re has been a tendency in all lands and here has been a tendency in all lands and to set apart certain days, places and oc-ons for especial religious service, and to it that they formed the realm in which re-on was chiefly to set. Now, while holy and holy places have their use, they can er be a substitute for continuous exercise

er be a substitute for continuous exercise aith and prayer.

n other words, a man cannot be so good a sistian on Sabbath that he can afford to be oriding all the week. If a steamer start Southampton and sail one day in that dison and the other six days sail in other steems, here long ballong the statement. ctions, how long before the steamer will to Southampton? Just as soon as the n will get to heaven who sails on the Sab-h day toward that which is good, and the ser six days of the week sails toward the rid, the flesh and the devil. You cannot so much at the Sabbath banquet that you afford religious abstinence all the rest of

enuine religion is not spasmodic, does go by fits and starts, is not an attack of its and fever—now cold until your teeth alls and lever—now sold until your teeth atter, now hot until your bones ache, nuine religion marches on steadily up sep hills and along dangerous declivities, eye ever on the everlasting hills crowned th the castles of the blessed.

ropose, so far as God may help me, to you how we may bring our religion inordinary life and practice it in common age yesterlay, to-day, to-morrow, and, in the first place, I remark, we ought

ering religion into our ordinary conversa-a. A dam breaks, and two or three vilare submerged, a South American hauake swallows a city, and people be-to talk about the uncertainty of human and in that conversation think the ing in religious service when there e no religion at all. I have noticed in proportion as Christian experience is men talk about funerals and death-

If a man have the religion of the gospel in a full power in his soul, he will talk chiefly sout this world and the eternal world and ittle comparatively about the insignfl-pass between this and that. Yet how is that the religion of Christ is a theme! If a man full of the gospel me theme! Christ goes into a religious circle and be-ins to talk about sacred things, all the con-restion is hushed, and things become exedingly awkward. As on a summer day, e for-st full of song and chirp and carol, ighty chorus of bird harmonies, every anch an orchestra, if a hawk appears in e sky, all the voices are hushed, so I have times seen a social circle that professes medimes seen a social error that professed be Christian silenced by the appearance of e great theme of God and religion. Now, my friends, if we have the religion of

ciat in bur soul, we will talk about it in exhibitant mood. It is more refreshing in the waters, it is brighter than the sunie. it gives a man joy here and prepares for everiasting happiness before the rone of God, And yet, if the theme of thing is silenced—silenced unless perhaps an aged Christian man in the corner of the leeling that something ought to be aid, puts one foot over the other and sighs leavily and says, "Oh, yes; that's so!"

My riends, the religion of Jesus Christ is not something to be grouned about, but mothing to talk about and sing about, your ce irradiated. The trouble is that men professing the faith of the gospel are often so inconsistent that they are afraid their conerection will not harmonize with their life. eannot talk the gospel unless we live the the first fill of inconsistencies filling his coversation with such expressions as. "We are miscrable sinners," "The Lord help us." Lord bless you," interlarding their conversation with such phrases, which are mere canting, and canting is the worst kind

of hypocrisy.
It a man have the grace of God in his heart dominant, be can talk religion, and it will seem natural, and men, instead of being re-pulsed by it, will be attracted by it. Do you of know that when two Christian people not know that when two Christian people talk as they ought about the things of Christ and heaven God gives special attention, and He writes it all down. Malachi iii., 16, "Then they that feared the Lord talked one to the other, and the Lord hearkened and heard, and a book of remembrance was writ-

But I remark again, we ought to bring the religion of Jesus Chr at into our ordinary employments, "Oh," you say, "that's a very good theory for a man, who manages a large business, who has great traffic, who holds a great estate—it is a grand thing for bankers and for shippers—but in my thread and needle store, in my trimming establishment, in my insignificant work of life, you cannot apply those grand gosple principles." Who told you that? Do you not know that a faded leaf on a brook's surface attracts God's attention as certainly as the path of a blazing sun, and that the moss that creeps up the side of the rock attracts God's attention as certainty as the waving tops of Oregon pine and Lebanon cedar, and that the crackling of an aider under a cow's hoof sounds as loudly in God's car as the snap of a world's confligration, and that the most insignifi-cant thing in your life is of enough importance to attract the attention of the Lord God Almighty?

