## SO LITTLE.

Rereatter, when I sleep beneath the great in yonder churchyard plot, And what I was, or might have been, is then that which is not, If you should come in kindliness to stand

STO

untri

as L

tibe

ert, ci

Crys

and

7. of pts a the n

1853 at D

exhi of w

only

lirect

ted b

iges

held

Ame

Stat #

ween

ly of

ne an

at La

rin ii ind ai il. In

000

Worle

splen eld it 50 235

the L

ntion

nt +

at P1

hen e overir

hiner

uare t

9q. fe f-wal

rig. 11

fe-t

ng 20e 19 ope 1 oper

was 8.0

ting 7 adn he to

at 40. 822 n 584 su

ere gt

40 to

iover

n the ee thi

ment for w

Agair Euro

mént

establ

81114 C

acres

n bui imber 1774 c ie Uni The

The

Octob

thatt

were an e th to

ted Sta exposi

792 05

3 # f01

trom

ted in ere 680

test ar

n Parii

er 31 c e exh-ipts w

stany bour 1 he aw 152 gr meda able n

s has t

and ar of adn y syste nter a

s betw 28,000,1

t day i itted.

card to

d that fair,

he fa 000.00

r in 18 mp de

the fa

cres, buildi de and 000 ani ac fair

famou eight c

ERCE

Wrei

of te

i, Ohic

straws

tered t

deled.

lown c

inch in adly w tian C

the st d cras

e Carl, while

demo

nlous t

bookste

ished 1

Cam Cam t & Ci

ir, F. hers w

805.03

longir

s were were he win-

and str

ather-t

r Saile

ed schu

Dear 1s

bs life

Soon

ir men

ere on

w

itora

000

ain

there by the spot. And sometimes think of me

As if I were not better than you thought, but that I were less bad. I know in that dark, dismal grave of mine I should be glad

Through all eternity. -W. J. Lampton, in New York Sun.

"SUMAJH."

ET STANLEY GIBSON.

ring around a poor wretch of a leper. Ugh! he's the first I've seen and he made me feel bad, I can tell you; I don't want to see any more."

"Hah !" broke in Henderson ; "and how do you know the man was a leper, if you had never seen one before, ch? 'Oh, he was a leper right enough-

there was a horrible grayish scaley look upon him, and he was bloated and his arms were only stumps and-

"That's enough-I pass," said Henderson quickly, with a shudder.

"Well, this leper seemed to be asking a great favor of the other fellows -- imploring them to do something, you know-and they didn't want to; and the poor chappie turned from one to the other and moaned and cried; and well, upon my word, Henderson, what with his pitiful appearance, I feltwell-I couldn't see quite straight for a little while. And look here; I thought lepers weren't allowed to come near anybody?"

"Hm," Henderson's face assumed a puzzling expression, half-pitying, halfstern, as he rose from the camp chair in which he was lolling. Placing his hands on my shoulders and looking into my eyes, he went on : "So you want to know the meaning of that word, do you? Let's see; how long have you been grilling in this devil's kitchen, eh?"

'Nearly five weeks," replied I, surprised at the peculiar hardness of his voice; for Henderson, I had already seen for myself, was big brother to all the children of the cantonment. "So; five weeks." His voice as-

sumed a satirical tone. "Five weeks -dood in show the language yet ! You're very slow for a competition wallah. And what did you understand of the conversation between your leper out. and his friends, ch?" "Why," said I, bridling up some-

mage before I came out, and I know as much of it now, I'll guarantee, as the average man does after he's been here a couple of years." "Modest," dryly ejaculated Henderson, waiting for an answer to his question "Oh, I understood it all right enough except that blessed word 'sumajh.' It was wrapped up in very figurative language-calling the earth his mother and the sun his father, and all that sort of stuff, you know. He wanted them to do 'sumajh' for him; but it seemed as if they were half afraid to do whatever it means. In the end, though, they gave way, and the poor chap was wonderfully pleased, for he held his wasted arms to the sky and invoked blessings on them, and then crouched down and kissed the earth ; and finally burst out into a sort of song that didn't go very far before it faded away into a dismal croak that was painful to listen to. I couldn't stand it any longer, and came away. "So; that's all you know about it, in it? Well, youngster, take my advice and it's good, too-don't poke your nose into the natives' business. Let them alone as much as you can. Cultivate a convenient memory when you're reading the regulations about them. Remember, that the men who make most of those rules don't have to keep them; and between you and me, their knowledge of the theory of government is only excelled by their ignorance of the practice of it. As for that word you're so curicus about, forget, it, and don't hear it again-understand? With that he went out abruptly. I was greatly perplexed. Half the night I pondered over Henderson's strange conduct, and wondered why on earth he should refuse to tell me the meaning of a simple word. 1 did not care to ask any one else, for fear of its getting to Henderson's ears. Although I was on pretty familiar terms with him, he was my chief, and in addition I had already become much attached to him. The next morning, I tackled him again. "Henderson-that word?" He turned and gazed at me with halfclosed eyes and said deliberately and coldly : "The keenness of your curiosity would do infinite credit to a them to treat him to a picnic in the jungle; and you say they consented. And"-he turned on me quite fiercely -"why shouldn't they? And look here, my boy, if you say one word about it to any one else in the cantonment, I'll make it warm for you."

