## NEED OF FAMILY RELIGION.

JESUS IN THE HOME.

Dr. Talmage Says Family Religion is of Great Value to Children.

TEXT: "This day is salvation come to this

Zacobous was a politician and a taxgath-ever. He had an honest calling, but the opportunity for "stealings" was so large the temptation was too much for him. The is says he "was a sinner"-that is, in the Bible says be "was a sinner"—that is, in the public sense. How many fine men have been ruined by official position I It is an awful thing for any man to seek office under gov-ernment unless his principles of integrity are deeply fixed. Many a man upright in an insignificant position has made shipwzeck in a great one. As far as I can tell, in the city a great one. As far as I can tell, in the city of Jericho this Zaccheus belonged to what might be called the "ring." They had things their own way, successfully avoiding expo-sure, if by no other way perhaps by hiring somebody to break in and steal the vouchers. Notwithstanding his bad reputation there were streaks of good about him, as there are about almost every man. Gold is found in quartz, and sometimes in a small percentage.

percentage. Jesus was coming to town. The people turned out en masse to see Him. Here He comes, the Lord of glory, on foot, dust cov-ered and travel weary, limping along the warid. He looks to be sixty years of age, when He is only about thirty. Zaccheus was a short man and could not see over the peo-ple's heads while standing on the ground, or he got up into a sycamore tree that swung so he got up into a sycamore tree that swung its arm clear over the road. Jesus advanced amid the wild excitement of the surging crowd. The most honorable and popular men of the city are looking on and trying to gain His attention. Jesus, instead of re-garding them, looks up at the little man in the tree and says: "Zaccheus, come down, I am going home with you." Everybody was disgusted to think that Christ would go

bome with so dishonorable a man. I see Christ entering the front door of the house of Zaccheus. The King of heaven and earth sits down, and as He looks around and earth sits down, damily He pronounces on the place and the family He pronounces the benediction of the text, "This day is salvation come to this house." Zaccheus had mounted the sycamore tree

out of mere inquisitiveness. He wanted to see how this stranger looked-the color of His eyes, the length of His hair, the contour

His system, the length of His hair, the contour of His features, the height of His stature, "Come down," said Christ. And so many people in this day get up in-to the tree of curlosity or speculation to see Ghrist. They ask a thousand queer questions about His divinity, about Go ereignty and the eternal decrees. God' They peculate and criticise and hang onto the outside limb of a great sycamore, but they must come down from that if they want to be saved. We cannot be saved as philoso-phers, but as little children. You cannot go to heaven by way of Athens, but by way of

Why be perplexed about the way sin came into the world when the great question is how we shall get sin driven out of our hearts. How we shall get similarity in orbit of our hearts. How many spend their time in criticism and religious speculation! They take the rose of Sharon or the lilly of the valley, pull out the anther, scatter the corolia and say. "Is that the beautiful flower of religion that you are talking about?" No flower is beautiful after you have torn it all to pieces. The path after you have forn if all to pieces. The path to heaven is so plain that a fool need not make any mistake about it, and yet men stop and cavil. Suppose that, going toward the Pacific slope, I had resolved that I would stop until I could kill all the grizzly bears and the panthers on either side of the way. I would never have got to the Pacific coast. When I went on to hunt the grizzle bear I would never have got to the Pacific coast. When I went out to hunt the grizzly bear, the grizzly bear would have come out to head me. Here is a plain road to heaven. Men say thy will not take a step on it until they can has trame of all the flictries that bark and go wi at them from the thickets. They forget the fact that, as they go out to hunt the theory, the theory comes out to bunt them, and so they perish. Dr. Ludlow, my professor in the theo-logical seminary, taught me a lesson I shall never forget. While putting a variety of questions to him that were perplexing he turned upon me, somewhat in sternness, but more in love, and said. "Mr. Taimage, you will have to let God know some things

