RIGHTS OF LABOR.

GOLDEN RULE A SOLUTION.

Dr. Talmage Discusses the Wage

Workers' Cause.

to to you, do ye even so unto them: Whatsoever we scould that men

ndesd and fifty thousand laborer are, London, and the streets of and European cities filled with of workmen carrying banners, subject of Labor and Capital to That all tais was done in peace,

as a result, in many places, arbitra-tacen place, is a hopeful sign extest war the world has ever seen en capital and labor. The strife is that which in history is called the ears' War, for it is a war of cenhemispheric. Fire middle classes intry, upon whom the nation has for holding the balance of power ing as mediators between the mes, are diminishing; and if a at the same ratio as they have twenty years been going on, it very long before there will be no in threcountry, but all will be ntry will be given up to palaces

aconistic forces have again and d in upon each other. You may n angry child, will cry itself to may belittle it by calling it Fou-Socialism, or St. Simonism, of comunism but that will no tnet that it is the mightiest, the ne most terrific threat of this Most of the attempts at parifiaccognit and the trades unions Alvo us more wages, cry the You shall have less, says the Camosi us to do fewer hours day You shall tail more the others, "Then, unless car-cies we will not work at all," Then, you shall starve," say workness gradually using up by accumulated in better times some radical change, we shall

he some radical change, we shall in this country three million and women. Now, three million pands cannot be kept quiet. All ones of the cities, and all the coof the cities, and all the army the United States cannot keep hungry people quiet. What this war between capital and of by human wisdom? the one becomes more rigid, the er more clinched. which human wislom cannot

he accomplished by Caristian-van full-sway. You have heard so powerful that one drop a disease and restors a patient. teil you that one-drop of my v administered will stop all scieny and give envalescence mailti to all classes. What-cold that men should do to you so to them." I shall first show mug how this controversy be t then I will show you har, this will be settled. In the drst place there

pacification to this trouble

are rich. There is no laboring it that would not be rich if he ctimes through a fortunate inhimiga some accident of prosand we see him arrogant and and taking people by the throat people took him by the throat semething very mean about are when it comes to the top, There are those who have estate through fraud, and are millionaires was have their formae through foresight in sanges in the markets, and diant business faculty, and every or estate is as honest as the a the plumber gets for mending a nation gets for building a wallfault. They might have been they smoked or chewed up then they lived beyond their means. on the same wages and on the area went on to competency. who is all the time complainin; ity and crying out against rich be himself keeps two dogs, and smokes, and is filled to the chin

said to David Copperfield: my boy, one pount income, ings and sixpence expenses; re-But Copperfield, my boy, one he expenses ninetem shillings result happiness. And there illitudes of people who are kept whey are the victims of their ideace. It is no sin to be rica, s in to be poor. I protest against which I hear against those who. conomy and self-denial and ave come to large fortune. This ent of commercial success will this controversy between capital

will the contest be settled by may apathetic treatment of classes. There are those who as though they were only cat-though they were only cat-thorses. Their nerves are domestic comfort is nothing, more sympathy for them than for a hare, or a hawk for a hen, or a calf. When Jean Valjean. co of Victor Hugo's writings ceration and death, they ciar at and say, "Good for him." They feet with indignation and say They have all their sympathies and not with Antonio an are pluteerats, and their feel-al. They are filled with irritamirroglio between capital and introglio between capital air.

ill there he any pacification of controversy through violences blessed murder. Blow up tomutry seats on the banks of and all the fine houses on Madi-and Brooklyn Heights and a Hill and Rittenhouse Square street, and all the bricks and stone will just fall back on the American labor. The worst to working classes in the United ciand are their demental co tion of Lord Frederick Caven Burke in Pagenix Park, Duband—only turned away from the people millions of sympa-attempt to blow up the House in London, had only this effect:

out of employment tens of the matry the torch put to the fac-have discharged hands for good on; obstructions on the rail track midnight express trains because ers do not like the President of the strikes on shipboard the hour they o sail, or in pringing offices the aper was to go to press, or in mines account was to be delivered, or on oldings so the builder fails in contract—all these are only a hard se head of American labor, and arms, and lame its feet, and sourt. As a result of one of our trans strikes you find that the lost feur hundred thousand delwages and have had poorer mes. Traps sprung suddenly employer, and violence, never took test out of the knuckle of toil, or put

civilization. Mark that?