In the evening I strolled down the new flashed through my brain. For the Sistapore road. It was against the instant I went as cold as ice and was Kistapore road. It was against the up to the road and at night there was explored the road, almost up to the ignored and I wanted to be alone, to strange words and manner.

"what's the meaning of 'Sumajh,' ch? transformation of the tangled under-Early this wood and the gigantic grasses, which morning I was suddenly become strange monsters enwandering dowed with life, moving to and fro, about a mile now smoothly, now jerkily, pointing out on the with strange fingers; now uttering husky crics of hate, now jibbering idiot-like. And the wild animals in the thickness of the interior, how they howl and shriek and cry and moanknow, and ran roars of defiance, screams of pain, trumpetings of victory! All made natives in a

outside world know of the scenes enacted in that fearsome place. I confess I started to run, holding

steps were suddenly arrested by the ty natives, several of whom carried bent and kissed it passionately. torches, which they must have just Oh, that scene !- the natives casting when they left the road, and I felt mouth, his nostrils, \* \* some surprise at their not having seen convulsive effort I shut my eyes. By a sudden overpowering im-THE. pulse of curiosity I started to follow shoveling and singing ceased. followed what seemed to be a beaten

There was something about it, too, that seemed familiar; but my brain was excited and refused to recall the sound. It was a kind of moan, half human, half animal. As the natives soliciting historical states to do what I was I knew no more. to my great satasfaction, about to find His low, weak voice rang out

stangely clear. what, "I learned a good bit of the lan-Thou only art merciful. Thou only. raised his hand to prevent my speak-thou only art merciful. Thou only. Ohei, Ohei, Brethren, my brethren, lead me to my mother; she only will welcome, she only will give peace. Ohei, Ohei The voice died away in a moan that mingled with and seemed to rise again in the soft whistling of the long grasses, as they quivered with the breath of the wind that presaged the coming rains. I shivered. The party having now arrived at a space which had been cleared of the tangle-wood and grass, abruptly stopped and formed into a ring. I pressed for-ward as near as I dared. Then I saw, in the centre of the ring, a large cavity, perhaps four feet deep, with the earth banked up on either side. The torch-bearers ranged themselves at the head and foot of the hole, which, now that it was in the light, I saw to be of oblong shape, shelving somewhat at the end nearer to me. The other natives stood at the sides, four with tomtoms and two with little pots of burning incense. The the leper limped out, from the jungle seemingly, and crouched at the shelving end of the hole. I had expected him to appear on the scene, yet when he did so, 1 could not help giving a bit of a start. Not one of the natives looked at the leper, nor did he seem to see them. As soon, however, as he approached, the whole of the natives set up a cry-subdued and dismal was something like this : "To Thee who art all knowledge, all power, all love, all hate. To Thee, known only of Thyself. To Thee who art Life and Death. To Thee we bring our brother. He ceks Thee where Thou art. He comes to Thee. He comes to Thee." Their voices and the noise of the tom-toms died down ; and as they faded away the

regulations, for the jungle ran right unable to raise a finger. Only for a moment though ; and then, acting for a certain amount of danger to be feared the second time that night on the im-from the wild beasts that occasionally pulse of the moment, I dashed forward, my revolver still in my hand, to docastonment. But in my brief experi- what, I could not tell. But before ! ence I had seen the spirit, if not the had gone two steps I found myself letter of one or two of the regulations, seized, disarmed, gagged and pinioned. I struggled, or, rather, attempted to think out the meaning of Henderson's straggle, for I could neither move nor utter the slightest sound. I gave my-It was almost the last of the few self up for lost. I expected nothing brief moments of twilight, when, being but death, and I remember doing what still some couple of miles from home, I I had not done for years : I offered up quickened my pace. The night was a prayer-incoherent and vague; but falling as only those can understand never was prayer more fervent. Conwho have witnessed a nightfall on the trary to my expectation I was only edge of the jungle. No need to tell dragged back several paces and tied hand and foot to what I suppose was a heavy blanket nor of the startling small tree. My captors had bound me with my back towards the leper, apparently determined that I should see nothing more of what was going on. However, by screwing my neck round I could just catch sight of the wretched creature in the pit that I now felt certain was to be his grave.

