And the sound of a merry laugh,
And I knew the heart it came from
Would be like a comforting staff
In the time and in the hour of trouble, Hopeful and brave and strong, One of the hearts to lean on When we think all things go wrong.

I turned at the click of the gate latch, And met his manly look;

A f ce like his gives me pleasure.

Like the page of a pleasant book.

It told of a steadfast ourpose.

Of a brave and daring will; A face with a promise in it, That, God grant, the years fulfil.

He went up the pathway singing: I saw the woman's eyes Grow bright with a wordless welcome, As sunshine warms the skies

As sunshine warms the skies.
Back again, sweetheart mother,"
He cried, and bent to kiss
The loving face that was uplifted
For what some mothers miss.

That boy will do to depend on;
I hold that this is true—
From lads in love with their mothers
Our bravest heroes grew,
Earth's grandest hearts have been loving
Since time the earth began;
And the boy who kisses his mother
Is every inch a man! "EXCEPT JOB WHITEHEAD."

A lady in Dorsetshire, England, went to the home of a sick man. Joe Whitbread by name. She found him yery ill.

After speaking with him for a few minutes concerning his health, she turned the conversation to his state before Gost. He unhesitatingly declared that in that respect he was all right, as he had never injured any one in his life, and was not a bit afraid to die, altogether evincing his state to be one of stubborn self-righteousness.

of stubborn self-rightcourness.

Having heard all he had to say without making much answer, she proposed to read to him a little from the Word of God. He made no objection, and she accordingly opened her Bible at Romans iii, 9, reading it as follows, very slowly, and with much emphasis upon the words "Except Jose Whitbread:"

What then? are we better than they? No, in no wise, for we have before proved both Jews and Gentiles, that they are all under sin—except Joe Whitbread.

"As it is written, there is none righteous, no, not one—except Joe Whitbread,

"There is none that understandeth, there is none that seeketh after God—except Joe Whitbread.

Whitbread. They are gone out of the way, they are

ogether became unprofitable; there is none hat doeth good, no, not one exces Joe Whithread. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God—except Joe Whithread.

Therefore by the deeds of the law there shall no desh be justified in his sight—except Joe Whitbread.

cept Joe Whitbread.

But now the rightcoursess of God without the law is manifested, being witnessed by the law and the prophets, even the rightcoursess of God which is by faith of Jesus Christ unto all, and upon all them righte usness of God which is by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference'—except Joe Whithread."

"For all have sinned, and come short of the glory of God'—except Joe Whithread."

When she came to the last of these verses, he cried out in great distress, "Oh, stop, ma'am! I can't bear it any more! Oh, stop,

stop, ma'am;"
She, affecting surprise, asked what was the matter, remarking, "I'm only putting to-gether what God savs and what you say. God says, 'All save sinned,' and you say you

Or a few words more passed, and she left. The next time she saw him, his face lighted up with joy, as he expressed his longing to see her, that he might tell how the word

must be 'except Joe Whit

she read to him opened his eyes to see his condition as a sumer in the sight of God, and to accept Jesus as his only Saviour from "Joy and peace," said he, "have filled my heart since the hour I trusted in Je-

A few days afterward he fell asleep praising the name of Him who is the friend of sinners, and who said I came not to call the righteous but sinners to repentance-Luke v. 32. - Evangelist.

A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ, If a boy is a lover of the Lord Jesus Christ, chough he can't lead a prayer-meeting, or be a church officer, or preacher, he can be a godly boy, in a boy's way and a boy's place. He ought not be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and yell like a real boy. But in it all he ought to be free from yell-meeting and preferate. He ought to secked. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful generous. He ought to take the part of small boys against large ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. And, above all things, he ought now and then to show his colors. He need not always be interrupting a game to say he not always be interrupting a game to say he is a Christian, but he ought not be ashamed to say that he refuses to do something be-cause it is wrong and wicked, or because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a hold statement that for the things of God he feels the deepest reverence.-Sele

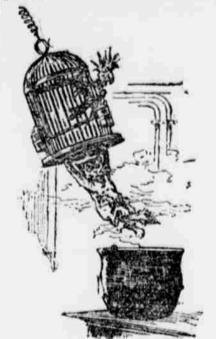
THE DUTY OF PRAISE.

Praise when it is deserved is of more imcortance to the giver than to the receiver. Praise does not immediately affect the merit of him to whom its awarding belongs. If a man deserves praise, he is quite as much of a man without praise as with it; but no man can be so much of a man, nor seem so much of a man, while withholding just proise as while bestowing it. If, for example, a man risks his life for another in an act of unselfish heroism, it in no way affects his merit, that he is given or is denied praise; but it does affect the merit of an observer of that act, that he renders praise unstintingly, or that he withholds it ungenerously. And the same principle is operative all along the line of human conduct and of its observance. Praise is the price that an on-looker puts upon a well-doer's performance; and the on-looker measures himself in the measure of the price which he awards to the performance of the well-doer. In little matters as in larger the giving of deserved praise is a duty, the performance of which is even more important to the one who owes it than to the one to whom it fish heroism, it in no way affects his merit one who owes it than to the one to whom it is owed. The man who deserves praise can get along without it. The man who ought to give praise can never get along as he ought to unless he pays it all to the utter most farthing.—Sunday School Tunes.

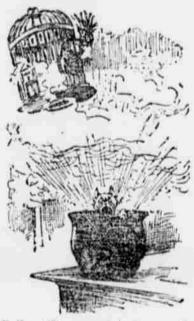
CHILDREN BESET WITH TEMPTATION. The rights of children are not recognized when 10,000 children in Chicago are bearing when 10,000 children in Chicago are bearing the burdens of as many men, and are beset with temptations that no man ought to face. "Suffer little children," said our Lord, and we suffer them to go about our strests with begrimed faces, tattered clothes, and bare feet, besmeared with tobacco, and bearing the stench of the grog shop on their breath—Walter Thomas Mills.



"There's a tidbit up there. Guess I'll go for it.'



"I didn't jump high enough that time,



Polly—"Poor puss is in the soup!

Nourishing.



Dick-"Say, Tommy, why don't you get a donkey? Tommy-Oh, it costs to much to feed it, papa says."

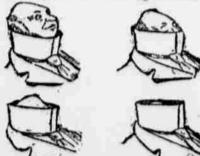
Dick- "No, it don't; I make my donkey eat old newspapers."-Argosy.

The Akkas,

The Akkas are described by Dr. lunker as the only voluntary nomads of he Central African regions. They construct their little cone-shaped grass huts in the shelter of the trees of the woods, and live in a district as long as the chase lasts. They prefer to abide among some tribes and avoid others. The rulers welcome them, and they, being practiced srchers and cunning warriors, are employed in the invasions of the territories of neighboring tribes. They possess no industry, and buy even their arrowheads in exchange for meat, the produce of the chase. They are timid and suspicious, and Dr. Junker only once saw about one hundred and fifty of them together. They cannot properly be described as dwarfs, but only as relatively very small men.

The Electrical Review predicts that within five years there will be more than one trunk line in operation in this country carrying through passengers regularly at an average speed of nearly 200 miles an hour.

The High Colla" -"d Long Sermon.



Showing Deacon White during the first fifteen minutes, second fifteen minutes, third fifteen minutes and fourth fifteen minutes .- Texas Siftings.