OLD TIMES RECALLED

E BLESSINGS OF MEMORY Dr. Talmage Says We Should Inc. ore in Reminiscences. The De Old Home and Mother,

et: "While I was musing to -Psalm xxxix., 3. ro is David, the psalmist, with to fore-rot his right hand against his emple, foor shut against the world, en used in emplation. And it would be we for us like the same posture often, o sing the against the world while we si down in

against the world while we all down in a solitude to contemplate. a small island off the coast I are passed boath in delightful solitude for I had yed that I would have one dy of entire before I entered upon automal work might to have spent the day a laying out for Christian work, but intend of that came a day of tender remaiscence. I wed my pastorate. I shoot hands with departed friend, whom I shall greet a when the curtains of ife are lifted, days of my boyhood cane back, and I byears of age, and I was here was but one hous on the island, yet from Sabbath daysteak, when the chant woke me, until the evening melted the bay, from shore to shore there were memories, and the goves were a-hum

the bay, from shore to shore there were nemories, and the groves were a-hum voices that had long sgo ceased. It is upt too much to spend all its time ching forward. Old sge is apt too much bend all its time is looking backward. It would be well for us, I think, how-to spend more time in reminiscence, constitution of our nature we spend e constitution of our nature we spend of the time looking forward. And the rajority of people live not so much in resent as in the future. I find that you to make a reputation. You mean to lish yourself, and the advantages that expect to achieve absorb a great deal ar time. But I see so harm in this if a not make you discontended with the at or disquality you for existing duties. useful thing sometimes to look back e the dangers we have escaped, and the sorrows we have suffered, and the and wanderings of our earthly pil-ure, and to sum up our enjoyments. I to-day, so far as God may help me, to be up our memory of the past, so that in what you may be encouraged and hum-

nd urged to pray. re is a chapel in Florence with a fre do. It was covered up with two of stucco until our American and can artists went there and after long and I am aware that the memory of st with many of you, is all covered up 0,000 obliterations, and I propose this ng, so far as the Lord may help me, to way the covering, that the old picture

shine out again. ant to bind in one sheaf all your past ntages, and I want to bind in another fall your past adversities. It is a prec-harvest, and I must be cautious how I ong the greatest advantages of your

ife was an early home and its surround-The bad men of the day, for the most dip their heated passions out of the ing spring of an unhappy home. We not surprised that Byron's heart was a t of his infirmity and often called him lame brat." He who has vicious parents to fight every inch of his way if he id mentain his integrity and at last the home of the good in heaven.

ng salve to heat it. If you were
yed in the street, your father was always
to protect you. The year was one
tof frotic and nirth. Your greatest
le was an April shower, more sunshine
shower. The heart had not been ranby troubles, nor had sickness broken d no lamb had a warmer sheepfold the bome in which your childhood aps you were brought up in the coun

ou stand now to-day in memory under tree. You clubbed it for fruit that d quite ripe because you to trumb because you could not y longer. You hear the brook rumb-ng over the pebbles. You step again is furrow where your father in his seves shouled to the lazy oxen. You the swallows from the rafters of the and take just one egg and silence your dence by saying they will not miss it, ake a drink again out of the very bucket ne old weil fetched up. You go for the it night and find them wagging their through the bars. Offtimes in the and busy streets you wish you were again on that cool grass or in the hall he farmhouse, through which there was reath of new mown hay or the blossom

u may have in your windows now beautiplants and flowers brought from across sens, but not one of them stirs in your so much charm and memory as the old and the yellow sunflower that stood inel along the garden walk and the for-nenots playing hide and seek mid the grass. The father, who used to com-unburned from the fields and sit down on doorsill and wipe the sweat from his w, may have gone to his everlasting rest, mother who used to sit at the door a bent over, cap and spectacles on her mellowing with the vicissitudes of many a, may have put down her gray head on may have put down her gray head on pillow in the valley, but forget that home

lave you thanked God for R? Have you all these blessed reminiscer thank God for a Christian father. The for a Christian mother. Thank God for early Christian altar at which you were glit to kneel. Thank God for an early ght to kneel.

bring to mind another passage is the hisof your life. The day came wien you ap your own houshold. The days passed ag in quiet blessedness. Your twait at at ble morning and night and talketover plans for the future. The most similiaffair in your life became the subjet of all consultation and advisement. Our so happy you felt you never could be

a day a dark cloud hovered over you ing, and it got darker and darker. Be that cloud the shining messenger of descended to incarnate an immorta-Two little feet started on an eternal has b urney, and you were to lead them. A gen flash in heaven's coronet, and you to dish it. Eternal ages of light and dark-tes watching the starting out of a newly

eated being. You rejoiced and you trembled at the ousibility that in your possession an im-ortal treasure was placed. You prayed and joiced, and wept and wondered, and prayed nd rejoiced, and wept and wondered. You ere carnest in supplication that you might ad it through life into the kingdom of God. ere was a tremor in your earnestness. Fre was a double interest about that home. here was an additional interest why you applied that the here was an additional interest why you applied that the here was alled with the music of the child's laughter you were suck through with the fact that you had a