Fraderick the Great admired some land near his palace at Potslam and he resolved to get it. It was owned by a miller. He offered the miller three times, the value of the property. The miller would not take it, because it was to old homestend, and he felt about it as Naboth felt about his vineyard when Ahab wanted it. Frederick the Great was a rough and terrible man, and he ordered was a rough and terrible man, and he ordered the miller into his presence; and the King, with a stick in his hand—a stick with which he sometimes struck his officers of state—said to this miller: "Now, I have offered you three times the value of that property, and if you won't sell it I'll take it anyhow." The miller said: "Your Majest, you won't." Yes," said the King, "I will take it." "Then," said the miller, "if your Majesty does take it I will sue you in the chancery court." At that threat Frederick the Great vielded his infamous demand. And the most

court." At that threat Frederics the oreal yielded his infamous demand. And the most imperious outrage egainst the working classes will yet cower before the law. Violence and contrary to the law will never accomplish anything, but righteousness and ac-cording to law will accomolish it. Well, if this controversy between capital

and labor cannot be settled by human wis-dom, it is time for us to look somewhere else for relief, and it points from my text roseate and jubilant, and puts one hand on the broadcloth shoulder of capital, and puts the other hand on the homespun covers I shoul-der of toil and says, with a voice that will der of toil, and says, with a voice that will grandly and gloriously settle this and settle everything. 'Whats sever ye would that men should do to you, do ye even so to them.' That is, the lady of the hou-shold will say "I must treat the maid in the kitchen just as I would like to be treated if I were downstairs, and it were my work to wash, and cook, and sweep, and it were the duty of the maid in the kitchen to preside in the randor." maid in the kitchen to preside in the parlor."
The maid in the kitchen must say: "If my employer seems to be more prosperous than I, that is no fault of hers, I shall not treat her as an enemy. I will have the same industry and fidelity downstairs as I would ex-pect from my subordinates if I happened to be the wife of a silk importer."

The owner of an iron mill, having taken

a does of my text before leaving ho as in the morning, will go into his four lev, and, pass-ing into what is called the pudding room. he will see a man there strapped to the walst, and besweated and execusted with the labor and the tod, and he will say to him: "Why, it seems to be very hot in here. You look very much exhausted. I hear your calld is siek with searlet fever. If you want your wages a little carrier this week, so as to pay the nurse and get the medicines, just come into my office any time."

After awhile, crash goes the money mar ket, and there is no more demand for the articles manufacture I in that iron mill, and the owner does not know want to do. He says, "Shall I stop the mill, or shall I run it on half time, or shall I cut down the men's on half time, or shall I cut down the mean wages?" He walks the floor of his bounting room all day, hardly knowing what to do. Toward evening he calls all the laborers together. They stand all around, some with arms akimbo, some folded arms, wondering what the boss is going to do now. The manufacturer says: "Men, business is bad; I don't facturer says: "Men, business is bad; I don't make twenty dollars warrs I used to make one hundred. Sociotow, there is no demand now for want we manufacture, or but very little demand. You see, I am at vast expense, how to want want and an account years little deman. You see I am accust expense, and I or se called you together this afternion to se, what you would advise. I don't want to sing me the mill, because that would force you sat of work and you have always been very faithful, and I like you, and you seem to like m., and the bairns must be looked after, and your wife will after awhile want a tew dress. I don't know what to do."

There is a dead halt for a minute or two, and then one of the workmen steps out from the ranks of his fellows and says: "Boss, you have been very good to us, and when you prospered we prospered, and now you are in a tight place, and I am sorry, and we have got to sympathizs with you. I don't know how the others feel, but I propose that we take off twenty per cent, from our wages, and that when the times get good you will remember us and raise them again. The workman looks around to his comrades and says. "Boys, what do you say to this? All in favor of my proposition will say ay."

"Ay ay ay shouted two hundred voices, But the mill owner, getting in some new machinery, exposes himself very much, and takes cold and it settles into pneumonia and he dies. In the procession to the tomb are all the workmen, tears rolling down their cheeks and off upon the ground; but an hour before the procession gets to the cemetery the wives and children of those workmen are at e grave waiting for the arrival of the funeral pageant. The minister of religion may have delivered an elequent culogium before they started from the nouse, but the most impressive things are said that day by the working classes standing around the tomb.

That night in all the cabins of the working people where they have family mrayers, the wislowhood and the orphanigs in the mansion are remembered. No glaring populations look over the iron fence of th tery; but hovering over the scene, the be diction of God and man is coming for the alfillment of the Christ-like injunction, Whatsoever ye would that men should do to you, do ye even so to them."

"Oh," says some man here, "that is all Utopian, that is apportyphal, that is im-possible." No, I cut out of a paper this: "One of the pleasantest incidents recorded in a long time is reported from Sheffield, England. The wages of the men in the iron works at Sheffield are regulated by a board of arbitration, by whose decision both musters and men are bound. For some time

past the iron and steel trade has been ex-ironely unprofitable, and the employer can-

