Thirty-eight times does the Bible make reference to this configuration of the features and quick expulsion of breath which we call laughter. Sometimes it is born of the sunshine and sometimes the midnight. Sometimes it stirs the sympathy of angels and sometimes the cachinnation of devils. All healthy people laugh. Whether it pleases the Lord or displeases Him, that depends upon when we laugh and at what we laugh. My theme to-day is the laughter of the Bible—namely. Sarah's laugh, or that of skepticism: David's laugh, or that of skepticism: David's laugh, or that of skepticism: skepticism: David's laugh, or that of skepticism: David's laugh, or that of spirit-ual exultation; the fool's laugh, or that of sinful merriment: God's laugh, or that of infaite condemnation; heaven's laugh, or that of eternal triumph.

that of eternal triumph.

Scene, an oriental tent. The occupants old Abraham and Sarab, perhaps wrinkled and decrepit. Their three guests are three angels, the Lord Almighty one of them. In return for the hospitality shown by the old people God promises Sarah that she shall become the ancestress of the Lord Jesus Christ. Sarah laughs in the face of God, She does not believe it. She is affrighted at what she has done. She denies it. She says, "I did not laugh." Then God retorted with an emphasis that silenced all disputation, "But thou didst laugh." My friends, the laugh of skepticism in all ages is only the echo of Sarah's laughter. God says He will accomplish a thing, and men say it cannot be done. A great multitude laugh at the not be done. A great multitude laugh at the miracles. They say they are contrary to the laws of nature. What is a law of nature? laws of nature. What is a law of nature? It is Gol's way of doing a thing. You ordinarily cross a river at one ferry. To-morrow you change for one day, and you go across another ferry. You made the rule. Have you not the right to change it? You ordinarily come in at that door of the church. Suppose that next Sabbath you come in at the other door. It is a habit you have. Have you not a right to change your habit? A law of nature is God's habit—His way of doing things. If He makes the law, has He not a right to change it at any time He wants not a right to change it at any time He wants

Alas! for the folly of those who laugh at God when He says, "I will do a thing," they responding, "You can't do it." God they responding. "You can't do it." God says that the Bible is true—it is all true. Bishop Colenso laughs, Herbert Spencer laughs, Stuart Mill laughs, great German universities laugh, Harvard laughs—softly. A great many of the learned institutions, with long rows of professors scated on the fence between Christianity and inidelity. laugh softly. They say, "We didn't laugh." That was Sarah's trick. God thunders from the heavens, "But thou didst laugh!" garden of Eden was only a fable. There never was any ark built, or if it was built it There was too small to have two of every kind. The pillar of fire by night was only the northern lights, the ten plagues of Egypt only a brilliant specimen of jugglery. The sea parted because the wind blew violently a it while from one direction. The sun great while from one direction. The sand and moon did not put themselves out of the for Joshua. way for Joshua. Jacob's ladder was only horizontal and picturesque clouds. The de-Jacob's ladder was only stroying angel smiting the firstborn in Egypt was only cholera infantum become epidemic. The guliet of the whale, by positive measurement, too small to swallow a prophet. The story of the immaculate conception a shock to all decency. The lame, the dumb, the blind, the halt, cured by mere human surgery. The resurrection of Christ's friend only a beautiful tableau, Christ and Lazarus and Mary and Martha acting their parts well. My friends, there is no decrine or statement of God's holy wor, that has not been derided by the wor that has not been derided by the ism of the day.
e up this book of King James's trans-

lation I consider it a perfect Bible, but here are skepties who want it torn to pieces. And now, with this Bible in my hand, let me fear out all those portions which the skeptieism of this day demands shall be torn out. What shall go first? "Well," says some one in the audience "take out all these ways. one in the audience, "take out all that about the creation and about the first settlement of the world." Away goes Genesis. "Now," says some one, "take out all that about the miraculous guidance of the children of Israel in the wilderness." Away goes Exedus. "Now," says some one else in the audience. there are things in Deuteronomy and Kings that are not fit to be read. Away go Deuteronomy and the Kings. "Now," says some one, "the book of Job is a fable that ought to come out." Away goes the book of Job. "Now," says some one, "those pass-Kings that are not fit to be read. ob. "Now," says some one, "those pass-ges in the New Testament which imply the dvinity of Jesus Christ ought to come out."
way go the Evangolists. "Now," says
ome one, "the book of Reveiation—how eposterous! It represents a man with the on under his feet and a sharp sword in hand." Away goes the book of Revelanand. Away goes the book of Revellen.