Have you kept that yow? Have you ne-

mehto you as it used to be? Have those anticipations been gratified? God help you to-day in your solemn reminiscence and let His mercy fall upon your soul if your kindness has been ill requited! God have mercy on the parent on the wrinkles of whose face is written the story of a child's sin! God have mercy on the mother who in addition to her own panys has the pany of a child's infiquity! Oh, there are many, many sad sounds in this sad world, but the saddest sound that is ever heard is the breaking of a mother's heart! Are there any here who remember that in that bome they were unfaithful? Are there those who wandered off from that early home and left the mother to die with a broken heart? Oh, I stir that reminiscence to-day!

I find another point in your life history.

You found one day you were in the wrong road; you could not sleep at night. There was just one word that seemed to sob through was just one word that seemed to sob through your banking house, or through your office, or your shop, or your bedroom, and that word was "eternity." You said: "I am not ready for it. O God, have merey!" The Lord heard. Peace came to your heart. You remember how your hand trembled as you took the cup of the holy communion. You remember the old minister who consecrated it, and you remember the church officials who carried it through the abile. You remember the old people who at the close of the service took your hand in theirs in congratulating sympathy, as much as to say, "Welcome home, you lost prodigal," and though those hands have all withered away that communion Sabbath is resurrected tody. It is resurrected with all its prayers and songs and tears and sermons and transliguration. Have you kept those yowa? and songs and tears and sermons and trans-liguration. Have you kept those vows? Have you been a backslider? God help you! This day kneel at the foot of mercy and start again for heaven. Start to-day as you started then. I rouse your soul by that

reminiscence.

But I must not spend any more of my time in going over the advantages of your life. I just put them all in one great sheaf, and I bind them up in your memory with one loud harvest song, such as reapers sing. Praise the Lord, ye blood bought mortals on earth! Praise the Lord, ye crowned spirits of heav-

But some of you have not always had a smooth life. Some of you are now in the shadow. Others had their troubles years ago; you are a mere wreck of what you once were, I must gather up the sorrows of your past life, but how shall I do it? You say that is Impossible, as you have had so many trouble

Impossible, as you have had so many troubles and adversities. Then I will just take two, the first trouble and the last trouble.

And when you are waiking along the street and there has been music in the distance you unconsciously find yourselves keeping step to the music, so when you started life your very life was a musical timebeat. The air was full of Joy and hilarity. With the bright, clear our, you made the boat skip. You went on, and life grew brighter, until after awhile suddenly a voice from heaven said, "Halt!" And you halted. You grew pale. You confronted your first sorrow. You had no idea that the flush on your child's cheek was an unhealthy flush. You child's check was an unhealthy flush. You said it cannot be anything serious. Death in slippered feet walked round about the cradle. You did not hear the tread, but after awhile the truth flashed on you. You walked the floor. Oh, it you could, with your strong, stout hand, have wrenched the

walked the floor. Oh, it you could, with your the bad men of the day, for the most dip their heated passions out of the ag spring of an unhappy home. We not surprised that Byron's heart was a carration of sin when we hear that his er was abandoned and that she made of his infirmity and often called him lame brat." He who has victous parents to fight every inch of his way if he dimental his integrity and at last the home of the good in heaven. That old in the city may have been in the days when Canai, New York, was far up town. That old in the city may have been demolished anged into stores, and it seemed like age to you, for there was more meaning plain house, in that small house, than is in a granite mansion or a turreted al. Looking back this morning, you though it were very the foor or iw Tithe table; your with a firm voice commanding silence, sted half a minute, those were good days! If you ware to protect you. The year was one to protect you. The year was one to the end of a wounded soldier and poured wine into his lips, so God puts His right hand the pours into your lips he wine of His comported to protect you. The year was one to protect you. The year was one

He pours into your lips he wine of His comfort and His consolation, and you looked at
the empty cradle and looked at your broken
heart, and you looked at the Lord's chastisement, and you said, "Even so, Father,
lor so it seemeth good in 'Thy sight,"
Ah, it is your first trouble. How did you
get over it? God comforted you. You have
been a better man ever since. You have been
a better woman ever since. In the jar of the
closing gate of the sepulcher you heard the
clanging of the opening gate of heaven and
you felt an irresistable drawing heavenward.
You have been purer and holler of heart ever ou have been purer and holler of heart ever ice that night when the little one for the last time put its arms around your neck and said: "Good night, paps. Good night, mamma. Meet me in heaven."