The horrible sight fascinated me. had no thought for anything else. Even my own perilous situation caused me no more fear or anxiety. The natives, still singing that sad, monotomore intense by being subdued, as if nous refrain, were now quickly throwthe vegetation were unwilling to let the ing the earth round the leper. Quicker and quicker they shovelled, louder and louder they sang: "Ohei, Ohei, thy wish is thine-is thine." The four my revolver at the full cock. But my beating the tom-toms threw them down and joined in. The earth mounted magical appearance, directly in my higher and higher round the path, of several lights. I pulled up doomed man. It reached his breast; he sharply, and stood stoch-still. The waved his poor stumps of arms towards lights advanced, keeping time with the the sky; he patted the earth with thumping of my heart. At last I could them, as if he were fondling a loved dimly descry a body of twenty or thir- one. It reached his shoulders-he

lighted. I awaited their coming not in the earth with frenzied energy; the without trepidation, for I could not torch-bearers standing like bronze imagine what they were about. Just statues, their torches throwing a red before reaching me, however, they glare on the leper's head, now fast dis-turned quickly into the jungle. They were not five paces distant from me blood. Then the earth crept up to his With a

In another moment the noise of the My them, in order to learn the meaning of eyes involuntarily opened, just in time their strange journey. With as little to see the torch-bearers thrusting their noise as possible I swung round, step- torches in the carth heaped up over ping almost in their footsteps. I had the grave; they gave an angry splutter little difficulty in doing so, for they and then went out. For an instant there was utter darkness and silence. track. For some hundreds of yards Then came the crowning horror. A the strange procession went slowly on. vivid flash of lightning lit up the scene. Suddenly I heard a strange noise that It seemed to hang over the spot. And thrilled me through and through, while the natives were thus enveloped with the ghastly hue of death. I heard-I yow I heard-muffled and faint as the shrick of a gagged man, the cry of the leper-the echo of a Voice-the Echo of a Life! Louder and I drew nearer it took the character and londer grew that terrible voice; it of a chant; and then it flashed on me roared like a cataract, like a thousand that I had heard the sound before; it peals of thunder; it became a thingwas the leper's voice! The poor tangible, palpable-filling the uniwretch was crooning a dismal hymn or invocation, the das he had done when it-till at last something support and

Three weeks afterward I woke up. I was lying on a bed in my quarters. "Ohei, Ohei. Mother, my mother. Henderson was bending over me; he ing, saving, with a queer little smile; "Yes, yes-keep quiet; a touch of iangle fever, my boy, that's all-a trifle heady; you'll be all right again ID & jiffy.

REV. DR. TALMAGE'S SERMON.

An Eloquent Discourse ou a Subject

Soldom Selected.

TEXT: "And Miriam, the prophetess, the sis-ter of Aaron, took a timbrel in her hand, and all the soomen went out after her with fimbrels and with dances. And Miriam answered them, 'Sing ye to the Lord, for He hath tri-sumphet gloriously; the horse and his rider hath He thrown into the sea."-Exodus xv., 20, 21,

And he thrown into the sea. —Exodus Xv., 20, 21. Sermonizers are naturally so busy in get-ting the Israelites safely through the parted Red assa and the Egyptians submerged in the returning waters that but little time is or-dinarily given to what the Lord's people did after they got well up high and dry on the beach. That was the beach of the Red sea, which is at its greatest width 200 miles and at its least width 12 miles. Why is the ad-jective 'red' used in describing this water? It is called the Red sea because the moun-tains on its western coast look as though sprinkled with brick dust, and the water is colored with red seaweed and has red zoophyte and red coral. This sea was cut by the keels of Egyptian, Phomician and Arabic shipping. It was no insignificant pond or puddle on the beach of which my text calls us to stand. I hear upon it the sound of a tambourine, for which the timbrel was only another name-an in-strument of music made out of a circular hoop, with pieces of metal fixed in the sides of the which made a unciling sound.

