# DR. TALMAGE.

ME NARROW ESCAPES FROM PERDITION. we Who Pull Through With the Skin

of Their Teeth Only. TEXT "I am escaped with the skin of my

Job had it hard. What with boils and be-evenents and benkruptey, and a fool of a site, he wished he was dead, and I do not have him. His flesh was gone, and his passweredry. His teeth wasted away until phing but the enamel seems left. He eres out 'I am escaped with the skin of ny teeth." There has been some differ-ex of opinion about this passage. St. Jerome and Schultens, and Drs. Good and fole and Barnes have all tried their for-age on Job's teeth. You dony my inter-retation and say: "What did Job know goat the enamel of the teeth" He passwerything about it. Dental surgery almost as old as the earth. The mum-age of Egypt, thousands of years old are Job had it hard. What with boils and bemost as old as the earth. The mum-of Egypt, thousands of years old, are ad to-day with gold filling in their teeth, and Horace and Solomon and Moses at about these important factors of the and the provoking complaints, Job, joint, has added an exasperating tooth-ity and putting his hand against the in-famed face, he says, "I am escapsi with the am of my teeth

very narrow escape, you say, for Job's y and soul; but there are thousands of who make just as narrow escape for soul. There was a time when the parbetween them and ruin wasn's thicker a tooth's onamel, but as Job finally es-ed, so have they. Than's God! thank

ed Tail expresses the same idea by a different surveine he says that some people are work as by fire." A vassel at sea is in face. You go to the stern of the vasel. The yats have showed off. The flames a twares; with here the basit to be are on your an endure the heat no longer on your You slidedown on the side of the ves-You slide down on the side of the ves-ant hold on with your fingers, until the soft tonget of the first begins to dex the k of your hand, and you feel that you chall when one of the life-brats comes and the passengers say they think r have room for one more. The beat arounder you-you drop into it—you are d. So some men are pursued by tenne-until they are partially consents, but, wall get off—"saved as by firs." But I the figure of Job a little better than that we because the pullet has not we are it. all because the pulpit has not wora it and I want to show you, if Gol will help, e men make narrow escapes for , and are saved as "with the skin or testh.

artesth." is as easy for some people to look to rase as for you to look to this pulpit, gentle, tractable, loving, you expect to become Christians. You go over store and say. "Granton joined the "roater isy." Your business contractes "That is just what might have been That is just what might have been acted to always was of that turn of at in youth this person whom I de-do was always good. He never broke has always good. He never broke has the merer laughed when it was gover to haugh. At seven, he could all here in earth perfectly quiet, loading me to the right and nor to the left, but againsto the eyes of the minister, as again to the eyes of the minister, as again to the them. He floated into the ight of the of gradually that is un-tion of God so gradually that is in-ten perfected.

ten of Gol so gradually that it is un-in just when the matter was decided reisanother one, who started in life-in uncontrolable spirit. He kept the standard started in the base roof waking on the edge of the house roof of the could balance himself. There no horse that he dared not rife-no he could not climb. His bayhavit a long series of pradicaments, his man-ing series of pradicaments, his man-to was reckless, his midlife very way-d. But now he is converted, and you for to the store and say. "Arguming the course systemlay." Your friends "it is not possible". You must be jokthe church yesterday. Your friends it is not nossible! You must be jok-You say "No: I tall you the truth. sumd the climich. Then they rady, we is hope for any of us if old Ark-thas become a Caristian." In other is we will admit that it is more difficult one men to accept the Gaspel than for

way he preaching to some who have cut from churches and Bibles and Sun-, and who have come in here with no

Some of the most giganth' swindles of the present day have been carried on by mem-bers of the church. There are men stand-ing in the front rank in the churches who would not be trusted for five dollars withwould not be transet for five dollars with-out good collateral security. They leave their business distonesties in the vestibule of the church as they go in and sit at the communion. Having concluded the sacra-ment, they get up, wips the wine from the lips, go out, and take up their sinswhere they left off. To serve the devil is their regular work; to serve God, a sort of play soell. With a Sunday sponge they expect to wipe off from their business slate all the past week's inconsistencies. You have no more right to take such a man's life as a specimen of religion than you have to take the twisted irons and split timbers that lie on the beach at Coney Island as a speci-men of an American ship. It is time that we draw a line between religion and the frailities of those who profess it. Do you not feel that the Bible, take it all in all, is about the beat book that the world

Do you not feel that the Bible, take it all in all, is about the best book that the world has ever seen? Do you know any book that has as much in it? Do you not blink, upon the whole, that its influence has been benefi-cent? I come to you with both hands ex-tended toward you. In one hand I have the Bible, and in the other I have nothing. This Bible in one hand I will surrender forever just as soon as in my other hand you can put a book that is better. To day I invite you back into the good old fashioned religion of your fathers-to the God whom they wor-shiped, to the Bible they read, to the prom-ies on which they leaned, to the cross on which they hung their eternal expectations. You have not been happy a day sizes you You have not been happy a day since you swung off; you will not be happy a minute until you swing back.

