"A foundair of gardens, a well of re and streams from Lebanon."— Bong iv., 15.

the finest gardens of olden times e found at the foot of Mount Le-low descended, and winter whitened of the mountain. Then when the ing weather came the snows melted red down the side of the mountain reat luxuriance to the gardens at id you see now the allusion of my it speaks of the fountain of gar-

n it speaks of the fountain of garstreams from Lebanon.

and again the church is represented
en all up and down the word of 6 od,
a figure specially suggestive at this
the year, when the parks and the
are about to put forth their blossom
air is filled with bird voices.
her wished to impress her child with
of God, and so in the spring-time,
ground had been prepared in the
ahe took a handful of flower seeds
her of these seeds in shape of letters
the bed of the garden. Weeks passed
the rains and the sunshine had done
rk, and one day the child came in rk and one day the child came in . "Mother, come quickly to the garme now." The mother followed the the garden, and the little child said here, mother. See! It is spelled all a ground in flowers. "God is Love." my friends, if we only had faith we could see Gospel lessons all and about us—lessons in shells on ach, lessons in sparkles on the wave, in stars on the szy, lessons in flowers

the earth my rienus, you know very well that have been some beautiful gardens. There was the garden of Charleand you remember that this king and you remember that this king a gardens laid out all through the ind decided by decree of government ind of flowers should be planted in and of flowers should be planted in gardens. Heary IV, at Montpellier i that there should be flowers planted bout his realm and gardens laid out, specially decreed that there should be pyrana and French plants. Shenthe poet, was more celebrated for his a than for his poetry. His poetry led from the ages for the most part, gardens are immortal. To all the of his place he added perfection of Palisade and arch and arbor and hand rustic temple had their ronderful specimens, and the oak. ronderful specimens, and the oak, hazel, and the richest woods of the ere pianted in that garden. He had and be bad industry, and all his gen-all his industry he applied to the eation of that garden. He gave for , and he sold it at last for \$85,000, or me equal to that number of dollars. in expensive garden, laid out with laboration. And yet I have to tell you garden of vaster expanse—the gar-ken of in my text—a fountain of gar-h the streams from Lebanon.

r Scott had the great ambition of his mid Abbotsford and lay out extensive round about it. It broke his heart could not complete the work as he it. At his last payment of £100,000, ing out these gardens and building see of Abbotsford, at that time his oke, his health failed, and he died

and

Thu

an imbecile.

years ago, when I walked through ardens and I thought at what vast extey had been laid out—at the expense man's life—it seemed I could see in mean flowers the blood of the old broken heart. But I have to tell you a garden laid out at vaster expense, an calculate that vast expense? Tell women who watched Him hang; tell executioners who lifted and let Him tell me, thou sun that didst hide and that did fall, what the laying out of that did fall, what the laying out of ien cost. This morning, amid the ad brightness of the springtime, it is ate that I show you how the church

is a garden. rk first it is a garden because of the ints in it. That would be a strange in which there were no flowers. It not find them anywhere else, you will m along the paths, and you will find

If there be no especial taste and no especial means, you will find there the holly.

coek, and the daffodil, and the dahlia. It taste be no especial taste and no especial means, you will find the Mexican cactus, and the bluebell, and the arbutus, and the cluster of oleanders.

dowers there must be in every garden, and ave to tell you that in the garden of the urch are the rarest plants. Sometimes will find the violet, inconspicuous, but as heaven - Christian souls with no pree, but of vast usefulness, comparatively nown on earth, but to be glorious in that spheres. Violets and violets all the You cannot tell where these Christians been save by the brightening face of the raild, or the steaming tureen of the stand ar the sick pillow, or the new curtain that eps out the glare of the sun from the poor an eot. Such characters are perhaps bet-r typified by the ranunculus which goes creeping between the thorns and the briers of this life, giving a kiss for a sting, and many a man has thought that life before him was a black rock of trouble and found it covered all over with delightsome jasmine of Chris-

an sympathy.
In this garden of the Lord I find the Mexian cactus, loveliness within thorns with an cactus, loveliness within thorns with out, men with great sharpness of behavior and manner, but within them the peace of lod, the love of God, the grace of God hey are hard men to handle, ugly men to out, very apt to strike back when you trike them, yet within them all loveliness attraction, while outside so completely aunate. Mexican cactus all the time. a placid elder to a Christian minister

or, you would do better to control your t." "Ah," said the minister to the elder, "I control more temper in five e than you do in five years." These, gifted men, who have great exasperational manner and seem to be very different what they should be, really have in Souls that which commends them to the Mexican cactus all the time. So a said to me years ago: "Do you think the to become a member of the church?

have such a violent temper.

