THE MIDDLEBURGH POST. REV. DR. TALMAGE'S SERMON.

T. R. HARTER, EDITOR AND PRO'R.

MIDDLEBURG, PA. APRIL 14, 1892.

M. Renan, the French theologian, says that he made the discovery over forty years ago that by the writing of annusing works one graws sai, and that the best way of remaining merry is to write on serious subjects. To his adherence to this principle he attributes his own cheerful life.

"There is a curious tilling about the iong, narrow lakes that border the Missouri River," said R. C. Schultz, of Omaha, recently. "There is but one such lake of any size on the west side of such lake of any size on the west size of the river from Omaha to St. Louis, while there are hundreds of them on the east side. This seems to indicate that the bed of the river is gradually moving toaide. This security to initially moving to-bed of the river is gradially moving to-if they would not rainonsly change the cli-mate and tring to the soil barrainess instead mate and tring to the soil barrainess instead

bed of the river is gradually noving to ward the west, leaving lakes at interval to fill the old channel."
They would not rainonsly change the eli-states the losten Transcript, because of the lack of proper descriptions accumpanying the application must be sufficiently built form able any ordinary workman engaged in that branch of ladar in which the patient is a specialty to make the article without assistance other than the description for the raining transcript, but some of them are spin and that it is impossible from them for an intelligent them of them are spin the lack of proper descriptions are almost for application must be sufficiently built form able any ordinary workman engaged in that branch of ladar in which the patient is a specialty to make the article without an intelligent them of them are spin and that it is impossible from them are spin and that it is impossible from them are spin of the lack of all down in the opinion of the rain of the road what the interview interview and for any interview and the procession econing the kinet of all down in the opinion of the rain of the road what the interview interview and the strate in the system of the the road what the interview interview and the strate of all Christian ages that was the patient of all Christian ages from the context of all Christian ages from the road where of all christian ages from was the order is transitioned of the populate. Any is come with the spin to obtain the state of the road where it here and have to be the state of the population of the populate. Any is context and been tied at the road of the strategies and the procession and the period of the state of the population of the populate. Any is context and been tied at the road of the strategies and the period of the populate the strategies and the period of the populate. Any is an theorem is and the period of the populate. Any is an theore

ran inferit R is practiced on country storekeepers. A smooth person calls upon them, looks over their stock of each and haves a procellist of alleged tare coins he is prepared to buy. At a sintable interval of time elsecond smooth person appears, making small purchases. He has a few pocket piecos he must disperse off. They turn out to be on the first smoothy's list, and the storekeeper gives several dollars each for the ranguartor, the Canadian dime and other valuables. That is the last heard of the range of the storekeeper valuables. That is the last heard of the range of the storekeeper valuables. That is the last heard of the range of the storekeeper valuables. That is the last heard of the range of the storekeeper valuables. That is the last heard of the range of the storekeeper valuables. That is the last heard of the range of the storekeeper valuables. That is the last heard of the range of the storekeeper valuables. That is the last heard of the storekeeper valuables. That is the last heard of the storekeeper valuables. That is the last heard of the storekeeper valuables. confederates, and the storekeeper of son in the text. richer in experiences

Old Governor Boutt, of Colorado, has button to the scene of welcome and rejoin ing. The branches of these trees are high up a way with him that, according to the Chicago News, goes right to the heart of the leaves and throw down, and others make of these leaves and throw down, and others make of these leaves down, and others make down, and other down, the Colorado miner. Just before the ment for the colt to tro -I'm one of you. I've been through the after had thorns upon His brow, for a little mill and know all about your desires. You have come here in good faith to make this your house. You have sund, make this your home. You have squatted on public land, and you ought to

A Zol

THE GLORIES OF THE PALM.

The Sunday Sermon as Delivered by the Brooklyn Divine.

TEXT: "They took branches of paim trees and went forth to meet Him."-John xii., 13.