Again: There may be some of you who, in the attempt after a Christian life, will have to run against powerful pawions and appetites. Perhaps it is a disposition to anger that you have to control against; and perhaps, while in a very serious most, you have of something that makes you fest that you must swear or die. I know a Caristian man who was once so exasporated that he said to a mean customer: "I cannot swear at you mysdf, for I am a member of the church; but if you will go down stairs my partner in business will swear at stars my partner in business will swear at you." All your gool resolutions hereto-fors have been torn to tatters by explosion of temper. Now there is no harm in get-ting mod if you only get mad at sin. You need to bridle and solids those hot be attend passions, and with them rids down injus-tion and wrong. There are a thousand there is the solid. things in the world that we ought to be things in the world that we ought to by mad at. There is no harm in gotting rot hat if you only bring to the forge that which needs harmonically. A man way into no power of righteens indignation is an imbedie. But he sure it is a righteens in-dignation, and not a petalenty that blues and unravels and deplates the soul. There is a large class of percent in mid-life ways shall in them appetites that

who have still in them appetites that were aroused in early manhood, at a time wood they priled themselves on being a "little first," "aign livers," "free and eave," "had follows well mat." They are as we paying, in compound interest, for treables they collected twenty years area, we paying, are trying to eaver, and year will—re-very functionly, "as which the scin of year teeth." God and your own scill only know what the struggle is. O milphent gra-has palled out many a scill they we desce in the mire than you are. They like the beach of heaven—the militude was teed in the mire than you are. Taky line the beach of heaven-the multitude where the t has rescued from the tarall of successful has rescued from the tarait of should name and the total from the second term your back on the wrong and start anew. God will help you On the weakness of human neip? More will sympathic for a while, and then three you of. If you ask for their their particle, they will give it, and say they will try you again, but, fulling a way again under the power of the motion in the second for each the second term term. temptation, have east you of forever. But God for gives seventy times seven, you seven humbred times, you though this be tarten thousandth time. He is more errorst, more sympathetic more helpful, this last time than

When you took your first misstep. If, with all the induceess favorable for a right life, men make so many mistages, how much harder it is when, for instance, some appetite thrusts its iron grapple into the roots of the tougue, and pulls a man down with hands of destruction. If, under such circum-stances, he break away, there will be no sport stances, he break away, there will be no sport in the undertaking, no hold by enjoyment, but a straggle in which the wrestlers move from side to side, and bend and twist, and watch for an opportunity to get in a heavier stroke, until with one flual effort, in which the muscles are distended, and the vene stand out, and the blood starts, the swarth habit falls under the knee of the victor-----SWATERY It sweeps here and yonder on ocean and capel at last as "with the skin of his teeta." The ship Emma, bound from Gattenburg And turns the whole universe blue. to Harwich, was sailing on, when the man on the lockest saw sensitivity that is manual the lockest avecage bottom to There was something on it that looked hire a seargail, but was afterward found to be a waving handkerchief. In the small beat the craw pushed out to the wreek, and found that it was a causized vessel, and that these menhad been digging their way out through the bottom of the suip. When the vessel can-sized they had no mains of escape. The centrain took his pentianfe and day away through the planks until his knife brown Then an old mail was found, with which they attempted to scrape their way out of the darkness, each one working until his hard was well nigh paralyzed and he scale bars faint and sick. After long and testous work the light brake through the bottom of the ship. A handkerchiof was housed. Hele came. They were taken on band the vessel and saved. Did ever men come so user a watery grave without dropping into it. How marrowly they occaped — scrapt only "with the skin of their tests." There are men who have been capaid of evil passions, and capaged in discerts, and Then an old nail was found, with which they evil passions, and capsized mid-search and they are a thousand mid-s away from any shore of help. They have for years beautry-ing to dig their way out. They have been digging away and digging away, but they can never be delivered unless they will how some signal of distress. However we do an i fee ble it may be Christ will see it and bear down upon the helpless craft, and take them on board, and t will be known in extra and in heaven how narrowly they ecception caped as with the skin of their tech." There are others was in attempting to come to God must run between a great many business perplexities. If a mong : Year. many business perplexities. If a man g over to business at 10 o'clock in the morn-ing, and comes away at 3 o'clockin the afing, and comes away at a occurrent to al-ternoon, he has some time for religion; but how shall you find time for religions con-templation when you are driven from sup-rise to sumset, and have been for five yours going behind in business, and are frequent-ly dunnel by creditors whom you cannot pay, and when, from Monday morang until Saturda, night, you are do tang bills that you cannot meet. You walk day by day in uncertainties that have kept your brain on fire for the past three years. Some with less business troubles than you have gone crazy. The clerk has heard a noise in the back counting-room, and gone in, and found the chief man of the firm a raving round the chief has of the aral a factor, manine; or the wife has heard the bang of a pistel in the back parlor, and gone in, stambling over the deat body of her bus-band—a suicide. There are in this house to-day three hundred men pursuel, harrassed, trotden down and scalped of busi-ness perpiexities, and which way to turn next they do not know. Now God will not next they do not know. Now Gold will not be hard on you. He knows what obstacles are in the way of your being a Christian, and your first effort in the right direction He will crown with success. Do not let Satan, with cotton bale; and kegs, and hogs-haads and counters and stocks of unsalable work, block are your way to have to be goods, block up your way to heaven. Gather up all your energies. Tighten the girdle gooda block up your way to neaved. Oather up all your energies. Tighten the girdle about your loins. Take an agonizing look into the face of God, and then say: "Here goes one grand effort for life eternal" and then bound away for heaven, escaping as "with the skin of your teeth." In the last day it will be found that Hugh Latimer and John Knox and Huss and Rid-ley were n: the greatest martyrs, but Chris-tian men who went up incorrupt from the cup.