My brother, you cannot be called to do any-thing so insignificant but God will help you in it. If you are a fisherman, Christ will stand by you as He did by Simon when he dragged Gennesaret. Are you a drawer of water? He will be with you as at the well curb when talking with the Samaritan woman. Are you a custom house officer? Christ will call you as He did Matthew at the receipt of custom. The man who has only a day's wages in his pocket as certainly needs religion as he who rattles the keys of a bank and could abscond with a hundred thousand hard dollars. And yet there are men who profess the religion of Jesus Christ who do ot bring the religion of the gospel into their ordinary occupations and employ-

There are in the churches of this day men who seem very devout on the Sabbath are far from that during the week. A A country merchant arrives in this city, and he goes into the store to buy goods of a man who professes religion, but has no grace in his heart. The country merchant is swindled. He is too exhausted to go home that week; he tarries in town. On Sabbath he goes to some church for consolation, and what is his around the poor box is the very one who around the poor box is the very one who around the But never mind. The deacon amazoment to find that the man who carries swindledhim. But never mind. The deacon has his black coat on now and looks solemn and goes home talking about that blessed Christians on Sunday,

during the week. That man does not realize that God knows every dishonest dollar he has in his pocket, that God is looking right through the iron wall of his money safe, and that the day of indexes. judgment is coming, and that "as the par-tridge sitteth on eggs and hatcheth them not, so he that getteth riches and not by right shall leave them in the midst of his days, and at his end shall be a fool." But how many there are who do not bring the religion of Christ into their every lay occupation. They think religion is for Sundays.

Suppose you were to go out to fight for our country in some great contest, would you go to do the battling at Troy or at Epringfield? No, you would go there to get your swords and muskets. Then you would go out in the face of the enemy and contend for your country. Now, I take the Sabbath day and the church to be only the armory where we are to get equipped for the great battle of life, and that battlefield is Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. "Antloch," and "St. Martin's"

and "Old Hundred" are not worth much if we do not sing all the week. A sermon is of little account if we cannot carry it behind the counter and behind the plow. The Sab-bath day is of no value if it last only 24

"Oh," says some one, "if I had a great sphere, I would do that. If I could have lived in the time of Martin Luther, if I could lived in the time of Martin Luther, if I could have been Paul's traveling companion, if I had some great and resounding work to do, then I should put into application all that you say." I must admit that the romance and knight errantry have gone out of life. There is but very little of it left in the world. The temples of Bouen have been changed into smithles. The classic mansion at Asbland has been cut up into walking sticks. The muses have retreated before the emisgrati's ax and the transers when a start was the start of the contract grant's ax and the trapper's gun, and a Ver-monter might go over the Alleghany and the Rocky mountains and see neither an Oread

The groves where the gods used to dwell have been cut up for firewood, and the man who is looking for great spheres and great scenes for action will not find them. And yet there are Alps to scale and there are Hellesponts to swim, and they are in common life. It is absurd for you to say that you would serve God if you had a great sphere. If you do not serve Him on a small scale, you would not on a large scale. If you cannot stand the bits of a basilisk?

Our national government does not think if

Our national government does not think it belittling to put a tax on pins and a tax on buckles and a tax on shoes. The individual taxes do not amount to much, but in the aggregate to millions and millions of dollars. And I would have you, oh Christian man, put And I would nave you, on Christian man, put a high tariff on every annoyance and vexa-tion that comes through your soul. This might not amount to much in single cases, but in the aggregate it would be a great revenue of

spiritual strength and satisfaction.

A bee can suck honey even out of a nettle, and if you have the grace of God in your heart you can get sweetness out of that which would otherwise irritate and annoy. A returned missionary told me that a com-pany of adventurers, rowing up the Ganges were stung to death by flies that infest that region at certain seasons. I have seen the earth strewn with the carcasses of mon slain by insect annoyances. The only way to get prepared for the great troubles of life is to onquer these small troubles.
Suppose a soldier should say, "This is only

skirmish, and there are only a few enemies

I won't load my gun; wait until I get into some great general engagement." That man is a coward and would be a coward in any sphere. If a man does not serve his country in a skirmish, he will not in a Waterico. And if you are not faithful going out against the single-handed misfortunes of this life you would not be faithful when great disasters with their thundering

great disasters with their thundering artillery came rolling down over the soul. This brings me to another point. We ought to bring the religion of Jesus Christ into our trials. If we have a bereavement, if we lose our fortune, if some great trouble blast like the tempest, then we go to God for comfort, but yesterday in the little annoy-ances of your store or office, or shop or fac-tory, or banking house, did you go to God

tory, or banking house, did you go to God for comfort? You did not.

My friends, you need to take the religion of the Lord Jesus Christ into the most ordinary trials of your life. You have your misfortunes, you have your anxieties, you have your vexations, "Oh," you say, "they don't shape my character. Since I lost my child, since I have lost my property, I have been a very different man from what I was." My brother, it is the little annoyances of your life that are souring your disposition, clip-ping your moral character and making you You go into an artist's studio. You see

him making a piece of sculpture. You say,
"Why don't you strike harder?" With his
mailet and his chissi he goes click, click;
click; and you can hardly see from stroke to
stroke that there is any impression made upon the stone, and yet the work is going on. say, "Why don't you strike harder?" say, "Why don't you strike harder?" "Oh" he replies, "that would shatter the statue. I must make it in this way, stroke by stroke." And he continues on by week and month until after awhile every man that enters the studio is fascinated.

