. TALMAGE'S SUMMER TRIP.

VIEWING HIS FOREIGN TOUR

raduced Nation. The Czar a Benev-cient Monarch. Horrors of the Famine Portrayed.

nusual interest attached to the sermon Rev. Dr. Talmage, at Brooklyn, Sunday ming, it having been announced that he ald devote the entire discourse to a rew of his summer journey. The great nacle was crowded early by an expect-

ie subject was, "Observations in Russia Great Britian the text selected being: m exxxix 9: "If I take the wings of the rning and dwe'l in the attermost parts of sea, even there shall Thy hand lead

That an absurd book the Bible must be to ne who has no poetry in his soul.
nes of the morning." What kind of a
is it, and how long are its wings and of at color? Ab, some of us have seen and lits wings. They are golden. They are despread. The 15th of last June I took wings of the morning" and started for ope. June 20 on "the wings of the morn-I started from Liverpool. July 12 on wings of the morning Tentered Ger-the land of Mortin Luther and many on tilk, living and dead. On 'the wings are morning' I entered St. Fetersburg, sia. On 'the wings of the morning' I entered Moscow. On 'the wings of the mirg' I entered the palaces of Russia, ted by the emperor and empress, sur-ided by a broad of princes and princess

On the wings of the morning" I en-d Inverness, the capuol of the Scottish dands, country of Robert Burns and dimers, the one for poetry, the other for gion. September 21 on "the wings of morning." I entered the finest haven of the earth—New York harbor—and look-off towards the most interesting place I the towards the months—I South Oxford et. Brooklyn. Oh. I like "the wings of morning." I am, by nature and by ee, a son of the morning. I think I et have been born in the morning. I d like to die in the morning. I have a a notion that he aven is only an ever-ng morning. In the summer of 1892 text was juililied to me again and again. take the wings of the morning and In the netermest parts of the sea even shall Thy hand lead me." Yes, He is He always has led me since I

practically saving: "We find it hard to end for our own families, but we cantand this cry of hunger from beyond eas, and so please receive the enclosed." cas, and so please receive the enclosed.

others had sent jewels from their is and necks, saying: "Sell these and them into bread." And another letter "Enclosed is an old gold piece. It is done and are doing for the sufferers in their own country.

When a few days ago I read in the papers that the emperor and empress, hearing an early read trains. never to part with it, except for bread, now I enclose it." We had gathered 200 in money, which we turned into 3,-90 pounds of flour. Went I went down e board of trade at Chicago and left

hungry men and women. Well, as is stomary, when the flour came to New ork it was tested, and we found indeed by had cheated us. They gave us better ur than we had bought. I bought in icago fine flour, but they sent us super-le. God bless the merchants of Chicago we know nothing about faming The grasshoppers may kill the Kansas, the freshets may destroy along the Ohio, the potato worm all the vines of Long Island, the rust into the wheat of Michigan, yet there has been dreadful scarcity parts of the land, there has been in other parts. But in districts of y in other parts. But in districts of a vast enough to drop several nations drouth for six consecutive years the most productive of all the emica if the hunger fiend somehow got ell and alighted in our land, and its wing over Minnesota, and

Let nothing grow here," and over 1t, and said: 'Let nothing grow and over New York state, and said: and over New Yorkstate, and Said nothing grow here," and over Ohio isorgia and Massachusetts and Penn-nia and Nebraska and Dakota and the mas, and said: "Let nothing grow" and the hunger field had swept the withering and blasting wing over the arts of America in the years 1887, 1888, 800, 1801 and 1802, and finally all our al risen from the table hangry, and awhile the children had only quarter it, and after awhile only

meal a day, and a no good food at all, but a mixtur nfter and chaff and back of trees, and then of the children down with hunger is, and then all the family unable to and then crawling on hands and and then one dead in each room, and ers, not quite so exhausted, coming bury them, and afterwards the hou to more appropriate sepulcher—whole lies blotted out. That was what occur-i Russia in homes more than were ever ed, in homes that were once as comand happy and bountiful as yours, ine, in homes as virtuous as yours or in homes where God is worshiped as

