## HE HAD THEM SINGING.

RE REV. DR. TALMAGE TALKS OF Pashioned Hymns and Helpful Churches. Sunday Should Be in Harness With the Other Six Days.

"Send thee help from the sanctu Test: If you should ask fifty men what the church they would give you fifty different an year. One man would say, "It is a convenion of hypocrites." Another, "It is an assembly of people who feel themselves a great delibeter than others." Another, "It is a base for gossip, where wolverine dispositions devour each other." Another, "It is a last for the cultivation of superstition and ant." Another, "It is an arsenal where beelogians go to get pikes and want. If you should ask fifty men what the church like for the cultivation of superstition and cant." Another, "It is an arsenal where beelogians go to get pikes and muskets and sot." Another, "It is an art gallery, where me go to admire grand arches and exquisite tesco, and musical warble and the Danisque in gloomy imagery." Another man sould say, "It is the best piace on curth exert my own home," If I forget thee, O brusalem! let my right hand forget her cun-

Now, my friends, whatever the church is, text tells you what it ought to be of text tells you what it ought to be a reat, practical, homely, omnipotent help. Send thee help from the sanctuary." The er ought to yield restfulness to the body. he color of the upholstery ought to yield lessure to the eye. The entire service ought to with for the moil and struggle of held strength for the moil and struggle of ryday life. The Sabbath ought to be har-aed to all the six days of the week, draw-them in the right direction. The church ag them in the right direction. get to be a magnet, visibly and mightily seting all the homes of the worshipers, very man gets roughly jostied, gets abused, ent, gets insulted, gets slighted, gets

By the time the Sabbath comes he has an lation of six days of annoyance, and lar is a starveling church service which has strength enough to take that accumulat-anovance and hurl it into perdition. The s man sits down in church leadachey he week's engagements. Perhaps he es he had turried at home on the loungs the newspapers and the slippers. That wants to be cooled off and graciously red. The first wave of the religious se ought to dash clear over the hurri-- he had turried at home on the low decks and leave him dripping with holy glad heavenly emotion. Send thee help esauctuary.

om the Sanctuary. In the first place, sanctuary help ought to ome from the music. A woman dying in highand persisted in singing to the last moattendants tried to persuade her stop, saying it would exhaust her and ake her disease worse. She answered: "I ust sing. I am only practicing for the avenly choir." Music on earth is a re-arsal for music in heaven. If you and I sing to take part in that great orches-is high time that we were stringing framming our harps. They tell us that ergand Gottschalk never would go into cert until they had first in private reed, although they were such masters of estrument. And can it be that we exet to take a part in the great oratorio ven if we do not rehearse here? But I not speaking of the next world. Sabbath ought to set all the week to music. We not more harmony, not more artistic sion, but more volume in our church

Now I am no worshiper of noise, but I he ere that if our American churches would, e, sing the songs of Zion this , sing the songs of Zion this part of worship would have tenfold more sower than it has now. Why not take this art of the sacred service and lift it to where tought to be? All the annoyances of life night be drowned out of that sacred song. on tell me that it is not fashionable to very loudly? Then, I say, away with shion. We dam back the great Missapi of congregational singing and let a throps of melody trickle through the . I say, take away the dam and let the flows roar on their way to the oceanic ent of God. Whether it is fashionable to ing loudly or not, let us sing with all pos-

We hear a great deal of the art of singing, nusic as an entertainment, of music as a eation. It is high time we heard something of music as a help—a practical help. In order to do this we must only have a few ins. New tunes and new hymns every day make poor congregational singing. fifty hymns are enough for fifty years. The al Church prays the same prayers ry Eabbath, and year after year and dury after century. For that reason they we hearty responses. Let us take a hint on that fact, and let us sing the same gs Sabbath after Sabbath. Only in that cise. Twenty thousand years will not out the hymns of William Cowper and ries Wesley and Isaac Watts.

Suppose now each person in this audience rought all the annoyances of the last Fill this room to the ceiling with ed song, and you would drown out all se annoyances of the 365 days, and you ald drown them out forever. Organ and net are only to marshal the voice. Let voice fall into line, and in companies, and igades, by storm take the obduracy and of the world. If you cannot sing for reelf, sing for others. By trying to give elf, sing for others. ers good cheer you will bring good cheer your own hearr. When Londonderry, ind, was besieged, many years ago, th ople inside the city were famishing, and a el came up with provisions, but the vessel ran on the river bank and stuck fast. The my went down, with laughter and on, to board the vessel, when the vessel ave a broadside fire against the emeny, and by the shock was turned back into the stream,

