TEXT: "As for me and my house, we will serve the Lord." - Joshua xxiv., 15.

Absurd, Joshua! You will have no time for family religion; you are a military character, and your time will be taken up with affairs connected with the army; you are a statesman, and your time will be taken up with public affairs; you are the Washington, the Welliugton, the McMahon of the Israelitish host; you will have a great many questions to settle; you will have no time tor religion. But Joshus, with the same voice with woich he commanded the run and moon to hait and stack arms of light on the parade ground of the heavens, says, "As for me and my house, we will serve the Lord."

Before we adopt the resolution of this old

Before we adopt the resolution of this old Before we adopt the resolution of this old soldier we want to be certain it is a wase resolution. If religion is going to put my plano out of tune, and clog the feet of the children racing through the hall, and sour the bread, and put crape on the doorbell, I do not want it in my house. I once gave \$6 to hear Jenny Lind warble. I have never given a cent to hear any one groan, Will this religion spoken of in my text do anything for the dining hall, for the nursery, for the parior, for the sleeping apartment? It is a great deal easier to invite a disagretable guest than to get rid of him. If

agreeable guest than to get rid of him. If you do not want religion, you had better not ask it to come, for after coming it may stay a great while. I sace Watts went to visit St. Thomas and Lady Abney at their place in Theobald and was to stay a week and staid thirty-five years, and if religion once gets into your household the probability is it will stay there forever.

Now, the question I want to discuss is

What will reigion do for the household? Question the first: What did it do for your lather's house if you were brought up in a

That whole scene has vanished but it comes back to day. The bour for morning prayers came. You were invited in, Somehat fidgety, you sat and listened. Your other made no pretention to rhetorical calling, and be just went through the chap-er in a plain, straightforwari way. Then you all knelt. It was about the same prayer orning by morning and night by night, ne had the same sins to ask pardon for, and he had the same blessings, for which to be grateful day after day and year after

The prayer was longer than you would like to have had it, for the game at ball was saiting, or the skates were lying under the ed, or the schoolbooks needed one or two Your parents, ore looking at the lessons. emewhat rheumatic and stiffened with age, bund it difficult to rise from their kneeling. bund it difficult to rise from their kneeding. The chair at which they knelt is gone, the bible out of which they read has perhaps alien to pieces, the parents are gone, the hildren scattered north, east, south and test, but that whole scene flashes upon your

ismory to-day.

Was that morning and evening exercise in our father's house debasing or elevating? sit not among the most sucred reminis-You were not as devotional as some the older members of your father's house to were kneeling with you at the time, and ou did not how your head as closely as they
id, and you looked around and you saw
ast the posture your father and mother
soumed while they were kneeling on the

sumed white they were kneeling on the cor. The whole scene is so photographed a your memory that if you were an artist ou could draw it now just as they knelt. For how much would you have that scene diterated from your memory? It all comes ack to-day, and you are? the homestead gain. Father is there, make it is there, all you children are there, at is the same old ryon candren are there. It is the same old rayer, opening with the same petition, osing with the same thanksgiving. The mily prayers of 1849-59 as fresh in your emory as though they were uttered yester-

You have gone over mountains and eas. You never for a moment got at of sight of that domestic altar. Ob, my nds, is it your opinion this morning that or 15 minutes substracted from the conclusion that the religion which the conclusion that the religion which s in our father's house would be a very propriate religion for our homes. If fam prayers did not damage that household is no probability that they will damage

"Is God dead?" said a child to her father.

c," he replied: "Why do you ask that?"

Vell," she said, "when mother was living,
used to have prayers, but since her death haven't had family prayers, and I didn't w but that Go 1 was dead too." A family t is launched in the morning with family yers is well launched. Breakfast over, family scatter, some to schoo', some to chold duties, some to business. During day there will be a thousand perils one perils of the street car, of the scalof the ungoverned horse, of the misthe aroused temper, of multitudin temptations to do wrong. Driewhere between 70 clock in the morn-

and 10 o'clock at night there may be a ment when you will be in urgent nest of a ment when you will be in urgent nest of a lar advantage. A father went into the to serve his country. His children yed and cultivated the farm. His wife yed. One of the sons said afterward, ther is fighting, and we are discountry. ther is fighting, and we are digging, and her is praying." "An," said some one, her is praying." "An," said some one, aying and digging and fighting will

g us out of our national troubles.
e may pray in the morning, "Give us
day our daily bread," and sit down in ess and starve to desta; but prayer hard work will give a i-verifiood to Family religion pays for both Let us have an altar in each one of ouseholds. You may not be able to slate a prayer. Then there are Philip ulate a prayer. ry's prayers, and there are McDuff's ters, and there are Pailip Doddridge's ers, and there are the Episcopal church ers, and there are scores of books with lications just suited to the domestic