you will have to let God know some things that you don't." We tear our hands on the spines of the cactus instead of feasting our ye on its tropical bloom. A great company of people now sit swinging them-selves on the sycamore tree of their pride, and I cry to you : "Zaccheus, come down ! and I cry to you : and rery to you: "Zaccheus, come down! Come down out of your pride, out of your inquisitiveness, out of your speculation. You cannot ride into the gate of heaven with coach and four, postilion ahead and lackey behind. "Except ye become as little children, ye cannot enter the kingdom of God.' God has chosen the weak things of the world to confound the muchty Zaccheust the world to confound the mighty. Zaccheus, come down, come down ! I notice that this taxgatherer accompanied his surrender to Christ with the restoration of property that did not belong to him. He says. "If I have taken anything by false ac-cusation, I restore fourfold"-that is, it I have taxed any man for \$10,000 when he had only \$5000 worth of property and put in my own pocket the tax for the last \$5000, I will restore to him fourfold. If I took from him \$10, I will give him \$40. If I took from him \$40, I will give him \$160. Hundreds of thousands of dollars have been sent to Washington during the past few years as "conscience money." I suppose that money was sent by men who wanted to be Christians, but found they could not until they made restitution. There is no need of our trying to come to Christ as long as we keep traudulently a dollar or a farthing in our possession that belongs to another. Suppose you have not money enough to pay your debts and for the sake of defrauding your creditors you put your property in your wife's name. You might cry until the day of judgment for pardon, but you would not get it without first making restitution In times of prosperity it is right, against a rainy day, to assign property to your wife but if, in time of perplexity and for the sake of defrauding your creditors, you make such assignment you become a culprit before God, and you may as well stop praying until you have made restitution. Or supp one man loans another money on bond or mortgage, with the understanding that the mortgage can lie quiet for several years, but as soon as the mortgage is given commences oreclosure-the sheriff mounts the auction block, and the property is struck down at haif price, and the mortgagee buys it in. The mortgagee started to get the property at half price and is a thief and a robber. Until he makes restitution there is no mercy for high You say : "I cannot make restitution. The parties whom I swindled are gone." Then I say, "Take the money up to the American Bible Society and consecrate it to God. Zaccheus was wise when he disgorged hi unrighteous gains, and it was his first step in the right direction. The way being plain, Christ walked into the house of Zaccheus. He becomes a differ-ent man ; his wife a different woman ; the children are different. Oh, it makes a great change in any house when Christ comes into How many beautiful homes are represented among you? There are pictures on the wall, there is music in the drawing-room, and luxuries in the wardrobe, and a full sup-ply in the pantry. Even if you were half asleep, there is one word with which I could wake you and thrill you through and through, and that word is "home !" There Thurs are also houses of suffering represented in which there are neither pictures nor ward-robe nor adornment—only one room, and a plain cot, or a bunk in a corner. Yet it is the place where your loved once durati place where your loved ones dwell, and your whole nature tingles with satisfaction when you think of it and call it home. Though the world may sooff at us and pur-

sue us, and all the day we be tossed about, at eventide we sail into the harbor of bome. Though there be no rest for us in the busy world, and we go trudging about, bearing burdens that well nigh crush us, there is a refuge, and it hath an easy chair is which we may sit, and a lounge where we may lie, and a serenity of peace in which we may re-pose, and that refuge is home. The English soldiers, sitting on the walls around Sevas-topol, one night heard a company of mu-sicians playing "Home, Sweet Home," and it is said that the whole army broke out into sobs and walling, so great was their home.

It is said that the whole army broke out into sobs and walling, so great was their home-sickness. God pity the poor, miscrabic wratch who has no home! Now, suppose Christ should come into your house. First the wife and the mother would feel His presence. Religion almost always begins there. It is easier for women to become Christians than for us men. They do not fight so against God. If woman do not fight so against God. If woman tempted man originally away from holiness, how she tempts him back. She may not make any fuss about it, but somehow every-body in the house knows that there is a change in the wife and mother. She chides the children more gently. Her face some-times lights up with an uncarthly glow. She goes into some uncecupied room for a little while, and the husband goes not after her, nor asks why she was there. He knows her, hor asking that she was there. He knows without asking that she has been praying. The hushand notices that her face is brighter than on the day when, years ago, they stood at the marriage altar, and he knows that Jesus has been putting upon her 'brow a wreath sweeter than the orange blossoms. She puts the children to bed, not satisfied with the formal prayer that they once offered, but she lingers now and tells them of Jesus who blessed little abilities and of the second who blessed little children and of the good place where they all hops to be at last. And then she kisses them good night with some-thing that the child feels to be a heavenly

then she kases them good night with some-thing that the child feels to he a heavenly benediction—something that shall hold onto the boy after he has become a man forty or fifty years of age, for there is something in a good, loving, Christian mother's kiss that fifty vears cannot wipe off the chees. Now the husband is distressed and an-noyed and almost vexed. If she would only speak to him he would "blow her up," He does not like to say anything about it, but he knows that she has a hope that he has not and a peace that he has not. He knows that, dying as he now is, he cannot go to the same place. He cannot stand it any longer. same place. He cannot stand it any longer. Some Sunday night, as they sit in the church side by side, the floods of his soul break forth. He wants to pray, but does not know how. He hides his face lest some of his worldly friends see him, but God's spirit arouses him, melts him, overwhelms him. And they go home, husband and wife, in silence, until they get to their room, when he cries out, "Oh, pray for me!" And they kneel down. They cannot speak. The word will not come. But God does not want any words. He looks down and answers sob and groan and outgushing tenderness. That night they do not sleep any for talking of all the years wasted and of that Saviour who ceased not to call. Before morning they have laid their plans for a new life. Morning comes. Father and mother descend from the bedroom. The children do not know what is the matter. They never saw father with a Bible in his hand before. He says, "Come children : I want you all to sit down while we read and pray." The chil-dren look at each other and are almost disposed to laugh, but they see their parents are in deep earnest. It is a short chapter that the father reads. He is a good reader at other times, but now he does not get on At other times, but how he does not get on much. He sees so much to linger on. His volce trembles. Everything is so strangely new to him. They kneel—that is, the father and mother do, but the children come down one by one. They do not know that they must. It is some time before they all get down. The sentences are broken. The physics are a little uncrementical.