How was that possible? How could palm branches to cast in the way of Unrist as He approached Jerusalem^{*} There are scarcely any paim trees in Central Palestine. Even the one that was carefully guar is i for man years at Jericho has gone. I went over th the one that was carefully guar is if or many years at dericho has gone. I went over the very read by which Christ approached Jer-usaiem, and there are plenty of olive trees and fig trees, but no pain trees that I could see. Not must remember that the climate has changed. The pain tree likes water, but by the cutting down of the forests, which are leafy prayers for rain, the land has be-come unfriendly to the paim tree. Jericho once stood in seven miles of pain grove Olivet was crowned with palms. The Deal

As the cost with its rider descends the dope of Olivet, the pain trees lining the cost are called upon to render their contri-Gald pave-

Among all the trees that ever cast a

for who cares for for thy shining?" "Ne saith the star, "I will not sleep. I guid, the sailor on the sea. I cheer the travelec smong the mountains. I help tip the dew with light. Through the window of the poor man's cabin I cast a beam of hops, and the child on her mother's lap asks in glee whither I come and what I do and whence I co. To gleam and glitter God ast me here.

whither I come and what I do and whence I go. To gleam and glitter, Gol set me here. Away! I have no time to sleep." The snowflake comes strangling down. "Frail, fickle wanderer, why comest thou here?" "I am no idle wanderer," responds the snowflake. "High up in the air I was born, the child of the rain and the cold, and at the dynameter is an idle an no at the dvine batest I come, and I am no straggler, for Gol talk me where to put my crystal heel. To help cover the roots, the crystal heat. To help cover the roots, the grain and grass, to cleanse the air, to make scortsmen more happy and the ingle firs more oright, I come. Though so light I am that you toss me from your muffler and crush me under your foot, I am doing my best to fulfill what I was made for. Clothed in white I come an abattle for. Clothed

best to fulfill what I was made for. Clothed in white I come on a heavenly mission, and, when my work is done and God shall call, in morning vapor I shall go back, drawn by the flery courses of the sun." "What doest thou, insignificant grass blade under my feet?" "I am doing a work," says the grass blade, "as best I can. I help to make up the soft beauty of field and hawn. I am satisfied, if, with millions of others no bigger than I, we can give pasture to flocks and herds. I am wonderfully made, He who feels the ravens gives me substance from the soil and breath from the air, and He who clothes the lifes of the field rawards

from the soil and breath from the air, and He who clothes the lillies of the field rewards me with this coat of green." "For what, ionely cloud, goest thou across the heavens". Through the bright air a voice drops from afar, saying: "Up and down this supphire floor I pace to teach men that like me they are passing away. I gather up the waters from lake and sea, and then, when the thunders toll, I refress the earth, making the dry ground to laugh with har-vests of wheat and fields of corn. Leaten making the dry ground to laugh with har-vests of wheat and fields of corn. Leatch the frown of the storm and the hues of the rainbow. At evening tide on the western slopes I will pitch my teni, and over me scalid data the suffran, and the parole, and the fire of the smoot. A pillar of cloud like me led the closen across the desert, and sur-rounded by such as I the Judge of Heaven and Earth will at last descend, for "Behold He counts with clou at". cometh with clouis !?

On, my friends, if anything in the inan-On, my friends, if anything in the inan-imate world be useful, let us immortal men-and women be useful, and in that respect be like the palm tree. But I must not be tempted by what David says of that green shaft of Palestine, that living and glorious pillar of the eastern gardens, as seen in olden times—the palm tree; I must not be tempted by what the Oid Testament says of it, to lessen my emphasis of what John, the evan-gelist, says of it in my test. Notice that it was a beautiful and lawful robbery of the paim tree that helped make up Christ's triumph on the road to Jerusalem that Faim Sunday. The long, broad, green

that Faim Sunday. The long, broad, green leaves that were strewn under the feet of the colt and in the way of Christ were torn off from the trees. What a pity, some one might say, that those stately and grace ul trees should be despoiled. The say loczel out at the places where the branches broke. The glory of the pain tree was appropriately sacrificed for the Saviour's triumphal proconsion. So it always was, so it always will be in this world-no worthy triumph of any sort without the tearing down of something

Brooklyn Bridge, the glory of our continent, must have two architects prostrated, the one slain by his toils and the other for a lifetime invalide 1. The greatest pictures of lifetime invalide 1. The greatest pictures of the world had, in their richest coloring, the blood of the artists who made them. The mightiest oratories that ever rolled through churches had in their pathos, the and groans of the composers, who wore their lives out in writing the harmony. American independence was tr' imphant, but it moved on over the lifeless forms of tens of thou-sands of men who fell at Bunker Hill and Yorktown and the battles between which were the hemorrhages of the nation, The kingdom of God advances in all the