But I must come on down to your later errow. What was it? Perhaps it was sicksorrow. What was it? Pernaps a war or to hear. The child's tread on the stair or to hear. k of the watch on the stand disturns you, brough the long, weary days you counted a figures on the carpet or the flowers in the wall paper. Oh, the weariness and ex-nausion? Oh, the burning pangs! Would God it were morning, would God it were night, were your frequent cry. But you are better perhaps even well. Have youthanked that fo-day you can come out in the fresh that you are in this place to hear God's and to sing God's praise, and to im-God's help, and to ask God's forgive-Bless the Lord who healeth all our ses and redeemeth our lives from de

chaus your last sorrow was a fluancial t shape your last sorrow war a financial emperation. I congratulate some of you on our lucrative profession or occupation, on ornate apparel, on a commodious residence—everything you put your hand to seek to turn to gold. But there are others of you who are like the ship on which Paul sailed where I we was not and you are where two seas met, and you are by the violence of the waves. By an unadused indorsement, or by a conjunction of unbreseen events, or by fire or storm, or a senseles panie, you have been flung headong, And where you once dispensed great haritie now you have hard work to make twoonds meet. on forgotten to thank God for your

obprosperity, and that through your sone of you have made investments wil continue after the last bank of righas exploded and the silver and re mitten in fires of a burning world? orgot that there was bread on his morning and that there shall tor your head from the storm tair for your lungs and blood for it ad light for your eye and a glad ion and triumphant religion for

yar last trouble was a bereavement. That eart which in childhood was your range to parental heart, and which lias beet a sorre of the quickest sympathy ever sine, has addenly become silent for ever. At a comment we were sine, and an early the annotance and without deliberation you sy, "I will go id tell mother," the thought hades on you. I have no mother, " Or the there will you less toucher. fiher, with von less tender, but at heart as ther, was you less tender, but at heart as enest and long—watchful of all your wrs, exultant for your success without sang much, allough the old people do tallt over by lemselves—is taken away

was our companion in ilie, Othere was our companion in life, shan of your joyand sorrows, taken, leaving theart an olruin, where the ill winds blow er a wide 'iderness of desolation, the sats of the Gert driving across the place ich once bomed like the garden of God. Id Abraha mourns for Sarah at the cavif Machpeh. Going along your path in e, sudden, right before you was an open ive.

People looked down, and they saw it was only a few feet deep and a few feet wide, but to you it was a chasm down which went all your hopes and all your expectations.

But cheer up in the name of the Lord Jesus Christ, the comforter. He is not going to forsake you. Did the Lord take that child out of your arms? Why, He is going to shelter it better than you could. He is going to array it in a white robe and give it a palm branch and have it all ready to greet you at your coming home. Blessad the broken heart that Jesus heals. Blessad the importunate cry that Jesus compassionates. Blessad the weeping eye from which the soft hand of Jesus wipes away the tear.

Some years ago I was sailing down the St. John river, which is the Rhine and the Hudson commingled in one scene of beauty and

son commingled in one scene of beauty and grandeur, and while I was on the deck of the steamer a gentleman pointed out to me the places of interest, and he said, "All this is interval land, and it is the richest land in all the provinces of New Brunswick and Nova

Scotia."
"What," said I, "do you mean by interval land?" "Well," he said, "this land is submerged for a part of the year. Spring freshets come down, and all these plains are overflowed with the water, and the water leaves a rich deposit, and when the waters are gone the harvest springs up, and there is the grandest harvest springs up, and there is the grandest harvest that was ever reaped." And I instantly thought, "It is not the heights of the church and it is not the heights of this world that are the scenes of the greatest prosperity, but the sofil over which the floods of sorrow have gone, the soul over which the freshets of tribulation have torn their way, that yields the greatest fruits of which the freshets of tribulation have torn their way, that yields the greatest fruits of righteousness, and the largest harvest for time, and the richest for eternity." Bless God that your soul is interval land.

God that your soul is interval land.