Now there are a few pieces left. What all we do with them? "Oh," says some in the audience, "I don't believe a led in the Bible from one end to the othWell, it is all gone. Now you have out the last light for the nations. the pitch darkness of eternal midnight. w do you like it?

out I think, my friends, we had better the Bible a little longer intact. It has pretty well for a good many years. there are old people who find it a comto have it on their laps, and children the stories in it. Let us keep it for a josity anyhow. If the Bible is to be wn out of the school and out of the rtroom, so that men no more swear by it, it is to be put in a dark corridor of the library, the Koran on one side and the tings of Confucius on the other, then let each one keep a copy for himself, for we the have trouble, and we would want to inder the delusions of its consolations. we might die, and we would want the asion of the exalted residence of Goi's at hand, which it mentions. Oh, what an His Revelation back at Him! After falls he will come when they will say chile the day will come when they will say y did not laugh. Then all the hyperticisms, all the caricatures and all the ned sneers in the quarterly reviews will brought to judgment, and amid the rock-t of everything beneath and amid the ting of everything above God will thunr, "But thou didst laugh!" I think the or remember was a man in New England. made the word of God seem ridiculous. d he laughed on at our holy religion until came to die, and then he said: "My life s been a failure—a failure domestically, ave no children. A failure socially, for I n treated in the streets like a pirate. A flure professionally because I know but one inister that has adopted my sentiments." Or a quarter of a century he laughed at bristlanity, and ever since Christlanity has een laughing at him. Now, it is a mean ling to go into a man's house and steal his ools, but I tell you the most gigantic bur-

ary ever invented is the proposition to cal these treasurers of our holy religion. he meanest laughter ever uttered is the ugh of the skeptic. The next laughter mentioned in the Bible David's laughter, or the expression of stritual exuitation. "Then was our mouth that with laughter." He got very much wa sometimes, but there are other es where for four or five times he calls upon be people to praise and exult. It was not a bere twitch of the lips—it was a demonstra-ion that took held of his whole physical na-"Then was our mouth filled with ghter." My friends, this world will never converted to God until Christians cry less and laugh and sing more. The horrors are poor balt. If people are to be persuaded to adopt our holy religion, it will be because they have made up their minds it is a happy religion. They don't like a morbid Chris-

A SERMON ON THE SCOFFER.

DR. TALMAGE TALKS ON THE

Modern Tendency to Deride Religion—
A Warning to the Irreverent.

Text: "Then was our mouth filled with laughter."—Psalm exxvi., 2. "He that sitted in the heavens shall laugh."—Psalm ii., 4.

Thirty-eight times does the Bible make reference to this configuration of the features and quick expulsion of breath which we call laughter. Sometimes it is born of the sunshine and sometimes the midnight. Sometimes it stirs the sympathy of angels and sometimes the eachingation of derils. pour more trouble than Paul had? What does he say? "Sorrowful, yet always rejoieing. Poor, yet making many rich. Having nothing, yet possessing all things." The merriest laugh I think I have ever heard has been in the sickroom of God's dear children. When Theodosius was put upon the rack, he suffered very great torture at the first.

fered very great torture at the first.

Somebody asked him how he endured all that pain on the rack. He replied: "When I was first put on the rack. I suffered a great deal, but very soon a young man in white stood by my side, and with a soft and comfortable handkerchief he wiped the sweat from my brow, and my pains were relieved. It was a runishment for me to set from the It was a punishment for me to get from the rack, because when the pain was all gone the angel was gone." Oh, rejoice evermore! the angel was gone." Oh, rejoice evermore! You know how it is in the army—an army in encampment. If to-day news comes that our side has had a defeat, and to-morrow another portion of the tidings comes, saving we have had another defeat, it demoralizes all the host. But if the news comes of victory to-day and victory to-morrow the whole army is impassioned for the contest. Now, in the kingdom of our Lord Jesus Christ report fewer defeats tells us the victories—victory over sin and death and hell. tories-victory over sin and death and hell Rejoice evermore, and again I say rejoice. I believe there is more religion in a laugh than in a groan. Anybody can groan, but to laugh in the midst of banishment and persecution and indescribable trial, that re-quired a David, a Daniel, a Paul, a modern

that I shall speak of is the fool's laughter, or the expression of sinful merriment. Solomon was very quick at simile. When he makes a comparison, we all catch it. What is the laughter of a fool like? He says, "It is the crackling of thorns under a pot." The ketcrackling of thorns under a pot." The ket-tle is swung, a bunch of brambles is put under it, and the torch is applied to it, and there is a great noise, and a big blaze, and a sputter and a quick extinguishment. Then it is darker than it was before. Fool's laugh-ter. The most miserable thing on earth is a it is darker than it was before. Fool's laughter. The most miserable thing on earth is a bad man's fun. There they are—ten men in a barroom. They have at home wives, mothers, daughters. The impure jest starts at one corner of the barroom, and crackle, crackle, crackle it goes all around. In 500 such guifaws there is not one item of happiness. They all feel bureaned if they have any conscience left. Have nothing to do with men or women who tell immoral stories. I have no confidence either in their Christian character or their morality.