Oh, ye who are high and dry on the rocks of melancholy, give a broadside fire of song against your spiritual enomies, and by holy rebound you will come out into the calm If we want to make ourselves we must make others happy. happy, we must make others, who pla "Mythology tells us of Amphian, who pla lyre until the mountains were moved and he walls of Thebes arose, but religion has a nightier story to tell of how Christian song ay build whole temples of eternal joy and iff the round earth into sympathy with the I tarried many nights in London, and sed to hear the belis—the small bells of city—strike the hour of night—one, two, ee, four, and after they were done strik-the hour of night, then the great St. aul's Cathedral would come in to mark the ars, making all the other sounds seem utly insignificant as with mighty tongue it ounced the hour or the night-every an overmastering boom. My friends, it was intended that all the

founds of the world should be drowned at in the mighty tongue of congregational ig beating against the gates of you know how they mark the hours in iven? They have no clocks, as they have candles, but a great pendulum of halleth swinging across heaven from eternity

Let those refuse to sing
Who never knew our God.
But children of the heavenly king
Should speak their joys alroad.

Again I remark that sanctuary help ought come from the sermon. Of a thousand ople in this or any other audience, how y want sympathetic help? Do you guesa Do you guess 5007 guessed wrong. I will tell you just the pro-portion. Out of a thousand people in this addence there are just 1000 who need sympathetic help. These young people want it last as much as the old. The old people sometimes seem to think they have a monopoly of the rheumatism, and the neuralgias, and be headaches, and the physical disorders of the world. But I tell you there are no worse eartaches than are felt by some of these

Do you know that much of the work is done by the young? Raphael died at thirty-seven, Richard III at thirty-three, Gustavus Adolphus died at thirty-zight! Innocent III

Don Juan won Lepanto at twenty-nve; tra-tius was Attorney General at twenty-four, and I have noticed amid all classes of men that some of the severest battles and the toughest work comes before thirty. There-fore we must have our sermons and our ex-hortation in prayer meeting all sympathetic with the young.

with the young.

And so with these people further on in life.

What do these doctors and lawyers and merchants and mechanics care about the abstractions of religion? What they want is help to bear the whimsicalities of patients, the brow-beating of legal opponents, the unfairness of customers, who have plenty of fault finding for every imperfection of handiwork, but no for every imperiection of handlwork, but no praise for twenty excellences. What does that brain racked, hand blistered man care for Zwingle's "Doctrine of Original Sin." or Augustine's "Anthropology?" You might as well go to a man who has the pieurisy and put on his side a plaster made out of Dr. Parr's "Treatise on Medical Jurisprudence."

Parr's "Treatise on Medical Jurisprudence."

While all of a sermon may not be helpful alike to all if it be a Christian sermon preached by a Christian man, there will be nelp for every one somewhere. We go into an apothecary store. We see others being waited on. We do not complain because we do not immediately get the medicine. We know our turn will come after awhile. And show our turn will come after awhile. And so, while all parts of a sermon may not be appropriate to our case, if we wait prayerfully before the sermon is through we snail have the divine prescription. I say to these young men who come here Sabbath by Sabbath, and who are going to preach the gospel—these theological students—I say to them we want in our sermons not more lem, we want in our sermons not m metaphysics, nor more imagination, nor nore logic, nor more profundity,

What we want in our sermons and Chrisian exhortations is more sympathy. When ather Taylor preached in the Sailors' Bethel at Boston, the jack tars felt that they had help for their duties among the ratilines and the forecastles. When Richard Wenver preached to the operatives in Oldham, Eng-land, all the workingmen felt they had more grace for the spindles. When Dr. South preached to rings and princesses I the mighty men who heard him leit prep-

aration for their high station.

Again I remark that sanctuary help ought to come through the prayers of all the people. The door of the eternal storehouse is hong on one hings—a gold hinge, the hinge of prayer—and when the whole audience lay hold of that door, if must come open. There are here many people spending their first Sabbath after some great here avenuent. What will your prayer do for them? How will it help the tomb in that man's heart? Here are people who have not been in church be-fore for ten years. What will your prayer do for them by rolling over their soul holy

Here are people in crises of awful temptation. They are on the verge of despair wild blundering or theft or suicide. Wi will your prayer do for them this morning in the way of giving them strength to resist? Will you be chiefly anxious about the fit of Will you be chiefly anxious about the fit of the glove that you put to your forshead while you prayed? Will you be chiefly critical of the rhetoric of the pastor's petition? No. No. A thousand people will feel, "That prayer is for me," and at every step of the prayer chains ought to drop off, and temples of sin ought to crush into dust, and jubiless of deliverance ought to brandish their trumpets. In most of our churches we have three prayers—the opening prayer. have three prayers the opening prayer, what is called the "long prayer," and the

closing prayer.