The kingdom of God advances in all the earth, but it must be over the lives of mis-sionaries who die of malaria in the jungia or Christian workers who preach an write enclose a cents in stamps. and toil and die in the service. There must be dates and call early. THE big strength must be torn down from the ph. of Christian heroism and consecration chū.

trees of Christian heroism and consecration and thrown in His pathway. To what better use could those pain trees on the southern shoulder of Mount Olivet and clear down into the Valley of Gethsemane put their branches than to surrender them for the making of Christ's journey toward Jernsalem the more picturesque, the more memorable and the more throughant? And to what better use could we put our lives than into the sacrifice for Christ and His cause and the happiness of our fellow creatures? Shall we not be willing to be torn down that right-courses shall have triumphant way? Christ was torn down for us. Can we not affor t to be torn down for Him? If Christ could suffer so much for us, can we not suffer a httle for Christ? If He can afford on Palm Sunday to travel to Jerusalem to carry a cross, can we not afford a few leaves from our brancies to make emerald His way The process is going on every moment in directions. What makes that father The process is going on every moment in all directions. What makes that father have such hard work to find the hymn to-day? He puts on his spectacles and holds the book close up, and then holds it far off, and is not quite sure whether the number of the hymn is 150 or 130, and the fingers with which he turns the leaves are very clumsy, He stoops a good deal, although once he was straight as an arrow, and his eyes were keen as hawk's, and the hand he offered to his bride on the marriage day was of goolly shape and as God madeit. I will tell you what is the matter. Forty years ago he resolved his family should have no need and his children should be well edu-cated and suffer none of the disadvantages of lack of schooling from which he had suffered for a lifetime, and that the wolf of hunger should never put its paw on his door-sill, and for forty of lifty years he has been tearing off from the palm tree of his physical strength and manly form branches to throw in the pathway of his household. It has cost him muscle and brain and health and eyesight, and there have been twisted off more years from his life than any man in the crowd on the famous Falm Sunday twisted off branches from the palm trees on the roal from Betnpage to Jerusalem. What makes that mother look so much older than she really is? You say she ought not yet to have one gray line in her hair. The truth is the family was not always as well off as now. The married pair had a hard struggle at the start. Examine the tips of the forefluger and thumb of her right hand, and they will tell you the story of the needle that was plied day in and day out. Yes, look at both her hands, and they will tall the story of the time when she did her own work, her own mending and scrubbing and washing. Yea, look into the face and read the story of scarlet fevers and croups and midnight watchings, tuen none but God and herself in that hous were awake, and then the burial and the lemeliness afterward, which was more exhausting than the preceding watching had been, and no one new to put to bed. How fair she once was, and as fair as the paim tree, but all the branches of her strength and beanty were long ago torn off and thrown into the pathway of her house-Aias! that sons and daughters, themselves straight and graceful and educated should ever forget that they are walking to-day over the fallen strength of an industrious and honored parentage. A little ashamed, are you, at their ungrammatical utterances? It was through their sacrifices that you learned accuracy of speech. Do you lose patience with them because they are a little querulous and complaining, I guess you have forgotten how querulous an i complaining you were when you were getting over that whooping cough or that getting over that whooping coup, intermittent fever. A little annoyel, are you, because her hearing is poor and you you, because her hearing twice. She was have to tell her something twice? She was not always hard of hearing. When you were two years old your first call for a drink at midnight woke her from a sound sleep as quicz as any one will waten at the trumpet call of the resurrection.

Oh, my young lady, what is that under the sole of your fine shoes? It is a paim leaf which was torn off the tree of maternal fidelity. Young merchant, young lawyer, young journalist, young mechanic, with young journalist, young mechanic, with good salary and fine clothes and refined surroundings, have you forgotten what a time your father had that winter, after the sum-mer's crops had failed through droughts or floods or locust, and how he wore his old coat too long and made his old hat do, that he might keep you at school or college? What is that, my young man, under your fue boot to-day, the boot that so well fits your foot, such a boot as your father could never afford to wear? It must be a leaf from the paim tree of