not, without much loss, pay the wages fixed by the beard, which neither employers nor employed have the power to change. To avoid this difficulty, the workmen in one of the largest stest works in Sheffield hit upon a device as rare as it was generous. They offered to work for their employers one week without any pay whatever. How much offered to work for their employers one week
without any pay whatever. How much
better that plan is than a strike would be
But you go with me and I will show you—
not so far off as Sheffield, England—factories,
banking houses, store houses, and costly enterprises where this Christ-like injunction of
my text is fully kept, and you could no more
at the employer to practice an injustice. get the employer to practice an injustice upon his men, or the men to conspire against employer, than you could get your right land and your left hand, your right eye and wour left eye, your right ear and your left ear, into physiological antagonism. Now, where is this to begin? In our homes, in our stores, on our farms—not waiting for other people to do their duty. Is there a diverg-ence now between the parlor and the kitchen? Then there is something wrong, ither in the parlor or the kitchen, perhaps n both. Are the clerks in your store irate against the firm: Then there is something wrong, either behind the counter, or in the

private office, or perhaps in both. The great want of the world to-day is the fulfilment of this Christ-lika injunction, that which He promulgated in His sermon Olivetic. All the political economists under the archivoit of the heavens in convenience. on for a thousand years cannot this controversy between monopoly and hard the Revolutionary war there was a heavy piece of timber to be lifted, perhaps for some fortress, and a corporal was overseeing the work, and he was giving commands to some soldiers as they lifted: "Heave away, there! yo heave." Well, the timber away, there! yo heave!" Well, the timber was too heavy; they could not get it up. There was a gentleman riding by on a horse, and he stopped and said to this corporal, "Why don't you help them lift? That timber is too heavy for them to lift." No," he said, I won't, I am a corporal." The gentleman got off his horse and came up to the place. "Now," he said to the soldiers, "all together—yo heave" and the timber went to its place. "Now," said the gentleman to the corporal, "when you have a piece of timber too heavy for the men to lift, and you want help, you send to your Commander-in-Chief." It was Washington! Now, that is about all the gospel I know—the gospel of in Chief." It was washington! Now, that is about all the gospel I know—the gospel of giving somebody a lift, a lift out of darkness, a lift out of earth into heaven. That is the gospel of helping somebody else to lift.

"Oh," says some wiscarre, "talk as you

one farthing of wages into a callous palm.

Barbarism will never cure the wrongs of regulate these things until the civilization. Mark that!

No, it will not, unless the civilization. will, the law of demand and supply wil will, the law of demand and supply wil regulate these things until the end of time." No, it will not, unless God dies and the batteries of the judgment day are spiked, and Pauto and Proserpine, king and meen of the infernal regions, take full possession of this world. Do you know was Supply and Demand are? They have gone into parnership, and they propose to eximile this earth and are swindling it. You are drowning. Supply and Demand stand on the shore—one on one side, the other on the other side of the life boat, and they cry out to you. "Now, you pay we other on the other side of the life boat, and they cry out to you. "Now, you pay a what we ask you for getting you to shore, or go to the bottom." If you can borrow \$5000 you can keep from failing in business. Supply and Demand say: "Now, you pay no expectation usury or you go into bankruptey." This robber firm of Supply and Demand say to you: "The crops are short. We bought up all the water and it is in our bin. Now, you pay our price or starve." That is your

you pay our price or starve. That is your magnificent law of supply and demand, Supply and Demand own the largest mill on earth, and all the rivers roll over their wheel, and into their hopper they put all the men, women and children they can shovel out of the centuries and the blood and the bones redden the valley while the mill grands. That diabolic law of supply and demand will yet have to stand aside, and instead thereof will come the law of love, the law of co-operation, the law of kindness, the law of sympathy, the law of Christ.

Have you no idea of the coming of such a time? Then you do not believe the Bible. All the Bible is full of promises on this subject, and as the ages roll on the time will come when men of fortune will be giving come when men of fortune will be giving larger sums to humanitarian and evange-listic purposes, and there will be more James Lenoxes and Peter Coopers and William E. Dodges and George Peabodys. As that time comes there will be more parks, more picture galleries, more gardens thrown open for the holiday people and the work-

was reading some time ago, in regard to a charge that had been made in England against Lamboth palace, that it was excluive; and that charge demonstrated the ublime fact that to the grounds of that wealthy estate eight hundred poor families had free passes and forty croquet companies, and on the half day holidays, four thousand prove people recline on the grass, walk through the paths, and sit under the trees. That is geopologospel on the wing, ground out of doors worth just as much as in doors.

hat time is going to ome.
That is only a hint of what is going to be The time is going to come within if you have anything in your house worth looking atctures, pieces of scuipture - you are going invite me to come and see it; you are go ing to invite my friends to come and see it, and you will say, "See wont I have been blossed with" God has given me this, and, so far as enjoying it, it is yours also." That

In crossing the Alleghauv Mountains, many years ago, the stage halted, and Henry Clay dismounted from the stage and went out on a rockat the very verge of the cliff, and he stood there with his cloak wrapped about him, and he seemed to be listening for something. Some one said to him: "What Standing there, on are you listening for" are you listening for." Standing there, on the top of the mountain, he said: "I am listening to the tramp of the foot-steps of the coming millions of this continent." A subline posture for an American statesman." You shall I to-day stand on the mountain top of privilege, and on the rock of ages, and we look off, and we hear coming from the future the happy industries, and smiling populations, and the consecrated fortunes, and the innumerable prosperities of the closing nineteenth and opening twentieth century.