"Yesterday I was crossing Jersey City
was a milkman putting a large quantity of
sterinto his can, and I said: 'That is
stough, sir,' and he got off the cart and in
waltad me, and I knocked him down. Well,"
aid as, "do you think I could ever become
a Christian?" That man had in his soul the race of the Lord Jesus, but outside he was ull of thorns, and full of brambles, and full of examperations, but he could not hear the of a Saviour's mercy told without hav-b tears roll down his cheek. There was

s within, but roughness outside, dean eactus all the time. Hattle, a peculiar rose, very red and very 7. Suggestive flower, it was called the tags of Eattle. And so in the garden of the er's garden what we called the Giant we find that kind of flower—the Pauls Iartin Luthers, the Wyclifs, the John s-giants of battle. What in other men park, in them is a conflagration. When pray, their prayers take fire; when they er, they sweat great drops of blood; when they sweat great drops of blood; when preach, it is a pentecost; when they die, it is Thermopylæ; when they die, martyrdom—giants of battle. You say, by have we not more of them in the church hrist at this time?" I answer your questy asking another, "Why have we not e Cromwells and Humboldts in the world?"

wants only a few giants of battle. They wants only a few giants of battle. They beir work, and they do it well.

It I flud also in the church of God a that I shall call the snowdrop, very liful, but cold. It is very pure—pure as

the snowdrop, beautiful as the snowdrop and as cold as the snowdrop. No special sympathy. That kind of man never loses his patience; he never weeps, he never dashes with anger; he never utters a rash word. Always cold, always precise, always passive—beautiful snowdrop, but I don't like him. I would rather have one Giant of Battle than 5000 snowdrops.

Give me a man who may make some mistakes in his ardor for the Lord's service rather than that kind of nature which spends its whole life in doing but one thing, and that is keeping equilibrium. There are snowdrops in all the churches—men without any sympathy. Very good; they are in the garden of the Lord; therefore II know they ought to be there, but always snowdrops.

You have seen in some places perhaps a century plant. I do not suppose there is a person in this house who has ever seen more than one century plant in full bloom, and when you see the century plant jour emotions are stirred. You look at it and say, "This flower has been gathering up its beauty for a whole century, and it will not bloom again for another hundred years." Well, I have to tell you that in this garden of the church, spoken of in my text, there is a century plant.

In has gathered up its bloom from all the

tury plant.
In has gathered up its bloom from all the In has gathered up its bloom from all the ages of eternity, and 19 centuries ago it put forth its glory. It is not only a century plant, but a passion flower—the passion flower of Christ, a crimson flower, blood at the root and blood on the leaves, the passion flower of Jesus, the century plant of eternity. Come, O winds from the north, and winds from the south, and winds from the east, and winds from the west, and scatter the perfume of this flower through all Nations.

His worth, if all the Nations knew.

His worth, if all the Nations knew, Sure the whole earth would love Bim too. Thou, the Christ of all the ages, has: gar-ments smelling of myrrh and aloes and cas-sia out of the ivory palaces.

I go further and say the church of Christ

I go further and say the church of Christ is appropriately compared to a garden because of its thorough irrigation. There can be no luxuriant garden without pienty of water. I saw a garden in the midst of the desert amid the Rocky mountains. I said, "How is it possible you have so many flowers, so much rich fruit, in a desert for miles around?" I suppose some of you have seen those gardens. Well, they told me they had squeducts and pipes reaching up to the hills, and the snows melted on the Sierra Nevada and the Rocky mountains and then poured down in water to those squeducts, poured down in water to those squeducts, and it kept the fields in great luxuriance. And I thought to myself—how like the gar-ben of Christ! All around it the barrenness of sin and the barrenness of the world, but our eyes are unto the bills, from whence cometh our help. There is a river the streams whereof shall make glad the city of our God, the fountain of gardens and streams from Lebanon. Water to stake the thirst, water to refresh the fainting, water to wash the unclean, water to toss up in fountains

the unclean, water to toss up in fountains under the sun of righteousness until you can see the rainbow around the throne.

I wandered in a garden of Brazilian cashew nut, and I saw the luxuriance of those gardens was helped by the abundant supply of water. I came to it on a day when strangers were not admitted, but by a strange coincidence, at the moment I got in, the king's chariot passed, and the gardener went up on the hill and turned on the water, and it came flashing down the broad stairs of stone until sunlight and wave in gleesome wrestle turnlied at my feet. And so it is with this garden of Christ. Everything comes from above pardon from above, peace from above, com-fort from above, peace from above, com-fort from above, sanctification from above. Streams from Lebanon. Oh, the consolution in this thought! Would God that the gardenin this thought! Would God that the gardeners turned on the fountain of salvation until the place where we sit and stand might become Elim with twelve wells of water and threescore and ten palm trees. But I hear His sound at the garden gate. I hear the lifting of the latch of the gate, Who comes there? It is the Gardener, who passes in through the garden gate. He comes comes there? It is the Gardener, who passes in through the garden gate. He comes through this path of the garden, and He comes to the aged man, and He says: "Old man, I come to help thee; I come to strengthen thee. Down to hoary hairs I will shelter thee: I will give thee strength at the time of old age. I will not leave; I will never forsake thee. Peace, broken hearted old man; I will be thy consolation forever."