your father's self-sacrifices. Do not be ashamed of him when he comes to town, and ashamed of him when he comes to town, and because his manners are a little old fashioned try to smugzle him in and smuggle him out, but call in your best friends and take him to the house of God and introduce him to your pastor, and say: "This is my father." If he had kept for himself the advantages which he gave you he would be as well educated and as well gotten up as you. When in the English Parliament a member was making a great space that was unanswerable a Lord derisively cried out, "I remember you when you blackened my father's boots" "Yee," replied the man, "and I did not do it well?" Never be ashamed of your early surroundings. Yee, yee, all the green leaves we walk over were torn off some palm tree. I have cultivated the habit of forgetting the unpleasant things of life, and I chiefly remember the smooth things, and as far as I remember now my life has for the most part moved over a road soft with green inves. They were torn off two palm trees that stood at the start of the road. The prayers, the Christian example, the good advice, the hard work of my father and mother. How they tolled't Their fingers because his manners are a little old fashioned

advice, the hard work of my lather and mother. How they tolled! Their fingers were knotted with hard work. Their fore-heads were wrinkled with many cares, Their backs stooped from carrying our burdens.

They long ago went into slumber among ser kindred and friends on the banks of the Raritan, but the influences they threw in the way of their children and yet green as leaves the moment they are plucked from a palm free, and we feel them on our brow and under our feet, and they will strew all and under our feet, and they will strew all the way until we lie down in the same slum-ber. Self sacrifice! What a thrilling word, tilad am I that our world has so many specimens of it. The sailor boy on shin-board was derided because he would not fight or gamble, and they called him a cow-ard. But when a child fell overboard and no one else was ready to help, the derided sailor leaped into the sea, and, though the waves were rough, the sailor, swimming with one arm, carried the call on the other arm till rescued and rescuer were lifted into arm till rescued an i rescuer were lifted into safety, and the cry of coward ceased and all huzzaed at the scene of daring and self

When recently Captain Burton, the great When recently Lafe a scientific boos in When recently Captain Burton, the great author, died, he left a scientific book in manuscript which he expected would be his wife's fortune. He often told her so. He said, "This will make you independent and affluent after I am gone." He suddenly died, and it was expected that the wife would publish the book. One publisher told her he could humself make out of us \$100,000 he could himself make cut of it \$100,000, But it was a book which, though written with pure scientific design, she felt would do immeasurable damage to public morals. With the two large volumes, which had

cost her husband the work of years, she sat down on the floor before the fire and said to herself, "There is a fortune for me in this book, and although my busbant wrote it with the right motive and scientific people might be helped by it, to the vast majority of people it would be harmful, and I know it would damage the world." Then she took apart the in unscript sheet after sheet and put it into the fire, until the last line was consumed. Bravo! She flung her livelihood, her home, her chief worldly resources under the best moral and religious interests of the world. How much are we willing to sacrifice for

Las race than lize it. There is more depravel R. The blast men than good literature to elevate them.

literature to elevate them. Ob, for a power to descend mon us all like that which whelmed Charles G. Finney with mercy, when, kneeling in his law office, and before he entered upon his apostolic career of evangelization, he said: "The Holy Ghost descended on me in a manner that seemsi to go through me, boly and soul. I could feel the impression like a wave of electricity going through and through me. Indeed it seemed to come in waves and waves of liquid

RELIGIOUS READING

A SWEET PRAYER.

God of the mountain, God of the storm, God of the flower, God of the worm, Hear us and bless us, Forgive us, redress us!

Teach us to love Thee. To love one another, brother his brother; And make us all free— Free from the shackles of ancient tradition Free from the censure of man for

strest. She wandered on, lost in a land of sighs, And wept, "Is there no rest for weary feet?" Breathe on our spirits Thy love and Th heating Teach us content with Thy fatherly dealing

Deep in the dark-a door stood open wide, A light streamed from it brighter than the

TEMPERANCE.

HOME AT LAST.

A little child! fair-haired, with wondering

Past, through an open door, into the

day, mother's voice kept calling: "Here!

Abide! Come Home, my little one! you've lost

neighbor, Help us each one to fulfil his true missio your way! Come Homel"

A wretched man, forlorn, with matted hair,

Stood in a crowd of sots, more beasts than ment

Deep curses rent the air, and dull despair Supermely reigned in that accursed cen. But high above its reve's rang one sound,

Clearer than set bird's over roaring seafound

Come Home, my Husband! Come! Oh! follow me' Come Home!"