And now I have two words, one to cap-

italists and the other to laboring men.

To the capitalists: Be your own executors,
Make investments for eternity. Do not be
like some capitalists I know who walk
around among their employes with supercilions air, or drive up to the factory in a manner which seems to indicate they are the autocrats of the universe with the sun and moon in their vest pockets, chiefly anxious when they go among the laboring men not to be they go among the laboring men not to be touched by the greasy or smirched hand and have their broadeloth injured. Be a Christian employer. Remember those who are under your charge are bone of your bone and flesh of your flesh, that Jesus Christ died for them, and that they are immortal. Divide un your estates or porimmortal. Divide up your estates, or por-tions of them, for the relief of the world before you leave it. Do not go out of the world like that man who died eight or ten years ago, leaving in his will twenty mill-ion dollars, yet giving how much for the church of God? How much for the alleviation of human suffering. He gave some money a little while before he died. That well; but in all this will of twenty million dollars, how much: One million Tive hundred thousand No. One hundred follars? No. Two cents? No. One cent? dollars? No. Two cents? No. These great cities groaning in anguish, nations crying out for the bread of everlasting life. A man in a will giving twenty millions of dollars and not one cent to God It is a disgrace to our civilization.

laboring mea: I congratulate you on prospects. I congratulate you on the your prospects. your prospects. I congratulate you on the fact that your are getting your representatives at Albany, at Harrisburg, and at Washington. This will go on until you will have representatives at all the headquarters, and you will have full justice. Mark that I congratulate you also on the opportunities for your children. Your children are going for your children. I congratulate to have vast opportunities. I congratulate you that you have to work and that when you are dead your children will have to work. I congratulate you also on your opportunities of information. Plate paid work, I congratuate justice. Plate paid portunities of information. Plate paid one thousand three hundred dollars for two books. Jerome ruined himself, for two books. What vast opportunities for intelligence for you and your children! A workingman goes along by the show window of some great pul-lishing house and he sees a book that costs five dollars! He says, "I wish I could have that information; I wish I could raise five dollars for that costly and beautiful book." A few months pass on and he gets the value of that book for fifty cents in a pamphlet,

There never was such a day for the working-men of America as the day that is coming. But the greatest friend of capitalist and oiler, and the one who will yet bring them ogether in complete accord, was born one Christmas night while the curtains of heaven swing, stirred by the wings angole. Owner of all things—all the continent, all worlds, and all the islands of light. Capitalist of immensity, crossing over to our condition. Coming into our world, not by gate of palace, but by door of barn. Spending His first night amid the shepherds. Gathering afterward around Him the fishermen to be His chief attendants. With alze, and saw, and chief, and ax, and in a carpenter shop, showing Himself brother with the tradesmen. Owner of all things, and yet on a hillock back of Jerusalem one day resigning everything 'hristmas night while the curtains of heaven of all things, and yet on a billock back of Jerusalem one day resigning everything for others, keeping not so much as a shekel to pay for His obsequies. By charity buried in the suburbs of a city that had cast Him out. Before the cross of such a capitalist, and such a carpenter, all men can afford to shake hands and worship. Here is the every man's Christ. None so high but He was higher. None so poor but He was poorer. At His feet the hostile extremes will yet renounce their animosities, and counyet renounce their animosities, and coun-tenances which have glowered with the prej-udices and revenge of centuries shall udices and revenge of centuries shall brighten with the smile of heaven as He commands: "Whatsoever ye would that men should do to you, do ye even so to them.

Olive Thorne Miller, the Brooklyn authoress, has a room set apart exclusively for her pet birds, about which she writes so entertainingly. In this indoor apartment she trains and watches them, and from her observation of their ways writes such books as "Birds' Ways" "In Nestling Time," etc.

Australian settlers complain that there has been a great decrease in destructive insects since the English sparrows arrived and drove out the native birds.

SUNDAY SCHOOL.

SCHIPTURE LESSON FOR SUNDAY. MAY 25.

he Miss on of the Seventy," Luke x. 1-16-Golden Text: Luke x, 11-Notes and Comments.

Summary of the Events Betw en the

Many things have transpired in the life of our Lord between the transfiguration and the sending out of these seventy. We will just indicate them and where they may be found. After they came down from the inst indicate them and where they may be found. After they came down from the mount, He cast out a dumb spirit which the disciples could not cast out; He again fore-told His violent death; He taught humility by the little child; He rebuked the disciples tecause they forbade one to cast out devils in Jesus's name, simply because he was not of their company; He journeyed through Samaria on His way to Jerusalem, but is rejected by the Samarians; He talks to several who desire to follow Him. All this is briefly mentioned in Luke ix, 37-62. Matthew and Mark record some things more fully. But according to Mimpriss's Harmony we must insert between the 50th and 51st verses of Luke ix, the whole of Matt. xvin. (which is peculiar to Matthew), and the whole of John. That will bring us to this lesson, which is recorded only by Luke. The whole of Luke x, 1, to xviii, 14, follows now in consecutive order and is peculiar to him, being recorded by him alone.