phrases are a little ungrammatical. The prayer begins abruptly and ends ab-ruptly; but, as far as I can understand what rupity jour, as far as I can understand what they mean, it is about this: "O Saviour, help us! We do not know how to pray. Teach us. We cannot live any longer in the way we have been living. We start to-day for heaven. Help us to take these children along with us. Forgive us for all the past. Strengthen us for all the future, and when the journey is over take us where Jesus is and where the little babe is that we lost. " It ended very abruptly, but the came out and leaned so far over to Amen !" listen they would have fallen off the battle-ment but for a stroke of their wings and cried : "Hark, hark ! Behold, he prays !"

That night there is a rap at the bedroom door. "Who is there?" cries the father. It is the oldest child. "What is the matter?" Are you sick?" "No : I want to be saved." Only a little while, and all the children are

# SABBATH SCHOOL.

INTERNATIONAL LESSON FOR SEPTEMBER 30.

Review: Lesson of the Third Quarter - Golden Text: Mark I., 15-Com-

mentary.

Lesson I.—The Birth of Jesus (Luke H., 1-16). Golden Text, Luke H., 11. "Unto you is born this day in the eity of David, a Saviour, which is Christ the Lord." The greatest event that ever occurred in this world up to that time—the incarnation of God, the Creator of all things—came to pass when the Greator of all things—came to pass of God, its Creator of all things is never for soon nor too late. The great things of God are nothing to the world lying in the wicked one, and so the great event is made in church or state, but to the humble shep-her's on the plains of Bethlehem (I Cor. 1, 26-29). 26-291.

26-291, LESSON II. — The Presentation in the Tem-ple (Luke II., 25-38). Golden Text, Luke II., 32, "A light to lighten the Gentiles and the glory of thy people, Israel." It is to the Simeons and Annas that the Lord reveals Himself, while He passes by the great and wise of this world. He looks to the poor and contrite spirits who tremble at His word, who love and wait for His salvation and are generate from this present evil world. Not separate from this present evil world. Not to the righteous Lots who live in Sodom, but to the Abrahams who live at Hebron in fel-lowship with God, does He reveal Himself

and His ways. LESSON III. —The Visit of the Wise Men (Math. II., 1-12). Golden Text, Math. II., 11, "They saw the young child with Mary, His mother, and fell down and worshiped Him." mother, and fell down and worshiped thin. These wise men are another illustration of the unknown on earth, but well known in heaven, to whom the Lord reveals His secrets. They were wise in the things eter-

Lesson IV.—The Flight Into Egypt (Math, H., 13-23). Golden Text, Ps. exxl., 8, "The Lord shall preserve thy going out and thy coming in." The three dreams of this lesson, in which God revealed His will to Joseph, along which God revealed His will to Joseph. along with the fourth in verse 20, suggests the many dreams of Scripture in connection with Job xxxiii., 14-17. The command, "Be with Job xxxiii., 14-17. The command, "Be thou there till I bring thes word." (verse 13), makes us think of the wilderness life, when every movement of Israel was directed by the pillar of cloud (Num. ix., 15-23). The wondrous fulfilling of Hos. xi., 1 (see verse 15) shows how literally and fully we may ex-pect all prophecy to be fulfilled. LEESON Y. --The Youth of Jesus (Luke II., 40-52). Golden Text, Luke II., 52, "And Jesus increased in wisdom and stature and in favor with God and man." The leading thoughts/n this lesson seem to be His knowl-edge of who He was and what He came for.

edge of who He was and what He came for, even at the age of twelve years, when He said, "I must be about my Father's busi-

LESSON VI .- The Baptism of Jesus (Mark I., 1-11). Golden Text, Mark I., 11, "Thou art My beloved Son, in whom I am well plensed." We have here the herald foretoid We have here the herald foretold by Isalah and Malachi, who was content to be heard and not seen, only a voice crying in the wilderness—zlad to cry, "Behold the Lamb of God," and to see his own followers forsake him to follow Jesus. Then we have the opened heaven and the Spirit descending upon Jesus as a dove and abiding on Hie