Well, I find God dealing with some man. He is shaping him for time and shaping him for eternity. I say, "O Lord, why not with one tremendous blow of calamity shape that man for the next world?" God says "That's

man for the next world?" God says, "That's not the way I deal with this man | it is stroke after stroke, annoyance after annoyance, irritation after irritation, and after awhile he will be done and a glad spectacle for angels

Not by one great stroke, but by ten thousand little strokes of misfortune are mor fitted for heaven. You know that large for-tunes can soon be senttered by being paid out in small sums of money, and the largest estate Christian character is sometimes entirely lost by these small depletions.

must bring the religion of Jesus Christ to help us in these little annoy-ances. Do not say that anything is too insignificant to affect your character. Rats may sink a ship. One lucifer match may destroy a temple. A queen got her death by smelling of a poisoned rose. The scratch of a sixponny nati may give you the lockjaw. Columbus, asking for a piece of bread and a drink of water at a Franciscan convent, came to the discovery of a new world. And there is a great connection between trifles and immensities, between nothings and every-

Do you not suppose that Go1 cares for our insignificant sorrows? Why, my friends, here is nothing insignificant in your life. How dare you take the responsibility of saying that there is? Do you not know that the whole universe is not ashamed to take care of one violet? I say: "What are you doing down there in the grass, poor little violet? Noboly knows you are here. Are you not afraid nights? You will die with thirst. Nobody cares for you. You will suffer, you will perish." "No, says a star, "I'll watch over it to-night." "No," says the cloud, "I'll give it drink." "No," says the sun, "I'll warm it in my bosom." And then the wint rises and comes bending down the grain and sounding its psalm through the forest, and I say, "Whither away, O wind, on such swift wing?" and it answers, "I am going to cool the check of that violet." And then I see pulleys at work in the sky, and the clouds are drawing water, and I say, "What are you doing there, O clouds?" They say, "We are drawing water for that violet." And then I look down into the grass, and I say, "Can it be that God takes care of a poor thing like you?" and the answer comes up, "Yes, yes. God clothes the grass of the field, and He has never forgotten me, a poor violet. Oh, my friends, if the heavens bend down to such insignificant ministry as that, I tell you God is willing to bend down to your care, since He is just as careful about the construction of a der's eye as He is in the conformation of

flaming galaxies. Plato had a fable which I have now nearly forgotten, but it ran something like this: He said spirits of the other world came back to this world to find a body and find a sphere of work. One spirit came and took the body of a king and did his work. Another spirit came and took the body of a poet and did his work. After awhile Ulysses came, and he said "Why, all the fine bodies are taken, and all the grand work is taken. There is nothing left for me." And some one replied, "Ah, the best one has been left for you." Ulysses said, "What's that?" And the reply was, "The body of a common man, doing a common work and for a common reward." A good fible for the world and just as good fable for the church.

Eut. I remark again, we ought to bring the religion of Jesus Christ into our ordinary blessings. Every autumn the President of the United States and the governors make proclamation, and we are called together in our churches to give thanks to God for His goodness. But every day ought to bethanksgiving day. We take most of the blessings of life as a matter of course. We have had ten thousand blessings this morning for which we have not thanked God. Before the night comes we will have a thousand more in time for luncheon.

blessings you will never think of mentioning

before God.

We must see a blind man led along by his dog before we learn what a grand thing it is to have one's eyesight. We must see a man with St. Vitus's dance before we learn what a grand thing it is to have the use of our physical seems. We must see some soldier grand thing it is to have the use of our physical energies. We must see some soldier crippled, limping along on his crutch or his empty coatsleeve pinned up, before we learn what a grand thing it is to have the use of all our physical faculties. In other words, we are so stupid that nothing but the misfortunes of others can wake us up to an appreciation of our common blessings.

We get on board a train and start for Boston and come to Norwalk bridge, and the "draw" is off and crash! goes the train. Fifty lives dashed out. We escape. We come home in great excitement and call our friends around us, and they congratulate us,

friends around us, and they congratulate us, and we all knell down and thank God for our escape while so many perished. But to-morrow morning you get on a train of ears for Boston. You cross that bridge at Nor-walk; you cross all the other bridges; you get to Boston in safety. Then you return home. Not an accident, not an alarm. No

thanks.

In other words, you seem to be more grateful when 50 people lose their lives and you get off than you are grateful to God when you all get off and you have no alarm at all.

Now, you ought to be thankful when you escape from accident, but more thankful when they all escape. In the one case your gratitude is somewhat solitsh; in the other it is more like what it ought to be.

tude is somewhat selfish; in the other it is more like what it ought to be.