So all merriment that springs out of the

The next laughter mentioned in the Bible

So all merriment that springs out of the defects of others—caricature of a lame foot, or a curved spine, or a blind eye, or a deaf ear-will be met with the ju igment of Gol, either upon you or upon your children. Twenty years ago I knew a man who was particularly skillful in imitating the lameness of a neighbor. Not long ago a son of the skillful mimic had his leg amputated for the very defect which his father had mimicked years before. I do not say it was a judgment of God. I leave you to make your own inference. So all merriment born of dissipation, that which starts at the counter of the drinking restaurant or the wineglass in the home circle, the mauding areas the manningless loke the starts. simper, the meaningless loke, the saturnalian simper, the meaningless joke, the saturnalian gibberish, the paroxysm of mirth about nothing which you sometimes see in the fashionable clubroom or the exquisite parior at twelve o'clock at night, are the crackling of thorns under a pot. Such laughter and such sin ead in death. When I was a lad, a book sin end in death. When I was a lad, a book came out entitled, "Dow Junior's Patent fermons." It made a great stir, a very wide augh, all over the country, that book did. It was a caricature of the Christian ministry. and of the word of God, and of the day of judgment. Oh, we had a great laugh! commentary on the whole thing is that the author of that book dred in poverty, shame, debauchery, kicked out of society and cursed of Almighty God. The laughter of a men is the echo of their own damnation. The laughter of such

The next laughter that I shall mention as being in the Bible is the laugh of God's condemnation, "He that sitteth in the heavens h." Again, "The Lord will laugh Again, "I will laugh at his calamat him." Again, "I will laugh at his calamity." With such demonstration will God greet every kind of great sin and wickedness. But men build up villaintes higher and higher. Good men almost pity God be-cause He is so schemed against by men. Suddenly a pin drops out of the machinery of wickedness or a secret is revealed, an the foundation begins to rock. Finally the whole thing is demolished. What is the matter? I will tell you want the matter is. That crash of rain is only the reverberation of God's laughter. In the money market there are a great many good men and a great many fraudulent men. A fraudulent man there says, "I mean to have my million." He goes to work reckless of hon-esty, and he gets his first \$100,000. He gets after awhile his \$200,000. After awhile he gets his \$500,000. Now," he says, "I have only one more move to make, and I shall have my million." He gathers up all his resources. He makes that one last his resources. He makes that one last grand move, he falls and loses all, and he has not enough money of his own left to pay the cost of the ear to his home. People can not understand this spasmodic revulsion.
Some said it was a suiden turn in Eric Ruliway stock, or in Western Union, or in Illinois Central; some said one thing and some another. They all guessed wrong. I wil tell you what it was. "He that sitteth in the heavens laughed." A man in New York said he would be the richest man in the city. He left his honest work as a mechanic and got into the city councils some way and in ten years stole \$15,000,000 from the city govern-ment. Fifteen million dollars! He held the Legislature of the State of New York in the grip of his right hand. Suspicions were The grand jury presented indictments. The whole land stood aghast. man who expected to put half the city in his vest pocket goes to Blackwell's Island, goes to Ludlow street jail, breaks prison and goes across the sea, is rearrested and brought back and again remanded to jail. Why? back and again remanded to jail. W

Rome was a great empire. She had Horace and Virgil among her poets; she had Augustus and Constantine among her emperors. But what mean the defaced Pantheon, and the Forum turned into a cattle market, and the broken walled Coliseum, and the archithe broken walled Colliseum, and the archi-testural skeleton of her great aque tuets? What was that thunder? "Oh," you say, "that was the roar of the battering rams against her walls." No. What was that quiver? "Oh," you say, "that was the tramp of hostile legions." No. The quiver and the roar were the outburst of omnipotent laughter from the defied and insulted heav-ans. Rouse lefted God, and He laughter her aughter from the defled and insulted heav-ans. Rome defled Gof, and He laughed her down. Thebes defled Gof, and He laughed her down. Nineven defled Gof, and He laughed her down. Babylon defled Gof, and He laughed her down. There is a great difference between Gof's laugh and His spails. His spails is greated beautiful. smile. His smile is eternal bearitude. smiled when Davidsang, and Miriam clapped the cymbals, and Hannah made garments for her son, and Paul preached, and John kindled with apocalyptic vision, and when any man has anything to do and does it well. His smile! Why, it is the 15th of May, the apple orchards in full bloom; it is morn-ing breaking on a rippling sea; it is heaven at high noon, all the bells besting the mar-riage peal. But His laughter—may it never fall on us! It is a condemnation for our

sin: it is a wasting away.