There are many people who spend the first prayer in arranging their apparel after en-trance, and spend the second prayer—the "long prayer"—in wishing it were through, and spend the last prayer in preparing to start for home. The most insignificant part of every religious service is the sermon. The more important parts are the Seriptural les-son and the prayer. The sermon is only a man talking to a man. The Scripture lesson is God talking to man. Prayer is man talking to God. Oh, if we understood the grand-sur and the pathos of this exercise of prayer, instead of being a duli exercise, we would imagine that the room was full of divine and

angelic appearances.

But, my friends, the old style of church will not do the work. We might as well now try to take all the passengers from New York to Buffalo by stage coach, or all the passen-gers from Albany to Buffalo by canalboat, or to do all the battiing of the world with bow and arrow, as with the old style of church to meet the exigencies of this day. Unless the church in our day will adapt itself to the time it will become extinct. The people read-ing newspapers and books all the week, in alert, picturesque and resounding style, will

have no patience with Sabbath humdrum. We have no objections to bands and surplice and all the paraphernalia of cierical life, but these things make no impression make no more impression on the great masses of the people than the ordinary busi-ness suit that you wear in Wall street. A tailor cannot make a minister. Some of the poorest preachers wear the best clothes, and nany a backwoodsman has dismounted from the saddlebags and in his linen duster preached a sermon that shook earth and leaven with its Christian eloquence. No new only the old gospel in a way suited to the time. No new church, but a church be the asylum, the inspiration, the tical sympathy and the eternal heap of the

But while half of the doors of the church are to be set open toward this world the other half of the doors of the church must be set open toward the next. You and I tarry here only a brief space. We want somebody to leach us how to get out of this life at the right time and in the right way, fall out of life, some go stumbling out of life some go grouning out of life, some go cursing out of life. We want to go singing, ris-ing, rejoicing, triumphing. We want half ing, rejoicing, triumphing. We want half the doors of the church set in that direc-We want half the prayers We want to anif the sermons that way. know how to get ashore from the tumult of this world into the land of everlasting peace. We do not want to stand doubting and shivering when we go away from this world, want our anticipations aroused to the high-

est pitch.

We want to have the exhibitantion of a dyng child in England, the father telling the story. When he said to her, "Is the path narrow," she answered: "The path is narrow," she answered: "The path is narrow, It is so narrow that I cannot walk arm in arm with Christ, so Jesus goes ahead and He says, 'Mary, foilow,' "Through these thurch gates set heavenward how many of your friends and mine have gone? The last time they were out of the house they came to church. The earthly pligrimage ended at the church of mahie worship, and then they the pillar of public worship, and then they marched out to a bigger and brighter assemblage. Some of them were so old they could not walk without a cause or two crutches,

Now they have eternal juvenescence. Or they were so young they could not walk ex-ept as the maternal band guided them. Now bound with the hilarities celestial. The last time we saw them they were asted with majarial or pulmonic disorder,

but now they have no fatigue and no diffi-culty of respiration in the pure air of heaven. How I wonder when you and I will cross over! Some of you have had about enough the thumping and flatting of this life. draft from the fountains of heaven would do you good. Complete release, you could dand very well. If you got on the other side and had permission to come back, you would not come. Though you were invited would not come. Though you were march, to come back and join your riends on earth, to come back and join your riends on earth, to come back and join your riek going back. If on would say, "No, let me the back, some, I shall not risk going back, be had better a man reaches heaven, he had better stay

Ob, I join hands with you this morning in that uplifted spiendor!

When the shore is won at last, Who was count the billows past?

In Freybourg, Switzerland, there is the a tree 400 years old. That tree was planted to commemorate an event. About on miles from the city the Swiss conquered the Burgundians, and a young man wanted to take the tidings to the city. He took a tree branch and ran with such speed the ten miles that when he reached the city waving the tree branch he had only strength to cry "Viccame to his mightiest influence at thirty-feven; Cortez conquered Mexico at thirty; that he carried was planted, and it grow to

be a great tree, twenty feet in circumference, and the remains of it are there to this day.

My hearer, when you have fought your last battle with ain and death and hell, and they have essen routed in the conflict, it will be a joy worthy of celebration. You will fly to the city and cry "Victory!" and drop at the feet of the Great King. Then the paim branch of the earthly race will be planted, to become the outreaching tree of everlasting rejoicing.