Him. LESSON VII.—The Temptation of Jesus (Math. iv., 1-11). Golden Text, Heb. iv., 15, "In all points tempted like as we are, yet without sin." While absolutely perfect in Himself, yet as our High Priest and Saviour He is made perfect through suffering (Heb. ii., 10). I have often been giad that in this conflict with the devil Jesus did not conquer him in any miraculeus way, but simply by the use of the same sword (Eph. vi., 17) which He has left in the taught us how to five. Let us using to it like the man in II Sam, xxill., 10. Lesson VIII.—The First Disciples of Jesus

for He said Himself that when lifted up He

would draw men unto Him. Lesson IX.-The First Miracle of Jesus John it., 1-11). Golden Text, John 0., 41, "This beginning of miracles did Jesus

# **RELIGIOUS READING.**

### HAVE & PLACE FOR PRAYER.

A TALE OF ANCIENT GREECE. [Philip, King of Macedon, had a son Alex-ander, who, atter his father's denth, formed the plan of invading the Persian Empire. He did so, and in a few years he gained that vast kingdom, and marched his troops as far as India. He founded the eity of Alexan-dria, in Egypt, and might have been a great blessing to the world if he had not been a lover of strong drink. He drank wine to great excess, and did various foolish and wicked things when in a drunken state. He died at Babylop, alter a revel, and his gen We do not need to enter the closet in order to find the Lord He is ever near us. But we enter it in order to escape from distrac-tion, and in order to regain those associa-tions, and, it may be, to surround ourselves with those mementoes, which we formerly found he p to our prayers. One who has great powers of abstraction may take reinge from surrournding bastle in the depths of his own spirit and pass along the crowded streets in the perpetual hermitage of his own self-seclusion, undiverted and undis-tracted by all that is whirling round him. But few have this talent of inward sequestration—his power to make a closet of themselves; and in order to find for their thoughts a peaceful We do not need to enter the closet in order died at Babylon, alter a revel, and his gen erals divided his dominions among them.] make a closet of themselves; and in order to find for their thoughts a peaceful sanctuary, they must find for their persons a tranquil asylum. It little matters where or what it is. Issae went out into the field, and what it is. Isaac went out into the field, and Jacob piled his night long prayer beside the running brook. Abraham piented a grove, and in the cool shadow of his oaks, at Beersheba, he called on the name of the Lord. Abraham's servant kneit down beside his camei; and it would appear, from some of his pasims, that a cave, a mountain fastness, or a cavern in the rocks, was David's eloquen oratory. Peter had chosen for his place of prayer the quiet and airy roof of his seaside lodging, when the messengers of Cornelius found him. It would seem that the open air -the noiseless amplitude of the 'soltary place'-the hillside, when the stars above, and the shadowy world below-the fragrant stillness of the garden when evening had distinised the laborers, where the Man of Sor-rows loved to pray. It was in the old church of Ayra that John Weish was wont, all alone to wrestle with the angel of the covenant, and we have stood in the wild rock-cleft where Peden found frequent refuge from his persecutors and whence he caused his cry to as-cend "unto the Lord most high". It does not need four walls and a bolted door to make a place of prayer. Retirement and silence, and a sequestered spirit will create it anywhere. By the shore of the sounding sea- in the lepths of the forest - in the remoteness of the green and sunny upland, or the balmy peacefu ness of the garden bower may, admidst the dust of the dingy ware-room, or the colwebs of the owlet-haunted barn-in the joking corner of the crowded stage, or the noticed nook of the travellers' room, SOU. have only to shut your eves, and seeinde your spirit, and you have created a closet there. It is a closet wherever the soul finds itself

### I WISH I WERE A CHRISTIAN.

This is a wish very often expressed, and that, too, with such a tone and manner, as to that, too, with such a tone and manner, as to give some evidence of sincerity. But let us analyze the matter a little. When you ex-press this desire to be a christian, do you mean to imply that God is unwilling that you should be one, or that your fellow-men h any power to prevent your becoming so? Do you mean to imply that there is any real hindrance in the way, except what is to be found in your own heart—in the perversity tound in your own heart—in the perversity of your own will 2. When you express this wish to be a Christian, what is it that you really seek for? Is it simply a sense of security, in the midst of the dangers that surround you? Is it simply a selfsh desire to possess yourself of the blessings promised to the rightcous, and an exemption from the untiblement threatened to the weighted and do punishment threatened to the wicked and all of this without any of the burdens, the proaches, the crosses of the Christian life? so, do you really mean what you sny? Is there not a principle of insincerity in the action of your mind upon this subject? There is a great fund of instruction upon the point now under consideration, in those words of Christ, which were designed to set before his disciples the true condition of the Christian life: "For which of you intending to build a tower, sitteth not down first, and count the cost, whether he down first, and count the cost, whether he have sufficient to thish it? Lest haply, after he hath laid the foundation, and is not the to fluish it, all the behold it begin to mock hin, saving, the n begun to build, and was not able to make. May it not be that this instruction is most strictly applicable to your case? If you are prepared to be a Christian on the conditions, which Christ has laid down, if you are ready to take upon yourself all the sef-denying duties of the Christian life, rest assured that there are no obstacles in the way. The path is the Corristian life, rest assured that, there are no obstacles in the way. The part is open, and all are invited to walk therefore But, if you wish to be a Christian with a mental reservation—if you desire the crown without the cross, then there is an insur-mountable obstacle in the way, and, until your thoughts and feeling are changed in re-herement to the number there is a house for

breweries by 240.