Oh, these common mercies, these common blessings, how little we appreciate them and how soon we forget them! Like the ox grazing, with the clover up to its eyes, like the bird picking the worm out of the furrow—never thinking to thank God, who makes the grass grow and who gives life to every living thing from the animalcule in the sod to the scraph on the throne. Thanksgiving on the 27th of November, in the autumn of the year, but blessings hour by hour and day the year, but blessings hour by hour and day by day and no thanks at ail.

by day and no thanks at all.

I compared our indifference to the brute, but perhaps I wronged the brute. I do not know but that among its other instincts it may have an instinct by which it recognizes the divine hand that feeds it. I do not know but that God is through it holding communication with what we call "irrational creations." nication with what we call "irrational crea-tion." The cow that stands under the wil-low by the water course chewing its cud-looks very thankful, and who can tell how much a bird means by its song? The aroma of the flowers smell like incense, and the mist arising from the river looks like the smoke of a morning sacrifice. Oh, that we were as responsive!

If you were thristy and asked me for a drink and I gave you this glass of water, your common instinct would reply. 'Thank you.' And yet, how many challess of mercy we get your by hour from the hand of the Lord, our Father and our from the hand of the Lord, our Father and our King, and we do not even think to say, "Thank you." More just to men than we are just to God. Who thinks of thanking God for the water

gushing up in the well, loaming in the cas-cade, laughing over the rocks, pattering in the shower, clapping its hands in the seal, Who thinks to thank God for that? Who thinks to thank God for the air, the fountain of life, the bridge of sunbeams, the path of sound, the great fan on a hot summer day? Who thinks to thank God for this wonderful who thinks to thank God for this wenderful physical organism, this sweep of vision, this chime of harmony struck into the ear, this crimson tide rolling through arteries and veins, this drumming of the heart on the march of immortality?
I convict myself and I convict everyone

of you while I say these things, that we are unappreciative of the common mercles of life. And yet if they were withdrawn, the heavens would withhold their rain and the earth would crack open under our feet, and desolation and sickness and wee would stalk across the earth, and the whole earth would

become a place of skulls.

Oh, my friends, let us wake up to an appreciation of the common mercies of life. Let preciation of the common merces as a sacra-every day be a Sabbath, every meal a sacra-every day be a Sabbath, of holies. We all every day be a Sabbath, every meal a sacrament, every room a holy of holies. We all have bartes to fight; let us courageous sacrament. If we want a sacrament we said them. If we want a sacrament we said the sacrament of duties. I will go home and attend to my little sphere of duties. You cannot do my little sphere of duties.

work; I cannot do your work. Negligence and indolence will win the hiss of everlasting scorn, while faithfulness will gather its garlands and wave its sceptre and sit upon its throne long after the world has put on ashes and eternal ages have begun their

### Mummies as Bric-a-brac.

It is estimated that the number of bodies embalmed in Egypt from B. C. 2000, when mummification is supposed to have been first practised, to A. D. 700, when it ceased, amounts to 420, -000,000. Some Egyptologists, who extend the beginning of the art to a much earlier date, estimate the number of mummies at 741,000,000. These mummies are very productive to the Egyptians.

The modern traveler is not content to collect merely beads and funeral statues and such small game. He must bring home an ancient Egyptian. The amount of business done of late years in this grim kind of brie-a-brae has been very considerable.

Mummies, however, are expensive hobbies, only to be indulged in by the wealthy. From \$300 to \$500 was at one time the average price of a fullsized specimen, while from \$50 to \$60 was asked for a baby.-New York World

### China's Literary Prodigy.

The marvelous child mentioned in the Chinese classics who, at four years old, was able to recite the 360 verses of the Tang poetry as well as the Ancient Book of Odes, has been eclipsed by an infant prodigy of the same age, who has presented himself at the recent licentiate examinations in Hong Kong as a candidate for literary honors.

The Panya Chehsien personally examined this tiny candidate, and found that the child could write a concise essay on the subject that had been given him, although, of course in an infantile scrawl. It is observed by a local commentator that it now remains only for the Literary Chancellor to 'pass" the prodigy ere he can be styled as "having entered the portals of the Dragon's gates"—that is, obtained the degree of "Siu-ts'al," or licentiate. - London News.

Queen Victoria leads a busy sife, despite the number of ministers and servants she has. During the summer she drives down from Windsor Castle about 9 o'clock and breakfasts at Frogmore, usually in a tent on the lawn. After breakfast the Queen does her morning's work in another tent, all dispatches, letters and boxes coming down to her from the castle. During the morning two mounted grooms are kept riding between Frogmore and the castle with messages and letters, and about 1.30 the Queen drives back

## TEMPERANCE.

O, COOL, GRAT JEG O, cool, gray jug that togehed the Hps
In kise that softly closed and clung!
No Spanish wine the tippler sips.
Or port the poet's praise has sung,
Such pure untainted sweetness yields
As cool, gray jug in harvest fields.