1. "After these things the Lord appointed of the percent and some security and search a

1. "After these things the Lord appointed of the seventy also, and sent them two and two before His face into every city and place whither He Himself would come." In the previous chapter (v. 51) it is written that "When the time was come that He should be received up. He steadfastly set His face to go to Jerusalem." It would seem, therefore, that the sending forth of these seventy was a last appeal ere His crucifixion. They were to co before Him into every place into which He a last appeal ere His crucifixion. They were to go before Him into every place into which He was Himself about to come, shewing His power and stirring up a spirit of expecta-tion. They were, like the twelve, to go by twos (Mark vi., 7). They were to go because He sent them. In His prayer He said con-cerning His followers: "As Thou hast sent Me into the world, even so have I also sent them into the world, 'John xvii., 18. Our great business now is to go before His face and pre-pare His way, believing that He sends us and is with us.

is with us.

2. "Pray ye the Lord of the harvest, that He would send forth laborers into His harvest." The same words concerning the greatness of the harvest and the need of laborers He spake before He sent out the twelve, and on another occasion He said: "Lift up your eyes, and look on the fields; for they are white aircady to harvest" (Matt. ix., 37; John iv., 35). Is not the same cry with

greater power than ever wringing in our ears to-day.

3. "Go your ways: behold, I send you forth as lambs among wolves." Compare His in-structions to these with His instructions to the twelve in Matt. x., and observe how similar. Whoever goes forth as Christ's repre-

ilar. Whoever goes forth as Christ's representative must expect to meet many wolves in human form, and sometimes in sheep's clothing, and he will need to be wise as a serpent and harmless as a dove.

4. "Carry neither purse, nor serip, nor shoes: and salute no man by the way." Carry no money, no food nor bag to put the in, no extra clothing. Have no anxiety about outfit or expenses; leave all that to the manager and proprietor who sends you. This is His affair, and He will take care of His is His affair, and He will take care of His

"And into whatsoever house ye enter, first say, Peace be to this house." He is the Prince of Peace; He is the Peace of God; He is our Peace when we receive Him (Isa. ix., 6; Phil. iv., 7; Eph. ii., 14), and the com-mission of all whom He sends is to preach peace by Jesus Christ (Acts x., 36; Rom.

6. "If the Son of Peace be there." They were not taught to expect a reception in every house. They were to proclaim peace to every house they might enter, and if re-ceived a blessing would be upon that house; but if refused they were simply to turn away and go in peace to another house. 7. "Eating and drinking such things as

they give, for the laborer is worthy of his hire." When they found a welcome in any house, there they were to abide, and be content with such fare as might be provided, not running from house to house for the sake of receiving better fare. We are not to think too much of what we cat, but where we are welcome there receive and gratefully partake of whatever is set before us if. Cor. x., 27, 9. "He the sick that are therein, and say

unto them, the Kingdom of God is come night unto you." Blind eyes opened, deaf ears un-stopped, lame people healed, nobody sick, and all this in connection with the forgive-ness of iniquity, were features of the Kingdom forefold by the prophets and this did not refer to Heaven, but to the land and people of Israel (Isa. xxxv., 1-10, xxxiii., 30-24).

10, 11. "But into whatsoever city ye enter, and they receive you not. In obedience to Christ they were to go their way into the city proclaiming peace, but if that peace was rejected they were to go their way out of the city, wiping its very dust from their feet, and at the same time assuring the city that the kingdom of God had come nigh unto them.

12. "But I say unto you." This is the equivalent of the great Old Testament: "Thus saith the Lord." The Lord God of the holy prophets and this Jesus are one and the same person (Rev. xxii, 6, 16.) He has concluded His instructions to the seventy, and now He tells them of a judgment day, when all who reject Him shall have to answer for it and be punished accordingly.

"It shall be more tolerable in that day for Sodom than for that city," At least two things are clear from this statement; the people of Sodom have yet to come into judgproper of Sodom have yet to come into judg-ment; and punishment of that time will be in proportion to past privileges and oppor-tunities which have been slighted. For turse who knew and did not, there shall be many stripes; while for these who knew not and did not there shall be few stripes (Luke vii) 47.55

Wos unto thee, Chorazin' wee unto tice, Bethanda? Similar words had Be-used on a previous occasion; and at another time He had said that the men of Ninevels and the Queen of the South would rise in judgment against that nation (Matt. xi., 29-24; xii., 41-42). He says these things at 20-24; xii, 41-42). He says these things at this time, no doubt, to impress upon the seventy the importance of their mission, and the awful responsibility resting upon those

who might reject them.