## **UURIDUS FACTS**

Blue wood is the heaviest. England taxes gravestones. Glass coffins are used in Russia. Holland admits coffee duty free. Austrians are great chess players. There are no natural white sponges. Germans are the most prone to suieide.

Crabs can see and smell, but can't hear.

In Arabia Mocha coffee is taken for taxes.

Silk making originated in India B. C. 400.

Ostrich farms return handsome profits.

There was a medieval association of engineers.

The greatest depth of ocean yet sounded is 466 fathoms.

Duplex telegraphy was first accomplished by Gintl in 1853.

A Russian is not legally of age till he is twenty-six years old.

Mary Stuart was one of the most fascinating widows that ever lived.

Bleached sponges are the best to use, as the bleaching process disintects them.

The first American cotton factory was established in 1787 at East Bridgewater, Mass.

The Spartan phalanx was commonly eight deep; the Athenian, eight, twelve and twenty-five.

In Lower Canada the ardent lover begs a wooden shoe from his sweetheart to keep his tobacco in.

Do not use hot water on leather. Water over 150 degrees will scald it, pucker it up and destroy its strength.

That succession taxes, on the occasion of succeeding to an inheritance or bequest, are levied in almost all European countries.

Fanny Crosby, the blind Methodist hymn writer, has written 3000 Sunday-school hymns, many of which are widely known.

Here is a good story which is told of Sir Arthur Sullivan. It was at dinner, and a young hely inquired of Sir Ar-thur whether Bach was composing anything at present. "No," he replied, "at present he is decomposing."

Recently in Germany, on the anniversary of the death of Queen Louise, seven couples were married at the Court and Garrison Church at Potsdam who, according to custom, received each \$112 and a handsomely bound Bible from the Queen Louise fund.

John Verdon, a penitentiary convict at Columbus, Ohio, from Cincinnati, who dropped dead from heart disease, predicted the day and hour of his death. When he was received at the prison he wrote this preliction on a slip of paper, which was given to another convict to keep. The paper was examined and found to be exactly true.

## A Big Blue ... ass Family.

g for drunk-hey indulge of those are "As a specimen of what Kentucky can do in the way of producing stalwart sons and daughters," said a proud native of the Blue Grass country, "I might mention the old Joe Merrison family, of Bourbon County. Anybody of the present generation who ever lived in Kentucky will remember old Joe Morrison's family The family consisted of old Joe and his wife and six sons and three daughters. Joe stood six feet four in his stockings and weighed 210 pounds, His wife was the same height exactly, but she weighed 266 pounds. The oldest son, Tom, was also six feet four and he weighed 286 pounds. Jim topped his brother two inches in height, but he wasn't as heavy by seventy pounds. Their sister Sarah was a slim girl, weighing only 155 pounds, but she could look over the heads of both Tom and Jim, for she stood six feet 6] inches. But John was the big boy of the family. He only lacked an inch of being seven feet high, and he weighed 300 pounds. Sister Mary was a midget of six feet two, and only weighed 149 pounds. Elijah wasn't very tall, either, being the same height as his sister Mary, but he was of pretty fair heft, tipping the scales at 212. Matthew was six feet two, also, and weighed 220, and Eli, standing six feet four, weighed less than 200. The youngest girl, Martha, was six feet three and 169 pounds in weight. She would undoubtedly have been the giant of the family, for that was her height and weight at the age of fourteen, a few weeks before she died. When these measurements were taken a few years ago, the family was all together, but since then old Joe and his wife have died, and the boys and girls were married and scattered about the State. I don't know what their progeny have done to keep up the family reputation as to size, but I'll bet on 'em to keep up the record."-Chicago Record.

and these are seldom arrested. TEMPERANCE NEWS AS OTES. Belgium has increased the number of beer

very great majority of cases

enness or for offenses in wh.

after getting drunk. A num

TEMPERANCE.

A TALE OF ANGIENT OBERCE.