as in yours or mine. vas to do a little something toward g back that angel of wretchedness and that we went, and we have now to rt that according to the estimate of the dan famine relief committee we saved ves of 125,000 people. As at the hunger us the bread was handed out—for it ade into loaves and distributed—many would halt before taking it and re cross themselves and utter a praythe donors. Some of them would staggering back and say: "please tell a sent this bread to us." And when came from America, they would say: t part of America? Please give us the of those who sentit." Ah, God only it part of America? ws the names of those who sent it, but tertainly does know, and many a prayer og up, I warrant you, day by day for who sent flour by the ship Leo. Per-some of us at our tables rattle off a that may mean nothing, although lift 'saying grace,' but I warrant those people who received the bread th saved their lives 'said grace," it at something. Our religion may not and that we "cross ourselves," but I learned that while crossing one's self cases may mean nothing but mere I believe in most cases it means; "Oh, of the suffering cross of Calvery, have on me and accept my gratitude."
your own form of religion by all do not depreciate the religious s of others. From all I can learn, there

eral left after we are dead. I have traveled in many lands but I tell you plainly, as I teld Emperor Alexander III, in the palace a Peterhoff, that I had no er been so impressed with the fidelity to their religion of any people as by what I had seen in Russia, and est ecially among her public men. I said respectfully to a Russian, when I saw him cross himself: What do you do that for?" 'Oh," he said, "when I do that I always say: 'God have mercy on me!" I hold in my hand something very suggestive. What does that black and uncomely thing look like? That is what is called hunger bread from Russia; that is what millions of people haved on for months before help came from England, Scot and, Ireland and ame from England, America: that is a mixture which seems to America; that is a mixture which seems to have in not one grain of sustenance. It is a mixture of pig-weed and chaff and the sweetings of stables. That is something which, if dropped in the street, your dog or cat might miff at, but would not eat. That was the only food on which millions of men and women lived. You must look at that honger-bread of Rus what an attractive and beautiful thing a loaf of bread is, it is so common to us we canno realize its meaning. Stop and look at it in a bakery window or sess it on your family table—I mean an honest loaf of bread, white as a bull of packed snow with a crust brown table—I mean an honest leaf of bread, white as a ball of packed snow, with a crust brown as the autumnal woods, and for a keen ap-petite more aromatic than flowers—a loaf of bread as you remember it in childhood, when the knife in the hand of your father or mother cut clean through from crust to rrust and put before you, not a quarter of a slice or a ball a slice, but a full round slice and another and another just suited to a boy always ready to eat and for the most time httngry, even in a well supplied house. It was then bread t the table and bread be-tween meals and bread before breakfast and

bread before going to bed.

But, I have been asked by cood people in Great Britain and America again and again. why did not the prosperous people of Russia stop the suffering themselves, making i useless for other nations to help? And am always glad when I hear the questle asked, because it gives me an opportunity of explaning. If we you any blea what it requires to teed 20 000,000 people. There is only one being in the universe who can do it, and that is the fleing who, this morning break asted 1.600,000,000 of the human race. The poblity of Russia have not only con-tributed most lavishly, but many of then went down and staid for months amid the ghastliness and the horror and the typhu fever and the small-pox that they might ad minister to the suffering. I sat at the dining table in the house of one of our American representatives beside a baroness, who had not only impoverished her estates by the as He always has led me since I had not only impoverished her e-taies by the my first wak from the cradle to my there shop at Bound Brook until this pull where I now stand, such He will lead until I stop for nil time about titred es out you er, where the most of you I be my fellow-slumberers.

Outsil know why I went to Russia this oner. There are many thousands of pile who have a right to say to me, as was I in the Hibte parable. "Give account of stewardship." Through the Christian rald, which I have the honor to edit, we for menths, in publisher's, in reportor, and elitorfal columns, put before the pile the ghastly facts concerning 20,000. Russians who were starving to death, subscription to the relief fund had he by letters that seemed not so much written ink as with tears, some of the ers practically saving: "We find it hard to bread for our own families, but we can be a long to make the practical distinctions to the suffering districts, and sine commissiones me to execute in America a bitrary enter prise by which she expects with her per more money all of which is to go for bread to those who lack it. Then there are the Bobrinskov. They are of the nobility of fearth but the nobility of fearth but the nobility of cartis but the nobility made larger contributions toward this lief fund than any morarch over made any cause since the world stood, and the superb kindness written all over the faces of

that the emperor and empress, hearing as explosion, stopped the royal rail-train to find out what accident had occurred, and the Empress knell down by the side of a wounded inhorer and held his head until pillows and blankets could weight, and the board of trade at Chicago and left to the Land of the amount raised with a proment flour merchant, taking no receipt and aving all to him to do the best thing, and turned, it was successed that I had not been all the two wounded here.