But these reminiscences reach only to this morning. There is only one more point of tremendous reminiscences, and that is the last hour of life, when we have to look over all our past existence. What a moment that will be! I place Napoleon's dying reminiscence on St. Helena beside Mrs. Judson's dying reminiscence in the harbor of St. Helena—the same island—20 years after. Napoleon's dying reminiscence was one of delirium as he exclaimed, "Head of the army!" Mrs. Judson's dying reminiscence, as she came home from her missionary toil and her life of self sacrifice for God, dying in the cabin of the ship in the harbor of St. Heiena, was, "I always did love the Lord Jesus Christ," And, then, the historian says, she fell into a sound sleep for an hour and woke amid the songs of angels. I place the dying reminiscence of Augustus

I place the dying reminiscence of Augustus Caesar against the dying reminiscence of the Apostle Paul. The dying reminiscence of Augustus Caesar was, addressing his attendants, "Have I played my part well on the stage of life?" and they answered in the affirmative, and he said: "Why, then, don't you applaud me?" The dying reminiscence of Paul the Apostle was: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day, and not to me only, but to all them that love His appearing." Augustus Cesar died amid pomp and great

surroundings. Paul uttered his dying reminiscence looking up through the roof of a dungeon. God grant that our dying pillow may be the closing of a useful life and the opening of a glorious eternity.

An Emperor at the Plow.

In order to emphasize the importance of the cultivation of the soil and to encourage his subjects to follow agricultural pursuits, the Emperor of China sometimes performs certain rites at the "Emperor's Field" and goes through the form of plowing and other work of the husbandman. One lay recently the Emperor set out at daybresk from his palace, with a numerous and magnificent train of courtier thers. Before breakfast dead at the shrines of

ed to offer up his and thanksgiving sacrifices. After changing his circses, the morning repast was served, at the end of which the Emperor proceeded to the field, at the four corners of which were erected four pavillons, where the seeds of wheat and other cereals were placed.

In the center were numbers of magnificently attired courtiers, each hold ing aloft a many-colored flag, while on the side of the passage were scores of aged and white-haired farmers, each having in his hand some agricultural implement. Placing his left hand on the plow and holding the whip in his right hand the Emperor began the ceremony of the occasion. By prearrangement the officers did their allotted share, some wielding the agricultural implements, while others scattered seeds out of the baskets as if sowing, while the Emperor was busied with the plow, which was hitched to a richly caparisoned bullock draped in yellow and led by two of the Emperor's body guards. On the Emperor finishing his round at the plow the three princes were ordered to go through the performance, and after them nine high courtiers had their turn.-Pall Mail Budget.

Hardships of Life in the Polar Region.

The whole region is one of severe cold, and the sea is frozen for the greater part of the year, land and water becoming almost indistinguishable, but for the incessant movement and drift of the sea ice, says McClue's Magazine. In summer the sea ice breaks up into floes which may drift away by the wind against the shores of continents or islands, leaving lanes of open water which a shift of wind may change and close in an hour.

Icebergs launched from the glaciers of the land also drift with the tide, current and wind through the more or or less open water. Possibly at some times the pack may open and a clear waterway run through to the pole, and old whalers tell of many a year, when they believed that a few days' steaming would carry them to the end of the world, if they could have seized the opportunity.

At other times routes traversed in safety time after time may be effectively closed for years, and all advance barred.

Food in the form of seals or wairus in the open water, reindeer, musk ox, polar bears or birds on the land, may often be procured, but these sources cannot be relied upon. Advance northward may be made by water in a ship, or by dog-sledge, or on foot, over the frozen snow or ice.

Each method has great drawbacks. Advance by sen is stopped when the young ice for ns in autumn, and land advance is hampered by the long Arctic night which enforces months of inaction, more trying to health and spirits than the severest exertion.

SUNDAY SCHOOL

LESSON FOR SUNDAY, AUGUST 20

"Paul Before Felix," Acts xxiv., 10:25 Golden Text: I Cor. xvi., 13. Commentary.

10. "Then Paul, after that the governor had beckened unto him to speak, answered." Last week we left Paul about to address the people from the castle stairs just after his arrest. The next day he is brought before the Jewish council, but both the address from the stairs and his words before the council caused such an uproar that the chief captain had to rescue and care for him. The next night the Lord stood by him and strengthened him (chapter xxiii., 11). Then because of a plot to kill him he is sent under a strong escort to Cæsares. In this lesson he is before the governor Felix, and also the high priest and eiders who have come from Jerusalem to appear against him. They have just accused him, and now he is about to answer for himself.

