DR. TALMAGE'S SERMON. POWER OF PRAYER

an's Strength Insufficient to Fight the Overwhelming Tide of Sin.

TEXT: "The men rowed hard to bring not the land, but they gould not, where-for they cried unto the Lord."-Jonah 1, 15, 14.

Navigation in the Meditteranean Sea al-Version of the the mediteranean Sea al-ways was perilons, especially so in early times. Vessels were propelled partly by sail and parsly by oar. When, by reason of great gress of weather, it was necessary to reef the envas or haul it in, then the vessel was entirely dependent upon the oars, sometimes wenty or thirty of them on either side of the vessel. You would not venture outside our harbor with such a craft as my text The sound saining in, but he had hot much holds of vessels. He was running away rom the Lord, and when a man is running may from the Lord he has to ran very fast. Got had told Jonah to go to Nineven to reach about the destruction of that city. onth disobeyed. That always makes rough mer, whether in the Mediterranean, or the tlantic, or the Pacific, or the Caspian Sen

t is a very hard thing to scare sailors. I as almost under water, and they were subling the deck knee deep in the surf, and he small bonts by the side of the vessel had rushed as small as kindling wood og as though nothing had happened n the Bible says that these mariners of nem I speak were frightened. That which sailors call "a lump of a sea"

ome a blinding, deafening, swamping How mad the wind can get at the and the water can get at the wind, not know unless you have been ors. I have in my house a plece of of a ship, no larger than the paim of tors. nd. That ploce of canvas was all that it of the largest sail of the ship Greece, ant into the storm 200 miles off New-Oh, what a night that was ! ose it woain some such storm as this Jonah was caught.

He knew that the tempest was on his acand they resolved to make their es-it possible, without resorting to such me measures. The sails are of no use, so they lay hold on their cars. I see ng bank of shining blades on either vessel. Oh, how they did pull, the i seamen, as they lay back into the But rowing on the sen is very differ-m rowing upon a river, and as the vessts the oars skip the wave and misso the oars skip the wave and miss oke, and the tempest laughs to scorn ing paddles. It is of no use, no use, comes a wave that crashes the last nd sweeps the oarsmen from their and tumbles everything in the con-of impending shipareck or as my of impending shipwreek, or, as my sit, "The men rowed hard to bring 18 11. a land, but they could not, wherefore

scene is very suggestive to me, and I of 1 may have grace and strength a to represent it intelligently to you. o I preached a sermon on another of this very subject, and I got a letter Houston, Tex., the writer saying that eading of that sermon in London had n to God. And I received another les South Australia, saying that the of that sermon in Australia had several souls to Christ. And then, why not now take another phase of he subject, for perhaps that Gol who ise in power that which is sown in less may now, through another phas ress may now, through another phase same subject, bring salvation to the swho shall hear and salvation to the who shall read. Men and women who how to pray, lay hold of the Lord God fity, and wrestle for the blessing. top Latimer would stop sometimes in ton, in the midst of his argument. "Now, I will tell you a table," and i would like to bring the scene of the solution in the of a most function to re-