Why, shall these ever the beaven-but walls

Who, shall these eyes Thy beaven-bull walls
And pendy gates behold;
Thy bulwarss with salvation strong
And streets of shining gold?

## TEMPERANCE.

COMPENSATION.

It is true that drinking does a great deal of harm to a man, but how seldom we menion the compensating advantages that come o him. For instances:

He drank when he was stupid For to quicken his insight. His eyes grew still more bleary, But his nose grew bright.

He drank when he was weary His strength for to prolong. His legs grew still more shaky,

But his breath grew strong He drank when he was downeast For to chase away the night. His debts grew still more heavy, But his purse grew light,

-Voice.

#### DON'T HE DISCOURAGED.

Many a discouraged mother folds her tired ands at night, feels as if she had, after all, lone nothing, although she has not spent ar die moment since she rese. Dear child, de not belittle your work or your calling. May be you haven't written poems, or a tended conventions, or made speeches, or got your name in the papers; and yet your have not lived in vain. Is it nothing that your little helpless children have had some one to come to with all their childish griefs and joys? Is it nothing that your husband feels that everything is safe when he is away to his business, because your careful hand the safe when he is away to his business, because your careful hand the safe when he is away to his business, because our careful hand directs everything at home Is it nothing when his business is over, that he has the blossed refuge of home, which yo have that day done your best to brighter and refine? Your poems are the rosy chil dren; the hearty boys, the glad and gleeful girls, on whose lips "Mother" will always be a sacred word. Oh, weary and faithful mother, you little know your power when you say, "I have done nothing!" There is a book in which a fairer record than this is written over

gainst your name. Be of good cheer; keep up good heart; the batters are growing up; the little hands will help by and by, and if you will keep heart and hope, and health and courage, your com-ing days may have brightness, and gladness, and discludiess, such as you have never dreamed of yet. God bless you, little mether, and may your children rise up and call your blessed in the days to come. The Caristian

The working boy says a zealous temperance advocate, wants a healthy body and a healthy mind. Drink and the saloon will help

him to neither. mind works by the brain. Alcohol

brings disorder, disease, destruction to the brain. Alcohol is a brain-poison. Other poison affect the muscles, the glands, or other organs of the body Alcohol, taken up by the blood, is carried at once to the brain. It leaps to the throne of the man's being. It is an arrogant usurper, that rules

The hands which draw the design, or hold the brush, chisel or plane or grasp the brake the lever, the belm, are guided and governed by the brain. But, if the brain be muddled or stupified with drink, the hands will be shakyand uncertain, and the strength, quick-ness and delicacy of their grasp and touch will be destroyed,

A brain poisoned with alcohol means also onfused thought, deadened sensibility blinded judgment, reckless passion. Speech, sight, feeling, movement, all are disordered and enfectled by the brain-poison of the intoxicating cupa

and his character, a boy will do temperance piedge and abide by it.

He will have to light his own battles now. He has been drilling and marching and going on parade in school-days, but now he is on the battle-field of life. He must be true to God, and true to himself.

### ALCOHOL NO RESPECTED OF PERSONS.

The injurious influence of social drinking usages extends to the educated as well as the uneducated, Dr. J. W. Barrett, of Australia. whose attention had been directed to the ex-tent of the damage done to members of the medical profession by alcoholic liquors, in-stituted an inquiry, making it as complete as he could, with regard to bachelors of icine of Melbourne University. Of those of 1881-82, the great majority of whom are now dead, he found that thirteen per cent, had been decidedly injured by alcohol: those of 1883-84, ten per cent. ; and those of 1885-86 twelve per cent. His investigation disclosed the fact that more than eleven per cent, of the medical men trained in th University are, to use his own words, "distinct alcoholics, Alcohol is no respecter of persons, and will prostrate the professional man who unwisely tampers with it as certainly as the unlearned laborer.—National Temperance Advocate.

#### PRINTEGAMEN NEWS AND MODES. Lord Roberts says he has under his com-

mand in India 13,000 British soldiers pledged to total abstinence. Don't cultivate a thirst that will create

vacancy in your pocket while distending you stomach into bay window-like proportions. In one of the great Paris hospitals, it was found that of eighty-three patients who suffered from epilepsy, sixty were children of

The statement recently appeared in public print that the Catholic total abstainers now constitute a body numbering nearly 100,000 members in this country

Carlyle's opinion of Father Mathew .-- / solid, most excellent looking young man, with grey hair, mild, intelligent massive, rather aquitine nose and counten-ance. The very face of him attracts you,"

Temperance is a part of the Christian religion. The Bible tenches that the body is the temple for the indwelling of the Holy Spirit and that God will destroy him that deflics it and surely there is no destruction more hopeless and mournful than that visited upon the soul and body of a drankard.