tian heroes. No fagots were heaped about their feet; no inquisition demanded from their recantation; no soldier aimed a pike at their heart, but they had mental tortures, compared with which all physical consuming is as the breath of a spring florning. I find in the community a large class of men who have been so cheated, as lied about so outracemuly wronged, that they

men who have been so cheated, so hied about, so outrageously wronged, that they have lost their faith in everything. In a world where everything seems so topsy turvy they do not see how there can be any God. They are confounded and fren-zied and misanthropic. Elaborate argu-ments to prove to them the truth of Chris-tianity, or the truth of anything else, touch them nowhere. Hear me all such men. I them nowhere. Hear me, all such men. I preach to you no rounded periods, no ornapreach to you no rounded periods, no orna-mental discourse; but put my hand on your shoulder, and invite you into the peace of the Gospel. Here is a rock on which you may stand firm, though the waves dash against it harder than the Atlantic pitching its surf clear above Eddystane Lighthouse. Do not charge upon God all these troubles of the world. As long as the world stack to God, God stuck to the world; but the earth second from his government, and hence all these outrages and all these and hence all these outrages and all these woes. God is gool. For many hundrals of years He had been coaxin; the world to come back to Him; but the more He has coaxed the more violent have men been in their resist-ance, and they have stepped back and stepped back until they have dropped into ruin. Try this God, ye who have had the blood-

Try this God, ye who have hall the blood-hounds after you, and who have thought that God hal forgotten you. Try Him, and see if He will not help. Try Him, and see if He will not save. The flowers of spring have no bloom so sweet as the flowering of Christ's affections. The sun hath no warmth compared with the glow of His heavt. The waters have no refresh-ment like the fountain that will slake the thirst of thy soul. At the moment the reindeer stands with his lips and nostril thrust in the cod mountain torrest the reindeer stands with his lips and nostril thrust in the cool mountain torrest the hunter may be coming through the tablet. Without cracking a stick under his fost, he comes close by the stag, aims his gun, draws the trigger and the poor thing rears in its death agony and falls backward, its antifers crashing on the rocks; but the part-ing hard that drinks from the water bracks of God's promise shall never be fatally wounded and chall ease the of God's promise shall never he fatally wounded and shall never die.