illustration of a most important re-I have to tell you that they were ly men who have broken down on only men who have been obliged to call addles and have been obliged to call Lord for help. I want to say that the ling efforts of those Mediterraneau a have a counterpart in the efforts we ng to bring is to the and set their feet on the Rock of Ages. a father or mother or husband or child or near friend who is not a . There have been times when you en in agony about their salvation. Ister of Christ, whose wife was dying t any hope in Jesus, walked the floor his nance, cried bitterly and said, "it is nance, cried bitterly and said, "it I shall go insane, for I know she is pured to meet God." And there, may wal days of sickness in your house-hen you feared it would be a fatal au i how closely you examined the the doctor as became in and scra-the patient and felt the pulse, and lowed him into the next room and here isn't any danger, is there, dog-And the hesitation and the uncerthe reply made two eternities flash And then you went and the stek one about the great juture. te are those here who have tried by their friends to God! They a unable to bring them to the shore They are no nearer that point were twenty years ago. You think We got them almost to the shore, when swept back again. What shall you ut down the oar? Oh, no, 1 do not that, but I do advise that you to that Go to whom the Mediterrathe tempest and bring the ship in o the port! I tell you, my friends, the has got to be a good deal of praye our families are brought to Christ. as awful thing to have half a houseas side the line and the other part shold on the other side of the is part on the ocean of eternity to the right and the other to the er apart and farther apart-until is cease to be recognized and there two speeks on the horizon, and then list to sight forever ! o tell you that the unavailing efart in the efforts some of us are o bring our children to the shore of There never were so many tempta-r young people as there are now. ry and the social influences seem st their spiritual interests. Chris driven almost entirely from the ad the pleasurable concourse, yat We cannot think of going into without them. We do not want this life while they are tossing waves of temptation and away of. From which of them could nt to be eternally separated? be the son? Would it be the Would it be the eldest? Would the be the Would youngest? Would it be the one cil and stout or the one that is 1 hear some parent saying to-Thave tried my best to bring my to Carist. I have laid hold of the atil they bent in my grasp, and I have or pulled for their eternal rescue, o't get toom to Christ." Then I ask matale the men of the text and cry unto God. We want more im-e praying for children, such as r injulged in when he had tried to six sons to Christ and they had d off into dissipation. Then he got his prayers and said, "O Gol, take iffe, if through that means my ^c Lord startlingly answered the and in a few weeks the father was away, and through the solemnity the as field unto God. Oh, that father afford to die for the eternal welfare of blidten ! He rowed hard to bring them and, but could not, and then he criss the Lord.

There are parents who are since discour-aged about their children. When is your son to-night? He has wonitered of perhaps to the ends of the earth. It seems as if he cannot get far enough away from your this counsel. What does hee re about the furrows that come to your brow, about the quick whitening of the hair, shout the burdens? Why, he would not care much if he heard you were dead! Tae black alged letter that brought the tidings he would put in the same package with other letters tell.

letter that brought the tidings he would put in the same package with other letters tell-ing the story of his shame. What are you going to do? Both paddles broken at the midtle of the blade, how can you pull him assore? I throw you one car now with which believe you can bring him into harbor. I is the you can bring him into harbor. It is the glorious promise, "I will be a Goi to these and to thy seed after thee." Ob, broken-hearted father and mother, you have tried everything else: now make an apoent for the help and omnipotence of the overant keeping God, and perhaps at your next family gathering—perhaps on Than sziving Day, perhaps next Christmas Diy—the prodigal may be home, and if you crowd on his plate more inxuries than on any other plate at the table I am sure the protents will not be pealous, but they will wake up all the music in the house, "because the dead is alive again and because the lost is found." Perhaps your provers have been answered already. The yoa! the lost is found." Perhaps your process have been answered already. The your may be coming homeward, and by the light of this night's stars that absent son ma-pacing the deck of the ship, anxious for time to come when he can throw he arm around your neck and ask for forgiumese for that he has been wringing your old heart so long. Glorious reunion, that will be too sacred for outsiders to look upon, but I would just like to look through the window when you have all got together again and

are scated at the banquet. Though parents may in covenant by And have their braven in view. They are not ha py till they see This chill 'ren happy too.

gain, I remark that the unavailing effort Again, I remark that the unavailing effort of the Mediterranean oarsmen has a coun-terpart in the effort which we are making to bring this world back to God. His pardon and safety. If this world could have been saved by human effort, it would have been done long ago. John Howard took hold of one oar, and Careytook hold of another oar. and Adoriram Judson took hold of another oar. oar, and Luther took hold another oar, and John Knox took hold of another oar and and John Knox took hold of another oar and they pulled until they fell back dead from the exhaustion. Some dropped in the ashes of martyrdom, some on the scalping knives of savages and some into the plague struck room of the lagaretto, and still the chains are not broken, and still the despotisms are not demolished, and still the world is unsavel. What then? Put down the oars and make no effort? I do not advise that. But I wunt you, Chris-tian brethren, to understand that the church, and the school and the college, and the mis-sionary society are only the instrumentalities, and if this work is ever done at all God must doit, and He will do it in answer to our prayer. "They rowed hard to bring it to the land, but they could not, wherefore they