11. "There are yet but twelve days since I went up to Jerusalem for to worship." The story of this book then from chapter xxi., 15, to this event occupied but 12 days, but how full they were for Paul? Consider the last 12 hours of the Lord Jesus ere He was natiled to the cross, how much they meant to Him, and how large a portion of each gospel is

to the cross, how much they meant to Him, and how large a portion of each gospel is taken up with the record. Whether our bours or days mean much or little let all b

12. "And they neither found me in 12. "And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city." So that their accurations, even though made by Orator Tertullus, were all lies. It is very trying to be publicly accused of things of which you are perfectly innocent, but it is very glorifying to God if one can be patient under such circumstances (I Fet 31, 19-21, iv. 14).

eumstances (I Pet. it., 19-21, iv., 14).

13 "Neither can they prove the things whereof they now accuse me." Only lies and not a particle of foundation. But so it was with Jesus Himself, and He answered noth-

with Jesus Himself, and He answered nothing (Mark xv. 3-5), giving us an example as to how we ought to act. It is well sometimes to be as deaf and dumb (Ps. xxxviii., 13, 14).

14. "So worship I the God of my fathers, believing all things which are written in the law and in the prophets." And yet that was counted heresy because he believed the word of God rather than man's interpretation of that word. In some counters, it is considered. that word. In some quarters it is counted a kind of heresy to so believe in these days. but we are surely safe in following Him who said, "All things must be fulfilled which were written in the law of Moses, and in the

prophets, and in the Psalms concerning Me."

15. "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Some of the most imjust and unjust." Some of the most im-portant Old Testament texts on the resur-rection are Job xix., 25-27, margin; Isa. xxvi.

19: Hos. vi., 2, and Dan, xii., 2. 16. "And herein do I exercise myself, to have always a conscience void of offense to ward God and toward men." Believing and teaching that all the saints shall meet the teaching that all the saints shall meet the Lord in the air and be at the judgment soat of Christ (I Thess, iv., 16, 17; Rom. xiv., 10 II Cor. v., 10) to be judged for their works. Paul sought so to live that in that day his works might not be burned up or disapproved (I Cor. iii., 15; ix., 27, R. V).

17. "Now aiter many years I came to bring alms to my Nation and offerings." As from Antioch (chapter xi., 29, 30), so from other places the saints sent thank offerings to Jerusalem, for if Jerusalem sent them the good

isalem, for if Jerusalem sent them the good news of Jesus, the Messiah, it was but right that they should remember the saints there in temporal gifts.

18, "Whereupon certain Jews from Asia found me purified in the temple, neither with multitude for with tumult." There was no

multitude for with tumuit." There was no ground for his arrest except their hatred of the man and his teaching. His teaching was estable peripural and heartily indivised by the ideas Himself (chapters xviii., 2, 2), so that their hatred was really a mirred of God and His truth. Our comferts a man, if faithful to Him, we must expect fellowship in His sungrings (Luke x., 16 John av., 20).

Who ought to have been here befor thee and object if they had aught against me. Knowing they ecold provenothing they thought best not to appear. In view of eternity and the judgment seat, what solid comfort there is in the words, "If God be for us, who can be against us?" "Who shall lay

mything to the charge of God's elect" (Rom. Or olse let these same here say if they ound any evil doing in me while l stood before the council." His appearance before the council, and the happenings there are recorded in chapter xxiii., 1-10. It was that same night that the Lord appeared to him and strengthened him (verse 11) so there

could have been nothing displeasing to the Lord in his conduct, 21 "Except it be for this one voice, that I eried, standing among them. Touching the resurrection of the dead I am called in quesby you this day." See chapter xxiii., 6 as this saying before the council which se arisees and Sadducers against each other, that the chief captain had to resone Paul on 1 m. Row a great truth like the two resurre tions or the coming of the Lord will set religious people against each other.

When Lysias, the chief captain, shall edown, I will know the uttern It is a great comfort to the true child of God to know that God is thor-oughly acquainted with the uttermost of all His matters. He knows us even to the imaginations of the thoughts of our hearts (Gen. vi. 5. I Chron. xxviii., v). He also sees the end from the beginning and will perfect all that concerneth us (Isa. xivi., 10; Ps.

And he commanded a centurion to keep Paul and to let him have liberty. with Paul repeatedly (chapters xxvii., xviii. 10). See in this the power of God that His servant might have greater opportunity to testify of Him. "The eyes of the Lord run to and iro throughout the whole earth to show Himself strong on bebalf of those whose hearts are perfect toward

24. "He sent for Paul and heard him cone-roing the faith in Christ." This opportu-nity was perhaps given for the sake of Dru-silla, but anyway Paul must have rejoiced in the privilege of teiling again the story of the Christ who met him on the way to Damas-us and gave him forgiveness of sins and ternal redemption (Acts XIII., 38, 39; Heb.