If the the sent empress Yad walked through the wards of the most virulent cholera, talking with the patients, shaking hands with them cheering them up, it was no surprise t for I said to myself. "That is just for I said to myself. 'That is just them.' Anyone who has ever seen royal family will believe anything in way of kindness ascribed to them, and join me in the execution of that not preyay of kindness ascribed to them, and will join me in the execration of that ido prevalent opinion that a tyrant is on the throne of Russia. If God spares my life, I will yet show by facis beyond dispute that the most standered and systematically hed about nation on earth is Russia, and that no mier ever lived more for the elevation of his people in education and morats and reliability than Alexander the Third. So I put all the three prayers togother. God save the level dent of the United States. God save the emperor queen of England! God save the emperor

and empress of Russia!

I will, whether in sermons or lesters: I have not decided, show that nine sent sentieth of all the things will ten and published. mealinst Russia are Jurnished by men have been lired by other countries to up" or rather write down Bussia, so mp' or rather write down flussia, so a divert commerce from that empire, or cause of international jeniousies. It being larger than all the rest of Europ-together, you can see how natural won the jeniousies. I know of two produ-European new-papers that keep fluid salaries to catch up, everything unfavo to Russ a and mainly the incident the sterotyped stories of Seberian crue one case out of a hundred are true, by ninety-nine out of a hundred cases the fabrications. And in the one case as as it is reported the official is dischar They who have been sent "to write Russia and Siberia have done as that would do who sent to "write up" New should write up the slums as a special what New York is, or sent to write my the American congress should write up a ne deprayed politicians as a spelmen of Aperican statesmenship. I believe I can re-crise the opinion of any man antagonism to Russia who will give me an honest hearing. as my own opinions have been reverse by what I recently saw and beard.

I must tell you of a picture of path and moral power impressed upon my m so that neither time nor elernity can off miles below St. Petersburg loaded wit from America. The satiors on beard is as they came to the wharf. From a on which we had descended the river sea, the prominent citizens of St burg disembarked. The cank was The oank was o with prosperous citizens, who stold wharf, and back of them by poor b who had come down to offer their free of all charge for the removal breadstuffs from the ship to the freight train that took the flour to I for tree of charge. While we stood t long freight train rumbled down docks, the locomotive and each car ded with a flag—the American flag at sian flag alternating. Though a some eyes is only a florting rag. ye to see how the merican flag thousand miles from home. day like a section of heaven cheer mortal vision. Addresses of we cand responses were made and then the w begun, the only contest being who s lift the hardest and be most expedi-From ship to rail-train. kneading board. From kneading board to oven. From oven to the white and quive oven. From oven to the white and quivering lips of the dying. Upon all who, is contributions large or small, helped to make that scene possible, may there come that the possible of the possi benediction of Him who declared:

hungry and ye fed me."
But I must also give a word of report of cerning my errand—the preaching of Gospel in Great Britain last summer. was a tour I had for many years antic ed. With the themes of the Gospel I several good people before we were ed. With the themes of the Gospel 1 col and I rather expect there will be sev- from ed more people than ever before in the

same length of time—multitudes after multitudes, and beyond anything I can describe. The throngs in all cities were so great that they could be controlled only by platoons of police, so that none should be hurt by the pressure, each service indoors followed by a service for the waiting throngs outdoors, and both by hand-stakings to the last to nt of physical endurance. From the day on which I arrived at noon in Liverpool, and that night addressing two large assemblage, until I got through my evangalistic journey, it was a scene of blessing to my own soul and I hope to others. I missed but three engagements of all summer, and these from being to tired to stand up. At all the assemblages large collections were taken, the money being given to local charities, feeble churches, or phan asylums or Young Men's Christian associations, my service being entirely gratuitous. But, what a summer. There must have been praying here and elsewhere gratuitous. for my welfare, or no mortal could have for my welfare, or no mortal could have sone through all I went through. In every city and town I had messages poured into my ears for families in America. Oh, sons of Scotchmen, Englishmen, Welshmen and Ir shmen, there are hearts on the other side of the sea, beating in affection for you and raying for your present and stornal wel-are. They wanted me to give you their ove, and here it is by the wholesale, for I anot give it by retail. Disappoint not the I folks on the other side the Atlantic. on will probably never see them again in his world. Their hair is whitening and helr step is not as firm as when you seen