I see it now! a clover leaf
Outspread upon its sweating side,
As from the standing sheaf
I pluck and swing it high, the wide Field glows with noonday beat : The winds are tangled in the wheat,

The myriad crickets blithely cheep , Across the swash of ripened grain

I see the burnished reaper creep;
The lunch-boy comes, and once again
The jug its crystal coolness yields—
O, cool, gray jug in harvest fields!
—Hamiin Garland, in Harper's Weekly.

THE ENEMY OF THE BACK. A physician says: "There is another side, a physician says: There is another side, is well, of this question, and it is no abuse of language to say it is an awful side. It would be had if we men who abuse alcohol were to suffer in ourselves, and to suffer in those around us—those whom we love, or buffer to love—surely that is terrible enough to provent men using alcohol freely; but there is even a more terrible statement than that behind,

"It is not they alone who suffer, but as

soon as a man begins to take one drop more than what I have called the physiological quantity, the desire is not only begotten in him, but the desire of it becomes a part of his very nature, and that nature so formed his very nature, and that nature so formed by his acts is calculated to inflict curses inexpressible upon the earth when handed down to the generations that are to follow after him as part and parcel of their being.

And I ask, what are you to think of those who are born of drunkards; who come into this world, so to speak, with a curse not only on them but it has a the second of the second on them but in them, the terrible desire for that which is to blast them speedily—a desire

which no human power can save them from, and which God alone in His wisdom and mercy can protect them from? "What an awful sight is this! Can there be any man here present who, if he is taking be any man here present who, if he is taking more than he ought to take, can be indifferent to all this? How can we think without dread of this terrible fact—for fact it is as surely as two and two make four—that this desire is becoming part of his nature and that he is handing it down, not for good, but for the most terrible effects of the aluse of alcohol? It is when I myself think of all this that I am disposed, as I have said elsewhere, to rush te the opposite extreme, to give up my profession, to give up my profession. give up my profession, to give up every-thing and to go forth upon a holy crusade preaching to all men, "Beware of this enemy

MONEY CIDCULATED BY DRING.

Drinkers say, "The money spent for intoxicants is thus put in active circulation and so prevents, instead of creates, hard times." The pickpocket takes \$100 from the pocket of an honest man who is going from at night; that money, also, is pair in circula-tion. But it is circulating in dens of shame tion. But it is circulating in dens of sha and crime. The next day it would have be circulating among workingmen for their wages, or the merchant for dry goods in tenhealthy to unhealthy circumstem, and harm-healthy to unhealthy circumstem, and harm-instead of helps the true interests of lakes and capital. Consequently it would be to been better for labor and capital it that while had been sunk "where the sea is deepest."

### A SON'S TERRICE.

It is a difficult matter for a son to rebuke his father, and yet this was done in a per feetly proper manner by a Lewiston (Me.) feetly proper manner by a Lew meighbor's boy. The father had been to a neighbor's and returned somewhat suspiciously exhibitated. He ordered the boy to harness the horse for him as he wished to drive to "town," but the team did not appear, and when he went to the stable the horse stood before him unharnessed in the stall. When the boy returned in the evening the father demand d the ruppon for his strangeactions. The young man, and had specified in the was ashamed to have his father go to the town while he was under the influence of

town while he was under the influence of liquor. The man, who was not a drunkard, had no idea that he had shown any symptoms of intoxication and he was too much prised to speak a word in self-defence. well-merited rebuke, however, will probably be long remembered.

### PRANCE'S DRINK DENS.

In 1869 there were in the whole of France 5,878 establishments ticensed for the sale of intoxicating drinks; that number has now grown to over 448,000, which is at the rate of me drinkshop per eighty-seven inhabitants. The nature of the beverages has also changes onsiderably for the worst, for whereas pardly anything but wine used to be drank, sow brandy, absinthe, gin, etc., are largely consumed, -British Medical Journal

### INTERESTING VARIETY OF THE DIBLE.

When the celebrated Dr. Samuel Johnson when the celebrated Dr. Samuel Johnson was asked why so many literary men were in-fidels, his reply was, "liceause they are igno-rant of the Bible." If the question be asked why the lovers of general reading so often all to acquaint themselves with the sacre-colume, one reason that may be assigned is nev are not aware of its interesting variety This feature of the Bible is well illustrated by Mrs. Edis, in the following element extraccom her recent work, entitled the "Poetry o

Just at this time the church and the world are presenting in Africa the strongest lungs inable contrast, the church seeking to civil ize and Christianize these heathen people while men of the worldars seeking their on selfish gains by supplying intoxicating drink to them. It is one of the astonating centurof the civilization of the present day that of many people are found to uphood the new of intoxicants, when evitand only evit and perfrom the use of them.