strument of music made out of a circular hoop, with pieces of metal fixed in the sides of fit, which made a jingling sound, and over which hoop a piece of parch-ment was distended, and this was beaten by the knuckles of the performer. The Israelites, standing on the beach of the Red sea, were making music on their de-liverance from the nursuing Fermions and I

liverance from the pursuing Egyptians, and I hear the Israelitish men with their deep bass voices, and I hear the timbrel of Miriam as she leads the women in their jubilee. Rather lively instruments, you say, for religious ser-vice, the timbrel or tambourine. But I think God sanctioned it. And I rather think we will have to put a little more of the festive into our religious services and drive out the dolorous and funereal, and the day may come when the timbrel will resume its place in the sanctuary. But that which occupied the attention of all the men and women of that Israelitish host was the celebration of their victory. They had crossed. They had triumphed. They ware free. More wonder was this victory and defeat than when the hosts of Richard overcame the

hosts of Saladin at Azotus, than when at Bannockburn Scotland was set free; than when the Earl of Northumberland Was when the Earl of Northumberland was driven back at Branham Moor, than when at the battle of Wakefield York was slain, than when at Bosworth Field Richard was left dead, than when the Athenians under Miltindes at Marathon put the Persians to flight, takes at Marathon put the Persians to highl, for this vietory of my text was gained with-out sword or catapult or spear. The weapon was a lifted and prostrated sea. "And Miriam, the prophetess, the sister of Aaron, look a timbrel in her hand, and all the women went out after her with timbrels and with damage. And Miriam answered them with dances. And Miriam answered them Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." Brooklyn Tabernacle to-day feels much as

Brooklyn Tabernacle to-day feels much as Mosses and Miriam did when they stood on the banks of the Red sea after their safe emergence from the waters. By the help of God and the generosity of our friends here and elsewhere our \$140,000 of floating church debt is forever gone, and this house, which, with the ground upon which it stands, represents \$410,000. I this day recon-secrate to God the Father, God the Son and God the Holy Ghost. A stranger might ask how could this church get into debt to an amount that would build several large churches? My answer is, Waves of destruc-tion, stout as any that ever rolled across tha Red sea of my text.

Red sea of my text. Examine all the pages of church history and all the pages of the world's history and show me an organization, sacred or secular, that ever had to build three great structures, two of them destroyed by fire. Take any of your biggest life insurance companies, or your biggest storehouses, or your biggest banks, or your biggest newspaper establish-ments and let them have to build three times them a struggle if not demolition. My text speaks of the Red sca once crossed, but one Red sea would not have so much overcome us. It was with us Red sea after Red sea. Three Bed seas! Yet to-day, thanks be to God, we stand on the shore, and with organ and cornet in absence of a timbrel we chant : "Sing ye unto the Lord, for He hath tri-umphed gloriously the horse and his rider hath He thrown into the sea. But why the great expense of this structure? My answer is the immensity of it and the firmness of it. It cost over \$34,000 to dig the cellar before one stone was laid, reaching as the foundation does from street to street, and then the building of the house was con-structed in a way, we are told by experienced builders who had nothing to do with it, for durability of foundation and wall such as characterizes hardly any other building of this city. To the day of your death and mine, and for our children and grandchildren after us, it will stand here a house of God and a gate of heaven. For me personally this is a time of gladness more than tongue or pen or type can ever ten. For twenty-four years I had been building churches in Brooklyn and seeing them burn down until I felt I could endure the strain no longer, and i had written my resignation as pastor and had avpointed to read it two Sabbaths ago and close my work in Brooklyn forever. I felt that my chief work was yet to be done, but that I could not do it with the Alps on one one shoulder and the Himalayas gate of heaven. Alps on one one shoulder and the Himalayas on the other. But God has interfered, and the way is clear, and I am here and expect to e here until my work on earth is done. My thanks must be first to God and then to be here all who have contributed by large gift or small to this emancipation. Thanks to the men, women and children who have helped, men, women and children who have helped, and sometimes helped with self sacrifice that I know must have won the applause of the heavens. If you could only read with me a few of the thousands of letters that have come to my desk in The Christian Herald office, you would know how deep their sym-pathy, how large their sacrifice has been. "I have sold my bleycle and now send you the meney," is the language of one noble young man who wrote to The Christian Herald. man who wrote to The Christian Herald "This is my dead son's gift to me, and I have been led to send it to you," writes a mother in Rhode Island. As a church we from this day make new departure. We will preach more instructive sermons. We will offer more instructive reserves. We will offer more faithful pray-ars. We will do better work in all depart-ments. We will in the autumn resume our lay college. We will fill all the rooms of this magnificent pile with work for God and suffering humanity. More prayers have been offered for this church, and on both sides the sea, than for any church and on both sides the sea, than for any church that has ever ex-isted, and all those prayers will be answered. Clear the track for the Brooklyn Tabernacle ! "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider bath He thrown into the sea." If we never shouted victory till we got clear through the struggles of this life, we would never shout at all. Copy the habit of would never shout at all. Copy the habit of Miriam and Moses. The moment you get a victory celebrate it. The time and place to hold a jubilee for the safe crossing of the Bed sea is on its beach and before you leave it. It is awful, the delayed hosannahs, the be-iated halleluiahs, the postponed doxologies, the trains of thanksgiving coming in so long after they are due! after they are due ! after they are due ! The time to thank God for a rescue from temptation is the moment after you have broken the wine flask. The time to thank God for your salvation is the moment after the first flash of pardon. The time to be grateful for the comfort of your bereft soul is the first moment of Christ's appearance at the mausoleum of Lazarus. The time for Miriam's tambourine to sound its most jubi-