says some man, "I don't feel com-I do not know that it is your duty to I think perhaps it is sometimes better mother of the household to lead. She better the wants of the household. n read the Scriptures with a more enunciation. She knows more of r enunciation. She knows more of I will put it plainly and say she prays these mothers decide almost Nero's mother was a murder-Lord Byron's mother was haughty and You might have guessed that from

children. alter Scott's mother was fond of postry. ington's mother was patriotic. Samuel et's mother was a thorough Christian. ernard's mother was noble minded. u might have guessed from their chil-Good men always have good mothers. s may once in ten or twenty years be acception to the rule, but it is only an otion. Benjamin West's mother kissed after she had seen his first wonderful the with the pencil. Benjamin West ward said, "Phat kiss made me a

young man received a furlough to re-from the army to his father's house, sward he took the furlough back to the gr, saying, "I would like to postpone my for two weeks." At the end of the weeks he came and got the furlough, has asked why he waited, "Well," he led, "When I left home I told my mother

I would be a Caristian in the army, and I was resolved not to go home until I could answer her first question." O), the almost omnipotent power of the mother! But if both the father and the mother be right, then the children are almost sure to be right. The young people may make a wide curve from the straight path, but they are almost sure to come back to the right road. It may not be until the death of one of the parents.

It may not be until the death of one of the parents.

How often it is that we hear some one say, "Oh, he was a wild young man, but since his father's death he has been different." The fact is that the father's coffin or or the mother's coffin is often the altar of repentance for the child. Oh, that was a stupendous day, the day of father's burial. It was not the officiating clergyman who made the chief impression, nor the sympathizing mourners. It was the father asleep in the casket.

in the casket.
The hands that had toiled for that house The hands that had toiled for that household so long, folded. The brain cooled off after twenty or forty years of anxiety about how to put that family in right position. The lips closed after so many years of good advice. There are more tears falling in mother's grave than in father's grave, out over the father's to no! think there is a kind of awe. It is at that marble pillar many a young man has been revolutionized.

of awe. It is at that marble pillar many a young men has been revolutionized.

Oh, young man with cheek flushed with dissipation! how long is it since you have been out to your father's grave? Will you not go this week? Perhaps the storms of the last lew days may have been the headstone until it leans far over. You had better go out an! see whether the lettering has been defaced. You had better go out an! see whether the gate of the lot is closed. You had better go and see if you cannot find a sermon in the springing grass. On young sermon in the springing grass. On young mar, go out this week and see your father's grave!

Ratigion did so much for our Caristian ancastry, are we not ready this morain; to be willing to receive it into our own households? If we do receive it, let it come through the front door, not through the back door. In other words, do not let us smuggle it other words, do not let us smuggle it in. There are a great many families who want to be religious, but they do not war,t any-body outside to know it. They would be mortified to death if you caught them at their family prayers. They would not sing in the worship for fear the neighbors would hear them. They do not have prayers when they have a company. they have company.
I ney do not know much about the sobility

of the western trapper. A traveler going along was overtaken by night and a storm. and he entered a cabin. There were firearms bung up around the cabin. He was alarmed. bung up around the cabin. He was alarmed. He had a large amount of money with him, but he did not dare to venture on into the might in the storm. He did not like the looks of the household. After awhile the father, the western trapper, came in, gun on shoulder, and waen the traveler model at him he was still more affrighted.

After awhile the family were whispering together in one corner of the room, and the traveler thought to himself: "Oh" now my time has cone; I wish I was out in the storm and in the night rather than here." But the swarthy man came up to him and said: "Sir, we are a rough peo-

to him and said: "Sir, we are a rough peo-ple; we get our nying by hunting, an I we arvery tired when the night comes; but before going to bed we always haven habit of reading a little out of the Bible and having prayers, and I think we will have our usual custom to-night, and if you don't believe in that kind of thing if you will just step outside the door for a little while i will be much

obliged to you."

Oh! there are many Christian parents who have not half the currage of that western traoper. They do not want their religion projecting too conspicuously. They would like to have it near by so as to call on it in case of a funeral, but as to having it dominant in the household from the 1st of January, 7 c'eige; a. m., to the Sist of De comper, 10 o'clock p. m., they no not want it. They would rather lie and have their families perish with them than to cry out in the bold words of the soldier in my text. "As for me and my house, we will serve

There was, in my ancestral line, an incilosing with the same thanksgiving. The mily prayers of 1849-59 as fresh in your semory as though they were uttered yes for a y. The fear this state some, for eye lelts all that scene. Gone, is it? Why, hany a time it has held you strady in the truggle of life. You once started for a lace, and that memory jerkel you back, and you could not enter.