14. "It shall be more tolerable at the judgment." This gives the meaning of "that day" in verse 12; it is the judgment day to which He refers, and He who speaks will be the Judge. The day and the Judge are both appointed (Acts xvii., 31), and all believers should, in view of those facts, be

believers should, in view of those facts, he preaching repentance to all others, if by all means we may save some (I. Cor. ix. 22).

15. "And thou, Capernaum." "His own city" (Matt. ix., I), which He chose as His dwelling place when He was cast out by the people of Nazareth. (Lu. iv., 31; Matt. iv., 13), Of all the cities in the land she was most privileged, therefore said to be exalted to Heaven, for the King of Heaven had been dwelling in her, and in her had done many mighty works, yet she knew Him not. How great will be her punishment! Even Sodom whall condemn her (Matt. xi., 23-24.)

16. "He that heareth you, heareth Me; and he that despiseth Me despiseth Him that sent Me." A last word to the seventy that they might be strong and forget themselves, thinking only of Him who sent them. Here is the oneness of God and Christ and the believer most clearly stated for the believer's encouragement. See also, John xiii. 20.

is the oneness of God and Christ and the believer most clearly stated for the believer's
encouragement. See also John xiii. 20. Jesus, in His discourses, made very much of the
fact that the Father had sent Ilim, and in
His last prayer He mentions it at least six
times. Let the reader prayerfully note it,
and be assured that it is only as this great
truth—that we are sent of God—takes possession of us, that we shall be dead to self
and the world, and alive unto God and the
things which concern the Lord, Jesus.—Leston Helper.

RELIGIOUS READING.

A KING'S DAUGHTER. I do not now possess.
The grandeur or the dress,
The jewels rich and rare,
The crown that I shall wear, Yet I am a King's daughter,

I am not now at home, have no lordly dome I have no palace great, I have no vast estate, Yet I am a King's daughter.

My Father's kingdom lies In realms beyond the skies,
And while I tarry here
He doth for me prepare
For I am a King's daughter

My Elder Brother's love My Father's heart did mov To cover with His dress My whole unrighteousness, So I am a King's daughter. I had gone far astray;

In guitt and ruin lay, In utter misery. In foul depravity, Even me, the King's daughter.

My Elder Brother saw His Father's broken law, And aid His robes aside— And for my sake He died; Thus am I the King's daughter. I'll reach my home some day, And there I'll praise alway

The love, the grace, the power, That gave me all my dower. Even me, the King's daughter.

GOD'S WAY OF BLEDGING THE WORLD, How much of the world's history that iny coffer among the reeds held! How dif-

force that history would have been if as might easily have happened, it had floated way, or if the feeble life within it had walfed their dead unheard. The solemn possibilities folded and slambering in an infant are siways awful to a thoughtful mind. But, except the manager at Bethle-ben discounter of the solemn and the solemn and the solemn and the solemn are six as the solemn are solemn. hem, did cradle ever hold the seed of se much as did that paperus chest? The set of

opinion at present minimizes the importance of the individual and exalts the spirit of the period, as a factor in history.

Standing beside Miriam, we may learn a truer view, and see that epochs require great men, and that without such for leadgreat men, and that without such for lead-ers, he solid solvance in the world's pro-gress is achieved. Think of the strange grade floating on the Nile, then think of the strange grave among the mountains of Moch, and of all between, and ponder the same lesson as is taught in yet higher fash-ion by Bethlehem and Calvary, that God's way of bissing the world is to fill men with his message, and let others draw from them. Whether it be the "law," or "grace and Whether it be the "law," or "grace and truth," a man is needed through whom it may fructify to al., [Dr. Alexander Mac-

GOOD'S TINGHAMMEND LOVE.

At the very moment that these words fall teneath the eyes of their many readers, hundr ds of them are in some visible and bur-dr ds of them are in some visible and bur-densome trial or perplexity. Grief has been approaching with inevitable step; loss and business perplexity have deepened; mis-understanding and estrangement have em-bittered the passing days; children have gone amiss and clouded the hopes resting ipon them; increasing age seems not rich, out barren; or men and women are burdened with that never-dying sense of unworthiness, of talents hoarded, not improved, of lives selfishly incomplete.