wounded and shall never die. This world is a poor portion for your soil, oh business maal. An eastern King hal graven on his tomb two flagers, represented as someling mone each other with a structure of under them the motio: "All is not worth that." Append Collins hanged himself be-cause his steward informarch him that he bal-only eighty thousand pounds storing left. All of this world's riches make but a small inheritance for a soil. Robespierre attempted to win the applause of the world, but when he was dying a women came rushing through to win the applause of the world, but when he was dying a woman came rushing through the crowd, crying to him "Murderer of my kin Irel, descend to hell, coveral with the curses of every mother in France." Many who have expected the plan lits of the world have diad under its Anathems Maravatha. Oh, find your passe in Gol. Make one strong pull for heaven. No half way work will do it. There sometimes comet a timeon shipboard when covertimes will do it. There sometimes comes a timeon shipboard when everything must be sa riwhich it is the presengers. The curry is first to save the presengers. The curry is nothing, the rigging nothing. The curry is nothing, the ring in the same state of a way the mast? Some of you have been tossed and driven, and you have, in your ef-forts to keep the world, well-migh lost your soul. Until you have decided this matter, let everything else go. Overheard with all those other anxieties and burtens? You will have to use the sails of your prede and cut away the mast! With one earn at cart away the mast! With one earn at cart away the mast! With one earn at cart away the most! With one earn at cart who helped Paulout of the brackers at Molina and way, above the shrift blast of the wrathiest tempost, that ever blackens! the sky or ation for merry.

ation for marry. I shall go hows to by feeling that some of you, who have considered your case as hops-less, will take heart again, and that, with a less, will be name again, and then a work over experienced before, you will start for the good land of the Gospel-at last to look back saving: "What a great risk I can't Almost lost, but saved! Just got through, and no more! Escaped by the skin of my terth."

# TEMPERANCE.

A SWALLOW OR TWO.

Have you heard of a-something (we'll call it a birdi That's abroad like the Wandering Jew!

# SUNDAY SCHOOL.

Men.

THE TOPIC FOR SUNDAY MAY 11.

Feeding the Multitude," Lukeix, 10-17 -Five Losves and Two Fishes Satisfy the Hunger of About Five Thousand

Gold n Text:-Jesus Said, "I Am the Bread of Life."-John vi. 35.

The sending forth of the twelve, and the beheading of John the Baptist, briefly re-ferred to in the opening verses of this chapter, are more fully recorded by Matthew and Mark. In connection with the first, it is worthy of note that He had just taught them to pray that the Lord of the harvest would send forth laborers into His harvest, then He called the twelve and sent them forth to answer their own prayers. When we pray let us remember that God expects us to be willing to be used by Him in answering our prayers. pravers.

prayers. 10, "And the apostles, when they were re-turned, told Hum all that they had done." Mark says that they told Hum all things, both what they had done and what they had taught. He had sent them forth to preach that the k ingdom was at hand and to heal the sick. He had sent them only to Israel, forbidding them to go either to Gentiles or Samaritans (Matt.  $\mathbf{x}_{i}, 5 \times; so$  that the king-dom they proved number have been the kingdom they presented must have been the king-dom promised to David and spoken of by all the prophets, which would make a restored Israel with Jehovah dwelling in their midst, a center of blessing to all the world. The miracles of heating which accompanied their preaching were proofs that the Messiah of the prophets had actually come (Isa, xxxv.,

"And He took them, and went uside privately." There were so many coming and going that they had no leisure over to ent, and He took them aside to rest awhile (Mark

and He took them aside to rest awhite (Mark vi., 21). While we continue in these merital bodies we cannot work unceasingly, but the time will come when we shall be able to serve unwerriedly (Rev. vii., 15). If, "And the people, when they knew it, fol-lowed Him," John says that Jesus creased the Sea of Galilee, and the people followed because they saw His miracles. Matthew and Mark say that Jesus went, by ship, and that the people followed on fost and outwant Him. In the beat He would be an hour or two alone with His disciples, and they we lid have a little rest; but what a buy life He lived.

And He received them." Matthew and "And He received them," and hew and Mark both say that He was moved with com-passion toward them. No pity for Himself, but full of pity for these sheep without a shepherd, even though He know their mos

tives in following Him, "And spake unto them of the kingdom of God, and heated them that had need of heat-ing." Both body and soil He attended to, for He is a Saviour for both, and the time will come when every saved soul shall have a redeemed body in which to dwell, 12, "Send the imititude away," So said

12. "Send the multitude away," So said the twolve as the day began to wear away, and as they, weary and hungry, saw no prospect of rest, and not much prospect of even a bite for themselves from their few leaves and fishes, if that hungry erow! re-mained. Not all the glorious things of the kingdom, of which Jesus had been speaking, could make seen the tasks forest that the could make even the twelve torget that they were hungry men. They had seen Him still the storm and raise the lead, but they seemed not to consider that the same power could feed these hungry theusands. Their wisdom was to let them scatter where they night, and find food and shelter as they were able in the terms and country round about. The old question still lived, "Can Ged Furnish a table in the widerness" (Ps. byyviii, 10) 13. "But He said unto them. Give ve them to cat." The had asked Philip, "Whence shall

to eat." He had asked Philip, "Whence shall we buy brend that these may out," and Philip had replied that they would need about two hundred pennyworth to give every one alif-the. And new when He say, "Give ye then to eat," they reply, "Shad, see buy two hundred pennyworth." Goldner, a set, Mark vi, 37. Moase had said that the could Messiah would be a prophet like unto hun (Deur, xvid, 15, 18) and had they remem-bered that, they might also have remem-bered that, they might also have formed bered the food from heaven, which fed millions of people daily for nearly forty years. "We have no more but five leaves and two fishes."