The broken prayer of your father has had fore siffet on you than all you ever read in hakespears and Milton and Tennyson and

off for an evening party, and my grant-

"Now, when you are all ready for the party, come to my room, for I have something very important to tell you." All tready for departure, they came to her room, and she said to them. "Now, I want you to remember, while you are away this even-ingg, that I am all the time in this room praying for your salvation, and I shall not case praying until you get back." The young people went to the party, but amid the loudest hilarities of the night they could not forget that their motter was praying for them. The evening passed, and the mighpassed.

The next day my grandparents heard an outery in an adjoining room, and they went in and found their daughter imploring the salvation of the gospel. The daughter told them that her brothers were at the barn and at the wagon house under powerful convection of sin. They went to the barn. They found my Uncie Jenish, who afterward became a minister of the gospel, crying to God for mercy. They went to the wagon house. They found their son David, who afterwird became my father, imploring God's pardon and mercy. Before a great while the whole family were saved, and David went an i told the story to a young woman to whom he was afflanced, who as a result of the story became a Christian, and from her own lips-my mother's-I have re-

ceived the incident. The story of that converted household ran through all the neighborhood from family to family until the whole region was whelmed with religious awakening, and at the next communion in the village church at Somerville over 230 souls stood up to proiess the faith of the gospel. My mother, carrying the memory of this scene from early womanhood into further life, in after years was resolved upon the salvation of her children, and for many years every week she met three other Christian mothers to pray for the salvation of their families. taink that all the members of those families

were save1-myself, the youngest and inst. There were 12 of us children. I trace the whole line of mercy back to that hour when my Christian grandmother set in her room imploring the blessing of God upon her children. Nine of her descendants became preachers of the gospel. Many of her descendants are in heaven, many of them still in the Caristian conflict. Did it pay for her to spend the whole evening in prayer for her household? Ask her before the turons of Got, surrounded by her children. In the presence of the Christian church to day make this record of ancestral piety.

there is a beauty, and a tenderness, and a sublimity in family religion! There are but four or five pictures in the old family Bible that I inherited, but Dore never illustrated a Bible as that book is ilinstrated to my eyes. Tarough it I can see
into marriages and burials, joys and sorrows, meetings and partings. Thanksgiving
days and Christian festivals, cradles and
deathbeds. Old old book, sneak out and tell
of the sorraws comforted and of the dying
hours irradiated. Old, old book, the hands
that held thee are ashes, the eyes that persued thee are closed. What a pillar thou
wouldst make for a dying head. I salute
all the memories of the past when I press it
to my heart and when I press it to my lirs.
Oh, that family Bible: The New Testament in small type is not worthy of being
called by that name. Have a whole Bitle in
large type, with the family record of marriages and births and deaths. What if the
curious should turn over the leaves to see
how old you are? You are younger now
than you will ever be again. The curious
will find out from those with whom you never illustrated a Bible as that book is il-

than you will ever be again. The curious will find out from those with whom you have played in your childhood how old you

are. Have a family Bible. It will go dowe from generation to generation, full of holy memories. A hundre! years after you are deat it will be a benediction to those who come after you. Other books, worn out or fallen apart, will be flung to the garret or the cellar, but this will be inviolate, and it will be your protest for centuries against iniquity and in behalf of righteousness.

Oh, when we see what family religion did for our father's household, do we not want it to come into the dining-room to break the bread, into the nursery to biess the young, into the parlor to purify the socialities, into the library to control the reading, into the bedroom to hallow the slumber, into the hall to watch our going out and our coming in Ave, there are hundreds of voices in this house ready to erv out: "Yes! Yes! As for me and my house, we will serve the Lord."

There are two arms to this subject. The one arm puts its hand on all parents. It says to them: "Don't interiere with your children's welfare, don't interiere with their eternal happiness, don't interfere with their eternal happiness, don't you by anything you do out out your foot an i trip them into ruin. Start them under the shelter, the insurance, the everlasting help of Caristian parentage. Catechisms will not have them, though catechisms are good. The rod will not save them, though the rol may be necessary. Lessons of virtue will not save them. Lessons of virtue will not save them, though they are very important. Becoming a through and taronga, up and down, our and out Christian yourself wid make them

Christians."
The other arm of this subject puts its hand upon those was had a pious bringing up, but who as yet have disappointed the expectations excited in regard to them. I said that children brought up in Christian households, though they might make a

households, though they might make a wide curve, were very apt to come back to the straight pato. Have you not been curving out long enough, and is it not most time for you to begin to curve in?