The one thing constant in crosses is the love of our ever-compassionate and pater-nally pitiful took the truth on which harge may never come is the gospel of the Son, which is the eternal embediment of affection from above, falling earthward, and of aspiration from below, rising heaven-ward. There is no waking or sane instant when we cannot get all the strength we need from this initating source. There is no instant of time in which the breath in the lungs, the blood in the vens, is not necessary to the simplest vital not; so there is no time when the love of God and the is no time when the love of Good and the undying message and mediatorship of Jesus I hi st are not needful in the Christian's life. Mether of joy or sadness or greatness or littleness, of strength or decline.—[Sunday

PERSONAL PROPERTY OF THE PROPERTY OF THE PERSON OF THE PER Once a week the fady teachers of Knoxville Callege meet with the girls in praying circles. Some of their unconverted schoolmates are taken, by the girls as objects of prayer. It is very seldom that any one is absent from her circle on Tuesday even-

The prayers are, for the most part, very carnest thoughtful and importingle. There been greatly benefited by them and made strong for duty in distening to the child-like confidence with which our beavenly Father

was addressed by these sincere suppliants.
One evening this polition bell upon my ear with a posuliar and strange force. One of the girls was praying for wisdom and God's help in their studies, and used this expression: "O Lord, brighten our intellects." What does that not reveal the agit I. To whom could she go but to the treat. Being who is Wisdom and Strength.

"Reighten our intellects" which have been clothed the ignorance and superstition, by years of bondage imposed upon us by our fellowmen. O took with the not hear and miswer his prayer griebustly—scale exceedings. was addressed by these sincere suppliants.

ingly and abundantly above all we usk or

Thou who with thene own arm of strength lidst deliver fr in a crime bodily enclavement, these, the creatures of thy land, deliver, we pray these, their scale from the handless of the cylicin, and brighten their intellects with a knowledge of theself, which acree can make them wise state val-Visitorii. Perente ...

A COMPARISON FILL OF MEANING Rev. Dr. Arthur Pierson sequeted in one Western exchanges as drawing a com-

rarison full of meaning.

"Spurgeon's church is always full, yet there is about him, the house, the service, to worldly charm. The hymns are lined out after the old style, and sing without a show of art; the rear part of the congregation chases the fore part in the vain endeavor to keep the charm of the hour of treaching is keep pace in time. As hour of preaching is creded by an exposition long enough for a ermon; and yet men never tire of going, for they find there salvation and sanctifica

ion.
"God's Spirit bonors the simplicity of services that aim only at His glory, snot so, after a quarter-century, the charm that so many attribute to novelly has not lost its power, the Taberoneie would be full if it could hold twenty thousand instead of five. I went from a morning service fibere to one in the afternoon to a cathedral. What a vast temple' A collossal organ, whose plaintive whisper or pealing thunder rolled billows of sound along the arches' A cheir of sur-pliced boys sang like larks."

Other a grand sermen from a great preacher, fitly called a canon, whose velvet sermon case rested on a brazen spread eagle. But with all these worldly charms there was a handful of people, and they were was a handful of people, and they we staring about as though in a museum. came away, asking myself, when will the church learn that, if she will have the spirit of the world in her courts, she cannot have the shining shekinah, but as the consuming are; not as Jesus, with the breathing of the Holy Ghost, but with the lasting scourge and the flashing eye!"

The Russian crown jewels, including the \$6,000,000 crown itself and see ter with the tig Orioff damo d at the end are valued at \$11,000,000.

TEMPERANCE.

BEWARE!

Bewars, my lov, of the tempter's snare, Beware of his trodden way' From the lowest den to the palace fair. Too oft you will trace his footsteps there, Where he hides in a secret lair. On thy precious life to prey, Beware, my boy, beware:

Beware, my boy, of the tempter's snare,
Beware of his wily ways!
Likea silken web for the foolish fly!
He weaves thee a net; never venture nigh,
Lest you would a wreck in its moshes, ite— A wreck of your youthful days. Beware, my boy, beware:

Beware of the sparking how!:

Prom its depths cometh forth a bitter re-

From its depths could be frain,
frain,
From innocent blood of its millions slain,
While the fire of hell seizes heart and brain,
And mecks over the rained soul.
Beware, my boy, beware!
-S. Minerra Boyce, in Yankee Blade,

NEW YORK'S ANNUAL DRINK BILL.

New Yorkers succeed in disposing of 47,-000,000 gaillons of liquor, beer and wine in a single year. The average drink is a gill, say making 1,504,000,000 drinks.

If the big Croton reservoir at Forty-second street were filled with such beverages New Yorkers would empty it nearly two and one-

half times during a year.

If the big Central Park reservoir, having a capacity for 200,000,000 gallons, should be filled with liquor, beer and wine the consum-ers in the cities of New York and Brooklyn and the State of New Jersey would empty it

in two years. New Yorkers spend over \$70,000,000 avery New Yorkers spend over \$10,000,000 every year for liquor, beer and wine. There are in the city 7787 places licensed to sell alcoholic drinks. In order to exist the smallest one of these places must sell at least \$10 worth of

drinks a day.