TEMPERANCE NEWS AND NOTES. The drink bill of the United States would

purchase all the real estate in the Nation in less than fifteen years. The Supreme Conneil of the United Con mercial Travelers has decided to prohibit in

toxicating liquors at all its banquets. No fewer than nineteen bills dealing with temperance reform have been read a first time in the English Parliament this session. In a late debate in the German Reichstag it was stated that there are at present 12,00

persons in hospitals in Germany who are su-fering from delirium tremens. At the Hague, recently, the Upper Chamber of the States General adopted the protocol of the International Convention for regulating the sale of alcoholis liquors to North Sea fishermen.

Statistics of 4000 criminals who hav assed through Elmira Reformatory, Nev York, show drunkenness clearly existing the parents of 3s.7 percent., probably in 11.1 per cent, more,

The London Lancet is responsible for . comparison of beef and wine which shows that the former has 2014 grains of neurishment in every 1000, while in wine there is but one and one-third grains. Alcoholic insanity is twice as common in

France now as lifteen years ago, and the number of persons placed under restraint on account of it has increased twenty-live per cent, in the last three years. In London some thousands of women and

girls belong to what are called drink chibs. small sum being paid by each member weekly in order that several times yearly all may meet at some public house and dring what has been contributed.

The Belgians seem to excel all the rest of Europe in their devotion to alcohol. There are 150,000 "schnaps" houses in Belgium and only 5000 schools, that is to say, there is one inn or "estaminet" to every thirty-nine Belgians, and only one school to every 1776.

# RELIGIOUS READING.

If Heaven be near, And they can see what we are doing here, Can know the whole, where we but know

part, Can even smile above a breaking heart, Can even shile above a breaking heart,
Because they see the path of sorrow ends
In joy; see why a loving Father sends
Such tribulations; if they can remain
Unmoved at all the mystery of pain,—
If it be thus, why should we wish to tear
The veil away until we enter there?

If Heaven be far, More distant than the sun or moon or star, More distant than the sun or moon or star, If they know not the anguish of our hearts, Nor see the tear that for their absence starts, If Heaven's reunion be to them so sweet That sorrow is forgotten—if they meet The loved and lost, and without murmuring

wait Until we, too, shall enter through the gate,— If it be thus, why should we wish to khow The place to-day? To-mot, ow we shall go-

Or near or far, It matters not, if we are sure they are Beyond the burden and the bondage here, Beyond the care, beyond the dropping tear; If we are sure, that daily, we are led Toward them; that sometime, gladly we shall

tread The unknown stairway—

Let us rather make Fit preparation, and for their dear sake Whom we have lost, be Heaven near or far, Strive not to pull the pearly gates ajar. -JULIA H. MAY in Lewiston Journal.

#### CABED FOR.

However old we may be, there are certain respects in which we never leave off feeling just as the children feel. We read the Sa-viour's words in the sixth of Matthew, "Bevicur's words in the sixth of Matthew. Be hold the fewls of the air; consider the lilies of the field; do not be anxious, saying, what shall we put on? Your Heaveniy Father knoweth that we have need of all these things." However impracticable all of that may seem to a man who spends ten hours of bard work every day in pursuit of food, clothes, and shelter, yet the chapter always fulfils to us its intended mission when we read it, and reminds us again of the desire we read it, and reminds usagain of the desire all men have to be ministered to by some one that is competent, and cared for by some one who holds us in the embrace of his affection

The idea of Fatherly providence chimes in with our desires to the degree that we have learned to know what our desires are There is no spirit so strong or so self-officient but finds very appealing the invitation of the Saviour, "Come unto me all yo that labor and are heavy laden, and I will give I have noticed that auditors ways listen with very intent ears to all such gracious overtures from the Lord. They touch the heart in that secret closet where its deepest longings are measured and silently

And this letting of curselves down upon the support of God, with all of peace that belongs and goes with it, is facilitated by thinking of God in His Fatherliness. The quiet-inde of our young years was due, more than we thought of the n, to the fact that we had a father and a mother to go to when we were in trouble. They used always to belo us out trouble. They used always to belo us out of our little difficulties. When the child comes in from cubade, the first question be is likely, to ask is ewhere a mother? He may not want her for anything particular, but he wants to know she is there. Having father and mether under the same roof makes the child sleep more quiet at night. And so am ng the larger difficulties that throng and swarm cround us as we move along into older years. And this letting of ourselves down upor us as we move along into older years there is nothing we need so much as to feel that there is some one that stands to us in just the same relation now as father and mother used to stand to us years ago. This is the first idea of God we want to have formed in us when we are lattle, and the last idea we want to have of Hira as we move out and up into the place prepared for ag in the Path high.

[Expl. 1. 6), but for this reason we seek to be accepted of Him as to our service. "We labor that whether present or absent we may be accepted of Him" (II Cor. v., 9). Salvation full and free is God's rift to was sever the life of the Path.

God His Pather, and His last recorded betternee on the Cross called God His Father, o'The Pattern in the Mount."

-Rev. Charles H. Parkburst, D.D.

ONE-SIDED TRUTH.