We may let the satirist laugh at us, and all our companions may laugh at us, and we may be made the target for the merriment

of eart's and hell, but Go' forbid that we should . -- come to the fulfillment of the should rer come to the fulfillment of the propher reminst the rejectors of the truth. "I will laugh at your exismit?" But, my friends, all of us who reject Christ and the par'on of the gospel must come under that tremendous bombardment. God wants us all to repent. He counsels. He courses, He importunes, and He dies for us. He comes down out of heaven. He puts all the world's sin on one shoulder. He puts all the world's sorrow on the other shoulder, and then with that Alp on one side and that Himalaya on that Alp on one side and that Himalays on the other He starts up the hill back of Jerusalom to achieve our salvation. He puts the paim of His right foot on one lorg spike, and He puts the paim of His left foot on another long spike, and then, with His hands spotted with His own blood. with His hands spotted with His own bloo!, He gesticulates, saying: "Look, look and live. With the crimson veil of My sacrifice I will cover up all your sins: with My dying croan I will swallow up all your groans. Look! Live!" But a thousand of you turn your back on that, and then this voice of invitation turns to a tone divinely ominous. that sols like a simoom through the first chapter of Proverbs. "Because I have called and ye refused, I have stretched out My right hand, and no man regarded, but ye have set at naught all My counsel and ye have set at nauvat all My counsel and would none of My reproof. I, also, will laugh at your calamity." Oh, what a laugh that is -a deep laugh, a long, reverberating laugh, an overwhelming laugh, God grant we may never hear it. But in this day of merciful visitation yield your heart to Christ, that you may appeal all over the content. that you may spend all your life on earth under His smile and escape forever the thun-der of the laugh of God's indignation. The other laughter mentioned in the The other laughter mentioned in the Bible, the only one I shall speak of, is

heaven's laughter, or the expression of eternal triumph. Christ said to His disheaven's laughter, or the expression of effects of the dis-efernal friumph. Christ said to His dis-ciples, "Blessed are ve that weep now, for ye shall laugh." That makes me know positively that we are not to spend our days in heaven singing long meter psaims. The formalistic and stiff notions of heaven that some people have would make me missrable. I am glad to know that the heaven of the Bible is not only a place of holy worship, but of magnificent sociality. "What," say you, "will the ringing laugh go around the circles of the savet?" I say yes—pure laughter, cheering laughter, holy laughter. I will be a laughter. It will be a laugh of congratulation. When we meet a friend who has suddenly come to a fortune, or who has got over some dire slokness, do we not shake hands, do we not laugh with him? And when we get to beaven and see our friends there, some of them having come up out of great tribulation, why, we will say to one of them, "The last time I saw you you had been suffering for six weeks under a low intermit-tent fover," or to another we will say "You for ten years were limping with the rheumatism, and you were full of complaints when we saw you last. I congratulate you on this eternal recovery." We shall laugh. Yes, we shall congratulate all those who have come out of great financial embarrassments in this world because they have become millionaires in heaven. Ye shall laugh. It shall be a laugh of recovering the latest that the laugh of recovering the latest that shall be a laugh of reassociation. It is just as natural for us to laugh when we meet a friend we have not seen for ten years as any-

thing is possible to be natural. When we meet our friends from whom we have been parted ten or twenty or thirty years, will it not be with infinite congratulation? Our perception quickened, our knowledge improved, we will know each other at a flash. We will have to talk over all that has happened since we have been separated, the one that has been ten years in heaven teiling us all that has happened in the ten years of his heavenly residence, and we telling him in return all that has hap-pened during the ten years of his absence from earth. Ye shall laugh. I think George Whitefield and John Wesley will have a laugh of contempt for their earthly collisions, and Toplady and Charles Wesley have a laugh of contempt for their earthly misunderstandings, and the two farmers who were in a lawsuit all their days will have a laugh of contempt over their earthly disturbance about a line fence. Ex-aprion from all annoyance. Immersion in all glad-ness. Ye shall laugh. Christ says so. Ye shall laugh. Yes, it will be a laugh of triumpb. Oh, what a pleasant thing it will be to stand on the wall of heaven and look down at satan and huri at him deflance and see him caged and chained and we forever free from his clutches! Aha! Yes, it will