A poor lost scul, cast down with wretchedness; Fale death was ringing out his fatal

knell; No one to pity, ro one there to bless

The parting hour of one who loved so well. Then suddenly a voice-"On! which is best? To live or die? Ever to sing or sigh?' This voice eternal whispered "Come and Come Home, sad soul, and rest sternally!

Come Home!" --Clement Scott.

TERLOUS WORK.

Away up among the wires of the great Brookiyn Bridge, at their createst heidit, I saw several men busily printing the wirse the other day. It strained my work as I the other day. It strained my work as looked up at them, and mode my feel day, at the mere thought of being susp adel as at the mere thought of being suspinded in mid-air as they were. There they were, huis-dreds of feet above the row, but as busy and painting as entrify as hough they were on solid ground. "Ah" I thought, "you men must be good testoralers, or you could never work at that dizy height. It needs men of steady nerves, of clear brain to work where you are. No man stupified with beer or muddled with whisky could do what you are doing, holding on with the left hand and working with the right, away up hundreds working with the right, away up hundreds of feet, with the river below you, and knowing that a slip from what seemed a very insecure seat, would cause a fall, an i very likely instant dents." Yes, we need temperancemen for careful work and for positions of trust,—Temperance Banner.

AN EARLY PRODUDITION PRTITIC C.

The Atlanta Constitution recently pub-shed the following petition from King lished the following petition from King Hagler, a celebrated chief of the Catawoas, dated May 26, 1755, addressed to Chief-Justice Henley, and discovered in the State ar-chives of North Carolina:

"I desire a stop may be put to the selling of strong liquors by the white people to my people, especially near the Indians. If the people, especially near the holders. If the white people make strong drink, let them sell it to one another, or ovirk it in their own families. This will avoid a great deal of mischief, which otherwise will happen from my people getting drunk and quarreling with the white people." Whether the petition was brought to the variance the Gevernor as promised by the

notice of the Governor, as promised by the Chief Justice, and acted upon, does not appear. Hagler, who was assassinated by the Catawisas in 1769, was, says Schoolcraft, be available. 'a great man.

STRONG DRINK AND THE CHILDREN. Strong drink which is responsible for so much cruelty and suffering, affects, with perhaps its worst results, the children. It is cometimes said that if you let drink alone, it will national you but the experience of the children who do not themselves take it, but who are in many cases victims to a fear-ful extent of its demoralizing influence upon parents and guardians, suffices to show that en those who do not themselves incluige in it, may be, and many times are, among its most unhappy victims. The Seventeenth Annual Report of the New York Society for the Prevention of Cruelty to Children. for the year ending December 31, 1891, fur-

for Christ. He exhorts them to "set minds" on the things that are above also to "seek" them.

And show us 'tis god-like, to labor ! God of the darkness, God of the sun, God of the beautiful, God of each one Clothe us and feed us, Illume as and lead us; Show us that availe holds as in thre⁸. That the land is all Thine, and Thou go to all. Seatter our blindness :

Belp us do right, all the day and the night To love mercy and kindness; Ald us to conquer mistakes of the past; Show us our future to cheer us and arra The upper, the Letter, the mansions T

mat. And, God of the grave, that the grave of not harm us.

UNANSWEERD PRAYEDS. "Silver and gold have I none; but as I have give I thee-rise and walk." was not what the suffering beggin asked a sift how for ware previous." A conve a gift how far more precious! A cure in steal of a temporary relief. It is even so God of pity answers our prayers. W the hand of sorrow is heavy upon us, w some great evil presses and our needs come extreme, we cry to him for The petition for relief on carth hops is refused; that which we whave is denied; the affliction is tinued and the pressure must be borne. there comes in the midst of its far r gift. We are healed; our hearts are verted, our sins are forgiven ; we are we wift. from earth, and made meet for heaven. who would not encounter such refi Who would be so senseless as to do they are galmers by their sufferings" who asks alms would surely not have ferred the sliver and the gold.-[Selected

ONE VERSE READ AT A CRITICAL MOME

A missionary in Japan tells of a y-man living in Yokahama, who had h of Christianity but had never had give any special attention. Learning the father had been defeated in a lawsuit believing that injustice had been dor became greatly enraged and determin-take revenge by assassinating the gov-whom he believed to be responsible for result. While arranging to go home the might carry out his evil intention he to say good-bye to a Christian fr who not knowing the object of his jou bade him God-speed and gave him a He started on the journey, reading the on the way. He happened to turn to first verse of the seventh chapter of Matt and when he read it his conscience w troubled that he gave up his purpose an turned to Yokohama. He continued to and became a true convert, and the satisfied with a mere profession, he himself to the study of God's word a now a faithful worker for the Master in city of Tokio.