So live that you may meet them in Write home often, and while you know they are praying for you do not forget to remember in your 17 yers those who were your lirst friends, and 17 cm s that whom you will never have better-I mean your old father and mother. By the memoyour old latter and mother. By the memo-ries of the old Scotch kirk, where y at were baptized and by the English fireside, by which you played, and or the Weish hills and valleys, among which you rounsed, and of the old homes on the banks of the Tw ed and the Shannon and the Clyde. I charge you be honorable and true and Christian. You have good ancestrial blood in your yeins. Prove yourself worthy. It seems to me that the gospel is making mighty strides er there. Only one thing I saw is sapels and churches I did not like. the lack of appreciation of each other, as tween the National church and the Disenters. Now each is doing a great work hat the other cannot do. God speed them di they of the Episcopacy and they of the Dissenters' Some need the ritual of the National church and others the spontaneity the Wesleyan. In the kingdom of God ners a room for all to work and each in is own way. Some people are born. Epis-opalians and others. Methodists and others laptists, and others. Presbyterians, and, do not let us force our notions on others. As or myself, I was but not near the line that feel as much at home in one denomination as another, and when in the Epsecopal burch the liturgy stirs my soul so that I amout keep back the tears and it overheims me with its solemnity and its power. Then in an old-fashioned Methods to burch e responses of "Amen!" and Hallebjah!" t me until, like Paul, I am in blessed be Iderment as to "whether in the body of it of the body, God knoweth." And as r the Baptises, though I have never been nything but spainkied. I have immerselundreds and expect to immerse hundreds note in the baptistry under this pulpit

What is the use of controversy about anything, except how we shall keep close to the cross and do the most for hesping people for this world and the next! May there come in England more cordulity between the Na-tional church and the Dissenters. Although I would be called a lissenter there, almost my first step in England w s into a banquet-ting hall—the lors mayor a banquet given to the bishops and high officials of the Na-tional church, the great and good and genial Archbishop of Canterbury at their head, and a more magnificent group of f lks, intellectually and spiritually, I never got amongst; and I found that though we had never met before, the archbishop and mynever met before, the archbishop and my-self were old friends. Bur, all up and down great Britain -1 found a multimet that no man can number enlisted for God and eter-nity, and I tell you the kingdom is coming. If the pessimists would get out of the way the people who saivel and grean and think everything has gone to the degrear is about to go—I say if these pessimists would only get out of the way the world would soon see the salvation of God. Christianty is only the the salvation of God. Christianity is only the another name for elevated optimism. Was will Isaiah an optimist? See his deserts incaran-

Let the defaunt on of other nations were Peace and great will to men. For the glochers constantiation, which may be near er than we think, let us pray, remember that sod can do more in his minutes the man can do in the centuries. If the estimanten is not effected in our day shall ask the intividue of a man out it heaven a little while to look at the world when it shall have put on its mining beauty. I think tool will let us on out to see it at least once in its parties state before it is builted up. I should in wonder if all leaven sometadjourn for a excursion to this world to see how a shir wrecked planet was not off the breakers an set affort again and the eternal harmonic set affect again amor the eternal harmonic Meanwhile, let us all do what we can it make it better, and it will somehow tell it the final result, though it be only a child nob hashed, or a task ingrear wiped from pale face, or a morn extracted from tired foot, or a suntur soul washed, white a the wool. May God help us to help othe And so these lessons of gratitude and sy pathy and helpfulness and vandication

One Man's Award Mistake,

"I made the awful mistake of making love to my own with one day last week," said W. T. Mason, as he drew a chair up to the charmed circle where sat the story tellers in the Lindell rotunds. "I had been down to Kankakee on a business trip and took the night train for Chicago, where I reside. The coach was chock-a-block, with the exception of one double sent. which was occupied by a stylish-looking woman, who sit by the window and had her well down. I received permission to occupy the seat with her, and we were soon chatting pleas antly. I thought her voice sounded familiar, but fate had ordained that I should make an ass of myself. tried to get her to put upher veil, but she objected that the cinders got into her eyes. To make a long story short I struck up a desperate firtation with her. She admitted that she was mar ried, but said her husband was a graceless scamp, who was always flirt ing with other women and neglecting her. Of course, I sympathized with her, and told her that a man who would neglect so charming a woman ought to be kicked to death by a bling mule. Was I married? Certainly not. Well, we finally reached Chicago, and I handed her into a cab. Ther she lifted her veil. It was my wife This story stops right here."-Globe

SUNDAY SCHOOL

LESSON FOR SUNDAY, OCT. 23.