cried unto the Lord. Again, the unavailing effort of those Medi-terranean carsmen has a counterpa, in every man that is trying to row his new soul into safety. When the eternal spiris flashes up on us our condition, we try to says our When the eternal spirit fighst selves. We say, "Give me a stont out for my right hand, give me a stont out for my left hand, and I will pull myself into selvery." No. A wave of sin comes and dashes you are way, and a wave of temptation comes and there are denied of you in another way, and there are denied of packs on which to found there are denied of rocks on which to foun ter, but seemingly no harbor into which to sail. Sin must be thrown overboard, or we must perish. There are men who have tried for years to become Christians. They believe all I say in regard to a future world. They believe that re-ligion is the first, the last, the infinite nacessity. They do everything but trust in Christ. They make sixty strokes in a minute. They bend forward with all earnest-ness, and they lie back until the muscles are distended, and yet likey have not more only inch in ten years toward heaven. What is the reason? That is not the way to go to work. You might as well take a frail skiff and put it down at the foot of Ni-agara and then head it up toward the churning thunderbolt of waters and ex-pect to work your way up through the lightning of the foam into calm Lake Erie as for you to try to pull yourself throug's the surf of your sin into the hope an I par log

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR OCTOBER 21.

fesson Text: "A Sabbath in Capernaum," Mark 1., 21-34-Golden Text: Mark 1., 22-Commentary.

21. "And they went into Capernaum, and straightway on the Sabbath day He entered into the synagogue and taught." This less son probably comes in order after the call of The four from mendine their nets, etc., rather than after the call from the draft of fishes, but let us see Jesus, and the order of events may not matter so much. Capernaum signifies the village of Nahum, the comforter, and the true Comforter has come to His own city (Math. iz., 1). It was His custom to be in the synagogue on the Sabbath (Luke iv., 16), and we may be sure it was His custom never to be inte.

22. "And they were astonlahed at His doc-trine, and He taught them as one that had authority, and not as the scribes." He al-ways preached the word and in the words supporty, and not as the scribes." He al-ways preached the word and in the words which the Father gave Him to say (John Xil., 49; Xiv., 10). His words were the as-sertions of absolute confidence in God and in the Scriptures. He said, "We sogak that we do know" (John iil., 11). We also, if sent by God, may sneak boldly the message which the science of the table to the sensage which He gives us (Ex. iv., 12; Jer. 1., 7, 8;

Acts iv., 31). 23. "And there was in their synagogue a man of an unclean spirit, and he cried out." Evil spirits still co to church and Sundayschool in the bodies of men and women and boys and girls, but not without the consent of those in whom they go. Anger, wrath, malice, worldiness, deceir, hypoerisy, are surely evil spirits. In fact, all that is not holy and true must be avil

holy and true must be evil. 24. "Saving: Lot us alone. What have we to do with Thee, thou Jeaus of Nazareth? Art Thou come to desiroy us? I know Thee who Thou art, the Holy One of Gol." Let us alone is still the cry. We will go to church and contribute to the cause if you will only let us alone about the theatre and the ball, social customs, Sunday newspapers and Sunday driving, receiving Jesus, pre-paring to meet Him and such like. But it is no use; we must all have to do with Jesus.

He will destroy the work of the devil (I John lil., 8), and if those works include any of us then we shall have to hear Math. xxv., 41, 25. "And Jesus rebuked him, saying, Hold thy peace and come out of him." He spoke to the split who was controlling the man. to the split who was controlling the man. He hates sin, but loves the sinner. Let us also see to this and act likewise. Sin must be destroyed, and if the sinner persists in discrete to the sinner persists in clinging to his sin he, too, must perish, but the Lord wishes to save the sinner and blot out his sins (II Pet, iii., 9).

26. "And when the unclean spirit had torn him and cried with a loud voice he came out of him." He cast out the spirits with His word (Math. viii., 16). Where the word of a king is there is power (Eccl, viii., 4), and Jesus gave His disciples power over all the power of the enemy (Luke x., 19). What a strength it would be for service as we go forth in His name if we would only believe His word, "All power is given unto Me in Heaven and on earth, and, lo, I am with you il the device of the service of all the days, even unto the consummation of the age " (Math. xxviii., 18-20). 27. "And they were all amazed, insomuch

that they questioned among themselves, say-ing: What thing is this? What new doe-trine is this?" The obedience of the demons to His word surprised them, and well it might, for whosver heard of evil spirits conmight, for whoaver heard of evil spirits con-trolled by a word which mon resist? Let His word be now received in all simplicity and meekness, and no evil spirit of fault finding, fretting, slander or evil speaking an abide in that person. Then will some have to say, "What new doctrine is this?" 28. "And immediately His fame spread rost throughout all the logical road-about Gallies." If the preaching in any church to-day should cure even the majority of its members of the evil spirits which seem

of its members of the evil spirits which se to possess so many, what a name Jesus would get in the community! Why not with our hearts determine that by His grace we will seek in every way to magnify that honorable name which is called upon us (Jas. ii., 7