And then Christ, the Gardener, comes up another path of the garden, and He says, "Eush, troubled spirit; the sun shall not smite thee by day, nor the moon by night; the Lord shall preserve thee from all evil, the Lord

by day, nor the moon by night; the Lord by day, nor the moon by night; the Lord shall preserve thee from all evil; the Lord shall preserve thy soul." And then the Gar-dener comes up another path of the garden, buds, and I say, "Stop. O Gardener; do not break them off." But He breaks them off, the beautiful buds, and I see a great flutter among the leaves, and I wonder what He is doing, and He says: "I do not come to destroy these flowers. I am only going to destroy these flowers. I am only going to plant them in a higher terrace and in the garden around My pal-ace. I have come into My garden to gather

illies. I must take back a whole cluster of rosebuds. Peace, troubled soul; all shall be well. Suffer the little children to come unto Wen. Suffer the fitte entitles to come unto Me and forbid them not, for of such is the kingdom of heaven." Oh, glorious Gardener of the church! Christ comes to it now, and He has a right to come. We look into the He has a right to come. We look into the face of the Gardener as He breaks off the bud, and we say: "Thou art worthy to have them.
by will be done." The hardest prayer a
breaved father or mother over attered-

But you have noticed that around every king's garden there is a high wall. You may have stood at the wall of a king's court and thought, "How I would like to see that gar-den!" and while you were watching the gardener opened the gate, and the royal equipage swept through it, and you caught a glimpse of the garden, but only a glimpse, for then the gates closed. thought, "How I would like to see that gar-

I bless God that this garden of Christ has

I bless God that this garden of Christ has gates on all sides; that they are opened by day, opened by night, and whosever will may come in. Oh, how many there are who die in the desert when they might revel in the garden! How many there are who are seeking in the garden of this world that satisfaction which they can never find!

It was so with Theodore Hook, who made all nations laugh while he was living. And yet Theodore on a certain day, when in the midst of his reveiry he caught a gimpse of his own face and his own apparel in the mirror, said: "That is true. I look just as I am—lost, body, mind, soul and estate, lost" mirror, said: "That is true. I look just as I am—lost, body, mind, soul and estate, lost!" And so it was with Shenstone about his garden, of which I spoke in the beginning of my sermon. He sat down amid all its beauty and wrung his hands and said, "I have lost my way to happiness; I am frante: I hate everything; I hate myself as a mad man ought to." Alas, so many in the gardens of this world are looking for that flower they never can find except in the garden of Christ!

never can find except in the garden of Christ Substantial comfort will not grow
In nature's barren sou.
All we can boast till Christ we know
Is vanity and toil.

How many have tried all the fountains of chis world's pleasure, but never tasted of the stream from Lebanon! How many have restream from Lebanon! How many have re-veied in other gardens to their soul's ruin, but never plucked one flower from the garden of our God! I swing open all the gates of the garden and invite you in, whatever your his-tory, whatever your sins, whatever your temp-tations, whatever your trouble. The invitatations, whatever your trouble. The invita-tion comes no more to one than to all, "Whosoever will, let him come."

"Whosoever will, let him come."

The flowers of earthly gardens soon fade, but, blessed be God, there are garlands that never wither, and through the grace of Christ seas we may enter into the joys which are provided for us at God's right hand. Oh, come into the garden. And remember, as the closing thought, that God not only brings us into a garden here, but it is a garden all the way with those who trust and love and serve Him, a garden all through the struggles of this life, a garden all up the sound of neaven. s.ope of neaven.

'1 he re everiasting spring abides and never withering flowers. De an, like a narrow stream, divides that heavenly land from ours.

First shares of the Keeley Motor Company, par value \$50 each, were sold at auction in New York City for \$4 for the lot.

# SUNDAY SCHOOL

LESSON FOR SUNDAY, MAY 14.

"Fruits of Wisdom," Prov. zii., 1-15. Golden Text: Prov. xi., 30. Commentary.

1. "Whose foveth instruction leveth knowledge, but he that hatch reproof is brutish." Nearly every verse in this lesson contains a contrast between the righteous and the unrighteous, the wise and the fool. And Scripture is fail of such contrasts from the story of Cain and Abel to the end of the book. The wise build upon the rock; the foolish build upon the sand; the wise have lamps well trimmed; the foolish have lamps going out. The Lord knoweth the way of the righteous, but the way of the ungodly shall perish (Math. vii., 24, 25; xxv., 1-13; Ps. i. 6). And as to the brutes, they even put men to shame and know more than some men (Isa. i., 3).