"Peter at Cesaren." Acts x. 30.43 Golden Tent, Acts x. 43. Commentary

30. It seems to be a Scriptural principle that if we would obtain definite blessing from God in any form we must seek it with the whole heart. "Ye shall seek Ms and find Me when ye shall searen for Me with all your heart" (Jer. xxix., 12h. Jesus aiso taught that certain diseases could be overcome by prayer and fasting (Math. xvi., 21). Corneitus being tims in earnest receives a visit from an angel.

31. The angel brings timings from heaven that both Cornelius's prayers an i alms have

31. The angel brings tinings from heaven that both Cornelius's prayers an i alims have been heard and regarded by G.S. Compare Daniel's fasting and praying and the message sent to him by an angel (Dan. x., 12, 19). See and Zachariss and the angel Gabriel (Luke). 131. The angels are numistering sprifts who wait upon the heirs of anysting (Heb. 1, 13).

salvation (Heb. 1., 14).

52. Behold too mumate acquaintance of angels with our name, the house we live in, the town in which we sojourn, our occupa-tion, etc. Observe how pean and full the orrections given to the servants. Fortities law of God and the visions of viol are written plainly (Deut. Zavit., S. Hab. ii., 2 that the one who reads may oney. See her Ps. xxvii.

32. Cornelius having briefly replied to Peter's question, "Nor what meet have ye sent for me" (verse 20) and having gratethey commended him for his promptness, then adds, "Now therefore are we all here present before God to hear all things that are communied thee of God." It is God and not Peter whom Corneaus expects to hear from, it is the presence of God, not of Peter,

"Of a touth I perceive that God is no respecter of persons." Thus Peter began his address. He might have learned this troop the law (Deut. x., 17; It Chron. xix. 7; Jon xxxiv.) but he needed a vision to convince him. Some people now would need a vision to convence them that God actually can and does love and work through those who don't

beiong to their church. 25. "In every ration he that feareth Hau man worketh righteousness is accepted with Him." For Peter to put a Gentile on a level with a Jew as to acceptance with God was surely the Spirit scoaning in Peter, for a little while before he thought very differcutte, See verse 28.

colly. See verse 28.

26. Although the peace preached by Jesus Christ was first for Israel, yet Israel had hanted at its being for Gentiles also when he wrote, "Feace, peace to him that is far off and to him that is near" (Israelly, 19r., Ami Paul so preached it in Essi, in, 13, 14, Cot. 1., 20, insisting that "The same Lord over all is rich unto all that call upon Ham

(Hom, x., 12) 35. Peter insisted that they know this word which began to be preached in Galiles and afterward in all Judes, but he could not have added that it was necause of the Saviour's command to preach the Gossel to every creature and the aposites taithfurness

in obeying it.
38. Here is a most concise and yet gamprehensive statement of the commission power and work of our Lord Jesus Caris. Here is cearly the fact of the Trinity-Father, Son and Holy operat units by Work mg on ochaif of opposed humanity and

against the devis.

17. The Bible is the great and wholly inspared tree, even verbaily inspired record of God and His Son, but so few, even of those who possess the Bible, care under or know much are utils testamony. Therefore God has appointed living men and women who shah be hving, walking, speaking libbles, known and read of all men, fille with the Spirit, honoring the Lord Jesus

40, Our versal testimony is to the great fact that Jesus oued and rose again—is-hivered for our offenses, raised again for our justification thom, iv., 25. The testimony or our lives is, or should be, to the fact that we died with film, by faith in riim, and are now alive unto God walking to newness of

life, our affections set upon things above (Rom, vi., t; Gai, ii., 20; Col, iii., 1, 20, 41. Jesus, after His resurrection, appeared some ten or eleven times, but only unto the disciples, and perhaps not to an or them. Many know that Jesus died for then who know little or nothing of the power of His resurrection, and to whom He is as one

own tonse (Ray, ill., 10).

42. The same desits who died and rest
again is to be our Judge. Heatfers Himself again is to be our Judge. He offers if invest to all now as their Saveour, promising to cast out more win come to didn't.

21), but as surely as his as a haveour now, then of the loving nations and lestly of all the rest of the dead, it was be a day of a thousand years beginning and eming with judgment (ACS avio. d. Roma xiv. 1), and xiv., d. 21 feet. xi., 11, 12.