Ble name with a start of the synapsize of the synapsize, they enters I into the out of the synapsize, they enters I into the house of Simon and Andrew with James and house of Simon and Andrew with James and from church with them. How many get all they want of Him while in church, more than enough to do them a whole week, for once a week is all that some pastors see many of their people in the house of God! If such should take Him home from church with them, they could not go out driving in the alternoon, nor go visiting, nor read

TEMPERANCE.

NO POLICE NEEDED.

In the County Tyrone. Ireland, there is a district of sixty-one square miles, inhabite 1 by nearly 10,000 people, having three great roads communicating with market towns, in which there are no saloons, entirely ow-ing to the self-action of the inhabitants. The ing to the self-action of the inhabitants. The result has been that there is not a policeman in the district, the poor rates are one-ball what they were before, and the police magis-trates testify to the great absence of crime and disorder. —The Templar,

GOOD ADVICE.

A well known public man is quoted in the A well known put as follows. Are there, then, set times, days and places,

Are there, then, set times, days and places, when you esteulate always to indulge your-selves in drinking ardent spirits? Do you stop often to take something at the saloon, at the tavern when you travel, and always when you come to the village, town or eity? This frequency of drinking will plant in your system, before you are aware of it, the seeds of the mean result drive aware of it, the seeds of the most ferrifie disease which afflicts hu-Have you any friends or companmity. ions whose presence, when you need them, awakens the thought and the desire of drinking? Both of you have entered on a course in which there is neither safety nor hope, but from instant retreat.

Do any of you love to avail yourselves of every little catch and circumstance among your companions, to bring out a "trent?" "Alas, my lor.1, there is death in the pot." Do you find the desire of strong drink re-

turning daily, and at stated hours? Unless you intend to travel all the length of the highway of intemperature, it is time to stop, Unless you intend soon to resign your lib erty forever, and come under a despotism of the most cruel and inexorable character, you ust abandon the morning bitters, the noon-

tide stimulant and the evening bow'. Do any of you drink in secret, because you are unwilling your friends of the world should know how much you drink? You might as well cut loose in a frail boat befora hurricane, and expect safety, you are gone, gone irretrievably, if you do not stop, Are you accustomed to drink, when opportunities present, as much as you can bear without any public signs of being drunk? You are an intemperate man now, and unless you check the habit, you will become rapidmore and more intemperate, until con-

Do your eyes, for instance, begin to trou-ble you by their weakness or inflammation? If you are in the habit of drinking ardent spirits daily, you need not ask the physician what is the matter-nor inquire for eyewater. Your redness of eyes is produced by intemperance; and abstinence, and that only, will care thom. It may be well for every man who drinks daily, to look in the glass often, that he may see in his own face the signals of distress, which abused nature out one after another, and too often bolds out in vain.

Do any of you find a shaking of the hand oming upon you, and sinking of spirits, and loss of appetite in the morning? nature is failing, and giving to you timely admonition of nor distress.

Do the pains of a disordered stomach, and blistered tongue and lip, begin to torment you? You are advanced in the work of self-destruction—a few more years will probably you? finish it.

THE WORKINGMAN # GREATEST CURSE

The debasing, brutalizing influence of excessive drinking and saloon environment fails upon the laboring classes of our people with more disastrous effect than upon the better favored by fortune. The dreadful vice of intemperance has made frightful haves among our hard-working people. What else but this spendthrift view could at-What else but this spendthrift view could al-fliet a targe portion of our people with poverty so hopeless as to be like an incur-able disease, a people to whom countless millions are yearly nal⁴². What the read dise so many at them into the sware, of tenement houses? I make no offlous comparison between the intemperation of the wealthy and the intemperation of the wealthy and the intemperative of the poor. The beathenish vice of drunkenness is an abomination where-ever its foul presence is known. I only state a fact which cannot be set aside—a fact a fact which cannot be set aside—a fact which the philanthropist and the statesman cannot ignore-namely, that the greatest curse blighting the lives and descenting the homes of the poor in this country to-day is

RELIGIOUS READING.