"Oh," you say, "they were too rigid."
Well now, my brother, I think you have a pretty good character considering what you say your parents were. Do not boast too much about the style in which your parents brought you up. Might it not be possible that you would be an exception to the general rule laid down, and that you might spend your elernity in a different world from that in which your parents are spending theirs."

I feel anxious about you; you feel anxious about yourself. On, cross over into the right ath. If your parents prayed for you twice day, each of them twice a day for 20 years, hat would make 29,000 prayers for you. path.

Think of them!
By the memory of the cradle in which your childhood was rocked with the foot that long ago ceased to move, by the crib in watch your own children slumber night by night under God's protecting care, by two graves in which sleep those two old hearts that beat with love so long for your welfare, and by the two graves in which you, now the living father and mother, will and your last repose, I urge you to the discharge of your duty.

Though parents may in covenant be And have their heaven in view, Toey are not happy till their sea Tacir calldren asppy too.

Ob, you departed Christian ancistry, facuers and mothers in glory, bend from the skies to-day and give new emphasis to want you told us on earth with many tears and anxieties! Keep a place for us by your blissful side, for to-tay, in the presence of earth and heaven an i hell, and by the help of the cross and amil overwheiming and gracious memories, we resolve, each one for himself, "As for me and my house we will serve the Lord.

Civilization Brings Short Sight.

The subject of short-sightedness in animals was under consideration at a meeting of the Paris Academy of Medicine, when M. Motals, of Angers, maintaiged that this defect in vision is one of the products of civilization. An unexpected proof of this view was found in the condition of wild beasts, as tigers, lions, etc. M. Motals, having examined their eyes by means of 125 ophthalmoscope, discovered that these captured after the age of six or eight months retained the long sight natural to them, but that those made captives before that age, and those born in a state of captivity, were short-sighted. Some time since a case was published of a horse in this country that wears spectacles. The farmer who owned him, having come to the conclusion from various symptoms that the horse was shortsighted, got an oculist to take the necessary measurements, and had a pair of spectacles manufactured for him. They were made to fasten firmly into the headstall, so that they did not shake out of place. At first the horse appeared startled by this addition to his barness, but he soon got used to the glasses and liked them.

"If fact," said the owner to a Brook ivn Eagle man, "when I turned him out to pasture he telt uneasy and uncomfortable without his goggles, and one Sunday he hung around the barn and whinnied so plaintively that I put the headstall and goggles on him, and he was so glad that he rubbed my shoulder with his nose." It is thought that the vice of shying, which spoils so many otherwise valuable horses, is induced by shortsighte lness. The animals cannot see some particular object sufficiently plainly to feel sure that it is of a harmless nature, and so shies away from it. Owners of dogs may often prove that their pets suffer from short sight, and it will often be found that a dog is unable to recognize people with whose appearance it is most intimate when they are a little way off, while another dog at the same distance has no difficulty whatever in recognizing them. Dogs have been provided with spectacles in the same way as the farmer's hoese alluded to, and have been conclusively shown to have derived great benefits from them .- New Orleans Picayune.

Why he Didn't Tell Him.

George Butler, Canon of Winchester Jathedral, was the son of Doctor Butler, the head master of Harrow. The boy grew up to be a dignified and serious man, a power in philanthropy and the church, but that he had a demure sense of humor is shown by one anecdote of his earliest years.

Doctor Butler wore a fine suit of black, with knee breeches and cloth guiters, and with his powdered hair was a figure calculated to move any schoolboy to admiration and awe. One morning little George watched him as he set out for school, and observed that his tather wore only one gaiter. When Doctor Batter returned he said to the lad:

"You were here, George, when I went way this morning. Didn't you see that I had only one gaiter?"

"Yes, papa." "Then why didn't you tell me?" "Because," answered George, innocently, "I thought it would amuse the boys."-Philadelphia Record.

Nero was fond of music and attained reat proficiency in the art.

SUNDAY SCHOOL

LESSON FOR SUNDAY, MARCH 26

Quarterly Review. Isa. xi., iv., 9-20. Commentary.

LESSON I.—Home from Babylon (Ez. i., I-II). Golden text (Dau', xxx., B., "The Lord thy God will turn thy cantivity, and and have compassion upon thee." The gifts and calling of G of are without repentance (Rom. xi., 20); whatsoever He purposes shall in due time be accomplished, and everything shall come to pass exactly as He says (Isa. xiv., 21; Ps. xxxiii., II). He doeth according to His will in heaven and on earth, and finds willing servants, both among men and angels (Dan. ix., 25). The rebuilding of the temple is suggestive of the temple now being built, the caurch of God (Epb. II., 15-22).