23. It is the privilege to an wire received Jeans Christian school cavious to an avious the provided of the same and and avious and same new time.

and shall have come into magment to And shall heve come into integrated for their size it down it, Fr. tes. xixvin. It. 20th, 25, Acts size, 35, 35 I count i. 7. 9.
45, 44 seviets tune as I cless specifies wents they were received by these want heart them, and regit of the specifies in integral to be served, while the reason includes the limit of the server. thus senang the presenting of Peter and annihilating his approved (Mars 201, 20, 45, It seems that the breadentron Joseph

who accompanied Peter Gerso addews or encounciarin, as we might have ex-peted, no Conthis or unpremises on hav-ing yet been received. And how they are indeed astonished to see uncommunised Conthes receive the same wift from Gost as the communical Jews had received at Fentecost and afterward whapters h., 4; iv., 3h,

46. The power to speak various languages and thereby magnity God was instantly granted to them. We know that even now God does wonderfully held in the study of a language, but fancy what a boon to outgoing missionaries this gift would be to-day. Will some one tell why we have i not? 47. Having received Jesus, and having re-

seived a wondrous manifestation of the Holy Spirit, the next stee is the public confession of the same in baptism, signifying thus that henceforth they are dead to the world and alive unto (1), and wholly devoted to Jesus Christ as their leader,
48. Having been baptized, they then desire

further instruction and press Peter to tarry, which he evidently did. We can fancy how he would teach them to suffer with Christ, while they rejoiced in being a royal priest-hood unto Him, how he would tell them of a possible abundant currance into the kingon, and of the glorious appearing, -Lesson

There is no word or action but may be taken with two hands-either with the right hand of charitable construction or the sinis-ter interpretation of malice and suspecion. To construe an evil action well is but a pleasing and profitable deceit to myself; but to misconstrue a good thing is a treble wrong—to myself, the action, and the au-

I will answer for it, the longer you read the Bible the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—[Ro-

The Bible not only dwells on the rights of property and the duties of labor, but, for once that it does that, it preaches ten times over the duties of property and the rights of labor.-[Kingsley.

Not to give thanks that we are better off than others, but to make some others better off than they were,—that is the impulse of a grateful soul.—[J. V. Biske.

RELIGIOUS READING.

THE MOTHER'S CHAPLE SONG. The following beautiful bymn is a trans ation from the 'Home Songs' of Sweden it is eroned by the mother as she is put sing her little ones to sleep:

O, little child, he still and sleep; lesus is near, thou needst not fear;
No one need fear whom God doth keep,
Both day or night,
Then lay they down in sumber deep
Till morning light.

O, little child, he still and rest; He sweetly sleeps whom Jesus keeps, And in the morning wake so bleat His child to be; Love every one, but love him best— He first loved thee.

O, tittle child, when thou must die Fear nothing then, but say "Am Fo God's demand, and quiet lie In his kind hand, Until he say: "Dear child, come fly To heaven's bright land."

Then, when thy work on earth is done, Thou shalt as and to meet thy Friend; Jesus the little child will own, dwell before the throne-

And thou she For he inth died.

"LIVE IS DEAL -- LIFE IS EARNEST." There is a Divine sacredness in work. Religion el-vate eys, "Not never have g nd dignifies labor. He whetliful in business, would n his sanction to a life of the pictism. His was a min of from the degma that who religious he must shun his the market and exchange a man become close his led; of industry. . put an arrest in the wine work farewe - J. H. McDuff, D. D.

TOTAL SECTION

I do not know why it is that, by the con stitution of te universe, evil has so much an good to produce its effec-te its nature. One drop o more power and to propa toul will pol to a whole cup of fair water if fair water has no power is prove a cup of fair. Sherp a touth or a toe will make the scrable, though the rest of his but one appreciably pain present whole man body be easy but, if all the rest of the body te suffering an easy tooth or toe will cause to perceptible alleviation. - [Dr. Hoyd.

DESCRIPTION OF SATAN.

before he besiegeth a city, sur roundeth it wall is the w a distance to see where the e scaled; ditch carrower to allowest to be waded over not regularly builded, where est, ensiest t what place. ach with least danger and at advantage. Satan walker) g all the powers of our souls must probably by his tempta about survey ther our understandings ar d with error, or our fance our wills with froweriness easier correct or our affect; as with excess. - [Spencer.

READINESS I. THE PERFORMANCE OF DUTY. The 17th of May, 1780, was remarkably ark in Connecticut. Candles were lighted a many hours. The birds were silent, and fowls retired to roost. many domes! people were impressed by the idea that the day of judgment was at hand. This opinior was entertained by the legislature, at that time sitting at Hartford. The house of representative adjourned; the council pro-posed to follow the example, Colonel Daves bort objected. "The day of judgment," he port objected. "The day of indement," he said, "is either approaching or it is not. It it is not, there is no cause for an adjournment; if it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought." (Biblical Museum.