Truth should be preached from the pulpit its proper proportion, if we the character it shapes proportioned and scriptural. Preach only the law of God, and men will feel their sintuiness, but will not clearly see the fulness of the grace that can, and will, pardon the penitent. Preach only and will, pardon the penitent, Preach only the law ex God, and the sinfulness of sin will not \$2 felt, and men will not be in deep earnest to turn from it to Christ as the only Saviour. It is only when both are pressed upon the conscience and heart — when the obligation is urged at the same time the hope is offered—when the some time the hope is offered—when the some is made to feel that he is high particular may saved by grace through the atoming death of Christ-only when truth, in its scriptural of Christ-only when truth, in its scriptural proportion is preached that the gestel is fully and rightly preclaimed. Preach only sinfulness, and one might well de-apair. Preach only the love of God, and man will not be in deep carnest to escape nation and the wrath of God. It is both that proportioned Christian character is formed, as it is only by both centripenal and centrifugal forces that the planets are kept to their orbits. If in the past the has relatively been too much preaching of the depravity of man, is there not now tively too much dwelling on the love of God, as it that were the burden of the gospet, while the sinfulness from which love would resome the transgressor is not so pressed home upon the conscience that the great and deeply carnest inquiry will be, What must I do to be saved?"- Exchange.

### JOHN QUINCY ADAMS'S PRAYER.

John Quincy Adams a prayren.

The statement has often been made that John Quincy Adams, "the old man eloquent," repeated every night the simple child's prayer, "Now I lay me down to sleep." Mr. J. C. Davis of Athens, Ga., sends to the Churchman (Episcopal) the following interesting letter confirmatory of this statement:

I was living in Washington from the last part of 1866 for all the statements.

part of 1846 to the close of 1848. Mr. had been a member of the House for for fourteen or sixteen years, perhaps. In 1847, I be-came well acquainted with him, and fre-quently met with him, and talked with him, in the House of Representatives. I remember one morning in 1847 that I met him before the house was called to order. He was very feeble. It was not long before the subset of religion was introduced by Mr. Adams Among other things I remember his saying There are two prayers I love to say; the Lord's Prayer, and because the Lord taught it: and the other is what seems to be a child's prayer. Now I lay me down to sleep, etc., and I love to say this because it suits me. And," he added, "I love this prayer so much that I have been repeating it overy night for many years past, and I say it yet, and I oxpect to say it my last night on earth if I am conscious. But, said he, 'I have added a few words to the prayer, so as to express my trust in Christ, and also to acknowledge what I ask, for I ask as a favor, and not because I deserve it. This is it," said be, and then he repeated it, as he was in the habit of saying

"Now I lay me down to sleep, I pray the Lord my soul to keep: If I should die before I wake, I pray the Lord my soul to take, For Jesus' sake, Amen.

This was in 1847. He died in 1848 while I was living in Washington, and I have no doubt but that the "child's prayer that just suited" him was reverently repeated every night until he died.

It is said that apples are being sold in Chatham County, North Carolina, at fifteen cents per bushel, and that dealers are buy-ing all they want of them at that price,

## SUNDAY SCHOOL

LESSON FOR SUNDAY, SEPT. 17.

Personal Responsibility," Romans xiv., 12.23. Golden Text: Romans xiv., 21. Commentary.

12. "So then every one of us shall give account of himself to God." This epistle may be divided into three sections and labeled doctrinal (chapters i. to viii.), dispensational (chapters ix. to xi.) and practical (xii. to xvi). The practical, with which we now have to do, may be subdivided as follows: xii., character; xiii., relation to civil tuiers; xiv., character; xiii., relation to brethren; xv., labors; xvi., Christian salutations. So that we find ourselves to-day dealing with the practical question of right relations to the brethren, and especially in the matter of eating and drinking. We in the matter of eating and drinking. We are reminded of the judgment seat of Christ (verse 10; see also H Cor. v., 10) and of in-

(verse 10; see also II Cor. v., 10) and of in-dividual responsibility.

13. "Let us not therefore judge one an-other any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." In 1 Cor. iv., 5, we are exhorted to judge nothing before the time until the Lord come. In Jas. ii., 13, it is written that "he shall have judgment without mercy that bath showed no mercy, and mercy rejoicethagainst judgment," while Jesus Hinself said, "If ye had known what this meaneth, I will have mercy and not sacri-fice, ye would not have condemned theguiltthis meaneth, I will have mercy and not sacrifice, ye would not have condemned the guilf-less" (Math. xii.,7). We are here not to live unto ourselves, but unto the Lord (verses 7, 8) and by a Christlike life lead people unto Him.