be a laugh of royal greeting.
You know how the Frenchmen cheered Napoleon came back from Eiba; you know how the English cheered when Walhow Americans cheered when Kossuth arrived from Hungary; you remember how Rome cheered when Pompey came back victorious over 900 cities. Every cheer was a laugh. But, oh, the migatier greeting, the gladder greeting, when the snow white eav-airy troop of heaven shall go through the streets, and according to the Book of Revecoat, on a white horse, and all the armies of heaven following Him on white borses! Oh, when we see and hear that cavaleade we shall cheer, we shall laugh! Do s not your heart beat quickly at the thought of the great jubilee upon waich we are soon to en-ter? I pray God that when we get through with this world and are going out of it we may have some such vision as the dying Christian had when he saw written all over the clouds in the sky the letter "W," and they asked him, standing by his side, what he thought that letter "W" meant. "Ob," he said, "that stands for wel come." And so may it be when we quit this world. "W" on the gate, "W" on the door of the mansion, "W" on the throne, Welcome! Welcome! I have preached this sermon with fire prayerful wishes—that you might see a at a mean thing is the laugh of skeptions n, what a bright this is the laugh of spiritual exulta-tion, what a hollow thing is the laugh of sintul merriment, what an awful thing is the laugh of condemnation, what a radiant, rubi-cund thing is the laugh of eternal triumph. Avoid the iii; choose the right. Be com-forted, "Blessed are ye that weep now—ye saali laugh ; ye shall laugh."

Effect of Dehoraing on Milk.

Dr. E. M. Gatchel, of West Chester, Penn., has within a week examined about 700 cows for tuberculosis. Only a few cases were found. He thinks that it will not be long before all the herbs have passed inspection and milk from the county may once more be shipped to Philadelphia. In speaking of his examination, Dr. Gatchel made this startling observation:

"There is one other evil I wish to call your attention to. That is in regard to using the milk of a herd of cattle on the days immediately following the operation of dehorning. I have examined quite a number of cattle after they were dehorned and found that the r temperature rose to 104, 106, and, in some cases, as high as 108. A period of eight or nine days elapsed before their temperature went down to nearly the normal. During that period the owners continued shipping the milk to Philadelphia. When a cow's temperature runs up to 104 or upward her milk is positively untit for use, and. I dare say, may be deadly to

infants. The custom of dehorning cattle is practised by a majority of the Chester farmers. This statement will probably lead to a halt in this dehorn ing business or to the stopping of the ship ment of the diseased milk .- Philadelphia Record.

By the last census there were 2300 Japanese in this country.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR JULY 22.

Lesson Text: "Flight Into Egypt," Math. fl., 13-23-Golden Text: Ps. exxl., 8-Commentary.

13. "And when they were departed, be-bold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and His mother and fice into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy Him." The four dreams of this chap-ter (verses 12, 13, 19, 22) make us think of the many times mentioned in Scripture when God revealed His will to men in dreams, both to Jews and Gentiles. As to its being ofttimes His way, see Num. xii., 6 Job xxxiii., 14, 15. He still cares for His people and will surely guide them by His word and His spirit, by His providence, and, if necessary, by a dram or even an angel. The Lord sees all the plottings of the evil one and will not suffer him to hurt His children (Zech. H., 5; Ps. xci., 9, 10.) Note how the expenses of this journey were met be-lorehand by the gold of the wise men. Thus God always foresees and anticipates the aced of those who rely upon Him (II Chron.

Evi., 9).

14. "When he arose he took the young 14. "When he arose he took the young shild and His mother by night and departed nto Egypt." Since the days of Cain, the levil's first instrument to accomplish murder, he has worked hard at it and aften been permitted to have his way, but have unless for the glory of God and the good of His people. An instrument when the good of His people. An instrument whom He wishes still to use here satan cannot lay a finger upon. Consider Joseph and Moses

"And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My Son." Observe the fulfilling of prophers in verses in verses in verses of the Lord of the Lor Hosts has sworn, saying, Surely as I have shought, so shall it come to pass, and as I have purposed so shall it stand" (Isa, xiv., 14). Every purpose of the Lord shall be performed (Jer. H., 29), and as He will do aothing without revealing it to the prophets (Amos iii., 7) we have only to study proph-

sey in order to know what God will yet do.

16. 'Then Herod, when he saw that he was mocked of the wise men, was exceedingly wroth and sent forth and slew all the children that were in Bethlehem, etc. Herod did not know Him who doeth according to His will both in heaven and on earth, who bringeth the counsel of the nations to asught and maketh the devices of the people of none effect (Dan. iv., 35; Ps. xxxiii. These children thus sacrificed to Herof's rage may be said to have died for