CHI JCH AMUSEMENTS.

The Rev. Dr. A. J. Gordon has this to say on "Cheomo Christianity": "How much we are coming to lean on mere human apencies! upon art and architecture, upon music and therefore, and social attractions! Some 200 members of the National Division, music and therefore, and social attractions! Who were present as the guest. It has the we may win them to third, the first question with scores of Christians new address is the property of the Union and the Bertall Provinces. tion with scores of Christians now-sedays is we insert in our organ, and what ri-

WHITE HABITER PERSON.

In the heathern world there are about t. an alchaety for every 220,000 mg, at lay workers, one nor every 150,000 mg tarters from a marve happen, one Classing in every 200ms. But how shall they believe they have not heard? Of the church building, two per cent. in set about for n missions, where there is the greatest, its per cent, is spent at home. One simulally is given for each heathen to

are meets from above will flud way to ALTERNATION NAMED OF THE the centre of the bardest heart. A Presby-terms poster once visited a wealthy neighbor was said to be emapproximable on the set of religion. Following him rate his cital gauges, the faithful poster began discussing the frades and flowers with him found humself surrounded, and, having talked his last into a good humor, so my told his errand. The old man to spended with an air of injured dignity: "Sir. religion lies between me and my time on I feel the need of other aid I will send you." A weaker man would have been silsed by such a response, but the zeakous maker, grasping the old man's hand, said, in evident another: "My friend, you and say be in eternity before that time. I not afford to wait if you can." In three was the street of the case. nutes the stimer of slaty years was weep-slike a chief. He had been striving with Spirit for weeks, and it only needed a ave and wise Christian effort to win him to Christ,--{Christian Advocate.

STREET, OF OTHER PARTIES. "Everything in Christ astonishes me. Hi

spicit everawes me and His will confound the. His ideas and his confirments, the ideas and his sentiments, the raths which He announces, His manner of convincing are not explained either by human observation or the nature of things. His birth and the history of His life; the profundity of His doctrine, which grapples the mightlest difficulties, and which is of those difficulties the mest admirable solution; His gaspel, His apparition, His empire, His march across the ages and the remass—everything is for me a prodice, a mystery insoluble, which me a prodicy, a mystery insoluble, which plunges me into a reverie from which I cantot cscape—a mystery which is there before my eyes, a mystery which I can neither deny nor explain. Here I see nothing buman. The nearer I approach the more carefully I examine. Everything is above me. Everything remains grand—of a grandeur which overpowers. His religion is a revelation from an intelligence which certainly is not that of man." [Napoleon 1.

TEMPERANCE.

CHOLERA AND TOTAL ABSTAINERS.

CHOLERA AND TOTAL ABSTAINERS,
In an editorial upon the cholera in the
Lendon Inquirer, occurs the following: "A
Monday by the medical officer at Havre,
and it is one that should be carefully noted
in view of the danger that still threatens us.
He said that taking victims all round, the
proportion of recoveries in the abstainers
from alcoholic drinks was as high as nine
out of ten who were attacked. On the
other hand, nine out of ten who were drinkers died."

A NOBLE THING TO BOL

It was a noble thing for the youthfu. Danies to refuse the king's wins, but we lately saw a young telegrapher, holding his first position on the read, decline to drink with a superintendent who proffered it to him as a couriesy. And we doubt if the young man remembered the fact twenty-rour hours. Character and fixedness of principle are under the nower of the covered four none. Character and fixedness of principle are under the power of the gospel taken for granted. Mrs. Browning was right when she said that there is more of right which she shall that there is more of chivalry and more of romance in our par-iors than ever alon field of knightly arms. Heroism under the gospel becomes not a meteor but a polar star.—New York Ob-

THE PURE OF EXEMPLEY.

The dawning truth that the drink evil is a disease, and curable as other diseases are, has bassed the first period of neglect, incli-ference, and denial, and has come to the accond stage of partial recognition and nemp-tance. The same army of the creditions, the enthusiasts, and marvel hinters are welcoming the face, and the same wild expectations of its practical possibilities fill the air. This is followed by the same old characterism and empiric efforts to make personal profit of these truths by the use of the same old quicklish greats and methods.