ON THE BANKS OF THE RED SEA is note is the moment the last Israelite puts his foot on the sand on the parted inland ocean. Alas, that when God s mercies have such swift wings our praises should have such leaden feet! Notice that Miriam's song in my text had

Notice that Miriam's song in my text had for its burden the overthrown cavalry. It was not so much the infantry or the men on foot over whose defeat she rejolced with ringing timbrel, but over the men on horse-back — the mounted troops! "The horse and his rider hath He thrown into the sea." Tre-mendous arm of war is the cavalry! Josephus mendous arm of war is the cavairy! Josephus says that in that host that crossed the Red sea there were 50,000 cavairymen. Epamin-ondas rode into battle with 3000 cavairymen and Alexander with 7000. Mariborough de-pended on his cavairy for the triumph at Blenheim. It was not alone the snow that despoiled the French armies in retreat from Moreover, but the monuted for the site of the second Moscow, but the mounted Cossacks. Cav-Leipsic and Winchester and Hanover Court House and Five Forks. Some of you may have been in the relentless raids led on by Forrest or Chalmers or Morgan or Stuart of the southern side, or Pleasanton or Wilson or Kilpatrick or Sheridan of the northern side. The army saddles are the thrones of The army saddles are the thrones of Hurricanes in stirrups are the cavbattle.

alrymen. No wonder that Miriam was chiefly grateful that the Egyptian cavairymen, pursuing the Iaraciites down to midway the Red sea, were unsaddled, unstirruped, unhorsed. And I have to tell you, O child of God, that

the Lord, who is on your side now and for-ever, has at His disposal and under His command all waters, all winds, all lightnings, all time and all eternity. Come, look me in the face while I utter the word God commands me to speak to you, "No weapon formed against you shall presper." Don't throw away your tambourine. You will want it as sure as you sit there and I stand here, and the tune you will yet play on it, whether standing on beach of time or beach of etern-ity, will be the tune that Miriam played when she crisd "Sing ye to the Lord, for He hath she cried "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea."

I expect to have a good laugh with you in heaven, for the Bible says in Luke, sixth chapter, twenty-first verse, "Bleased are vo that weep now, for ye shall laugh." We shall not spend all eternity psalm singing, but sometimes in review of the past, as Christ says, we shall laugh. There is nothing wrong in laughter. It all depends on what you laugh at, and when you laugh. Nothing, it seems, will more theroughly kindle our heavenix hilarities after we have got inside the pearly gate than to see how in this world we got seared at things which ought not to have frightened us at all.

How often we work ourselves up into a great stew about nothing ! The Red sea be-fore may be deep, and the Egyptian cavalry behind us may be well mounted, but if we trust the Lord we will go through no more hurt by the water than when in boyhood we rolled our garments to the knee and bare foot crossed the meadow brook on the old toot crossed the meadow brook on the old homestead. The odds may seem to be all against you, but I guess it will be all right with you if you have God on your side and all the angelic, cherubic, scraphic and arch-angelic kingdoms. "If God be for you, who can be against you?" But let me criticise Miriam a little for the instrument of music she archived in the di-

instrument of music she employed in the divine service on the sandy beach. Why not take some other instrument? The harp was a sacred instrument. Why did she not take that? The cymbal was a sacred instrument, Why did she not take that? The trumpet was a sacred instrument. Why did she not take that? Amid that great host there must have been musical instruments more used in religious service. No. She took that which she liked the best and on which she could she liked the best and on which she could best express her gratulation over a nation's rescue, first through the retreat of the waves of the Red sea, and then through the clap-ping of the hands of their destruction. So I withdraw my criticism of Miriam. Let every one take her or his best mode of divine wor-ship and celebration. My idea of heaven is that it is a place where we can do as we please and have everything we want. Of course we will do nothing wrong and want nothing harmful.