ROW TO REEP & GOOD MINISTEE AND MAKE HIM BETTER.

When he com s among you and enters up on his sacred office, receive and treat him as an ambassador of Christ, "Esteem him vory highly in love for his work's sake." Attend nighty in love for his work's sake." Attend punctually on his ministry, and "take heed how you hear." To see the church well filled every Sabbath, even in stormy weather, will greatly quicken and encourage him in his weekly preparation for the pulpid. Bemem-ber him daily is the prayers of the family and closet, and be especially large and en-nest in your surpleations on the family and closet, and be especially large and ear-nest in your supplications on the Lord's day, that God will emilte him to "come to you in the fullness of the blessing of the gospel of peace." This, while it helps him to preach better will prepare you to receive the word into good and honest hearts." If he is becoming dull in the pul-pit, wake him up, by keeping wide awake yourselves. Nothing quickens a preacher more, than that fixed and solemn attention which assures him. "Now then new we all which assures him, "Now then are we all here present before God, to hear whatsoever is commanded they of God," Allow him is commanded they of God." Allow him time for study, and when he is prevented by sickness or other unavoidable interruptions. make every reasonable allowance, and satisfied with the best he can give you. This will help to keep up his spirits, and he will exert himself the more when he is well. Give your paster a liberal and comfortable

support, and a little over what he is oblig-to expend us he goes along, "for a rainy day. This is more necessary than it used to be, when ministers were "settled for life." It is not well that they should be cumbered with fat endowments, but there cannot be a more miserable policy, than to keep them upon the shortest allowance. It compels them "to leave the word of God and serve tables." When your your tables."

When your pastorgoes beyond his strength, as he will sometime speel constrained to do, os dally in seaons of extraordinary religioligious interest, don't wait till he is quite ; down--but allow him seasonable relation, and even arge it upon him if he does not feel in clined to take it. A short journey and a few week's rest will often prevent after prostration, and add years of health and usefulne to a laborious minister.

Always put the most favorable construction you can upon your pastor s motives and ad-ministrations. If he sometimes commits ministrations. If he sometimes commu-(mistakes, and who does not?) overlook them—bear with them. As long as he shows himself ready to spend and he spent' for you, stand by him and let him know that he il be sustained in his place, and in the charge of his duties. Give no countendischarge of his duties. Give no counter ance to such restless and unreasonable me as sometimes conspire against their minister without any just cause, but on the contrary frown upon them. Meet them, the momen-they begin to agl ate, and convines them a once that they have undertaken a hopeles but on the contrary. task that you will not allow the pence of the society to be disturbed, nor the standing o faithful pastor to be shaken in this way. choose to withhold their support is withhold it, if they have a mind t ev choi withdraw, let them withdraw : but give , 'no, not for an hour,' to those who se deprive you of a pastor whom you love y railying round him, and properly repe ling every attack, you will attach him sestrongly to you, and yourself so strongly to thim that neither party will consent to a sepanation till overraled by the most imperi-[Dr. Humphrey.] circamstances.

THE BEAVENLY TRAVELER.

What heir traveling to take possession f a rich inheritance, either lets a green

weadow, or a pleasant garden detain him; or a black sioud or a foul way dishearten him? O my soul! thou art traveling to take possession of a glorious

inheritance among the saints ; will thou turn aside to crop every flower? Wilt th

still to hear every melodions soun 17 Wilt thou

leave thy way to dritk of every gliding stream of even we will be a manor? flower to part with an eternal or

flying vanity to loss federity? to forsake the

and a swelling set, so that not only the last ing of ships but they very life is in danger, yet here is enough to comfort thee, that a good father, and a large portion, a swe

Zion, to gather an apple of Sodom?" case, O my son!! what if thy way we tears, and thy days in sorrow, all cloud

rest, and an everineting refreshin

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A VERDANT TYPEWRITER.

She Did Not Understand Sending Money by Telegraph.