A German of wealth and education, who has lived in this country for a number of years, says he is convinced that most of the sticides, of his countrymen, both on this side of the Atlantic and the other, are caused by adulterants in heer that have a decreasing adulterants in beer that have a depressing effect on the nervous system and dispose the subject to melaneholy

The membership of the Indian Army Temperance Association has reached its bighest point. The whole strength of the British forces in India is about 68,000 and, as there are 20,111 men who are abstainers, the progress of sobriety has been remarkable. A ingapore 130 artillerymen out of a total strength of 200 are abstainers.

A number of the fashionable milliners of New York have established a custom which has proved very profitable to them and is approved by the wealthy customer for whom it was instituted. It is a fine service of chamwas instituted. It is a fine service of champagne ad lib, in a private parlor to any wealthy customers who wants it. These high-priced milliners have learned that a \$20 bonnet can be more readily disposed of to a customer after her nature has been soothed by a few glasses of the insidious juice of the grape.

COMPENSATIONS OF THE GOSPEL.

Its compensation equals its authority, adaptation and efficiency. As the reward of service and suffering in its behalf, what can equal its largeness of consolation, and glory? When Abraham left country, kindred, and his father's house, went out not knowing whither, a pilgrim and stranger—now in a horror of great darkness,—now amid more than mortal conflicts and victories on Mount Moriah,—O! in his song "Jehovah Jirch," in his name, the father of the faithful, the friend of God, had he no reward, no satisfying recompense? What mortal sun ever set with a brighter disc than his, at the cave of Mach-pelah! ever rose more respiendently in Mach-pelah! ever rose more resplendently in the brighter effulgence of him whose day he saw afar off! What an immortal gain er was Moses when he relinquished throne of the Pharaohs and all the treas throne of the Pharaohs and all the treasures of Egypt for the reproach of Christ, and preferred suffering with the people of God to the pleasures of sin. What an ascription of blessings did Job send heavenward from the new-made graves of all his earthly interests and hopes.

Hear the prophet sing of barren fig-trees, fruitless vines, biasted offices, sterile fields, of perished flocks and herds, till death by familie seemed the coming convoy of God, his passport to the feast above, with a chorus of joy and rejoicing in the God of his salva-

of joy and rejoicing in the God of his salva-tion. Behold Paul, taking joyfully the spoiling of his goods, not counting his life dear unto bimself, that he might fill up that which was behind of the sufferings of Christ, for his body's sake, the church, and is it strange he should exclaim in the heat of the conflict with the combined forces of earth and bell "I am filled with comfort, I am exceedingly joyful in all our tribulation!"

Say, now, has the gespel any reward for service and suffering, that answers to the hundred-fold more promised by Christ, amid persecutions, with loss of houses, lands and friends, and withal, eternal life in reversion? The aspirants for the cross of Christ are the heirs of his crown, "an exceeding and eternal weight of glory," What visions of opened heavens like Stephens, have cheered the prisoner for Christ in his duageon, the martyr at the stake, the exile for the word of God and testimony of Jesus? What sweet ness unearthly, soul-ravishing, had Brain-ard's self-sacrifleing toils and tears among the Indians! Martyn alone in Persia, a soli-tary witness for God, told of Joys he never knew amid the aboundings of Christian privileges at home. Jove, the fruits of his suffer ings for Christ, have been multiplying, even since his spirit ascended to the bosom of his Saviour from Tocat, Were Judson back from heaven, his body called up from his coral sepulchre, could you tempt his stay from his beloved Burmah with the offer of a throne?—Rev. C. S. Forter,

#### THE CHIEF GOOD.

Happiness flits before the eyes of mortals, beauteous phantom; now receding, until it is lost in the distance; then advancing with rediant brow and wreathed smiles, opening wide its arms to receive the embrace of fis fond pursuers, then as suddenly disappearing, leaving them wrapped in darkness and gloom. Who has not been thus beguiled gloom. Who has not been thus beguited and cheated? Ask the sensualist, and he will tell you that his excesses have debilinated his body and enervated his spirit. Ask the successful aspirant for power, and he will tell you that his is a life of splendid misery. Ask the mere man of wealth, and in the bilterness of his soul he will tell you that happiness is not necessarily the inmale of painces, more she to be found in gold or silver. The school ar likewise, whose soul walks abroad through the universe, collecting from the boundless fields before him ample stores of imformation, will acknowledge that merediscipline and enlargement of the intellect itself by no enlargement of the interlect itself by no-means brings that peace of mind that surpas-soth all understanding. And the infidel en-cased though he seems to be in panoply of mail, being ck. sly questioned, will confess that his unbelier is 'he source of unrest and fears, which not even the most seductive phil-osophy can quell. Such will be the acknowledgement of every son and daughter of Ad-am, whose thoughts and affections have not

passed the bouncaries of this world.