"He rensoned of righteousness, tem over of the spirit Paul spoke of Jesus as the his righteousness for the sinner (itom, x., 4) the manifestation of that righteousness a, 4) the manifestation of that righteousness in the life of the believer, does, viii., 4. Titus ii., 12), and the certainty of our appearing before lesses Christ as our Judge (Acts xvii., 31). Felix was evidently moved, but said, "No: now,"—Lesson Helper.

NO CONSOLATION FOR THEM.

"Let liquor alone and it won't burt you," says the wise fool. But the sailors who had formed a Good Templar lodge on board the Victoria were sent to a watery death by the reckless act of a drinking commander, and their mothers, wives and children will derive very little consolution out of the wise tool's saying,-The Voice.

TEMPERANCE PROGRESS IN INCLA-

There are over twenty thousand members in the Army Temperance Association of india. This is nearly one-third of the whole strength of the British forces serving in India. At Singapore, where intoxicating drinks are cheap and particularly injurious, there are one hundred artillerymen out of a total strength of two hundred. Such signs of progress in the temperance cause among soldiers must be gratifying to the more farseeing of English statesmen. -New York Observer.

RELIGIOUS READING.

IS GOD BEAUTIFUL?

How great is his beauty?"—Zecu. ix. 17.
"Mother," said little Fanny to her mamma,
as she was sitting in her lap one evening,
"Is God beautiful?"
"Yes my child," replied the mother, "God
our father is very beautiful."
"How does he look?" replied Fanny.
The mother drew back the curtain and
told little Fanny to look out at the sky.
"Yes," she said, "those bright colored
clouds, and those others that look like beds
of roses, and that shining white one—how
beautiful and bright they all lie together,
and above them is a great dark purple one
with silveredges. Is it not very beautiful?"
"Yes, mother."

"Yes, mother."
"And what makes them beautiful?"
"I do not know."
"It is the brightness of the sun which you can not see, because he is sunk down in the sky; you do not see the sun, but you see how beautiful he makes the clouds, and you know that he is brighter than they are. So you can not see God, but you see a great many bright and lovely things that he has made, and you know that he is more bright and lovely than any of them." Then Fanny's mother's took a fair white lify from the vase and bade her look at the leaves; see how they are all made of little bright shining grains. "Yes," said Fanny, "they look like little white grains of snow, and how sweet it is. "Still mother, you do not tell me how he

"Do you remember, Fanny, now beautiful you thought the moon was the other night when you saw her looking into your win-dow?"

"Oh yes, mamma, but does God look like

"No, my child, God is far more beautiful than the moon!"
"Does he look like the blue sky when it is

full of stars, mother?"
"No, dear child, God is more beautiful than "No, dear child, too is not the clear sky and the stars."
"Oh, mother, I saw a rainbow the other day, it was the most beautiful thing I ever saw. Does God look like the rainbow?"
"No, my dear child, God is far more beauti

ful than the rainbow, a thousand that more eautiful."
"Mother, our garden is full of flowers, are

there any of them as beautiful as God is? Oh mother, some of our flowers are very beautiful." "No, my child, God is more beautiful than

"No, my child, God is more searth in that the flowers you ever saw,"
"Mother, I want to see God," said little Fanoy; "will anybody ever see him?"
"See hore," replied her mather, opening the Testament, "what our doar Saviour says;"
"Blessed are the pure in heart, for they

Il see God." Mother, am I pure in heart?" " replied her mother, "you are not and

'And shall we never see God, then, mother, -can't we grow to be pure?"

"Dear child," said her mother, "our kind Saviour left his heavenly home and came to be a company to hear to be a company to hear to be a company live in our world, to make us pure in heart, that we might see God, and all those who love and trust in him are made pure, so that they

How does he make us pure?" "How does he make us pure?"

"By loving us, and teaching us to love him, iii we learn to love all that he loves, and to hate all that he hates, and then when we die he takes us to his own beautiful home, and there we are never tempted to sin any more."

"Oh Jesus," said the little girl earnestly, "love me too, and make me pure in heart."

ARE YOU A WONDER?

The sweet singer of Israel -the man so sined by grace forak to his palace, the man so singularly exalted by Providence and distinguished by grace forak to his palace, the city, ascendir went, weeping as he went, patiently the curses of Shim-', 7) "I am as a

went, patiently
ei—says of himse.
wonder un' mat.
The prophets and olous men of o
men yopdored at." Men beheld it
tience under addictions, their perseveral tience under additions, their perseverance and difficulties, their real in seasons of de-clension, their constancy and fortitude under persecution, their blamelessness in life, and their holy joy in death, and wondered at

them.