Many years ago, when people did not know so much as they do now, an old lady from the country, who, bewildered by the marvelous inventions of steam and electricity. had ceased to believe that anything was impossible, conceived the idea that she could make a quick trip to town by telegraph. Inquiring as to the feasibilibility of the plan, a waggish station telegraph operator took her into a dark room, placed the handles of a galvanic battery in her hands, and turned on the current. Before it reached its full strength the old lady. firmly believing she was making her journey, but unable to endure the pain longer, asked to be taken back -and the accomodating operator brought her back.

The foregoing was a current "loke" thirty years ago, and our fathers laughed at it many a time. In those days, as now, all such stories were told at the expense of the innocent rustic, city people being far too smart to be made the butts of such tales. But even at this late day some of the smart city folks are not much ahead of their country cousins. of half a century ago in their knowledge of the possibilities of modern scientific appliances, as the following true story will show:

A certain large business concern in St. Louis has in its employ a young lady, clever with the typewriter and of average intelligence. One day last week one of the firm had occasion to send \$100 by telegraph to one of his traveling representatives. The typewriter was going to dinner, and it was but little out of her way to call at the Western Union telegraph office. Giving her the address, he gave her 890 in bills and \$10 in silver, and asked her to have it s at by telegraph.

Looking at the silver doubtfully, the young lady said, hesitatingly: "The bills are all right, but they can't send this silver by telegraph, can they?"

Her employer did not fully understand what idea she had in her head, but told her it was all right and it would go. Still unconvinced she returned to the argument with: "But how can they send these heavy coins over the wires?"

The employer laughed, explained the modus operand) of sending money by telegraph, and the maiden depart-She had lived all her life in St. ed. Louis.

WASHINGTON INVING TO POE.

A Letter Full of Genial Criticism and Friendly Connell.

Poe had through life the habit of sending his better tales and poems to distinguished literary men, and soliciting their attention, writes Prof.

d corres ondence, rel sidence in "hiladelphia.

He kept the replice, and was thus

enabled trappend to Mist's biograpby of him in the Philadelphia Saturday Museum" a long list of enontums, in addition to such as had been publicly made The following letter from Washington Irving was

and placidity of the gospel. You cannot do it in that way. Sin is a rough sea, and longboat, yawi, pinnase and gouloia go down unless the Lori deliver, but if you will ery to Christ and lay hold of diving mercy you are as sale from eternal condemnation as though you had been twenty

years in heaven. But glory be to God that Jesus Christ is able to take us up out of our shipwrecked and dying condition and put us on the shouland dying condition and part as on the short-der of His strength, and by the omnipotence of His gospel bear us on through all the journey of this life and at last through the opening gates of heaven ! He is mighty to save. Though your sin be long and black and inexcusable and outrageous, the very moment you believe I will proclaim purion -aulek full grand unconditional uncom--quick, full, grand, unconditional, uncom-promising, lilimitible, infinite. Oh, the grace of God ! I am overwhelmed when I come to think of it. Give me a thousand ladders, lashed fast to each other, that I may scale the height. Let the line run out with the an chor until all the cables of the earth are exhausted, that we may touch the depth. Let the archangel fly in circuit of eternal ages in trying to sweep around this theme. Oh, the grace of Go.1! It is so high. It is so broad. It is so deep. Glory be to my God, that where man's oar gives out God's arm begins Why will ye carry your sins and your sor-rows any longer when Christ offers to take them? Why will you wrestle down your fears when this moment you might give up and be save 17 Do you not know that every-

many is ready? ring of His love all ready to put upon your hand. Come now and sit down, ye hungry ones, at the banquet. Ye who are in races of sin, take the robe of Christ. Ye who are swamped by the breakers around you, cry to Christ to pilot you into smooth, still waters. On account of the peculiar phase of the subject I have drawn my present of the subject I have drawn my present illustrations, you see, chiefly from the water. I remember that a vessel went to pieces on the Bermudas a great many years ago. It had a vast treasure on board, But, the vessel being sunk, no effort was make to raise it. After many years had passed a company of adventurers went out from England, and after a long voyage they reached the place where the vessal was said to have suns. They got into a small boat and hovered over the place. Then the divers went down, and they broke through what looked like a limestone covering, and the treasures rolled out-what was found atterwar1 to be, in American money, worth \$1,500,000, and the foundation of a great business house. At that time the whole world rejoiced over what was called the luck of these adventurers. O, ye wao have been rowing toward the shore and have not been able to reach it, I want to tell you to-night that your boat hovers over infinite treasure! All the riches of Gol are at your feet-treasures that never fail and crowns that never grow dim. Who will go down now and seak them? who will go down how and seas them? Who will dive for the pear of great price? Who will be prepared for life, for death, for judgment, for the long eternity? See two hands of blood stretched out toward thy soul as Jesus says. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Rich discoveries of gold are being ma in Arizona. The increasing value of the yellow metal makes it well worth hunting for, and when carefully and skillfully looked after th such countries as Arizona and California it can be found in paying quantities.