Jesus's sake, 17. "Then was fulfilled that which was spoken by Jeremy, the prophet, saying." That which has been fulfilled and the manner of fulfillment is the key to that which is ner of fulfillment is the key to that which is yet unfulfilled. See Gen. xv., 13, 14, with Ex. xii., 36, 40, and I Kings xiii., 2, with II Kings xxiii., 15-17, also Ps. xxii., 16, 18, with John xix, 24; xx., 25, as samples of fulfilled prophecy and simply and heartily believe God concerning things to come. 18. "In Rama was there a voice heart, immentation and weeping and great mourn-ing—Rachel weeping for her children and

ing-Rachel weeping for her children and ould not be comforted because they are it." This is quoted from Jer. xxxi., 15, and the next verse gives the comfort of re-ward and restoration. The captive Jews returned from Babylon, the land of the enemy. A greater return is drawing near from Russia and all lands of the Jews' enemies but the promise will not have complete ful-fillment till the return from the land of the enemy—death. Then will even these babes be given sgain to their mothers. 19. "But when Herod was dead, behold,

an angel of the Lord appeareth in a dream to Joseph in Egypt." We think of another Herod, who would not give glory to God, and the angel of the Lord smote him (Acts gil., 23). Sometimes the enemies of the Lord are suddenly out off, while at other times he bears longer with them. The servants of the Lord can well afford to all things with God and quietly wait His time, like David, who would not smite Saul, but said, "The Lord shall smite him, or his day shall come to die, or he shall descend into battle and perish" (I Sam. xxvi., 10). Let us ever give place unto the wrath of God (Bom. xit., 19, B. V., margin).

20. "Saying, Arise and take the young Israel, for they are dead which sought the young child's life." Thus was fulfilled the prophecy of Hos. xi., I, quoted in verse 15, but that prophecy refers to Israel called out of Egypt through Moses. See, then, the double significance of many prophecies, first refer ring to a person or nation, but further on in the course of events to Christ and His kingdom, for all the promises of God are yea and amen in Him (II Cor. i., 20). The Lord had told them to abide till He brought them wor. (verse 13), so they waited patiently, with no plans for the morrow, but looking for orders

"And he arose, and took the young child and His mother, and came into the ignd of Israel." The very same Lord who in the pillar of cloud and of fire iel Israel out of Egypt 1400 years before is now a helpless bate in Mary's arms, being carried up out of that same Egypt. Great is the mystery of Godiness. God manifest in the He humbled Himself to be born of Mary, cradied in a manger, carried to Egyp and back, live and grow up in the humble home at Nazareth, remain there unknown for thirty years, then go forth on His public work to be despised, rejected and crucified, all for me. The Son of God leved me and

gave Himself for me. 22. "But when he heard that Archelans did reign in Judies in the room of his father Herod he was afraid to go thither. Notwith standing, being warned of Gol in a dream. he turned aside into the parts of Galiles.' The moment we turn our eyes from Go tione to look at people or circumstance fears are sure to come ; winds and waves wil cause us to sink, but with eyes fixed on Jesus we can walk on the sea. Instead of healing what people say, let us hear what God the Lord will speak, for He will speak peace to His people (Ps. ixxxv., 8). A mind staid or

Him will have perfect peaces (Isa. xxvi., 3) 23. "And He came and dwelt in a city called Nazareth that it might be fulfille which was spoken by the propeets, He shall be called a Nazarene." There seems to be no single direct prophecy to this effect, but the testimony of all the prophets was that He would be despised and held in contempt even as they were. Nazareth must have be a town of poor reputation, judging from Nathanael's question in John v., 46. The Hebrew for "pranch" in Isa. xi., 1, is "net ser" and may have some bearing upon the name Nazarene. If we are truly His, we must be willing to be despised for His sake.

A TRUTH WELL PUT.

The Christian Witness well says: "It will be found in the end, that neither "Christian Endeavor Societies," "Epworth Leagues," "Young Men's Christian Associations," nor any other organization, will do the needed work. Holiness in the pulpit, holiness in the pew, holiness in the class meeting, holiness in the love feast, holiness in the editorial chair, and holiness in the theological school is the only thing which can ever preserve the church from apostacy, or bring her back from her wanderings. There is a sad lick of holiness in all the places named, hence the drifting from piety and soul saving in the church. Let us begin at the foundation.

GENERAL COXEY cost the Government of the United States about \$160,000. This represents the fees and expenses of special United States deputy marshals and the cost of arresting the men who paraded under his name in different parts of the country.

TEMPERANCE.

EARTH'S PRUITAGE. We know that God made naught in vain, The waving fields of golden grate, The fruit that hangs from bending trees, The plants that bow before the breeze. The purple gems that deck the vine All these, for us. did God design.

But fruits and grains were never made To cause the bloom of health to fade.
To quench the ardent fire of youth.
To blast the springing blades of truth,
To blear the eye and sear the heart,
While hope and faith and love depart!

Oh, no, the Lord did not intend The fruitage of the earth should lend The aid that sinful men desire. The fuel for that raging fire. The means to start that stream of ills That all the world with sadness fills.