course we will do nothing wrong and wa nothing harmful. How much of the material and physic will finally make up the heavenly world know not, but I think Gabriel will have h trumpet, and David his harp, and Handel his organ, and Thalberg his piano, and the great Norwegian performer his violin, and Miriam her timbrel, and as I cannot make muste on any of them I think I will move around among all of them and listen. But there are our friends of the Scotch Covenanter church who do not like musical instruments at all in divine worship, and they need not have What a day it will be when we stand on the beach of heaven and look back on the Red sen of this world's sin and trouble and celebrate the fact that we have got through and got over and got up, our sins and our troubles attempting to follow gone clear down under the waves. Ob, crimson floods roll over them and drown them, and drown them forever! In this world we have so little time for that, I am looking forward to eternal socialities. To be with God and never sin against Him. To be with Christ and forever feel Hislove. To walk together in robes of white with those with whom on earth we walked together in black raiment of mourning. To gather up the members of our scattered families and embrace them with no embarrassment, though all heaven be looking on. A mine in Scotiand caved in and caught amid the rocks a young man who in a few days was to have been united in holy marringe. No one could get heart to tell his afflanced of the death of her beloved, but some one made her believe that he had changed his mind about the marriage and willfully disappeared. Fifty years passed on, when one day the miners delving in the earth suddenly came on the body of that young man, which had all those years been kept from the air and looked just as it was the day of the calamity. Strong, manly, noble youth, he sat there looking as on the died. But no one recognized the day h silent form. After awhile they called the oldest inhab-itants to come and see if any one could rec-ognize him. A woman with bent form and her hair snowy white with years came last, and looking upon the silent form that had been so completely preserved gave a bitter cry and fell into a long swoon. It was the one to whom hall a century before she was to have been wedded, looking then just as when in the days of their youth their affec-tions had commingled. But the emotion of her soul was too great for mortal endurance, and two days after those who fifty years beilent form. and two days after those who fifty years be-fore were to have joined hands in wedlock were at last married in the tomb, and side by side they wait for the resurrection. My friends, we shall come at last upon those of our loved ones who long ago halted in the journey of life. They will be as fair and beautiful-yea, fairer and more beauti-ful than when we parted from them. I see them now-the glorified-assembled for a celebration mightier and more jubilant than that on the banks of the Red sea, and from all lands and ages, on beach of light above beach of light, gallery above gallery and thrones above thrones, in circling sweep of 10,000 miles of surrounding and upheaved splendor, while standing before them on 'see of giass mingled with free Michael, the arch-angel, with swinging scepter beats time for the multitudinous choras, crying "Sing' Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." SUNDAY SCHOOL

LESSON FOR SUNDAY, JUNEA

"Reverence and Fidelity." Ecclesion z., 1-12. Golden Text: Romans xil., 11. Commentary.

"This is the book and mirror of the ante "This is the book and mirror of the nam-man. The thread of the book is the era sion, 'Under the sun,' which is found a more than twenty-five times. Its concluse 'Fear God and keep His commandments' in it no redemptive power, but prepares way for the Redeemer from above the a who alone can make all things new" 'W. Erdman). The life of Ecclesiastes compa-with that of the Song of Solomon is like seventh of Bomans compared with the with that of the Song of Solomon is like is seventh of Romans compared with the eige It is the fruitless effort to do good and good apart from Him who alone is good all the "times" of chapter ill., 1-3, there is "time to pray." 1. "Keep thy foot when thou goest to a house of God and be more ready to heart to give the sacrifice of fools, for they a sider not that they do evil." Our feet a take us to the house of God, but unless hearts are right with God we shall be and

hearts are right with God we shall be asto The life of a Christian is in the New Ta ment compared to a walk. We are to y

ment compared to a walk. We are to a worthy of our vocation, walk in love, walk children of light, walk circumspectly (ke iv., 1:v., 2, 8, 15). 2. "Be not rash with thy mouth and let thine heart be hasty to utter anything be God, for God is in heaven and thou is carth. Therefore let thy words he for earth. Therefore let thy words be few." is only do our feet need keeping, but also a mouths. David's resoluton was a good a "I said I will take heed to my ways the sin not with my tongus" (Ps. xxix., 1). prayer is always appropriate, "Set a w O Lord, before my mouth ; keep the d my lips" (Ps. exit., 3). How can we our words aright before God? I know o way so good as being filled with His w See how in Hos. xiv., 2. He puts the words words in our mouths which He would hu us say. And there are prayers through the Psalms suitable to every possible of sion.