Who will show us any good? is the carer inquiry of multitudes whom you may en-counter in the streets, and in places of busi-ness, and of the gay and high places of earth. Has it been in vain that, in connection with advent, life and death of Christ event the most wonderful and astounding have been made to pass before the eyes of mankind? Has it been in vain that God has bowed the Heavens and come down to carth; Hath Christ died in vain? Hath He risen and ascended in vain? Is there no meaning in these wondrous actions?

Who will show us any good? Is there any good but in Him? Is there any guilt-cleane-ing blood but His? Is there any bodiness but that is found in Him? Is there any life eter nal and blessed?

Who will show us any good? Shallow, sinthe enquirer! Look upward! Whose votes do you hear, saying, "Come unto Me, and you shall receive rest unto your souls. In My presence is fulness of joy, and at My right hand are pleasures forevermore

### WRAT THE BIBLE HAS DONE.

How comes it that this little volume, by numble men, in a rude age, when art and science were but in their emidbood, has exerted more influence on the human mind and on the social system than all other books put together? Whence comes it that this book has achieved such marveilous changes in the opinion of mankind- has abolished infantic has put down polygamy and divorce exalted the condition of women - raised the standard of public morality - created for familles that blessed thing, a Christian home-and caused its other triumphs by causing beand caused in stitutions, open and expansive, to spring up as with the wand of enchantment? What sort of book is this, that even the winds and waves of human passions obey it? What other engine of social improvement has operated so long, and yet lest none of its virtue Since it appeared, many beasted plans of amelioration have been tried and failed. nany codes of jurisprudence have arisen and run their course, and expired. Empire after empire has been launched open the tide of ime, and gone down, leaving no trace upor the waters But this book is still going at doing good, leavening society with its boly principles cheering the sorrowini with its couraging the penitent—calming the troubled spirit—and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?

### WHAT IS THINK AGE?

"Father," said a Persian monarch to an old man, who, according to Oriental usage, bowed before the sovereign's throne, "pray be sented; I cannot receive homage from one tent with years, whose hend is white with the

"And now, father," said the monarch, when the old man had taken the proffered seat, "tell me thine ago; how many of the sun's revolutions hast thou counted; "Sire," answered the old man, "I am but four years old.

"What!" interrupted the king, "fearest thou not to answer me falsely, or dost thou jest on the very brank of the tomb!"

"I speak not falsely, sire," replied the aged man, "neither would I offer a foolish jest on a subject so solemn. Eighty long years have I wasted in folly and staful pleasures, and in amassing wealth, nene of winel I can take with me when I leave this world. Four years only have I spent in doing good to my fellowmen; and shall I count these years that have been utterly wasted? Are they not worse than a blank, and is not that portion only worthy to be reckoned as a part of my life, which has answered life's test

-American Messenger. One half of the population of Mexico are full-blooded India

# RELIGIOUS READING. KEYSTONE STATE CULLINGS.

PROPERTY VALUATION.

FIGURES SHOWING WHAT PERSSYLVANIA'S OROSE TAX RECEIPTS WILL HE. HARRISBURG-The gross valuation of personal property subject to taxation in Pennsylvania in 1893 is \$507, 420 457, 83 an increase as compared with the returns or the previous year of \$3,896,788;02. The gross tax for 1893 is \$2,420,281.83 an increase of \$35,-591.15 and the gross amount returnable is \$1,803.741.76, an increase of \$26,426.36. An early demand will be made by the Board of Revenue Commisioners on county commissioners for the tax due on personal

POPULIST PAPERS PILED. Hannistu a-The Peoples' party filed nomination papers in the office of secretary of commonwealth as to its state licket. They are signed by 3,600 people.

property.

ROGERS'S RESIGNATION ACCEPTED. HARRISHUR .- The governor has accepted the resignation of John L. Rogers, judge advocate general of the national guard.

Ar Connellsville, J. S. McAble proprietor of the Hungaria: Bank, made an assign-ment to J. C. Kurtz cashier of the Yough-logheny National bank Wh. n the foreigners learned of the assignment they rushed into town and until late, a large mob surged around the bank doors and clamored for ad-Liabilities are estimated at \$125 600 and assets at \$80,000.