Many of the best bars take in \$125 to \$150 a day. At the Hoffman House, where one has to pay famey prices to back in the smiles of classic art, the receipts are fully \$500 a

No bar can pay its way through the recripts for beer alone. It is the hard stuff that brings in the profit. While a saloon would soon go to the wail if it depended on the sale of beer alone, there are numerous gardens like the Atlantic, Volks, Theiss's and Blank's that thrive almost solely from the teer receipts. In the gardens the glasses are smaller and twenty are sold were one is

drawn from behind the bar in a saloon.

Averaging all the bars in town, they take in about \$25 a day or \$70,000,000 a year "You can divide the consumption of wine, liquor and beer," said a well informed wholesale dealer to the Journal reporter, "into the following proportions: Wine, \$1; beer, \$20; liquor, \$30."

Estimating from these proportions there are expended by New Yorkers at the licensed places every year \$1,700,000 for wine; \$17,000,000 for lear and \$51,000,000 for "Then to this," continued the Journal's

informant, 'you must add at least \$2,000,000 spent in wines, beer and liquor at the groceries. But for calculation your round figure

of \$70,000,000 is sufficient.

The wine consumed by New Yorkers, from cheap clarets to the best champagnes, will cost on an average \$2.50 a gallon, the beer eighty cents a gallon, and the liquor \$2 a gallon. So we consume every year (80,000 gal-lons of wine, 21,250,000 gallons of beer, and 25,500,000 gallons of liquor.
Then think of the millions of dollars that are expended to make the saloons look attractive - New York Journal.

THE RIGHT KIND OF TRAINING.

Elizabeth Harrison, Principal of the Chicago Kindergarten Training School, in discussing "The Root of the Temperance Question from a Kindergarten Standpoint, relates the following suggestive incident: year old son of a millionaire who refused spiced pickles when they were passed to him the table. Why, my sen, said his her, do you not want some pickle! It is you not. No, replied the boy, 'I don't any use in cating speed pickle. It don't very nice. see any use in cating spiced pickle. It don't help to make me strong; my teacher says it don't. If this kind of training can be corried out, such a low will grow into the young man, who, when tempted, can easily say. No. I see no use in that It will not help to make me a stronger or beter man-

THE SALOON AND DOYS.

Some one has said that saloons can no more he run without hove than easy mills without age. Lately in Chicago "a school teacher intend a knot of boys counting the number of holes in some cards. He called one of them up and insisted on knowing what it meant and the key told him that a subconkeeper, who had his saloen near the school, had given them those eards, and every time they took a druk be punched them—one hole for beer, two for straight drinks, and three for mixed drinks—and each month be gave prizes. The boy who had the most holes punched in his card get a revolver, the second a life of Jesse James, and the third a meet-chaum pipe.

Mrs. Mary Clement Leavitt, the first round-the-world forger of the white-ribben chain, wrote a letter to Margaret Bright Lucas of England, which arrived after Mrs. Lucas death, and was then printed in the Brotish Woman's Temperature Journal, Mrs. Lenvitt westerfrom Banana, Congo From Mrs. Leavitt weste from banana, Congo From State, and very deeply deplores the evil of the liquor tradic there in those words. I have heard that from all whom I have met, which makes me the more earnest to do something toward stopping this fearful tide of drink, more tearful than one can magnountil one has really seen, as I have done the steamers full of the vilest spirits much of which is simply already distilled from the cheapest substances that will produce it, brought out a this form to be reduced with water, flavored with unicessed, and so sold at an enormous profit, Missionaries have told methat whole villages, men, women and children are rotten drunk, and that they have been obliged to give up probehing have been obliged to give up proubing places after the people had begin to send for the drink. I saw one caravan—that is a large company of men—go out of a trader's premises with drink, and nothing but drink,"—chacago News.

TEMPERANCE NEWS AND NOTES.

Guthrie, Oklahoma, has formed a White There were 11,118 women locked up in five police cells in Chicago in 1880

There is not now a ship in the British navy without a temperance society. John E. Graham, of Salem, Mass., has found a \$5 bill on which is inscribed. The last of \$100,000 for rum. Albany, June, 15, 1889. E. G. Taket."

Mrs. McGurty, of Oakland, Ill., has secured a verdiet of \$1000 damages against Campbell & Rosenberry, who sold her husband intexicants prior to his death from exposure while in a helpless condition.

In discussing lager beer a German critic insists that there is in the Gorman vocabulary no such word as lager, which he be-lieves to be purely a Viennese expression. There is also very little lager about a great

dens of the beer that is put out. The statistics of the Parisian prefecture of police show that from 1872 to 1888 the number of cases of insanity in the city has augmented by one-third. Dr. Paul Garnier, the able police physician, attributes this start-

ling increase to the use of alcohol among the working classes. The Sheriff of Jones County, Iowa, in the exercise of his official authority, lately summoned a number of prominent citizens of Cascade, lowa, including the Mayor, most of the City Conneil and other officials, as hab-itual drunkards, to appear at Anamosa, the county seat of Jones County, and to testify against the fourteen saloon keepers at Cas-