Then why do men God's blessings take From which the poisonous drinks to make? From drinks like these much sorrow flows! From drinks like these much evil grows! From out the drunkard's cursed bowl The burning waves of anguish roll!

To be successful, now prepare
To speak that little word called "no"
To let your words and actions show
To those who offer liquor strong That you consider drinking wrong! Bufus C. Landon, in Temperance Banner

Dear boys and girls, avoid this snare,

LIQUOR AND LABOR.

"Liquor keeps the people from the land to which they desire free access. I believe in the land for the people, and I de-sire every workman to become a land owner himself. The farms in the United States in 1880 were valued at \$10,197,096,766. The liquor money of the nation would buy them in less than twelve years' time. At the assessed valuation, with every two schooners of beer the drinker swallows 230 square few of land. All the real estate of the nation is 1880 was assumed at \$13,030,766,995. The drink bill of the United States would purchase it in less than fifteen years, and the savings in taxes, productive capital and labor, raw material utilized, wealth created, etc., would bank more than an equal amount Liquor opens hell-holes between the people and the lands."—John Lloyd Thomas.

A VISIT TO A LONDON GIN PALACE. A mission visitor of one of the London A hission visitor of one of the Londor churches thus describes her visit to a gip palace. "Without, in the narrow, dirty streets, misery and squalor on every side but within, all bright and gay. A throng of men and women crowded the bars, many of them scarcely more than children in years but old in sin; and on looking around an lower, even upon the floor, were to be seen as many as thirty or forty little children many of them babies. I at first thought they ware asleep and pitied their neglected could tion; but this feeling was quickly changed to horror when I was assured that they were all drunk—dead drunk, stupidly drunk—and that some of them had never been sooer having actually been born satuated with the accursed stuff and fed on it ever since, the result being visible in their old, pinched faces and miserable, half-starved bodies, with nothing of babyhood about them. Church-Helper.

NON-ALCOHOLIC TREATMENT OF DISEASE. Sir Benjamin Ward Richardson was one of the speakers at the recent annual meeting of the National Temperance League, London, and his able address on the occasion he sharacterized as his "latest message as a physical inquirer into the effects of alcohol." Concerning the use of alcohol in the treat-ment of disease, and his experience as senior physician of the London Temperance Hospital, we just the following, to which we nviterine special arrention of American phy-"One word more and I have done. I was

brought up professionally from a very early age—from my first age, I had almost said to look on things medical as part of my daily life, and I had learned nothing more deeisively than this That alcohol was at least a necessary instrument of the physician, a means of cure, a certain remedy in disease if it had no other virtue. When the vital fire was high I was taught to use it. When the vital powers were perverted or irregular I was taught to use it. When the vital forces were low I was especially taught to use it. It was adduced as a remedy that lessened fever, steadied irregularities, sustained and maintained strength, and quickened circulation, Contradictory as these state ments might seem to be, they were like the laws of the Medes and Persians to the student and young practitioner of medicine in my first days, and so strongly were they imprinted on my mind that whet I had overcome the physiological difficul-ties I continued for some time to apply was I had originally learned to the treatment of disease, using alcohol as, at least, an exceptional remedy. Gradually it dawned me that the error here might be just as great as the error relating to health and alcohol.

I began thereupon a new investigation. I proceeded, step by step, to lay aside alcohols as a remedy, and when the practice of the London Temperance Hospital was opened to me I obtained a field such as I had never had before for scientific observation—with the result that 700 acute cases of disease have there come under my care, diseases of the most varied kinds and acutest in character all of which have been treated systematical without any recourse to alsohol or to any thing that may be called a substitute for The experience has exceeded every expecta tion that would have occurred to me twenty five years ago. It gives me no more trouble or anxiety now to freat the most serious dis-eases without alcohol than ever it did with it. Resoveries from several diseases are a good, if no better under this method that under the delone, and convalescence is an questionant, advanced. The truth, in short holds good all through, that that which is best in health is best also in disease, and if i were in the power of any one to say to me 'I remove from your reach alcohol as a med I should answer, "There is not a med cine that you can remove from me with greater impunity,'

TEMPERANCE NEWS AND NOTES. The Giasgow (Scotlan I) Abstainers' Union scently celebrated its fortieth anniversary A Sydney (Australia) publican was lately fined for adulterating spirts with sulphuric neld.

There are over forty temperance societies in Japan, with a membership of upwards o ten "housand men and women. One of the by-laws of a newly organized church among the Zulus is that 'no mem-

ber shall drink the white man's grog. An English syndicate is reported to have agreed to pay fifty million lire annually to Italy for the monopoly of its traffic in alconol There is never the body of a min, how strong and stout soever, if it be trouble I and inflamed, but will take more harm and of fence by wine being poured into it. -Piu-

The aggregate wealth of eight millionalre brewers of New York City is \$52,500,000. The money spent by working men to neip these eight men to live in palaces would furnish 52,500 of their families with a pretty

housand-lollar cottage. Eleven hundred persons in North Dakota have pledged themselves to pay \$5 each per annum, which insures a fund of \$5593, to be expended in prosecuting offenders of the Prohibition iaw. A permanent organization will be effected at once.