THEREURKHOWN men cruelly beat and burned the feet of aged H. B. Hixon, of Complanter township, near Oil City, Saturday to force him to yield up his wealth. Hixon is a cross roads postmaster and had just drawn a warrant for \$100 for his salary. This and a small sum in cash the robbers back.

A pozes farmers of Shenaugo township, A hoggs farmers of Shemango township, Lawrence councy, had a nidnight battle with two thieves who were carrying off a wagon load of plunder from the News-wander home-tead. The thieves surrend r-ed after their ammunition was all used, and Detective Brown took them to New Castle.

It now transpires that the heroic fight made by Farmer Rome, and his housekeep-or at Carsonville, against two robbers, was a save a sack containing \$18,000 in gold we robbers did not kin w the state was so Romel has placed the country the bank

At Beaver Falls Timothy McCarty, a gro-cer, tied one ind of a string about an aching tooth and the other to a brick and threw the brick out of the window. The tooth came out, but an arrry was severed and he almost bled to death

Five buildings were des royed by fire. In Monaca. The loss is \$20,000, with about \$10,000 insurance. The principal losers are William Wagner, hardware and J. E. Dietrick boot and shoe merchant.

THERE are 5,075 active Christ an Endeavor societies in Pennsylvania, of which 145 were organized since last October. In the past year 8,221 new members were added, making a total of 54,249.

At Carsonville John Romel, an aged and weatthy resident, and his housekeeper had a hard light with robbers the other Dight and the old gentleman is in a serious

In a coal train wreck at Exeter station, Edward F. Corcoran, of Schuvikul Haven, was instantly ki led, and Engineer Daniel Finnery, of Palo Alto, severely wounded. HENRY SHIPLEY, an Objopyle lumbert. "
was caught by a tailing tree and crushed to
death. He was in apploye of the Victoria

Lar Compa Tun . Afories at Mohnsville, employing 35) the resured work in full, after being on the third time for many months.

Tirr employes of the Portage iron company, at Adoona, have refused to accept wage reductions. A PROUTEAR disease similar to whooning cough is prevailing among young Beaver

county cattle. A 4-years of a child of Justice Mason Connellsville, drank a cup of carbon oil and

ciwisa to insufficiency of capital the Washington electric railway must be sold. A MUSIC BAY with snow white tail was capfured recently by a Bristol trapper, A Figures county farmer keeps all his battle shod with iron shoes

### PENSION STATISTICS.

Commissioner Lochren Gives the Figures of the Work in His Depart. ment for the Year Ending September 1, 1893.

The Speaker laid before the house at Washington, a communication from Secretary Smith, replying to a house resolution requesting information as to the number of invalid pensions granted during the year ending September 1, 1895, the number of claims rejected and the number suspended. The information submitted was compiled by Commissioner Lochren, and shows the number of in alid pensions granted during the period was 55.244, of which 46,-057 were under the act of 1860, and 9,187 under the general law. The number of claims rejec of during this period was 50,702, 48 -343 being under the act of June, 1860, and 8,350 being under the general law. The average monthly award during the period was under the act of 1890, \$0.43; and under

The number of claims of this class suspended during the same time was 12,371, of which 10,782 were under the act of 1800 and ,580 under the general law. the general law were suspended during the whole period and those under the act 1850 were suspended in the months of May June, July and August, 1853.

The pensions of 3.856 persons who are residing outside the furishiction of the United States have been suspended since-July 1, 1893. Of the 10.782 cases suspended under the act of June 27, 1890, payment has been resumed in 6.017 cases to October 7, 1893.

The indications point to-day to one of the largest crops of sugar cans ever harvested by the planters of Louisiana. The yield of ugar last year, in round numbers, had been set down by a conservative and well in-formed sugar dealer as 459,000,000 pounds. The same authority, from the present outlook, says that the yield this year may con-ildently be expected to reach the very hand-some total of 550,000,000 pounds. This would be an increase in yield of a full 100, 000,000 pounds over the crop harvested last year. The yield in fact may be said to be the greatest which Louisiana has ever pro-

duced. Wonn has been received from Samuel J Entriken, one of Lieutenant Peary's party of a watermelon party given by the explorer odhavn on their arrival. Lieutenant and Mrs. Peary on landing carried a big water-melon and a lot of lemons and oranges. which they piled on the table of Mrs. Ander son, wife of the Danish inspector of the Greenland settlements, whom they were vis-iting. None of her household had seen these products of the tropics for many years.