fishes." When He asked Philip, He did it to prove him, for He Himself know what He would do John vi., 6, just as He as often lets us get into a straid place to prove its, while all the time He knows the way out and just what He will do. 'And He said to His disciples: Make them sit down by fifties in a company. An i they did so, and made them all sit down." Mark says: "Upon the green grass" John they did so, and made them all sit down." Mark says: "Upon the green grass." John says: "There was much grass in the plues" (Mark vi., 30, John vi., 10, Matthew says there were 5000 men bestee women and children (Matt, xiv., 20, so there may have been 120 companies of fifty each, or ten companies to each of the twelve bisciples. But observe the order, and remember the procept: "Let all things be done decently and in order." For God is not the author of companies of affect of the author of companies of an event decently and in order." For God is not the author of companies of more wardrobe or bureau drawer or office or store is no credit to a Christian, Confusion, disorder, theneit, unquetness are none of the things of the Hely Spirit. If. "Then He took the flow lower and the two fishes, and looking up to Heaven. He based them, and brake, and gave to the disciples to set before the matintale." He took the yout of the wonders with the book the disciples to set before the matintale. He took the wonders with the two fishes, and mosel it. He took the red that was in Mass's hand and wrought wonders with it. He took the widow's put of cil and multiplied it. He dows not ask us to waste time in vain regrets about what we have we are on wardrobe the wonders what its or the wonder we are the wonders. waste time in vain regrets about what we have not, or in wishing that we had this or that. He simply says, "What have you! Bring it to Me." And anything placed unre-

# **RELIGIOUS READING.**

THE IDEAL COUNTRY. Never a soul to care awaketh: Never a plaint of woe is heard: Never a moan from heart that breaketh, Or cry of a wounded bird.

Never a child its mother misses: Never white hands o'er a still heart laid; Never is dashed a cup of blisses, Or a debt of love unpaid.

Never a head with pain is throbbing; No ever grow heavy with sea sait teats; Never a voice is heave with sobbing. Of a soul beset with fears.

Never a storm that fair land sweepeth : Never doth frost its flowers blight: And every flock its loved lambs keepeth, Where gathers no chill of night.

No shoulder stoopeth its burden under: No hearts grow careless, estranged and cold, No clasping hands shall drop asunder,

Nor youthful torms grow old.

Blest country, fairer than mortal telling! Its wondrous pleasures like visions seen And yet its hope in our hearts indwelling, Is the sum of our hope and dream. e'4'178

We ne'er shall find it in long endeavor. By journeying east, or journeying west; And if we are worthy to find it ever-its Ruler. He knoweth best -Lillian Grey.

CRACT OPERATION OF A DESCOLE TO YOUNG MEN. The sure that every one of you has his place and vocation on this earth, and that it rests with himself to find it. Do not be lieve those who too lightly say nothing success like success. Effort, honest, man-ful, humile effort, success by its reflected action, especially in youth, better than suc-cess, which, indeed, no easily and two early gained, not sedom serves. The winning the first throw of the direc to blind and strainer that through hateratice often may be intro-cent, pretention is always dense able. But you, like men, be strong and exercise your strength. Work onwards, and work up wards, and may the blessing of the Most High south your cares, clear your visions and crown your labors with reward. SHOLADSTONE'S MESSAE TO YOUNG MEN. High southe your cures, clear your and crown your labors with reward.

MERT SINNERS DISCOUTINES.

It is not enough to attract, to draw, to an use, to please. The Holy Spirit is sent to convict the would of sin and righteous-ness and of indiment, and if we are to do effective work for God, we must labor on

the same lines, and work in harmony with the Holy Glost. There may be many who prophesy smooth things, and say "peace, peace," to these who are living in site, regardless of the warnings of God's law and neglecting the great solvation. Nuch persons are not likely to be convinced of sin and rendered uncomfortable in their sins by such preaching. The watchmen who see the sword coming, must warn them of their danger. They need the trumpet of the law to be blown in their ears, and the fear of the Lord before them, by men who know what God has spoken and are not afraid to repeat it, and the wrath to come increaservedly pro-claimed, that they may be aroused from their sleep of death, and run like Bunyan's pligrim from the city of distriction, before the storm of wrath and judgment shall bury tin runs. — The Christian.