PUSH UPWARD.

What's bugle-blast the heroic old sounded in the ears of his younger brea at Colosse when he exclaimed, "If ye be risen with Christ, seek those it which are above." In whatever we apply these words, whether as mean preparation for heaven, or a coveting between the second seco sering in the atmosphere of the ch house, the great apostle exhorts **A** cast away their grave clothes, and to Christ's freemen and the heirs to a ma cient inheritance. Look higher! Live 1 These were the inspiring calls of the v to his younger fellow-soldiers in the v

There was to be an inward longing a outward living Christward. Paul

cabins. Now, go on with your fidding. Iffu les of people dependent upon it for sus-

berenlosis in cattle, was domonstrated re-medicated in the out is the chief proventive of cently, under novel conditions, at Joseph disense and the chief curs for vast popula-E. Gillingham's farm near Philadelphia. Hons. To you want houses: Its wood furn-ishes the wall for the houses, and its leaves Mr. Gullinghamits a browder of fancy stock, but for the cause of science he was ready to sacridice some of his finant Under the plant? It has a variety of endow-ting and starts and was and winegar and candles. one of the victims had a pedigree and was valued at \$150 or more. Dr. S. J. Harger, Professor of Anatomy at the University, offered his services as execu-useful dispositions all abloom: branches of influence laien with fruit; people good for everything, as the paim tree. If kind words was valued at \$150 or more. Dr. S. J. tioner and those of some of the students as disactors. Invitations to be present. as disacctors. Invitations to be present were issued to a number of scientific man, and a couple of curiords of visitors responded. A committee to settle the questions of lesions was appointed, and No then the shuighter began, June, a handbrain. June dropped instantly, and, tree always means methods. But how hittle ary of us or all of us acwith a kick or two of the hind legs, was complish in that direction. on a table. No lesions were found, but , there was evidence of tuberculosis in the intestines. One after another five animals were killed and dissected. Tuber-

have it. The statutes require us to sell toward heaven, it has no equal for multito the highest and best bidders. You are the hest bidders, and, by the Eternal, the mule's your'n. Howl down the speculators, but don't shoot. I left my gue at home. Take yours back to your of being. In Polynesia it is the chief food of the inhabitants. In India there are muldenature:

But don't shoot." The value of Dr. Koch's lymph, known as tuberculture, for detecting the

binsts. Under the direction of Professor Pearson, of the Veterinary Department of the wildwide the arth or kissed the heavens. To the wildwide the arth or kissed the heavens. To the wildwide the arth of the set of the se Pearson, of the Veterinary Department of the University of Pennsylvania, all the estile of Mr. Gillinghren hall been in-peculated with the lymph. In the cases of several their temperature rose so high of several their temperature rose so high as to indicate tuberculosis, and it was Fourse Theorem 1 and the beat and tanquet and man-ufactory, and then be type of what I meant when I inspired Davit, My servant, to say, decided to kill and dissort them. Every when I inspired Davit, My servant, to say, The righteous shall flourish like a paim tree

Ob, Lord God, give us more palm trees everything, as the pain tree. If kind word are wanted they are ready to atter them If he pful deeds are useded they are ready assistance by word or deed, indead of

Most of the invisionies that home others then the shoughter began, Juno, a mand-some little Jersey, was firstled out. Dr. but the mystery that really bithers me is Harger, with a bubbler's apron factored with to nothing so far as the worl's betterment about him and a long dagger in his is concerned. They stand in the way. They bland, had stationed inner in the mid- suggest possibilities of failure. Over the hand, had statistical interself in the mid-dle of the enclosure, propered to give an exhibition of killing cattle under comparatively publics condition. With a quick movement he drove the diagon though the spinal cord at the base of the brain. Juno dropped instantly, and,

We like twenty dead. It was the death stroke of the or thirsy years to get fully ready for Christoreador. The veterinary students then rut the cow's throat, and skinned and cur her open, afterward displaying the lungs angel of tig incerts to exert hunself to see it