"For a dream cometh through the p a. "For a drain cometh through the m titude of business, and a fool's voice is know by multitude of words." There are drag from above the sun-from God Himself, which many are recorded in Scripture, h ordinary dreams are from wordly cares, to a multitude of words, we are told in such there wanteth not sin (Prov. x. and this may be true even of some pray, we know about which occupy anywhere in 10 to 20 minutes or more. Contrast with a waste of words and time the prayer of a Lord in John xvii., not over five

length, 4. "When thou vowest a vow units ( defer not to pay it, for He hath no plass in fools. Pay that which thou hast yows in fools. Pay that which thou hast yowa Compare with this verse Num,  $xxx., 2 \cdot Dexxiii, 21-23 : Ps. 1xvi., 13, 14, and be card$ how you make promises to God. He isfaithful promiser (I Cor. i., 9: x., 13)Thess. v., 24 : H Thess. iii., 3 : Heb. x., 13and our part is to trust Him, condide in Hfor all His promises are in Christ, yeadamen (II Cor. i., 20).5. "Better is it that thou shouldestyow than that thou shouldest yow andpay," because that would be simply byand neither deceit nor lies can dwell in Gesight (Ps. cl., 7). Some people called Ch

and neither deceit nor hes can dwell in Ge sight (Ps. cl., 7). Some people called Ch tians think it all right to make promises their fellows which they have neither abil nor intention to meet. We would commi-to such the last clause of Eev. xxi. 8. liars shall have their part in the lake wi-burneth with fire and brimstone."

burneth with fire and brimstone."
6. "Suffer not thy mouth to cause thy 1 to sin." One member of the body may d another member or even the whole bod suffer. We know this to be true physic It is also true spiritually. See I Cor. 12-27. If we believed this, we would be, careful of others' feelings and watch is should thoughtiessly cause another to s. 7. "For in the multitude of dress and the should thoughtiessly cause another to s. 7. "For in the multitude of dress." The should thoughtiess of the should thoughtiess of the should thoughtiess of the should thoughties of the should thou perfect "-margin, upright or sincerest (Gen. xvii., 1.) Jesus says to us. "La. am with you always" (Math. xxvii., 20.) The fact believed is the greatest possible corrects of one's life if we think of Him as the up the should be the should be should thought the should be should be should the should be should be should the should be should the should be should be should be should be should the should be should b of one's life if we think of Uim as the t who so loved us that He gave Himself for a Then His love will constrain us to love will He loves and to avoid what He dislikes. 8. "He that is higher than the highest s gardeth, and there be higher than they personal of the poor and perversion justice are among the perplexing things life even to this day. But it is a very s story. David, Asaph and Jeremiah were disturbed by these things (Pa. xxvil., 1, 1xxiii, 3: Jer. xii., 1), but light is found the context of each passage, and this ve the context of each passage, and this vers of our lesson assures us that God does a and care. Our need is faith and patient (Heb. x., 36, 37 : Rev. xiii., 10 : xiv., 12). The finished story will make all clear. 9. "Moreover, the profit of the earth is if all : the king himself is served by the field Nothing lives unto itself : all things exist is the good of all ; even the king with all is wealth has to depend upon the profine of the field. No one can truly talk of being in dependent. The God in whose fand of dependent. The God in whose hand at breath is, and whose are all our ways a whom we live and move and have our test (Dan. v., 23: Acts xvii., 28), will require a account from us for these things. 10. "He that loveth silver shall not be sate field with silver, nor he that loveth abundance with increase. This is also vanity." The king who could make silver to be as plentific as stone (I Kings x., 27) was qualified in speak upon this subject. A greater that Solomon has advised us that we should lay = treasure in heaven, and by His Spirit to said of the love of money is the rost of all evil (Math vi., 19-21; I Tim, vi., 18). Nothing under the sun can satisfy the huma soul, but it is written, "My people shall b satisfied with My goodness, saith the Lord" (Jer. xxxi, 14). satisfied with My goodness, saith the Lord (Jer. xxxi., 14).
11. "When goods increase, they are be creased that eat them." To possess and estivation of the sake of gazing upon is surely vanity, and yet take out of most lives all that is not traip profitable, and how very little of earth goods will be left as the portion which give satisfaction? Nothing under the sun established our Creator and Redeemst in the person of Josus Christ, and He will be to us the chiefest among 10,000-yes, allogether lovely (Song v., 10, 16).
12. "The sleep of a laboring man is swet, whether he eats little or much, but the abundance of the rich will not suffer him baleep." Riches are uncertain, and profit us sleep." Riches are uncertain, and profit us in the day of wrath (I Tim. vi., 17; Prov. 11 4), but there are durable riches which acc pany righteousness, even the riches of grace and glory (Prov. vill., 18; Eph. 1.7, 18), which the poorest laboring man can hav without money and without price, and which will cause him to sleep all the more sweetly. -Lesson Helper.