LESSON II.-The Temple Begun (Ez. iii. 1-13). Golden text (Ez. iii., 11). "They praised the Lord, because the foundation of the house of the Lord was laid." Remember the key to the book of Erra is "The house of the Lord," a phrase used fifty times in the book. The thoughts of this lesson chiefer around the work, and the workness, and the offermer. and the offerings, and the willing hearts, Jesus delighting to do the Father's will and always about His Father's business (P., xl., 8; John viii., 25 is our pattern in all our LESSON III.-Encouragements (Hag. ii.,

LESSOR III.—Encouragements (Hac. ii., 1-9). Golden text (Ps. exysit., 1. "Expending Lord Luid the house they large in vain that build it." Read the four tooks of Haggai, Zscharlan, Ezra and Nebemiah. Those who are used of God must be strong and of good courage—strong to do—and this will come only by a knowledge of God Josh i., 7, 9; Dan. xi., 72. Itrael, like the ten spies, saw the disc stragements, but we must be like Caleb and Joshus, and see only God and make His business the first context of our lives. When we put our affairs first, all will come to paught.

all will come to naught.

LESSON IV.—Joshus, the High Priest (Zach, in, 1-10). Golden text (Heb. iv., 14). "We have a great High Priest that is passed into the neavens, Jesus, the Son of God." One of satan's ways of discouraging results to the first that is resulted in the satan's ways of discouraging results to somethics. people is to soint them to their sinfumes and tell them that Got cannot use such un and fell them that God cannot use such unworthy ones as they are. It is all too trus that we are siniul and unworthy, but Jesus, our High Priest, is our righteomness (H. Cor. v., 21) and our comelines (Ezek. xv., 11,) and having accepted Him He stands for us against all accusers, and will use just such as we are as vessels through which He will be a such as we are as vessels through which He will be a such as we are as vessels through which He

such as we are as vessels through which Ha will accomplish His pleasure (Pai. 10. 11). Heb. xm. 20. 21.

Lesson V.— the Spirit of the Lord (Zoch, iv., 1-10). Golden text (Zoch, iv., id. " out by might, nor by lower, out by My Spirit. Spirit, saith the Lord of Hosta." No work of Gost can be lone by human wisdom, Moses had no say whatever in the design of the tabernacle, nor had David or Solomon in the temple: the former was to be made according to the pattern shown him in the mount, and the latter das given to David by the Spirit of the Lord (Ex. xxv. 40; I Chron. xxviii, 10.

by the Spirit of the Lord (Ex. xxv., 40; 1). Chron. xxvin., 10; 1.
LESSON VI.—Dedicating the Temple (Ex. vi., 11-22). Gobien text (Ps. cxxii., 1), "I was good when they said unto me. Lot us go into the house of the Lord." haggal and Z chariab, the Lord's measurers, being strengthened themselves by the works and visions of the Lord, so encouraged the possible that the building was instable and the ple that the building was fintshed, and with great joy dedicated unto the Lord.
LESSON VII.—Nenemian's Priver (Ne).

i., 1-11). Golden text (Ps. xxx., 10) be Thou my helper." Nebshiah, in the king's palace at Babylon, hears of the desolation of the Hely City, the wall broken down and the propie in great affliction and reproach, and he is so affected that he weeps and mourns and fasts an i prays for saveral days. Identifying bimself with his peorle, he confesses their ains and reminds Jehovah ne confesses their sins and reminds Jehovan of His promises. The result was that the Lord inclined the king to let Nements to Jerusalem with authority to rebi

walks or che city.

LESSON VIII. —Rebuilding the Wall (....
iv., 9-2b). Golden text (Nea. iv., 1b), "No made our prayer unt) our Gold and 1 = 0 a watch against them." Both men an way men of all occupations were ready and joined Nebeniah in the work of outling the wall, for the people had a mind to work (Neb. iv., 6). But when anything is really eing done in the Lora's name the adversar becomes very active, and the opposition at this time was something tremendous, both as to wiles and persistence. Let us consider well Nebemiah's strength and be strong in

LESSON IX. - Heading the Law (New York 1-12). Golden text it's exist, is. "Open Thou mine eyes, that I may be only won-drous things out of Tny law. The temple and the waits may be only, out they may be thrown down again. There is just one time, an earth that can never pass away. "The on earth that can never pass away. The Word of our God shall stand forever (188, x1, S). We are to read it, and believe B, and thus understand B, and then do it, for 'He that goeth the wal of God abideth for

ever" (I John a., 17a. LESSON X.—Recong the Sabbath (Note xin, 15-25), tolden text (Ex. xx. 8, "life member the Sabbath day to seep it noty. One-seventh of our time and one-tenth of our money should be cheerfully given woolly up to God for Hisservice as the very least we can offer on those two ines. If we are redeemed, then we are all two, all time, money, talents, everything, but it is best to make rim sure of the seventh and tenth to begin with. Let us as individuals see that we conscientiously keep the Lora's day on he lines of far lyin. 15, 15, and pray for our rulers that they may have grace to do as Nebemiah did.

as Nehemiah did.