John the Baptist was wondered at—the Lord of life and glory in his walks of humil-iation and suffering, and represent and death. was wondered at—the disciple of Gamaliei, condescending to unite with the followers of the Nazarene, and devoting his talents to th promulgation of the doctrines of one who suffered an ignominous death in Jerusalem was often wondered at.

Such was Henry Martyn, and Harriet New ell, in modern times have been wondered at.

-Any one, indeed, who cordially embraces
the doctrine of the Cross, consecrating his
time, talent and influence to the upbuilding
of a kingdom "which cometh not with ob-Servation," is a wonder outo many,

Many who are among the professed follow-

ers of Jesus, however, are not subjects of wonder. Their conversation differs little from that of the world; they seem as much engaged in the pursuit of worldly aggrandizement as any; they are as much devoted to vain pleasure as ever-their lives resemble that of the multitude around them.

Fellow disciple! Do men plainly discern a

distinction between the life which you now live, and that before you became a Christian? And has the distinction become so marked, that you are wondered at? Are you living in the midst of unconverted friends, exposed daily to annoyances and hindrances, your meek and quiet spirit, your holy, steady, christian life wondered at? If those who endeaver to live godly in

Christ Jesus, are a 'wender unto many' now. It is only for a season; a day is coming when "fools for Christ's sake" will be accounted the only wise persons in the world. Rejoice, then, though your name be cast out as evil; for ours is the kingdom of Heaven.

If the eye of an impenitent friend rests on these lines, permit me to say that the language of the Psalmist may be employed by you.— "Well does it become you to say, I am a won-der unto many." The angels wonder at you; all holy beings wonder at you; your plous friends wender at you. They wonder that you choose the way to death; they wonder that you devote your time and your talents to the acquisition of that which cannot profit; they wonder to see you living without God, without hope, without prayer, without pardon, without Christ, without Heaven. Continuing in your present course, you will never couse to be a wonder. The devoted Christian, it is true, may be a wonder, but only for a few days. He is not n wonder in Heaven, Would you not rather, if the cheice be such, be a wonder for awhile here, and be among the wise, "who shall shine as the firmament and the stars for ever and ever. [New York

THE LIPS IN WINNING SOULS,

The successful soul winner must have a special quality in his speech, a power of spiritual impression that no elecutionist or rhetorician can teach. Jesus had ft. While there was probably nothing specially impressions that sive in His personal appearance it seems that when He spoke there was that which people officed at once, and at which they mar (Luke iv, 22; John viii, 46). A verse of an old song which was not understood until Jesus came well describes it. "Grace is poured into thylips. "Ps. xiv. 2). The soul winner that has grace in his lips is much like his Mas-

He will need the grace of a gentle speech. It is a delicate matter to unveil faults and sins. Our sins are our own. They bear our personality stamped upon them. If we touch a person in his fault or sin, we touch him in his sense of individual freedom. We seem to arrest him. We do it, however, in order to free and heal him. It must therefore be done gently, as a shepheri tenderly and firmly puts his hands on a lamb in a thorny bush, parting the branches carefully lest he should wound and tear afresh. Grace in our lips will cleanse from anger, bitterness, impatience, latent contempt and from a tone of biting criticism.—[Rev. S. P. Cook in Golden Rule.

TEMPERANCE.

A LITTLE TEMPERANCE MAN. Yes, I'm a little temperance man. Not very big or old . But mamma says she wouldn't sell Me for Australia's gold.

Yet, dear and precious though I am, I might be ruined quite
If I should let old satan tempt
Me from the path of right

If I should smell, or touch or taste
His wicked, sinful bowl,
Which spoils the body, we can see,
And, God's Word says, the soul

A "TEMPERANCE UNIVERSITY. A novel educational movement has been begun at Harriman, Tenn. Under the leadership of Dr. J. F. Spence, late Chancellor of Grant University, at Athens and Chattanooga, in that State, and with the co-operation of other well known educators, the "American Temperance University" has been chartered.

chartered.

A site and building materials have been donated to the value of \$50,000, several thousand dollars have been subscribed towards the support of the school the first year and the new university will open its doors on the 13th of Section 13th of

12th of September next. It is believed that the various temperance organizations of the South and North will give to this new non-sectaring, non-sectional institution their support, and that its growth will mean great things for the promotion of education, morality and fraternity in the

Innd.

Temporary buildings have been secured for use until the first permanent university half shall be complete, some time next year, and Dr. Spence and his condjutors look to the creetion there, at an early day, of a magnificent group of college edifices dedicated to science, literature, liberal art, law, medicine, rechains. technology, etc., with temperance the cor-ner-stone of each and all comprising one ner-stone of each and all comprising one grand university that shall be well equipped and liberally endowed,

SAVE THE YOUNG.