Nearly everything I see around, beneath and above in the natural world suggest-useful service. If there is nothing in the Bible that inspires you to usefulness, go out and study the world around you this springcles were found in the lungs and glands time, and learn the great lesson of useful-ness, "What art thon doin; up there, little stary Way no: sout thine eyes and sleep,

eemed to come in waves and waves of liquid love. It seemed like the breath of God. I can recollect distinctly that it seemed to fan me like immense wings. I wept moud with joy and love. These waves came over me joy and love. These waves came over me and over me one after another, and until, I recollect, I cried out, 'I shall die if these waves continue to pass over me.' I said, 'Lord, I cannot bear any more.'" And when a gentleman came into the office and said, "Mr. Finney, you are in pain?" he re-plied, "No, but so happy that I cannot live." My hearars, the time will come when upon the whole church of the will descend such the whole church of God will descend such the whole charch of blessing, and then the an avalanche of blessing, and then the bringing of the world to God will be a mat-ter of a few years, perhaps a few days or a few hours. Ride on, O Christ! for the evangelization of all nations. Thou Christ who didst ride on the unbroken colt down the sides of Olivet, on the white horse of eternal victory ride through all nations, and may we, by our prayers, and our self sacscrattens, and our contributions, and our con-scrattens, throw pain branches in the way. I clap my hands at the coming vic-

I feel this morning as did the Israelites when on their march to Canaan, they camo not under the shadow of one palm tree, but of seventy palm trees standing in an onsis among a dozen gushing fountains, or as the Book puts it, "Twelve wells of water and three score and ten palm trees." Surely there are more than seventy such great and glorious souls present to-day. a mighty grove of palm trees, and I feel something of the raptures which I shall feel when our last battle fought, and our last burden carried, and our last tear wept, we shall become one of the multitudes St. John describes "clothed in white robes and palms in their hands."

Hail thou bright, thou swift advancing. thou everiasting Paim Sunday of the suiss Victors over sin and sorrow and death an i woe, from the hills and valleys of the heavenly Palestine they have plucked the long broad, green leaves and all the ransomelsome in gates of pearl, and some on battlements of amethyst, and some on streets o gold, and some on seas of sapphire, they shall stand in numbers like the stars, in splendor like the morn, waving their pains

.... DRUNKENNESS IN RUROPE.

The Chicago fritame reports a Paris dec-tor as saving: "I think more liquer is con-sumed in Paris then in any city in the world, Regarded as a matter of drink sapply, I have no hesitancy in saying that France is a country of druncarls. I saw some sta-tistics as I was leaving which showed that 6000 people have been sent to inebriate asymmetry had drunk themselves crazy, Firs is frightful. And the appalling part of it is that the majority of them were women. The proportion was three to two. Drunsenness is also increasing in Austria, in Ger-many and in England. Belgium is reeling from drink."

POSTOFFICES IN SALOONS.

The latest raliving cry of our temper-ancers is, "No more postofless in saloons," It seems that there are at least eight in the beery metropolis of Milwaukee, Wis., and plently elsewhere in the Badgar State and in the South. Crusadors, "let no guilty man escape." It is too late in the day to tolerate liquor and letters in the same shop Will not our Brother Wanamaker move in the matter? We believe he will an 1 that right speedily .- Union Signal.

nishes many striking and painful illustrations of the only in which children are thus made to suffer through strong drink. It appears that for the year 1891 the society re-ceived and examined 7695 complaints of cruelty to children, that it instituted 2803 prosecutions, and secure 1 2561 convictions; that it rescued 2683 children from permissions surroundings, and that it sheltured, fed and clothed 1097 cultured in its re-ception rooms, and that it inves-tigated in addition, 2351 cases of alleged cruelty, at the instance of the Police Justices and the courts. Tueso figures represent a great deal of timely and valuable labor in behalf of exposed and victimized childhood, and show that the society discurres a most useful function in this metropolis. But it is safe to say that three-fourths of its work rendered necessary, either directly or indirectly, through the agency of strong drink. In very many of the cases racorded it has been obviously a chief factor of the cruelty from which children have suffered. In one case mentioned in the report, an officer of the society was detailed to care for little Rose Hoffman. He found the little creature crouching in a corner of the apartment be-fore her drunken mother, who was staggering toward her in a dranken fury, shouting: "Pil kill you, you little brat; I'll murder you for this," and just then the officer put in an appearance and rescuel the little one whose life was really in danger. The report says of the mother who was taken to the station house, "She behaved like a mad woman; drink had literally crazed her." little ones were taken from her and com-mitted to the American Female Guardian

Society. - National Advocate.

don through intemperance.

during the year of 1774.

pounds or imprisonment.

by the people.