LESSON XI.—Esther Before the King test, iv., 10-17; v., 1-h. Golden text (Fray XXXI., 9), "Judge rightsously, and plead the cause of the poor and needy." From this book we learn that Go I is on the field when most invisible; that He is able to deliver when deliverance seems impossible; that those who dig pits for the righteous will fall into them themselves; that the good deeds of the righteous are records d and will in due time be rewarded, and many other ach practical lessons.

LESSON XII.—The Vanity of Graven Ima-

ces (Isa., xiv., 92%. Golden text (Isa., xiv., 5; "I am the Lord, and there is none eise; there is no God besides Me." When people turn from the truth, they lay them selves open to every defusion. Whatever is more to us than God becomes an idol. Often it is some work of our own band. ten it is some work of our own hands. we have learned to know the true God it is not merely for our own benefit, but that we may make Him known to others. The Sa-vior's great command to preach the Gospel to every creature is binding upon every one of us, and if we are willing to be used by Him, His "all power," and His "Lo, I am with you," are ours for His service. Our daily prayer and constant aim should be to

know Him. - Lesson Helper. ANOTHER REPORMATORY NEEDED.

Among the questions which confront our lavouakers at Albany is the providing for another State Reformatory. The State Board of Charities recommends that Elmira Reformatory, which is overcrowded, be re-heved by the erection of a new reformatory building in the eastern part of the State The Board presents strong reasons in sucport of its recommendation, and it remain to be seen whether the Legislature will ac in accordance therewith. The tax-payers a the Empire State may, however, well in-quire way there is need of this additional reformatory, and what influences are at work to create an increasingly large number of wayward boys and young men with crim-inal tendencies. In the last analysis there inal tendencies. In the last analysis there is no doubt that the liquor license system of the State would be found largely responsible for these untoward tendencies. - New York Temperance Advocate.

CEILE has signed a treaty with Belivia describing the territorial limits of the two republics, settling an old boundary dispute.

TEMPERANCE.

THE WIFE'S APPEAL. Smile not so brightly from the cup He tooks upon,
Dear Circe' thou nast many loves,
And I -but one.

I'll deck my lip with sunny smile As bright as thine, My check shall glow as rosy red As ruby wine.

Palse syran' I thine arts defy, He is min rows, The love light in his eyes shall shine

Ah! could ! wake awest Lyra's notes Far from tay 'wildering arts I'd bear My ransomed love.

But-enile no more from out the cup Dear Crest thou hast many loves,
And 1--utone.

The Ve

-The Voice.

WHAT DRIVE BROUGHT HIM TO. The surren death of a man in a lodging-licese in New York one night recently, brought to light something of the history of a remarkable man. The decease I was from a notable and wearthy family in Massachusetts, one waich is recognized as a leading family in this State. He was a cousin of the United States Senator and statesman, Charles Summer and was a graduate of Har-Charles Summer and was a graduate of Har-vard College and valedictorian of his class. For a number of years he was Superinten-nent of the Public Schools of Fall River, hold-ing that position when the war broseout. He unisted in a Massachusetts regiment and mid valuable service on the field. He spine seven languages fluently, and was servilly well educated otherwise. His death was brought about by an over indulgent; in orink. For years he had been an incomorink. For years he hat been an intemperate man. This love of liquor was the cause of his wife seeming a divorce from him; the cause of his con being appointed conservator over him; and the cause of his being estracted by his from tean! relatives. He was worth nearly \$5,000 in his own mane, but for years he had been competed work for any extra money ne desire i.

TEMPERANCE INSTRUCTION IN UNGLAND.