A King there was of mighty fame,

And Alexander was his name ; He led his soldiers far and wide, And conquered lands on every side,

Once many tears this monarch shed,

But ah ! with all the power he got,

King Alexander grow a sot. And when with raging liquor filled,

Yet still he loved the wine he drank

Till in an early age he sank. For killed by treacherous wine was he Before the age of thirty-three.

But we can keep the pledge, and then

ALCOHOL AS & MEDICINE.

don Temperance Hospital and other similar

institutions, the current reports of that hos-

pital being now reliable acientific records. amply support this experience. The chief peril of narcotic drugs has al-ways appeared to me to 110 in their disguis-ing the real state of the patient from himself

is well as from his doctor and his friends. If there is any serious allment, such as chol-tra or fever, the sufferer may seem to be and may feel better. He is not better ; he is autually works.

actually worse-made worse by the alcohol, and not unseldom after the evanescent alco-holic disguise and deceptive improvement

has faded, it is found that the maindy itself

has been progressing, unseen and unsus-pected from the delusive aspect of the alco-hol, steadily toward a fatal determination,

which might, in many cases, have been averted but for the true state of the patient

having been completely masked,-Norman Kerr, M. D.

VOUTHFUL DEUNEARDS.

One painful revelation which accounts for intemperance in the country deserves spe-

temporance, we have to learn, has invaded the ranks of youth and has not paused even

cial mention, says Archbishop Ireland.

We're sure to grow up sober men.

Clitus, his dearest friend, he killed

Now, we can never hope to be

So famous in the world as he

I seek another where to reign

And when the reason asked, he said, "One world I've mastered, and in vain

And if we're sober, who can tell, And it we to sober, who can tell, In what good things we may excel? So we'll not drink, but shou the fate Of Alexander, called the Great, --Rev. Dawson Buras. My own experience of thirty-four years in the practice of my profession has taught me that in nearly all cases and kinds of disease the medical use of alcohol is unnecessary, and in a large number of instances is projudical and even dangerous. Having given an bioxicant, in strictly definite and guarded doses, probably of the whole only about once in three the and cases (then usually when nothing else was available in an emer-gency), and having had most varieties of discases to contend with, my douth-rate and duration of illness have been quite as low as my neighbors'. The experience of the Lon-

alone With God.

brought into the kingdom of God. And there is great joy in the house, Years on. The telegraph goes click, click! What is the news flying over the country? "Come home. Father is dying!" The children all gather. Some come in the last train. Some, too late for the train, take a carriage across the country. They stand around the dying bed of the father. The oldest son upholds the mother and says : "Don't cry, mother. ] will take care of you." The parting bless ing is given. No long admonition, for he has, through years, been saying to his chil-dren all he had to say to them. It is a plain "good-by!" and the remark, "I know you will all be kind to your mother," and all is OVer.

Life's duty don's, as sinks the clay. Light from its load, the spirit flies, While heaven and earth couldine to say How bless'd the righteous when he dies.

A whole family saved forever! If the deluge come, they are all in the ark-father, mother, sons, daughters. Together on earth together in heaven. What makes it so? Explain it. Zaccheus one day took Jesus home with him. That is all. Salvation came to that house.

What sound is it I hear to-night? It is Jesus knocking at the door of your house.

Behold a stranger at the door! He gently anocks-has knocked before.

If you gazed out of your window and say me going up your front steps, you would not wait, but go yourself to open the door. Will you keep Jesus standing on the outside, His locks wet with the dews of the night? This day is salvation come to thy house. The great want of your house is not a new carpet or costlier pictures or richer furniture. It is

Up to forty years men work for them-selves, after that for their children. Now, what do you propose to leave them. Nothing but doilars? Alas, what an inheritance ! It more likely to be a curse than a blessing. Your own common sense and observation tell you that money, without the divine blessing, is a curse. You must soon leave blessing, is a curse. You must soon leave your children. Your shoulders are not so strong as they were, and you know that they will soon have to carry their own burdens. Your eyesignt is not so clear as once. They will soon have to pick out their own way. Your arm is not so mighty as once. They will soon have to fight their own battles.

Oh, let it not be told on judgment day that you let your family start without the only safeguard—the religion of Christ. Give yourself no rest until your children are the sons and daughters of the Lord Almighty, Your son does just as you do. He tries to walk like you and to talk like you. The daughter imitates the mother. Alas, if father and mother miss heaven, the children will! Oh, let Jesus come into your house. Do not bolt the hall door, or the parlor door, or the kitchen door, or the beuroom door against Him. Above all, do not bolt your heart.