14. "I know and am persuaded by the Lord Jesus that there is nothing unclean of itself, but to him that esteemeth anything to be unclean, to him it is unclean." Jesus taught that "not that which goeth into the mouth deflicth a man, but that which cometh

taught that "not that which goeth into the mouth deflicth a man, but that which cometh wut of the mouth" (Math. xv., 11). And Paul in another place teaches us that if one should see lit to accept an invitation to cat with an unlicit over the proper thing would be to est what is provided, asking no question for conscience sake (I Cor. x., 27) unless the host should say, "This is offered in sacrifice to idois." Then a believer could not eat of the constitution of all cating and drinking as well as in all (I Cor. x., 31). 15. But If thy brother be grieved with thy

meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died. This matter is more fully dwell upon in I Cor, viit., 1-13, and is summed up in verse 13, "Wherefore, if meat make my broth-

werse 13, "Wherefore, if meat make my brother to offend, I will eat not flesh while the world standeth." The great question with a believer should not be. "May I do this or that and not sin." but "flow can I best hasten His kingdoes and win men to Him?"

16, "Let not, then, your good be evil spoken of." A perfectly lawful act, something that I might done enjoy with a clear conscience before God, might be misunderstood by a weak brother and become to him a stumbling block, or which case it would be for the glory or God and the good of the weak brother for my to retrain from even that which is tools sight might be innecent.

17. "For the kingdoes of God is not meat and drink had y tools," The chief business of those for whom Christ died is not eating and drinking, but a right relation to God, our neighbors and oneselves. The foundation is righteen sense from v. 1. Eph.

tion is righter united by peace (Rom. v., 21), the state is peace (Rom. v., 1; Eph. B., 1), and the manifestation is joy (John Xv., 11; Xvi., 24; Rom. xv., 13). All will be disorder and confusion until we seek first the disorder and the confusion of the confusion

"For he that in these things serveth Christ is acceptable to God and approved of men Having received Christ as our Saviour we are always accepted in Him (Eph. L. 6), but for this reason we seek to

iv., 5), but we work because we at This is profitable to men, and we shall be rewarded according to our works (Eph. i., 10). Thus iii., 8: I Cor. iii., 8: Rev. xxii., 12).

19. "Let us therefore allow after the things which make for peace and things wherewith one may early another." Our Lord and Saviour is the Primes of Peace, and a mind stand on Him will have a perfect peace. Thus we said be said to be likely to the content. peace (Isa ix., 6; xxvi., 3; liii. 7; Rom, x., Thus we small be able to

20. "For meal destroyed not the work of God. All things indeed are pure, but it is evil for that man who eateth with offense," "Unto the pure all things are pure, but into them that are defiled and unbelieving is nothing pure" (Titus i., 15). In this lesson, however, it is the leaduren—the believers—

whom we are to be careful not to offend.

21. "It is good neither to eat flesh nor to drink wine nor anything warreby thy brother stumbeth or is offended or is made weak. It is only telling a part of the truth to select from this the drinking of wine and made it a securities temperance lesson, while the many other things that oftend are left noton her. A good worder on the side of total abstinence may possibly be a stumbling block in other directions, and so in other departments of Christian wors. The only sure way is to adopt H Cor. iv., 11, as a daily notto and be willing to die to selt in all directions that the life of Christ may be manifest In our mortal flesh. When we can truly say, Not I, but Christ, who liveth in me i., 20 , all will be well.
22. "Hast thou faith? Have it to thyself

before God. Hap, y is he that condemneth not himself in that thing which He alloweth, for it our heads condemn us not then have we confidence to and God (I John iii., 21). To live always as in the sight of the 21. To live always as in the sight of the Lord with a constant aim to please. Him will surely give a life free from offenses. "Walk before Me and be thou perfect, upright, sincere," was God's word to Abram. Gen. xvii., 1, margin. To us the Spirit says through Paul, "Whatsoever ye.do, do it heartily, as to the Lord and not unto men." (Col. iii., 23), 23, "And he that doubtoth is damned (or condemned) if he cat, because he eateth not of faith, for whatsoever is not of faith is sin."

d faith, for whatsoever is not of faith is sin It is sin to do what you doubt to be right; it is also sin not to do what you know to be right; Jas. iv., 17). If everything is tested by "Will it please Jesus?" all will be well. All life is either for self or God and others. Christ was wholly for God and man, never for self, and could truly say to His Father "I have glorified Theseon the earth." All right relations to man must spring from right relations to God. Without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is the rewarder of them that diligently Him (Heb. xf.).—Lesson Helper.

## Jedge Waxem's Proverbs.

When it comes to savin' the country Congress ain't backerd in doinn'

This country needs finanshul confidense more'n it needs cold cash.

It don't hurt a President to go fishin' every now and then. The godess uv Libberty is a ex-

pensiv female. A Congressman to be a representative man has got to know somethin' else besides statesmanship.

The Amerikin Eagel kno's more'n any other bird that flies, but he ain't quite infallable.

Polliticks has pecuniary peculyar-I reckon the Fourth uv July has

come to stay. - Free Press. THOSE who trust most in God are the easiest people to please on earth, Erst. A PRI 12

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