Union.

only beverage.

TEMPERANCE NEWS AND NOTES.

There are 32,000 families homeless in Lon-

Rev. Charles Garrett, in presenting the

annual report of his Liverpool mission, said: "The great enemy the mission had to con-tend with was drink."

Maine has no breweries or distilleries, 'out it has thirty loan and building associations in

operation, with 6710 shareholders, an increase

Any white man found giving intoxicating drink to an aborigine or half caste in any district in Fiji is hable to a penalty of fifty

The Hon. Carroll D. Wright, the cell

known statistician, is authority for the statement that for every dollar paid in by

the saloons for licenses about \$21 is paid out

Provost McLean, Govan, Scotland, lectur-ing recently on Highland reminiscences, re-

membered being at a funeral where there were no less than fifteen toasts drank before

The Florida Congregational Association

as entered its protest against the legalized

liquor traffic in a set of resolutions pledging

its own influence and recommending the work of the Woman's Christian Temperance

General Booth, of the Salvation Army,

was welcomed in London on his return from

Australia at a banquet given in his honor, at which over 5000 Salvationists participated

and 10,000 others looked on, and tes was the

The growth of the Kendrick (Idaho Woman's Christian Temperance Union

typilles that of many other earnest workers who find that their efforts have been

little union of four members has grown to twenty-four and three of six saloons have

passed cut during the year of the union's existence.

Their

'blessed beyond their expectations."

the remains were removed to the grave.

of God's people, who, like Bunyan with his muck-rake, are grubbing among the straws and rubbish, withou lifting their eyes towards the crown their heads. Tens of thousands, names are on the rolls of our church barely alive. Instead of growing U only gasping. Their pulse is feeble, joys are few; only an occasional su in a watery sky. Their assurance of loys are row, which there assurance of in a watery sky. Their assurance of an scanity that they can barely sty-action scanity of tam a Christian. I thir I hope that I am a Christian. 1 this I was converted several years ago, at I die I trust that I shall be saved." to muscle in their faith, no power prayers, no ring in their voices, no their daily examples, no fruit of the In commercial phrase, their Christ does not pay expenses; they are run ind every year. Now what shall these halting, do

crippled and almust useless profess Shall they lie still just where they as the desperate hope that when dest takes them they will somehow scram heaven? This is too tremendous a run. And even if by God's grace t saved from hell they will have a wr oor and meager preparation crowns awaiting them. the heaves; not more than a spear of grain. All this style of existence than death; but it is not genuine its Every one of these cumberers of may become a fruit-bearer tomorr Every back-slider may only will. oyous, useful servant of Christ at a vill only heed Paul's bugle-call, an to the glorious possibilities before hi

NO TIME FOR PEAYER.

Prayer is both a duty and a privile are exhorted to "pray always" and "reasing." And we are assured the Lord is high unto all them that can Lord is high upto all them that c bim in truth. He will fulfil the them that hear him; he also will be says: "I called upon the Lord in dis-Lord answered me, and set me b place." And such have often be-periences of God's praying peop type been the mercles that they have a movement in the mercles that they have In answer'so prayer. They have 1 Lord to be a prayer, They have 1 Lord to be a prayer-hearing Gud. And yet the privilege is great valued, and the duty is saily Aud this by many professing (They find little or no time for pray of them have no family alter in 1 f them have no family altar in lings: and their closets, if they 1 are saily forsaken. For days th unvisited: or, if visited, it is through their devotion in a carele and then to hurry away to their They find time for everything else, or no time for prayer. And what is the result? It is that

the Lord is a prayer-hearing God. to bestow great blessings in answer they are none the better for it. The are so fes?, and so heartless that the no favor with God. They are a m and, when offered, it is with no el of an offer and they get none. They the better for their prayers, either a The good. temporal or spiritual prosperied in their worldly affairs: 1 prosperity is no blessing to them: at their souls, there is a leanness ther pine and starve for the want of that nourishment which they might for answer to fervent prayer.

"Prayer was appointed to convey The blessing God designs to give: Long as they live should Christia For only while they pray they live