During the series of enthusiastic and sucressful meetings which Lady Henry Somer-set and Mise Willard have been holding in the north of Eighard, a special gathering of school teachers took place at Middles-isorough. This town is in the contro of the vast from districts the English Pittsburg), where the effects of the terrible strike of last summer among the Durages coal miners is still visible. The population is almost en-tirely come sed of the wage-sarning classes, and the indicate; of the hoard or elementary school become is naturally a potent force for either good or iii. It was, horefore, with p cuitar satisfaction that Miss Willard and Lady Somer et ma le this their first point of departure in their comparign in favor of the introduction of severtific temperature instruction in public schools. At least a humifred teachers were present—eight deaths. of whom were women-and, although the time was kinited, a discussion of considerable animation followed and a resolution in tayor of temperance instruction was ear-ried. The ball has since been kept rolling by the letters full of anglestions which sayeral of the teachers have written, and which, it is boset, will tend to sincolars the subject and adapt it to the English clarational coas-

DIRRENT, RUPACES OF DRUNKSNAMESS. Drunkenn is ro is man of rigion, darages is understability, drowns his momory, bewilders his imagination, harries his will in vice, excite his passions and his a number stroys the vital operations of his sum and

Dounkenness corroles the entraits of the human frame, rums health, brings on vemy serious evils and discusses, causes greers in the holy, changes man in

Drunkenness is the fourenter and faster parent of all views and sing it destroys the peace of in uses, consume their permary means, prevents toom from I will ensure. wastes their necessary subsidence and causes discords and quarrels among amount bors.

trunkanness renders its and insensible in regard to their eternal salvation, withholds them from mearing the word of God in sermons and instructions, and shuts the gate of the soul arminst all is good, but open it to all that is

Deunkonn sasings win to the loy doof the beast; renders him even macs degraded than the brute, makes him a voluntary demon, and subjects him to a wreczasil state, worse than mained

Drawsenness rembers on mitfor all groue, and unfitted for the practice or victor; if brong nim into bad company and process of cursics, gambing, preparence and idences, and results him to desclution and de-Drunkenness cappes Ellenson, destroys in-

injures employers, duappoints ners, violates oughteements, depresents all immers ments, depresent runs train, agriculture and c more rate, and is the twin companion of

michigas was to mar agreed the living -unindies his fure and venturies, lown His heaves innistrations, robo that blessed makes of the ethali understanning (Painp iv., mixes from His energies, traumles on the precious blood of His D vine Son, depresses him of His love, and green here, and absention their title, to give the called and absention their title, to give the called and

PROPERANCE NEWS AND VOICE. first and the saloon keeper never agree

There are men who starve their children to help the brower fatter his horses. Sorrow has a lighter an odle gravity than most fluids. You can never drawn it in

Fifteen thousand densities were just very arrested in Dubling of this number 53 th at offer West Diens. The Governor of the State of Vera Units

has resued an order providing for the dismissal from the public service of all drang-Mrs. Avery, of Limmin, Fig., has offered 100 area of land and a cateage to mount far a mome for problems under the direction of

The favorite tipola in Hawaii is said to ha tabled the "postmental". This remarks the court and the truth. And some to postment we have the whole truta.

Dr. Garbert, writing to a Haves journal, states as the result of his experience that habitual inobclates have very little conneof recovering from an attack of cuseed.

The managers of the Loudon Temporane Hospital recognly had to decline, as pure of a legacy left to the a spital. The boiles of very old wine mud brandy, maxing no lise

Police statistics show that the arrests for drunkenness in Lenion are at the annual rate of one to every 175 including in the mingham one to 155, in Managestay one to seventeeons, and in Liverpool one to lifts. A good deal of complaint has been heard

about lack of space for exhibitors at the Woran's Pair, but the eighty-five liquid bers will be accommo lated if the whole ox hibition has to be crowded into the lake to do so, says the voice.

A lady writing to the London newspapers from a famiofable wast end address urged society cames to abstain from drinking society Cames to Assemble that the give the money thus save to the poor. The appeal is a curious one, and the assumption upon which is is confidently based is scarcing that tering to the rich women of Englant.

RELIGIOUS READING.

DRINK DEEP.

"Be not satisfied with gleaning Scanty measures for thy soul, When His pastures smile with blossoms, And thou may'st enjoy the whole.

"Be not satisfied with sipping From the wavside rid of love; Oh, drink freely from the fountsin, This thy happiness will prove!

"Take and use Ifim to the utmost, Never want when food is night: Thou canst not exhaust its sweetness, Nor hold back a fresh supply."

A POET'S REMONSTRANCE.

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Quite a bundred years ago William Cowper wrote these lines

"O. Italy! Thy Sabbaths will be soon Our Sabbaths, closed with mum'ry and buffoon, Preacting and prants will share the motley

scene.
Ours, parcelled out, as thine have ever been, God's worship and the mountebank be-What says the prophet? Let that day be

With holiness and consecrated rest.
Pastine and business both it should exclude
And but the door the moment they intrude,
Nobly distinguished above all the six By deeds in which the world should never

mix. Hear birn again. He calls if a delight, A day of luxury of served aright. When the glad soul is made Heaven's we! come gired, sits banquetting, and God provides the

But it flers are engaged and cannot come, Their answer to the call is "Not at home.

THE PERCENTAGE THE WORSE.