## A CONVERTED ATHEIST'S TEITIMONY.

Mhegard, professor of philosophy in the university of Copenhagen, has until recently been the apostic of atheism in his country. He has says the Semar Lambas, just pur-lished a second edition of one of his works and this is what he says in the introduc

tion. "The experies set of life, its sufferings and The experies so this waiterings had prices have shaken my soul, and have broken the foundation upon which I for-merly thought I could build. Fall of faith in the sufficience, I thought to have found it in a sure refuge from all the contingencies of life. This illusion is vanished; when the tempest came which plunged me in surrow, the meanings, the cable of science broke like

The Picturesque Country of Albania.

Albania is on the castern shores of the Adviatic. At the southern extremity of the coast of Dalmatia just beyond Cattaro, the rule of Austria over the Slav comes to an end, and the Turkish province of Albania has a beginning.

It would be difficult to find a country which can offer more that is quainf and picturesque to please and entertain. It is a little world within itself, the mountmins, lakes, plams, valleys and people



A LADY OF ALBANTA.

tways unfolding a new aspect. The dress of Albania is in itself a splendid picture. This is particularly so of the Tosks. Byron's lines well describe it. The wild Albanian farthed at the knew

With showledged had and ormanwinted gun, And gold-endroidered garments, fair to see

The representatives of the tilings are called Boluk-Bashis, and they have a high opinion of their own worth and importance. When arrayed in official dress, mounted and equipped for business, the Boluk-Bashi presents a gorgeous specta-cle. He wears a voluminous white kilt and numerous embroidered red waist coats, hambonic white hose ornamented with black braid, white felt shull cap and Atab turban, after the head-gear of Skauderbeg. Then he is armed at all points with pistels, ystaghun and repeating rule, laviship sliver mounted.

His horse is usually a white Arabian, on which the Boluk Bashi sits as though all the world was his. When once in the mountainons district the road becomes marrow and rocky, making rapid progress impossible. The horses, how-ever, nevery sure footed, and uncerringly pick out a safe place to step among the

previces, fissures and losse strates, It is wonderful, too, that they are set. when the way they are shod is seen. The shoes are plates with a hole in the middle; The units are narrow-headed and are bent over the edge of the shoe, and by these a catch is obtained on the tooks

Bear, and Forbear.

but just to see what is going on; you may find yourself escaping, bain leave this house, as "with the skin an test." I do not expect to waste hour. I have seen leaves go off from May or Long Branch and droy their and after awills come ashore, pulling or nets, without having eaught a single It was not a good day, or they had not right kind of a net. But we expect a ensuration to lay. The water is full of the wind is in the right direction, the shout is strong. Oh, Thou who didst Simon and Andrew to fish, show us to how to east the net on the right side of

so of you, in coming to God, will have in against skeptical notions. It is use-for people to say sharp and cutting p-to-those who reject the Christian re-I cannot say such things. By what, of temptation or trial or betraval have come to your present state I know There are two gates to your nature-gate of the head and the gate of the The gate of your head is locked with and bars that an archangel could not me but the gate of your heart swings by on its binges. If I assaulted whody with weapons you would be me with weapons and it would be "I MITORE for sword stroke, and it would be and knock at the door of your house and knock at the door of your house open it, and give me the best seat in parlor. If I should come at you now an argument you would answer me an argument; if with sarcasa, you answer me with sarcasm; blow for stroke for stroke; but when I come mock at the door of your heart you it and say, "Come in, my brothe and the all you know about Christ and

isten to two or three questions: Are you happy as you used to be when you be in the truth of the Christian religion? ald you like to have your children travel the road in which you are now travel-You had a relative who professed to hristian, and was thoroughly conc. dividing and dying in the faith of the set. Would you not like to live the quiet life, and die the same peaceful 2<sup>1</sup> I have a latter, sent me by one who distributed in the same by one who is the same set of the same by one who is the same set of the same by one who is the same set of the same by one who is the same set of the old enough to know that the joys survey of life are evanescent, and to the fact that it must be comfortable age to believe in something relative future, and to have a faith in some m that proposes to save. I am so that I would be happier if I 1 am free to the simple and beautiful faith that beautiful faith that willingly out of the church or out of h. My state of uncertanty is one of Sometimes I doubt my importality, faith. look upon the death bed as the closing What after which there is nothing. What said I do that I have not done?" Ah! skepbin is a dark and doleful lan L Lot ma what this Bible is either true or false. If lefalse, we are as well off as you, if it is then which of us is safer. Let me also ask whether your trouble has t been that you confounded Christianity it the

with the inconsistent character of some bo profess it. You are a lawyer. In your Polession there are mean and dishonest the law! You had a doctor. There are unskilled and con-Alea d temptible men in yoar profession. Is that atything sgainst medicine? You are a mor-clant. There are thieves and defrauders in your business. Is that anything against merchandise? Hehold, then, the unfairness of charging upon Christianity the wickedness of its disciples. We admit some of the charges against those who profess religion.