The commander-in-chief of the English army has given orders throughout the army that wherever practicable, a room in all harracks shall be placed at the disposal of military chaplains for the purpose of holding temperance, social and other like meetings for the welfare of soldiers.

WORDS OF WISDOM.

Mediocrity is unpardonable.

Defeat is a tonic to a brave man. Good biography should not be all praise.

Success is sometimes mistaken for victory.

A young man is a theory; and old man a fact.

There are one thousand good talkers to one good thinker.

An ungodly rogue stands no chance against a godly one.

Do as little work as you can, but make that little count. The timid and weak are the most

implacably revengeful. No old cat but would like to bring her kitten up a rabbit. A cause that cannot stand defeat is

not worth fighting for. There comes a time when pleasure

has no diamonds to pawn.

Let uo good pass waiting for to-morrow. You may not be here.

You never see a man around to keep compliments out of a newspaper.

Read good books, not trash, and try to read a little of them every day.

There is so much good prose that it is not wise to waste time on poetry.

It is necessary to meet good luck half way, but bad luck will chase you. It is to be regretted that man is so onstituted that he cannot forget his

It cannot be impressed too soon opon a child that life is a serious busi-

Talk as though certain that what you say will be accepted without argument.

Ambition-a kind of egotism-is behind all achievement and all excellence:

Some people would be very nice if they could get over one or two bad habits. Many men wreck both fortune and

health trying to earn a dollar they do not need. Mothers are the only people in the

world who never find out that they have been proud without cause. Human nature never changes. If a man promises to do better than men

have done in the past, do not believe A Curious Coffection of China Ware,

Mrs. A. F. R. Martin, wife of ex-Senator Martin, of Newark, N. J., has one of the largest and most unique collection of pitchers in the United States.

Mrs. Martin began collecting pitchers some eight years ago. She has 500 now, and in all the great company there are but two duplicates.

The biggest pitcher in this thriving dant is one presented to Senator Martin by his colleagues in the New Jersay Senate. This has nothing parties. larly interesting about it, urless it be its size. It has the Senator's name upon it in gilt letters, and could easily contain half a hundred of its smaller brethren. Some of the tiniest in this pitcher family are the most valuable. Mrs. Martin has one scarcely an inch tall, of gold, with six jewels set in a circle on the outside. The initial letters of the names of these jewels spell the word "Regard." This is the most valuable, so far as money is concerned, in the collection, although there is one made of \$3000 worth of bank notes. One of the homeliest in the lot came from Oshkosh, Wis. It has a grotesque snout, and this, with its high coloring, gives it the impression of some one in the spasms of apoplexy. Nearly every State in the Union is represented in this collection, and there are little colonies from nearly every watering place. There is one spectmen from Mexico, which is round like a pumpkin, and stone gray in color. There is a perfectly impossible face on it, with great, bulging eyes and a grinning mouth which reminds one of Victor Hugo's "Man Who Laughs." It is an Azted pitcher, or, at least, after the Aztec style of workmanship.

Probaly one of the most beautiful is a pitcher from Switzerland made of slag from the mines. The composition, heated originally until it became a molten mass, solidified finally with a wealth of iridescent coloring, vivid crimsons, rich greens and sober grays. There is a tiny German beer mug. with the metal top, and even the usual German verse upon the front. There are a dozen and over that are not half an inch high, and one made of a shell. Then, of course, there are many in the forms of animals, one a fine representation of a hog, another of an owl, another of a rooster, and so on .- New

York Press. Burial Customs of the New Zealanders.

The New Zealanders have a singular burial custom, and one that is essentially the same as that of the Parsees of the Orient. Unlike the latter, they bury their dead in the earth, but leave them there only long enough for the flesh to decay. When nothing is left but the bones, these are carefully cleaned and laid away in natural caves or artificial tombs. The crime of grave robbing or of disturbing the bones of the dead after they have been cleaned and put away is always punished by death in New Zealand and throughout Polynesia. -St. Louis Republic.

"Get There, Ell."

The term "Get there, Eli," is said to have come about at a baseball match played in central New York State. The name of one of the players happened to be Ely, and Chapman, the eader of the "nine," was continually urging him on, and inadvertently mispronouncing his name. The cry was "Get there, Eli!" and the expression has been taked up as an expressive bit of American slang. - Hardware.