Build your altar to-night. Take the family Bible lying on the parlor table. Call together as many of your family as may be awake. Bead a chapter, and then, if you can think of nothing elss besides the Lord's Prayer, of nothing else besides the Lord's Prayer, say that. That will do. Heaven will have begun in your house. You can put your head on your pillow, feeling that, whether you wake up in this world or the next, all is well. In that great, ponderous book of the judgment, where are recorded all the im-portant events of the earth, you will read at last the statement that this was the day when salvation came into your house. Oh, Zaccheus, come down, come down! Jesus is passing by ! in Cana of Galilee and manifested forth His glory." That the Bible should begin with the marriage of Adam and Eve and end with the marriage of the Lamb, the last Adam and Eve and that Jesus, the Lamb of God, the last A lam, should perform His first miracle at a marriage feast, is, to say the least, very interesting. And that He should show forth His glory by turning water into wine, makes us think of His words in Luke xxii., 18, coneraing the kingdom

-Jesus Cleansing the Temple LESSON X (John H., 13-25). Golden Text, John H., 16, "Make not My Father's house a house of merchandise," It is man's way, instigated by the devil, to defile holy things and places, Since A tam defiled Eden by his disobedience It has been the story all the way down. Thank God for the New Jerusalem into which no defilement can enter (Rev. xxi., 27). LESSON XI.-Jesus and Neodemus (John iii., 1-16). Golden Text, John iii., 16, "God so loved the world that He gave His only begotton Son." Reading the hearts of all men and knowing what was in man, Jesus tells this good moral man, a ruler of the Jows that his great need is to be torn from above, and that unless he is born from above he can never see nor enter the kingdom of God. If we miss the kingdom of God, we must be shut out into the kingdom of darkness, where are weeping and gnashing of feeth. How all important, therefore, is this birth from above, which I tried to make

plain in the notes, which is lesson ! LESSON XIL—Jesus at Jacob's Well (John iv., 9-26). Golden Text, John iv., 14, "Who-sover drinketh of the water that I shall give him shall never thirst." The seeking Saviour, the Good Shepherd, finds this lost one by th well and tells her of a well which she might have within her and ever carry with her. From the water with which she was familiar He leads her to the water of which she knew not by convincing her of sin and then reveal-ing Himself to her, after which she became a bearer of this living water to others.

LESSON XIII. -- Christ's Pencetul Reign (Isa. xl., 1-9). Golden Text, Isa. xi., 9, "The earth shall be full of the knowledge of the Lord." The time will surely come when the long rejected Jesus who was born in Bethlehem, lived at Nazareth, was crucified on Cal-vary and ross from the dead will come again to the air for His people and after the great tribulation to the earth with His saints to sit on David's throns in Jerusalem and exe stice and judgment in all the earth. -Lerson Helper,

#### THE TRUE BROTHERHOOD

Only see that your heart be right toward God-that you now love the Lord Jesus Christ-that you love your neighbor-walk as your Master walked, and I desire no more. I am sick of opinions. I am weary to bear them, my soul loathes their frothy food, Give me solid and substantial religion, give me a humble lover of God and man-a man me a humble lover of God and man-a man full of mercy and good fruits, without par-tialty, a man laying himself out in the work of faith, the patience of hope, the labor of love. Let my soul be with such Chris-tians wheresover they are, and whatso-ever opinion they may hold. "He that docth the will of my Father in heave u, the same is my brother and my sizer and my mother." my brother, and my sister, and my mother. -Wesley.

We have no more right to think wrear than we have to do wrong.

THE Alabama Commissioner of Agricul ture, in company with a traveling passenger agent of the Louisville and Nashville Ball-road, has gone into the Northwest to influ-ence immigration into Alabama.

ference to the matter there is no hope you. Sit down, then, and count the e cost. and resolve to sacrifice, to surrender all for Christ, and then there will be no farther difficulty. - Congregationalist.

FRAT WITHOUT CEASING.

At an association of viergymen, on a cer tain occasion, it was proposed to hold a meet ing for the purpose of considering the wordd the apostle, "pray without censing," The neeting was to be holden in a month, and in he meantime each clergymen was to write down his opinion and bring it to read. A re-ligious servant girl who lived in the house of one of the elergymen, overheard him talking about the matter, whereupon she exclaimed What ! a month wanted to tell the mean ing of that text? It is one of the easiest and best texts in the Bible." "Well, well," said an o'd minister, "Mary, what can you say about it? Let us know how you understand it; can you pray all the time?" "On yes, sir, he more I have to do the more I can pray." 'Indeed! well Mary, do let us know how it

is, for most people think otherwise." "Well, sir," said the girl, "when I first open my eyes in the morning, I pray Lord, open the eyes of my understanding ; and while I am dressing, I pray that I may be clothed with a robe of righteousness; and when I have washed me, I ask for the wash-ing of regeneration, as as I begin work, I pray that I may have strength equal to my tay; when I begin to kindle up the fire, pray that God's work may revive in my soul and as I sweep out the house, I pray that my heart may be cleansed of all its impurities, and while proparing and partaking of break-fa-t. I desire to be fed with the hidden manna, and the sincere milk of the word, and as I am busy with the little children, I look to fied as my Father, and pray for the spirit of adoption, that I may be his child- and so on all day, everything I do furnishes me a

thought of prayer," "Enough, enough !" eried the old divine these things are revealed to babes, and hid from the wise and prudent. Go on, Mary, said he, "pray without ceasing, and us, my brethren, let us bless the Lord for this exposition, and remember that he has said, the meek will be guide in judgment.