M

S

F

Dr.



Kistapore road, just on the edge of the jungle, you across some ten or a dozen

I was hurt and angry and gave Henderson a wide berth for the rest of the day.

The second se

leper, who had been beating time by slope and squatted down at the deep end of the hole. In a shrill, quavering voice that sounded strangely piercing on the electrically charged air he took up the refrain. "Ohei, Ohei. Fire of the Light-

come !"

Then, amid more chanting and tomtom beating, two of the natives handed tired for a moment, returning with ments, and the bank is the winner.

That "jiffy" was nearly three months -Chambers's Journal.

### Money May be Too Sale.

"I have no doubt that many a family now struggling along under the belief that the father died and left nothing would be well off could they go to the safe deposit vault where the head of the house kept his valuables, open the door of his particular compartment and carry away its contents.

The speaker was a man who is connected with an establishment of the kind mentioned. He evidently knew what he was talking about.

The safe deposit vaults are a modern institution. In them a man, by the payment of \$5 or upward annually, can keep his money, jewelry and papers safe from fire and burglary. Armed guards further protect his property, but even without their presence no gang of burglars could work quickly enough to despoil the vaults, built, as they are, of steel and granite into the very backbones of immense buildinge

"But the very care of the tenant is the doom of his nearest kin," said the beyond description. The burden of it interested gentleman; "he doesn't expect to die suddenly, but that mode seems the most general nowadays. No man should have his affairs so secret that his loved ones suffer the rest of their lives by what he considered his forethought.

"A recent case occurs to me. A young man with apparently many years before him, suddenly went insane. He was fond of jewelry, but one nodding his head, crawled down the night a would-be thief snatched a very valuable searf-pin the young man wore. After that, though he foiled the highway robber, he would not wear his diamonds, but put them in his safe, under the care of the deposit vaults.

"Had he not told me of the incident nings, I come. Cloudless brightness of nobody would ever have known what the sky, I come. Winged Messenger became of the diamonds. No man puts of the Mountains, I come. Ohei. I his name and address in his safe, and the company only knows him personally and not his relatives.'

Even savings banks have been able corporal's wife." He cleared his throat the leper some liquid in a small bowl to build handsome edifices with the and said testily: "Picnic, picnic; and some food. After drinking a little uncalled for money deposited by men that's what the word means ; he wanted of the liquid and eating a little of the or women who have disappeared. Take food, he cast the remainder into the many thousand accounts, and a cerhole in front of him, accompanying the tain percentage of them will never be action with subdued but intense cries. called for. They are advertised, but But now several of the natives re- very little results from the advertise-

large flat pieces of wood. With these they started throwing earth into the hole. The leper did not move. They were going to bury the poor wretch alive! The thought in all its hideous-

## Children Burned to Death.

Three children named Brouilet, between 2 and 9 years of age, were burned to death in a tenement house in Gareau Lane, Moncreal

# A Mile in Twenty-Five Seconds.

A new locomotive on the Ontario and Western railway ran a mile in 25 seconds on a trial trip the other day.

FIFTHEN THOUSAND prisoners, exclusive of women and children, are in the prisons of Moscow, awaiting dispatch to Siberia.

### Value of Nickel Metal.

Nickel is a metal of more import tance than it used to be, since it ha been discovered that combined with steel it makes the best and hardes armor for war ships, and these south ern Oregon mines should not have been allowed to pass into the hand of an English syndicate. The nicke for the armor of the battle ships not building at Philadelphia is procured from Canada under a regular coptract with the navy department. It is all most the only material entering init the new war vessels which is not produced in the United States .- Boston Journal

WE are willing to endure the crine line if the girls will agree not to us barbed wire .--- Utica Observer.