2. "A good man obtaineth favor of the Lord, but a man of wicked devices will He condemn. The Lord showeth favor to all. He maketh His sun to rise on the evil and on He maketh His sun to rise on the evil and on the good and sendeth rain on the just and on the unjust" (Math v., 45). He offers Him-self freely to all, but only those who receive Him shall eajoy Him (John L., 11, 12). Those who receive Him not are condemned al-ready, and to shut Him out from our hearts is the most wicked device that satan can in-vent (John III., 18).

3. "A man shall not be established by wickedness, but the root of the righteous

wickedness, but the root of the righteous shall not be moved," Wickedness shall not deliver those that are given to it, and, though deliver those that are given to it, and, the lift men make a covenant with death and hell, it shall not stand (Eccl. viii., 8. Isa. xxviii., 18). The Lord bringeth the counsel of the heathen waketh the devices of the to naught. He maketh the devices of the people of none effect (Ps. xxxiii, 10). But on the contrary, all who are in the rock Christ Jesus are in a sure and eternal refuge.

4. "A virtuous woman is a crown to her husband, but she that maketh ashamed is as rottenness in his bones." If this is true lit-erally of wife and husband, how much more of the church and Christ? We are said to be even now married to the Lord that we should bring forth fruit unto God (Rom. vil., 4), and Paul says of the believers at Corinth, "I have espoused you to one husband that I may present you as a chaste virgin to Christ" (II

Cor. xi., 2).
5. "The thoughts of the righteous are right, but the counsels of the wicked are deceit." This must mean the thoughts which right, but the counsels of the wicked are de-ceit." This must mean the thoughts which he thinks through us, "for we are not suffi-cient of ourselves to think anything as of ourselves, but our sufficiency is of God" (II Cor. iii., 5). The natural heart is deceitful above all things and desperately wicked (Jer. xvii., 9), and therefore counsel from such a heart cannot but be deceit. The contrast be-tween Christ and satan is the contrast be-tween truth and living.

tween truth and lying.
6. "The words of the wicked are to lie in wait for blood, but the mouth of the upright shall deliver them." The last verse con-trasted the thoughts of the righteous and of the wicked. This contrasts their words.
7. "The wicked are overthrown and are not,

but the house of the righteous shall stand. Jesus and all His house shall stand. Th gates of hell shall not prevail against His

8. "A man shall be commended according to his wisdom, but he that is of a perverse heart shall be despised." That which Christ, the wisdom of God, does or says or thinks, in and through us, that shall stand and be and through us, that shall stand and be approved, but apart from Him we can do nothing John xv., 5; II Tim. ii., 15). All who having heard Him, will not submit to Him are among the perverse to whom it is said, "Behold, ye despisers, and wonder and perish (Acts xiii., 41).

9. "He that is despised and hath a servant, is better than he that he present himself and the standard of the servant.

9. "He that is despised and hath a servant, is better than he that honoreth himself and lacketh bread." If we will humble ourselves to be His servants and be willing to be despised for His sake, He will in due time exait us, while those who prefer to honor themselves and despise the bread of life must

10. 'A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel." Life is the special gift of God and can come only from God. He giveth life and breath and all things. He giveth natural life to man and beast. He giveth life eternal to all who receive Him.

fled with bread, but he that followeth vair is void of understanding Here it seems to be the diligent and the slothful con-trasted. Jesus says, "My Father worketh hitherto, and I work." He gives to every man his work. He gives to each a pound and says, "Occupy till I come."

11. "He that tilleth his land shall be satis-

12. The wicked desireth the net of evil men, but the root of the righteous yieldeth fruit." It is written that "they sacrifice unto their net and burn incense unto their drag because by them their portion is fat and their meat pienteous" (Hab. I., 16). In other words, they prosper and grow rich and live only for the present, desiring only the net which will gather in the most gain. They think not that suddenly they may be called away, and then where shall their gain be? The righteous gather fruit unto life

ternal. Their gain will abide.

13. "The wicked is snared by the transgression of his lips, but the just shall come out of trouble." Troubles come to all good and bad, and offtimes apparently more to the righteous than to the wicked, but the wicked finally go off into trouble uneading, while the righteous are sure to be in due time delivered. They shall forget their misery and remember waters that pass away. And not only so, for we have also the comfort of know-ing that all present tribulation, patiently ing that all present tribulation, patiently borne, is working out for us a far more exceeding and eternal weight of glory (Job xi.