#### DO THY WORK QUICELY.

Each Christian has his appointed work in the vineyard of the Lord. He is required to share in the instrumentality of diffusing the light of gospel truth among the nations. He can only pray to Him, without whose Soira's influence all exertions are vain, but he can himself labor in some appropriate manner to promote the salvation of the heathen. He He may go himself as a preacher of the word, or he may contr bute of his substance to send and sustain others. Every disciple among all our caurches may do one or the othe of these things. The year is rapidly pass the other ing away. Reader, is thy work in this respect done? Hast thou rendered thy free-will offering for the cause of missions this Christian minister, hast thou ear? formed thy duty in the appropriate excite-ment of thy brethren in church? Has the proper appeal been made and thus is their ontribution "ready as a matter of bounty and not of covetousness?"

Shun delays, they breed remorse ; Take thy time while time is lent theo; Creeping snalls have weaker force;

Fig thy fault lest thou repent thes; Good is best when soonest wrought; Lingering labors come to naught.

Atlantic City, N. J., has one saloon every sixty nine persons.

The Chicago Tribune says "a strike never harts the trade in whisky.

There are now 1930 brewerles and 4791 distilleries in the United States.

The Good Templars of South Africa have an adult membership of 2799, and Juvenile of 1404.

In Zurich, Switzsrland, 2790 of the insane patients were aggravated cases of alcoholiinsanity.

There were 4030 criminals convicted in Canada last year, of whom thirty only did not use intexteants.

There is now a Boyal Courts of Justice Temperance Society, where London lawyers may take the pledge.

The Chicago Advance says "the saddest thing about the strike was the failure of the saloon-keepers to go out."

The State prison at Trenton, N. J., has at the present time 955 convicts, largely t fruction of the liquor traffic in that State.

The Chancellor of the Exchequer, Eugland, recently made a statement that the profits of the liquor dealers were 100 to 300 per cent.

The Supreme Court of Minnesota has de eided that the owner of a syloon is responsible if his saloon is open on Sunday, whether he is present or not.

Rev. Dr. Charles S. Thompson, of New York City, in a recent sersion stated that "one brewer in New York has 600 chatted mortgages on saloons.

In a New York police court recently a roman who was sentenced to Blackwell's Island for drankenness told the justice that would make her 499th trip to jail.

An Albany jury awarded \$2000 damages to a widow to whose husband a saloon keeper sold liquor until intoxicated and killed by being run over by the ratiroad cars.

The Chicago Lever, referring to the re-entriots in that city, said "the spirit of cent riots in that city, said alcohol was omnipresent, and the police were almost powerless to prevent trouble.

Baltimore, according to the report of Carroll D. Wright, United States Commissionet of Labor, has in its tenement district one saloon to every one hundred and five per

The Insurance Newspaper and Building Society Review says "In our opinion traffic in alcohol prevents more people from coming the possessors of their own houses than all other causes combined.

Doctor Newshoine, in a recent lecture or "Occupation and Morality," states that there has been an increase of the death-rate from instrictly among the general population from 1850 to 1830 of from forty to flity-six per utilion.

Among the recent cases in the cars of the Among the recent cases in the drugty to Society for the Prevention of Crushy to Children in New York City, was that of Edith Triggs, fourteen years old, of whom hor sister testified in court that she was a "confirmed drunkard."

J J. Spelman, of Jackson, Miss., one of the colored missionaries of the National Teraperance Society, died recently. He had been a member of the Legislature was a natural orator, and did great good among his people in the temperance reform.

THE fire losses in the United States and Canada during the month of August aggre-gated \$10,432,000, as compared with \$13,-222,700 during August, 1893.

### A Valorous Bull.

The passengers on the express train of the Colorado Midland had a narrow escape the other day. The train was speeding along some eight miles from Colorado Springs, when it came upon a large herd of cattle on the track. The whistle shricked forth its warning, and the timorous cows and calves fled in every direction, but the old bull, the monarch of the herd, turned to defend his subjects, and putting down his head charged down the track at the coming engine. It was a valorous, but not a wise charge. The bull's head was cut clean off, but his mighty carcas threw the engine from the track and several of the cars followed it, Nobody was killed, but several were quite badly bruised, and the fireman was stunned by falling on his neck as he jumped from the engine. -- New Orleans Picayune.