A phi-coupler named Nauthus desired to have a feest for some of his triends and he ordered his clast strend to provide the best things in the market. The servant theretigned bounded great number of alongues and instructed the cook to serve them up with different sauces. When the feed was ready, the first second and third convex the sale dishes and the deserts were all longue, Nauthus was greate trienced. Did I not order you, while he has been anything the market affected. And, replied the servant, have I not accord your orders. Marter Nauthus. I stress anything better than tengue? Is not the temps the bond of civil soriety the key of a longue, and the organ of thath and reason. By means of the longue eithes are lend, governments stabilished and instructed with the longue men persuade, that and nesson in ossenulars. "West, then, "said Nauthus, thinking is catch him, "this same company will disc with me tothen, "said Xandh"s, thinking to calch him, "this same company will disce with me to-morrow and as I wish to diversity my entertainment, go to scatched again and buy the worst things you can find." The next day his servant provided nothing but roughes, Vanthus, in a violent resision, demanded an explanation. "Master," said the servant, "is there anything worse than longue? Is not the fought the instrument of all strife and outenion, the comenter of inwants, and and contention, the comenter of inwents, and the source of divisions and wars? Is it not the organ of error, of lies of calaimy and blasthemy? Nonthins aid no more. The servent had convinced him that the tongine, when used aright, could be trathfully considered the best thing in the world, and the worst of all things when put to a wrong has. Harrar's Young Pootse.

TRUSTING MAN AND CHRIST.

use. ... Hatper's Young People.

The foreman in a factory became an whole

Talk master wi mote, asking our to come to him at also office. When he came into the room, his master inquired. 'Do you want to see me. James.' James was confounded, and helding up the note, said. 'The letter' the letter' "Oh," said his master, "you be leved that I wanted to see you, and when neved that I wanted to see ron, and when I sent you the message, you came at ones."
"Surely, sir; surely, sir, replied James, "Well, see, here is another letter sending for you by the equally in carnest," said his master, ho ding up a sin of paper with some texts of Scripture written on it James took the paper and lagan to read slowly: "Come—unto—the—all—ve—that—lahor," etc. His tips quivered, his eyes filled with tears and, that to choke with emotion, he grasped his large test handswitchef, with which he covered his face, and there he stood for a few moments, not knowing what to do. At lenth he inquired—Am I just to believe that in the same way I believed your letter." Just in the same way," reloined the master. "If we receive the witness of men, the witness of God is greater." This men, the witness of God is greater." This expedient was owned of God in setting James at liberty. He was a happy believer that very night. [Exchange.]

EXTERNAL FORMS.

The hand of the Lord does come upon men when they are alone with God in prayer. It was so with Elijah on Carmel, with Hezekiah in his sickness; with Daniel when in danger; and with the great and good of all ages, clourches and nations. We aften bear a plausible statement, that prayer is deviation of soil and communion with took and not external forms. But it is, and always has been, a fact that those soils most effectually retain their elevation and com-munion with find who most regularly observe the outward forms of religion, that is, of course, if they do it understandingly. A condition of spiritual deadness is more likely to disappear when a person habitually devotes himself to secret in terviews with took than if he trusts to chances to fine and rocal and business duties spare moments of reflection. The grandest pictures have a frame. The picture is worth a thousand dollars, the frame only a few dollars, and yet no artist would exhibit a picture without a frame. So it is with the forms of religion. They are worth little compared to the true and fervent spirit, yet they are necessary to that spirit, And our souls will become empty, withered and dead if we neglect them. The Pulpit.

Were it not for the fact that the Lord does bless simple words, were it not that our feeble efforts are so richly owned of him, we could not hope to work successfully for souls. A missionary related an incident which serves to illustrate this thought. Ho which serves to interface this shought. He was called at melheight to visit a dying man. The man had neglected his soil's salvation and was now within a tew hours of his decease. The missionary promotiv obeyed the summons, and, reaching the sets man's bed-side, sat there and book him by the band. But the visitor could say nothing. Not a word could be summon to his lips. A min-ote passed amid so can shere; mother ore passed aims so thin silence; mather minute passed, seeming almost an hour, and a third minute in the saim oppressive silence. But the missionary's heart was sending up an appeal to God for help. The silence was broken by an exclamation from the dying man, "On what a great sinner I have been." He repeated the words, when the missionary in almost as few words. in almost as few words spoke of the great Savior ever ready to save great sinners. Prayer followed and the dying man was en-abled to east himself and all his sins on him who in so many myriads of cases has proved himself mighty to save.

It is reported that large amounts of our wheat are held in all parts of Eastern Pannsylvania, especially in near-by counties, awaiting high prices.