"A man shall be satisfied with good by the fruit of his mouth, and the recompense of a man's hands shall be rendered unto him." Say ye to the righteous that it shall be well with him, for they shall eat the fruit of their doings. Woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him (Isa, iii., 10, 11). Such is the uniform testimony of Scripture. If Christ, the wisdom of God, is accepted, then salvation is ours, and there will be reward in proportion to labor (Rom. vi., 23; I Cor. iii., 8, Rev. xxii., 12). If Christ is rejected, the soul is lost, and suffering will be according to size (John iii., 18; Luke xii., 47, 48).

15. "The way of a foot is right in his own eyes, but he that hearkeneth unlo counse! is wise." All benefit for time and eternity comes God, but as that is opposed to the wisdom of man and casts down all man's reasonings (II Cor. x., 5, margin) many in their pride and folly prefer their own way and go madly on to their destruction. The wisdom of God is toolishness to the natural man (I Cor. ii., 14). Therefore the only way is to be born again (John III., 3). - Lesson Helper.

The British Consul General at Christiania, has recently submitted to his Government an elaborate report on the operation of the Gothenburg method of managing the drink ord, the system of State control which has lately been adopted by the State of South Carolina, and says that statistics show that it is far from satisfactory, so far, at least, as the putting down of drinking is concerned. It is not a bad thing for the taxpayers. The profits from the sale of a drink, instead of

IT DON'T DIMINISH DRINKING.

profits from the sale of a drink, instead of going into private pockets, are devoted to roadmaking, education, museums, hospitals and other expenses of the country, and proportionately lighten the taxation, but the reports show a steady increase in the consump-tion of liquors and in drunkenness.

Quebec, Canada, are crumbling. The ram-part wall facing the Parliament buildings has fallen and reveals cracks—and fissures in the solid rock, such as indicate that large sec-tions of the enormous elevations are becom-ing detached bodily, and may at any time give way in a mass of ruins.

## TEMPERANCE.

If you want a red nose and dim, bleary eyes;
If you wish to be one whom all men despise.
If you wish to be ragged and weary and sad.
If you wish, in a word, to go to the bad.
Then drink!

If you wish that your life a failure may be, if you wish to be penniless—out at the knew. If you wish to be houseless, broken, forlorn: If you wish to see pointed the firinger of scorn. Then drink!

If you wish that your manhood be shorn of If you wish that your manhood be shorn or its strength.

That your days may be shortened to one-half their length;

If you like the gay music of curse or of wail;

If you long for the shelter of poor house or,

Then drink! If your tastes don't agree with the "lis" as

above: If you'd rather have life full of brightness If you care not to venture nor find out too That the gateway to hell lies through the

-William Howard, in the Voice.

MODERATE DRINGING NO GAIN Alcoholic stimulants exhaust the strength of those who are called to prolong physical endurance in extremes of heat or cold. What folly, therefore, to suppose that in moderate temperature there is any real gain from moderate drinking! Lieutenant Greeley testified to the advantage of total abstinence among to the advantage of total abstinence among his men in the Arctic regions; and Henry M. Stanley bore witness to the danger of any slocholic drinks in Equatorial Africa. And now Miss Kate Marsden, whose remarkable journey on siedge and horseback to visit the outcast Siberian lepers is attracting deserved attention, has a similar story to tell of the value of abstinence and the danger of alcohol. She says in the orders for the danger of alcohol. She says, in the preface to her narrative of her journey: "I have never taken any active part in promoting temperance principles, but now I think that the record of my exertions in Siberia, without the aid of stimulants, may prove as beneficial to others as if my volce had been raised in furthering the cause for years past. I took no alcohol whateve throughout the journey, excepting on two occasions of great exhaustion, when the stimulants only made me worse. I have, therefore, good ground for recommending abstinence from alcohol where much physical endurance is necessary." If a man says he drinks wine or whisky because he likes to, he drings wine or whisky because he likes to, he may be supposed to tell the simple trait is but if he says he takes these stimulants in order to meet the extremes of weather, or to give him powers of physical endurance, he is to be pitted for not knowing any better. A college athlete must be a total abstainer while in training for a contest, even if he drinks freely, or moderately. or moderately, at other times. Yet at that very time his brother, or his father, is, per-haps, taking liquor at his meals, or between meals, to give him strength. - Sunday-school

ABCHDEACON FARBAR ON THE DRINE BONDAGE, Archdencon Farrar, speaking recently in the