tian men who went up incorrupt from the contaminations and perplexities of Wall street, Water street, Pearl street, Broad street, State street and Third street. On earth they were called brokers, or stock jobbers, or retailers, or importers; but in heaven, Chris-Pearl street, Broad

The laws of the lands are its perches; the earth Moves not till the creature shall nod;

It cries for a legion and legions arises Each claw in the sword of a god, Tis stronger than death and how cruel5, and Kings

Bow lowat its movable court. This the rival of Atlas, for spheres cannot whirt

Till it gives them its noble support.

The world is too small for its nest, so it On a singular, terrible plan. In order to fully develop its wings It must hole in the brain of a man.

Ab, then the astonishing plunges and flights!

Describe its manouvres who can-The man may imagine he swallows the bird, It's the bird, though, that swallows the

-Jessie Margregar, in National Advocate,

INSANDY INCREASING IN FRANCE.

France is developing some facts on the liquor question that ile not harmonize with leptor question that do not harmonize with the claim of the liquor men that honor drink ling is entirely haraless in Europa. The Paris correspondent of the London Times states that the number of persons admitted into the special informary for the criminal classes and vagabonds of the capital is rap-idly increasing, and gives these figures from the records to neve it. the records to prove it

Males. 3084 3330 1448 1539 3454 1813 1900 4449

Voice.

TEMPERANCE NEWS AND NOTES. It is hoped to erect a temperance temple for Kansas Women's Christian Temperance Union on the Ottawa Assembly Grounds.

Steamer bars are to be abolished in Outa rio, Canada, as they should be wherever transportation companies value human life. The arrests for drunkenness in Great Britain for the past ten years are said to have reached a total of nearly two millions.

Of 640 persons who ontered five saloons in Columbus, Ohto, within an hour one Saturday evening, 554 were found to be young men.

A sample of W. C. T. U. activity is the fact that one Illinois woman alone has established twenty-five new local unions within the last five months.

A New York white-ribboner suggests that coffee stands be placed close to every saloon, each person to receive a piece of bread or a cracker, with coffee or tea, at a penny a

There are 16,000 bands of hope and juven-ils temperance societies in the United King-dom, with nearly 2,000,000 members. The Scottish Union includes 600 societies and 130,000 members.

This is how an exchange figures if out: From a bushel of corn a distiller gets four gallons of whiskey, which retails at \$16. The Government gets \$3.60, the farmer who raised the corn gets forty cents, the railroad gots \$1, the manufacturer gets \$4, the re-tailer gets \$7 and the consumer gets drunk.

structly in His bands can be made to sonders, for He has all power. Thousan is of eyes are upon Him as He takes in Hi-cards the leaves and fishes, and lifting dis face to beyon, acknowledges before them all that there comes the power and the blossing. He never sought His own glory, but in all things glorified God. 17. "And they did eat, and were all filled "billip thought that two hundred penny with might be enough to give every one a

orth might be enough to give every one a the, but Jesus does not give that way. He Ittle, "Eat, O friends; drink, yea Vitation is: trink abundantiy, O belovel," (Song of Sol v., I., And even these poor shepherdless deep Ho delights to iiil. As the discipleress around from company to company ressing more food upon them the answer mes from all directions: Satisfied, abun lantly satisfied.

"And there was taken up of fragment that remained to them twelve baskets." In stead of a little for each disciple, which would have been all that twelve men coul-btain from five loaves and two fishes, herobtain from live loaves and two listes, here is a basketful for each. Had they selfishly kept what they had for themselves, how lit-tic they would have had, but by giving it away what abundance becomes theirs Afraid to give to Gol lest we have not enough for ourselves, we continue poor; but when we cheerfully give Him that which is all His own any way, them He makes when we cheerfully give Him that which is all His own any way, then He makes us to enjoy His fullness, and our cup runneth over. "The blessing of the Lord, it maketh rich; and He addeth no sor-row with it? "(Prov. x., 2?). He gave Him-self to be broken and poured forth for us; why should we hesitate to place ourselves in His hands most unreservelly, that we may be broken and passed round by His hands for the life of others? It may not be pleas-ant to the flesh, but it will be wonderfully profitable. "Except a corn of wheat fall inant to the fiesh, but it will be wonderfully profitable. "Except a corn of wheat fall in-to the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John xii., 24). Who is willing to be passed round for the good of others, not loving his life here, so that he may keep it unto life eternal?-Lesson Helper.