The Journal of Hygiene publishes a suggestive article, entitled "The Greater Temperance," by Charles H. Shepard, M. D., in which the writer says "Judging from past experience, there seems but little hope for the adult insbriate, but we may at least save some of the younger generation." He adds: "When children shall have been taught and thoroughly indoctrinated with right principles on this subject there will be a regenples on this subject there will be a regen-erated mankind. Dr. Shepard thus indi-cates what should impress more fully the friends of temperance everywhere, the fundamental importance of juvenile temper-

In the same article Dr. Shepard takes oc-casion to say "The drink curse is not an ac-cident or theory, but a condition—the direct result of cause and effect, and can be sucresult of cause and effect, and can be suc-cessfully grappled with only by the applica-tion of physiological laws and forces." These laws and forces the consumer of intoxicants defles, and though heredity fasters the un-happy consequences of his self induigent conduct upon succeeding generations. Houstraing this vital point, Dr. Shepard cites the remark of an eminent physician who once said. "The proper way to treat such cases is to begin with the grandparents." The shildren of to-day are the grandparents of the future.—National Temperance Advo-cate.

PROLAND'S DEPOKATION.

The British Parliament has before if the report of a committee recommonding a much more drastic method of dealing with drunk-aris than British lay now permits. This committee was appointed under the Salis-lary Government and has among a mem-ters several eminent physicians and the superintendent of the Broadmore Criminal Lamatte Various.

tarily. This comment flows the search part of the drankards who such these reformatories are cured and that more would be if they remained longer, therefore, they recommend that Parliament give magistrates the power to send these diagonaniaes to these retreats for a period not encountry two years.

This commitment may be made on potition of the relatives of the inversate or at the discretion of the magistrate, and it subjects the drunkard to a ricorous discipline and close confinement if necessary. A drunk-ard may still be admitted to these re-ireats on his own petition, but once in he must stay there until discharged as cured. He may select his own retreat, whether lenced or voluntarity going there, and such property as he has would be liable for his and his family's maint mance during his conting-ment. The proper classes are to be gravided for our of the public treasury or in public

The semi-priminal class of indianal deunts-The semi-riminal class of smallest frank-ards with whom the police have to deal are to be subject to an indeterminate statence, which shall not be least has a year, upon their third conviction for drimkenness of being proved guilty of all treatment or neg-lect of their families. It is also proposed to the convenient of the state of the convenient efficiency to give the police in the large towns and eitles the power to arrest without a warrant all persons found drunk on the public sir ets of in public places and look then up until they can be tried before a magistrate.

These last suggestions of the committee are regarded as hold and almost revolutionary, for the right of the Briton to be drunk on the streets has been regarded as an inalignable one. Public scattened is said, however, to approve the recommendations of this committee, which are largely based on the legis lation in force in several of our States, and they are likely to be enacted by the Cou-mons, and probably by the Lords also, —No York Advertiser.

TEMPEDANCE NEWS AND NOTES,

More people die of alcoholism in Stock-holm than in any other city in the world. The scorpion is a total abstainer. If a irop of whisky be placed on one's back it will immediately sting itself to death.

It is noteworthy that in a long oblinary list of foreign browers, given in the Browers' lournal of the 1st ui., nearly all whose ages were given were in the forties or younger, Hon, Carroll D. Wright, the well-known

statistician, receitly stated that facts show that "for every dollar the people receive from the sulcon they pay out twenty-one." A correspondent of the Coristian World. who has made a study of the subject, says there are \$1,000 between in the world, and that Germany heads the list with 26,340.

The production of whicky in the State of Kentucky for the season cuding Jane 30, 1892, was 53,541,520 gallons. Up to April 30, 1893, the production was 55,618,245 gallons. It is said that we pay twice as because it drink as for the support of the Government, seven times as much for the saicon as for the

education . Bittern times as much dramaliop as for religion with all its mis-When Edwin Eooth made his first success in Ecoton, more than thirty years ago, William Warren, even then a veteran, said to him "Edwin, remember, now, with you it is either fame and fortune, or, a bottle of brandy, the choice rests with yourself," The same may be said to-day to any young man

or ability and carray. "The temperature movement," says the Glasgo's Herald, "is spreading rapidly magny fieraid. "Is spreading rapidly manner rairoad men. Already 10,000 white buttons strauped with initials signifying the Railroad Temperance Association have been distributed among engineers and trainmen, and the demand for them has been so great that 10,000 more have been ordered."

FAMINE prevails in the province of Shanst, China. Parents sell their children for ten strings of copper cash. People are dying by thousands and cannabalism is rife.