Boyal Victoria Hall, London, said
"For every victim of the slave trade there
werea thousand who were bound in the strong
fetters of drink. Whenever any effort was made to redress a wrong, to remove a curse, or fight against an evil, the forces of the world, the flesh, and the devil put on their utmost possible strength, and by lies and sophistry and bribery tried to check the efforts for good. And this being so, all those who desired the good of their country must, in this instance, rally their forces and amaigamate in every possible way to combat this un-scrupulous antagonism. If any man desired to set as a good citizen, and was only con vinced that there was in the midst of us burning evil, it was his duty as a man and a Christian to flight to his utmost against this terrible evil. If there was any who had not seen the evil—if that were possible—there were two ways to be convinced—one by the for competent witnesses, and the second by the evidence of indisputable facts. In both of these branches they had proof which was utterly unlimited it came from every age and tank, and clime, and every century since time was, since man appear to the second of burning evil, it was his duty as a man and a every century since time was, since man ap-peared on the surface of the earth. In our own country, looking at that alone, we had the evidence of all the judges, of all the phi-lanthropists, of all the poets, of all serious writers, of all the clergy, and of all persons who had at heart the good of their country, from the highest rank to the lowest, down to the humblest honest policeman who walked the streets, or the humblest missionary who visited the homes of the poor. They had the evidence of the Archbishop of Canterbury, who stated that until the work of temperance reform was done no other work of the church would be effectually carried on. They had the evidence of the greatest man in the world. Mr. Gladstone, whom in March, 1880, he heard titter these memorable words -words that cent a perceptible thrill through the House of Commons: "The evils produced by drink are Commons: 'The evils produced by drins are worse, because more continuous, than those produced by the great historic scourges of war, famine and pestilence combined.' At a time when they had the claims of the unemployed constantly before them, it was well to remember what the Earl of Shaftesbury had said—and he recommended these words all maximum of the manufacture. It is also to all meetings of the unemployed—'It is absolutely impossible to do anything permanently or considerably to relieve the poverty until we get rid of the curse of drink. The one solution of the social problem lies in the hands of the working classes themselves— they may uplift themselves into plenty and happiness out of their present position if as a class they will get rid of what drags them down.' For any Nation to neglect the warnings of such men was worse than ignorance

-was worse than felly." TEMPERANCE NEWS AND NOTES. Washington, D. C., charges \$400 for

liquor license. Wine made by the Zulus and Dutch colonies I South Africa will be exhibited at the World' bair.

A new liquor law in Cape Colony prevents a traveler from securing drink except with a bona fide meal.

No table of liquor measure in the books states the fact, but a person, if he tries, can get a peck of trouble out of a pint of whisky. At a recent religious gathering in London, W. C Caine, M. P., made an address on temperance, while W E. Abel acted as prosiding officer.

There is a horse in Florida that become wildly excited and unmanageable whenever anyone approaches him having a breath that smells of whisky.

If drunkenness is chiefly the result of poverty, why is it that in periods of financial panic drunkenness decreases, and increases in periods of prosperity?

The Blue Cross Temperance Society of the continent has 180 sections Swiss, with 3000 members twenty-one sections German, fifteen sections French and three sections Beigian. Mrs. Elizabeth Wheeler Andrew and Dr.

Kate Bushnell, two of the "round the world" missionaries of W. C. T. U., are now on their omeward way after having traveled 87,000 The Chief Justice of Kansas said at a pub-

lic meeting that prohibition is as well en-forced as any criminal law in the State, and much better enforced than any low-license Imagine the happy country where the law forbids the sale of liquor in the rural districts and for the first and second transgression imposes a fine and for the third imprison-

imposes a fine and for the third imprison-ment. Such a country is Finland, and the result is, according to those who know, a nearer approach to a total abstinence people than any other country can present. THE great tunnel which is to drain the val-ley of Mexico is nearly finished, and will be completed in fifteen months. It is expected to transform Mexico into a very healthy city.

# RELIGIOUS READING.

THOUGHTFUL PRAYER.

The whole tendency of the age is to a religion of forms, and formality even in the true modes of worship. With exceptions quite too few, the prayers of the sanctuary, the family, and the social circle, are cold in the utterance; and the tones and labored periods show that the mind of the suppliant is trying to lift itself up to the spirit of devotion. It is not the "unction from the holy One," apparent in the humble, fervent oratory of effectual supplication. It is not the praying in the spirit—not that abundance of the heart out of which the mouth speaketh. And what can the utmost eloquence of the mouth do at the throne of God, if the heart be far from Him? Formal prayer is delusive; is offensive, unheard, unanswered, except in the increase of spiritual answered, except in the increase of spiritual barrenness.—When again shall the Spirit help the infirmities of the saints, making intercession for them with groanings that cannot be uttered? And when shall the preacher Wield the sword of the Spirit, the Word of God-the Word in its essential, dis-Word of God—the Word in its essential, dis-tinctive, subduing truths brought down with direct aim and undivided energy upon the conscience of the hearer? Alas for thee, daughter of Zion, thy rowers have brought

thee into great waters!