These efforts are progunent by the same assumption of superior knowledge of discre-ery of new facts, of new remodies, and new methods, all of which are compaled. Then follow claims of extracrimary cares under extracrimary conditions, the proof of which depends alone on the statements of the

Then comes the old story of persecution Then comes the old story of persecution by physicians and scientists, and of posing as martyre, public benefactors, and pioneer discoverers, with indirect appears for sympathy from the broad and liberal minded. Back of all this is a pecuniary field actively tilled which yields rich harvests, and altogether it is the same old family history of empiricism, which is always to be found on the advancing frontiers of science,—Popular Science Monthly.

DRINK PROPAGANORIES,

The brewers, beyond all class representa-tives of the liquor traffle, are active drink propagamists. At the seconth congress of the tierman brewers Association, held re-cently at tiamour, one feature of the pro-ceedings was the public resention of Mr. Kars omnyer of New York City. Secretary of the United Series Browers Association, white was present specially to invite a departation from the German Brewers Association to an International Brewers Association of German browers will be in attendance at Chicago. It was absoluted and that the Swedien Browers will be in attendance at Chicago. It was absoluted also that the Swedien Browers Association took occasion to say that "it would be to the fest interest or all concrnet if we com-municate with them, so that the Swedish and German browers may travel and inspect the great browns industry of the United and German browers may travel and inspect the great browing industry of the United States in company. It will need the influ-ence of the World's Temperature Congress at Chicago to offert and neutralize that of the proposed international Congress of the great beer propaganitets of our own and other countries. - National Tomperance Ad-

TERTOTALERS' JUBILER. A jubilee in honor of the flittieth annive

Sons of Tempel As as evening. To authone was made up largety of members of the Order, but there were many present who had no connection with it. On the piat-form and scattered through the house were

Among those on the platform were John W. Onver, of Yonker, and George Me-Kibben, the only survivors of the band of extrem which met in a little mean room in Division street half a century again and founded the organization from which the present Urder has grown. Their appearance and introduction were greefed, with snowly, and every mention of their names brought forth automore.

The original charter, granted to the Division of Eastern New York by the National Division early in 1843, got a new reception when it was brought down the aisle and placed against the seedless table, and so did the Chaine Suberdinate Devision

and no shift for Chaina Subar funds Division and the corps of calcies, 450 m all, as it murshed into the hail to must.

The hear programme was plendfully interspersed with miss, and the advences all had the advantage of broader. The free C. It, flexworth, Grand Channan at the Canad Division of Earlies to the Very opened the chareness with prayer, and N. J. Stearns, who provided made the opened for energy controls. The boy, Stephen Mercalt delivered the agreement being and Edward Channey to provide the chareness of welcome, and Edward Crummoy responds before a health of the visitors. After the "Song of Jubiles," esponally composed for the opened by Edward Caeswell, of Chains, hal been complete for Mr. Onver, Addresses by Green's Louis Wagner, of Primarelphone Bospania E. Sarwell, of Massachusetts, and General Samuel F. Cary, or Ohlo, followed. Sir Leonard Tilles, Governor of New Brunswick, hal been expected to represent Langla on the platform, but was unime to be present, the place was taxon by Mr. Carswell, whose references to the American and Bratish thus when had you of other at its Carswell, whose references to the American and Statish that which bary on enther a to stage were toutly apparented, -New York Times.

TERRESIANCE ALGORAND NOTES.

Canada temparane people are aguating for a tirect vote of the people on the matter Great Britain spends un average of

twenty similings for arms for very malf-crown it gives for rollgion. One district in Liverpool having saleons has one purper to every eighty-live manust-ants, while the adjoining district, without a or, has but one pasper to every luid

DASPSOINE. Sir Henry Thompson, of England, says that out of every len putients who came under his knote, hims would never have done o had it not been for orrors of cating and

At the Intermittenal exhibition held on At the internation of the chief director, who resated all temptations from within and with-

out to let liquor in. General Booth, of the Salvation Army, has 350 men, mostly broken-down druncards at one time, working on his farm a few miles

out of London, and they are described as a decent, industrious, useful and enting matic lot of people naw. The rapid growth of the habit of spbriety and temperance is one of the characteristics

of the American railway service, the use of intoxicants becoming more and more the ex-ception, although it is said to be the rule in the English service. It was subject for com-ment in an English railway publication recently, that the 500 incorers who were employed in changing the grade of the Great Western rankway were not allowed to re-fresh themselves during working hours with anything stronger than outment water.