Ar the present time there are seventy-one At the present time there are seventy-ine public buildings in course of construction in the United States, and the plans for forty-nine new ones, for which appropriations have been made, are being prepared in the Treasury Department.

THE CHILDREA'S ROOM

How penceful at night The sleeping children lie, Each gentle breath so light Escaping like a sigh! How tranquil seems the room, how fair To one was softly enters there!

Whose hands are those, unseen, That smooth each little bed ! Whose looks are those that lean Over each pillowed head? Whose lips caress the boys and girls? Whose fingers stroke the golden curis? Whose are the yearning eyes,

And whose the trembling tear? Whose heart is this that cries, Beseeching God to hear? Whose but the mother's, in whose face Love shows its sweetest dwelling place?

Her hopes in beauty bloom And heaven semis down its light, Which lingers in the room

Where mother says, "Good night," Soft treading by the sleepers there, Her very presence seems a prayer! -Buffalo Commercial.

### PITH AND POINT.

Common sense-Copper ones. Something in hand-Palmistry.

Advice to partners-"Be firm." All things come to those who credit. "Straightening out affairs"-Trousers-stretchers.

The School of Mines ought to turn out fine parsmen.

Money is what we all root after to seep away evil .- Tenth.

Rich people have more relatives than poor people ever hear of.

A stroke of luck is by no means a buffet of fortune. - Truth.

If a pig could be changed into a man he would be called an egoist. -Pack. If time and tide would wait, even for the hustler, the world would stand

Language may conceal thought; but, just like clothing, it adorns and decorates it. Puck.

Some people think electricity is a dangerous thing, but there are others who make light of it. - Truth.

When a couple of lovers meet in a dar's corner it may be calle In pressing engagement. - Hartford Journal. All gall may be divided into three

parts; but some fortunate individuals

have certainly repaired the fractures. -Puch. The true bread-fruit tree has the trank of stability, the limbs of industry, and mighty few leaves of absence

 Puelc. Man is devoted to his hobby; woman to her hubby. Riches have wings; and they often make an angel of an

ordinary girl. - Puck. Ethel-"There goes Miss Sykes with a man." Cholly-"Is that remarkble?" Fthel- 'Perhaps not; but at her age it is important

One of the quickest way ... or improving the memory is to assume for a moment that you've got everything you want. - World's Fair Puck.

Doctor (to tow-headed urchin) --"How is your mother, my little man ?" Tow-Headed Urchin-"She's getting romantie in her right knee, sir."

The autumn leaves are falling, And so are people, too, Who step upon the grape skins That new the walks bestrew, - Chicago Inter-Ocean.

It was Paul de Cassagnac who wrote to Victor Noir: "I am the offended party. I have the choice of weapons. I choose the French grammer. You are dead."-Argonaut. Chicago is in the same latitude as

Rome, Saragossa, Khiya and Pekin, But the average citizen in the Paris of the West thinks Chicago is without a parallel. Boston Globe. My son, be conservative. It is better to be a good dry-goods clerk than to plunge into literature; for the law

compels people to wear clothes, but does not connel them to read poetry. - Pack. "I should like to know when you are going to pay that ball; I can't come here every day in the week." "What day would suit you best?" "Satur-

day." "Very well, then, you can call every Saturday." Uppen-"Hello, old fellow! How did you enjoy your trip to England?" Commings-(explaining) "I haven't been to England. I'm wearing this ill-fitting suit of clothes because I got

it at a bargain."-Chicago Tribune. Interested Passenger (on shipboard) - "For a man who has never been to sea before you seem to have the theory of navigation down pretty fine." Other Passenger (suddenly growing pale) - "Yes, but I'm alraid - I'm not going to keep it down."-Chicago Tribune.

### Just Discovered His Strength.

Joseph Murri is a young Italian who has been carrying a spear as a super in one of the New York theaters. other day some one spoke of Sandow and Sampson, who are now the attractions at rival shows in this city. Murri didn't think their feats anything remarkable, and in response to some chaffing lifted eight men, weighing altogether 1543 pounds, a foot from the floor. He also lifted a horse, and broke a heavy leather band by expanding his chest. Murri isn't carrying a spear any more. He is preparing to star as a heavy lifter. - Chicago Hernld.

## The First Silver Coins.

According to an old tradition, silver was first used as a coin in Great Britian 1900 years ago. A mint is said to have been established at Colchester, in the county of Essex, England, by one of the native kings during the reign of the Emperor Augustus, and and gol', brass and silver coins, to a small extent. were issued therefrom.