But the formal prayer of the church, at present so emerged in the world, on which a massing word has been bestowed, is not that which I have denominated thoughtless that which I have denominated thoughtless prayer, and which is so universally prevalent. I me a chiefly and specially, that kind of prayer by which as suith the prophet, "the land monraeth the pleasant places of the wilderness are dried up, and their course is coil, and their force is not right." In this form of supplication we have, as a nation, become rapidly and extremely prominent. The fancy gentlemen, and the fashlouable ledy are punctual in ejaculatory petitions, which also pass over into the form of imprecation. How frequent the short prayers are heard, Good Lord, Lord bless me, etc. But with what levity and absence of thought these habitual supplications sence of thought these habitual supplications are uttered! And from the so-called polish-ed circle down to the lowest dregs of bumanity, the mingling voices of the crowd are heard in almost unbroken prayers through all the day, and far into the stillness of the night. The sacred names of the Trinity, and the most awful forms of imprecations are used in thoughtless levity; while in every street and on every play-ground, the intered and well-dressed urchin throws off these wicked prayers as fast as the interven these wicked prayers as fast as the interven-ing puffs of the cigar will sallow. By swear-ing the land mournetb. And how awfully prevalent the "-wearer's prayer" has be-come. Passing by the profanely praying saluit classes, the obscenity and profaneness of the juvenile population shocks every moral sense. Into what hands are our civil and religious institutions descending? If the vain use of God's name is a national halt of character, what can avert from us national judgments? "Shall I not visit for these things? saith the Lord; and shall not my soul be avenged on such a nation as this?"

#### "WHAT DOES IT MEAN?"

I am a hearer of the gospel and have been for years. Still I feet that I have no personal interest in the great truths that are personal interest in the great truths that are taught by it. I am now an old man—the grave is ready for me, and having a special-tive belief in the scriptures. I know that if I die in my present state. I shall be lost, and lost for ever. Such being the case. I. of course, feel anxious. I am a sinner exposed to the winth of a special feel sinner exposed. o the wrath of an angry God, and I wish to know if there is any way to escape. I have listened attentively to the instruction of my paster. I have endeavored to obey the com-mand of the Saviour. "Search the scrip-tures"—but as yet I have no hope of that "eternal life" promised by both. I go in distress to the sanctuary on the Sabbath, end with the eagerness of a drowning man, seize everything thrown out, in hopes to learn som-way in which I can escape the avenger of blood, and be found at last in the

I can repent, that I can exercise saving faith in the Lord Jesus Christ, and I am exhorted with earnestness and even with tears to perform all these duties. I go home with a strong determination immediately to com-mence a religious life. I begin—I take down the long neglected Bible from the shelf to learn what I am to do, when the claration of the Saviour, "No man can come unto me, except the F-ther which bath sent me, draw him." Again I read, "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be," I see myself represented as spiritually dead, and the thought comes home with force to and the thought comes home with force to my heart, that onless I am made slive, I can do no good thing. I see plainly that there is a different gospel taught by my ministers from that taught by God in his word. Now I cannot consent to have my soul trifled with any longer. If I am able to obey that I wish to near for I have

triffed with any longer. If I am able to obey God I wish to begin, for I have squandered my life in the service of Satan, and wish to my life in the service of Salam, and wish to spend the little that remains in preparing for another world. But if I am utterly in-capacitated by sin to become hide, and a new heart, repentence and taith are the gifts of God, I beg of you, for my soul's sake not to tell me what I can do, and thus prevent me from casting myself at the feet of the Savi our and crying for mercy .- Christian

#### WHO WROTE THE BIBLE! "A thought has often come home to me,

If holy Scripture be not the truit of Divine wisdom, if it be not a message to us from shove, whence comes this wonderful Book? What account can we give of it? Can it come from man's great enemy, the Devil? Is not every page of it for the overthrow of his kingdom? "Could it have been written by wicked

men? Was there ever a wicked man in the world that did not hate the Bible, and either wish that it was false, or endeavor to prove

"Could it have been written by good men out of their hearts? But would good men have taken God's name in vain? And does not every part of it claim to be a revelation from God? Do we not find the words, 'Thus saith, the Lord,' continually occurring? And can we imagine godly men thus to have forged the name of Jehovah? "Could it have been written by fanatics and enthusiasts? Then where would have

been the calm, quiet and devout tone that prevades it? Where would have been the depth of wisdom which exercises to this day the earnest study of men of the greatest in-

"I confess I can see no way out of this ifficulty for an believer. If there be diffidifficulty for an believer. If there be dimsuch there are—it seems to me a far greater difficulty to imagine any other source but a Intendity to imagine any other source but a Divine one from which it could have come. It seems to me to carry a Divine stamp upon the face of it. It rebukes of falsehood and every kind of sin, its mighty encouragements to live a holy and godly life, the power that is ever going forth with it to raise the fallen and the i st—all this teils me that the Voice that stake it is Divine, in that 'the Voice that spake it is Divine, fact, bearing out its own witness, that it came not by the will of man, but holy men of God spake as they were moved by the Holy Ghost.' 2 Pet. i. 21." - [George Ever-

## SCIENCE AND RELUGION.

It has been said that science is opposed to revelation. But the history of the former shows, that the greater its progress, the deeper its investigations, and the more accurate its results, the more plainly it is ever seen, not only to clash with the latter, but in all things to confirm it. In every instance, the very science from which objections have been drawn against religion, have by their own progress, entirely removed these objections, and even furnished the strongest confirmation of the truth.