THE New York Hebrew Orphan Asylum States, contains 559 inmates, of which 327 are boys and 228 girls. The total receipts for the year were \$166,263, and the year were \$165,253, and the expenses \$105,500. The expenditures for the year ending April, 1891, are placed at \$115,087.

thread. Toon I second the fi before me have taid hold of -1 sought and found pears in God. Since then I have cor-tainly not abandoned science, but I have assigned to it another place to my life."

Happy are they who learn to build upon a since foundation before the final storm de-scends, when the buil shall sweep, away the refinges of lass, and the waters shall coefflow the hidder places of incidenty and unbelief. - The Christian

### DEAD OR ALLVE.

We heard of a man whice was absent from to me and was reported as dead. His estate was administered and his property was divided, when all at chee to the surprise, and possible diseased to one to the surprise, and possible diseased to some, the surpresed dead man turned up allow and well, and at once set about domatching has rights and reclaiming his property. There are some property connected with the Church of Christ, who have utolessed to be dead indexture on and surpresed to be

dead indeed onto sin, and slive in the too through Josus Christ our Lord, who have been formed with chirst low borthsmi into death, and yet the first thing we know they are found again in their old hanness sorrounded by their old associated looking after their own interests, and act to as if they belonged entitely to this world, and had no interest in the world to come.

It is very well for persons to be dead and buried—dead unto sin, and "buried with Christ, by baptism into death," in token of that death, but when they have passed through this experience we do not want to see them around again as spry and lively as ever, mingling in all their former worldly ever, imaging in all their former wordby pursuits, and living their old life as if it had never known a break or interruption. Death means something, "therefore reckon ye yourselves dead indeed unto sin, and slive unto God through Jesus Christ our Lord." - The Christian

### NO DRINKERS WANTED.

Nearly all railroad managers are now Nearly all railroad managers are now agreed in prescribing strict temperance to their employes while on duty. They have to be time careful, for strong drink is the cause of noraccidents than any other one cause. On many roads an employe who is found to frequent drinking places when our duty scon-gers a discharge. So many such have been furned off that it is now known that drink is the cause of their discharge. It is becoming the cause of their discharge. It is becoming the same in least degree in other employ-ments where skill, nerve and character are needed for success. Inside of fifty years no man without capital will be able to carn a living except as a day laborer if he has drink-ing habits.

#### THE TEMPERANCE TEMPLE.

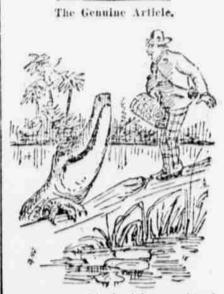
The plans for the temperance temple to be erected by the Women's Christian Temper-ance Union at the corner of LaSalle and Monroe streets, Chicago, as formally adopted and given to the press, show a strikingly beautiful structure, the lower portion of the exterior being of brown granite and the upper stories of bright red brick set in black mortar. A feature not now existing in the case of any structure in the city is a court on the main front of LaSalle street 30x69 feet, extending from the top of the building. There is also a court in the rear and an alley thirty feet wide on the south. These, with the street frontages, will afford an abund-ance of light for all parts of the building. The structure is so planned that of thirty-five offices on each fleor only four front upon the court. The main entrance on LaSalle street will be the widest in the city, and will lead to a rotunda in which the elevators all front upon an arc of a circle .- W. C. T. U. Bulle-tin.



#### Ambuscade of the Stone Falcon.

An engine driver on one of the Soutch lines reports that he has noticed that certain hawks of the merlin or "stone falcon" species make use of the passing of the trains for predatory purposes. They fly close behind the train, near the ground, partly hidden by the smoke, but carefully watching for the small birds. which, frightened by the train as it rushes rearing past, fly up in bewildered shoals; the merilus then, while the little birds are thinking more of the train them. of lurking focs, swoop on them from the ambush of the smoke and strike them. down with ease. If they miss, they return to the wake of the carriages and resume their flight and their hunt. They can, it seems, easily keep pace with an express train, and outstrip it when they Digase.

The atmosphere surrounds the earth to a height variously estimated at from 40 to 100 miles. It presses in every diretion with a force equal to about 15 pounds per square meh.



Alligator-"That's right, my friend, take a good look at me. I think I can convince you that I am no imitation alligator like that satchel of yours."-Baur.