### SACRED DEER IN JAPAN.

Time Creatures to Be Found in a Queer

Mountain Town Humphrey B. Kendrick, a former resident of Santa Barbara, Cal., who has just returned to San Francisco after a residence of several years in Japan, gives the Examiner an interesting description of a little mountain town named Nara in that country:

"Everyone, or almost everyone in Nara has a deer," said Mr. Kendrick, "and they are as plentiful there as dogs in an American town, while around the temples are great numbers, all sacred to the Japanese. And they are very tame, coming up even to the stranger and almost begging for gingerbread, of which they are very fond, and which the tourist is expected to buy for them. When the Emperor, a great many

years ago, came into Nara, and Nara, you know, was the first capital of Japan, he rode on a white deer, and that at once made the deer sacred. and at the same time it became fashionable to own one, and now they are the most common thing to be seen in the place, unless it be lanterns, which are actually without number, and of every kind and quality. A lantern in Japan is very different from one here, for there they are stone pillars, although there are some of metal, and made to be suspended. I saw some of bronze in one of the temples which had been brought from Holland long ago. But. while there are so many, the Japanese will never count them.

"That would be a very wicked thing in the sight of the gods, who keep the number a careful secret. And though sacrilegious foreigners have made the attempt no two of them have ever counted the same. Another feature is the gold#sh ponds-no such fish as you see here, but 12 and 14 inches long, and of such a deep color, darker than orange even. And those with the fantails are beautiful. All of the ponds and lakes are full of them, and as the water is very clear it is a marvelous thing to stand on the shore and watch them dart through the ripples, and when out in a boat the very bottom assumes a golden hue."

### MARKETS.

PATTERN BOL THE WHOLESALE PRUISS AND DIVEN BELOW WHEAT-No. 1 Red. ..... 3 BYE-No 1 Pa & Obio ... No. 2 Western, New FLOUB—Fancy winter pat Fancy Straight winter.... Farcy Straight winter .... NXX Bakers ..... HAY—Baled No. I Tim'y...
Baled No. 2 Timothy
Mixed Clover.
Timothy from country...
STRAW—Wheat..... FEED-No. 1 Will Mid & T Brown Middlings. Bran, sacked Bren, bulk .... BUTTER-Elgin Creamery Fancy Creamery Fancy country roll. Low grade & cooking. CHEESE-Ohio fall make. Limburger (Fall make). APPLICS—Fancy > bbl . 2.75
Fair to choice > bbl . 2.00
BEANS—hand picked > bu . 2.00 N.Y.& Minewilleans Whill 2 15 Lima Beans Fancy White per bit ..... POULTRY MICH DRESSED CHICKENS-Dressed ducks #B.
Dressed turkeys # B.
LIVE CHICKENS— Live Chickens & pr...... Live Ducks & pr...... Live tiesse & pr...... Live Turkeys & B: EGGS-Pa & Onio fresh .... FEATHERS Extra live Goose & B. No I Extra live geese & B. Mixed MINGGELLA STOCK TALLOW-Country, Value. SEEDS—Clover
Timothy prime.
Blue grass
RAGS—Country mixed
HONEY—White clover Maple Syrup, new crop. Buckwheat Cider country sweet B pbl 5 00 FLOUR- CINCINN STI.

WHEAT—No. 2 Red...... RYE—No. 2 CORN—Mixed..... OATS .... FLOUR— WHEAT—No. 2 Red. (ORN—No. 2 Mixed. OATS—No. 2 White. \$3 25cZ \$4 40 BUTTER-Creamery Extra. EGGS-Pa., Firsts... NEW YORK. FLOUR-Patents.... WHEAT-No. 2 Red. .... RYE-Western.... CORN-No. 2 OATS-Mixed Western....

BUTTER-Creamery. EGGS-State and Penn LIVE-STOCK REPORT. EAST LIBERTY, PUTTSBURG STOCK YARDS.

Butls and dry cows 3 25 to 4 50 Veal Calves. Heavy and thin calves.... 00 to 4 00 Fresh cows, per head..... Prime 95 to 100-lb sheep ... \$ 5 20 to 5 40

Jood mixed..... Common 70 to 75 lb sheep... Lambs, fair to good.... 6 00 to 9 00 60 to 7 69 ommon Yorkers.....

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