JOLINT, Ill., is booking a fine of \$100 a day against each of the six railroads which pass through the place, because they neglect to obey an ordinance for the elevation of the

novels. 30. "But Simon's wife's mother lay sick of a fever, and anon they tell Him of her." Perhaps a poor day for Simon to bring company (four men) home to dinner—his wife might think so, with her mother sick in be1but we will hope she was one of those blessed women whom some of us know, who are always glad to exercise hospitality, who live to minister. 31. "And He came and took her by the

and and lifted her up, and immediately the fever left her, and she ministered unto them." It was a good day to have com-pany, after all, especially Hiskind. Mark is pany, after all, especially Hiskind. Mark is specially the gospel of service, and Jesus is here, in a very marked way, the servant ministering; hence many touches like this, "He took her by the hand." Note also the words straightway, anon, immediately. forthwith, all the same worl in the Greek-see R. V.-used over forty times in this gospel, and only about eighty times in the

whole New Testament. 32, 33. "And at even when the sun did set they brought unto Him all that were dis-eased and them that were possessed with devils. And all the city was gathered to-gether at the door." The Sabbath ended at sunset, so they could then do this without. In the estimation of the Pharisees, breaking the day. See chapters ii., 24; iii., 2. The manifest power of God will draw the people. There are weary and heavy laden ones everywhere, sick in body and in soul, and this Jesus is to-day the very same Jesus (Heb. xiii., 8), waiting to give rest of soul and quietness of mind to every weary heart, and when He giveth quietness who then can

make trouble? (Job xxxiv., 29). 34. "And He healed many that were slok of divers diseases, and cast out many devils. and suffered not the devils to speak, because they knew Him." The margin says that He suffered them not to say that they knew Him. The testimony of the evil spirit in Acts xvi. 17, sounds well. What could be better? Yet it was not tolerated. God re-quires no help from the devil. When will His people see this and stop seeking help for the Lord's work from those who are not His children, and therefore must be children of the devil? (John vill., 44.)-Lesson Helper.

DANGEBOUN MEDICINE.

Pro'essor Virchow, the foremost medical authority of the German Empire, has repeatelly urged moderation in the use of drustic drugs, and holds that some medi-cines, so called, have, on the whole, done more mischief than good, and ought to be dropped from the list of remedial agents. It would be a good plan to begin with alcoholic drugs. A single prescription of medicated brandy has in many cases led to the relapse of ball referent decreases led to the relapse of half-refor ned drunkards.

often been called " Paying the debt of na-ture." No, it is not paying a debt, it is rather like tringing a note to a bank, to ob-tain solid gold in exchange for it.

Acquiet life often makes itself felt in better ways than one that the world sees and ap-plauds; and some of the noblest are never known till they end, leaving a void in many hearts.—Louisa M. Alcott.

the curse of drink.

The homes of comfort and luxury are alas, too often blighted by the presence of the demon of intemperance, and drauken-ness among the weathier classes of people ness among the weather classes of people is equally obious and even more disgraceful than among the poor. But the poor are greater sufferers, and hence enlist our deeper sympathy when intemperance blights their lives, for, in addition to the heartache and sorrow which the vice entails upon rich and poor, it adds the heartache of heartache. poor, it adds the horror of penury, beggary and hopeless degradation to the lives of the children of toil.-Father Cleary.

AN EXPERIMENT WORTH TATING.

A novel experiment in the fight against the doon is being tried at New Bochelle, N. Y. A large two-story building has been hired an I furnished at a cost of \$3000, contributed mainly to the Christian people of the town. The ground floor is devoted to a refreshment room, in which tea, coff-e, lemonade and sandwiches are sold at cost price : a reading room supplied with daily and weekly papers, and an amusement room where there are appliances for chess, checkers, dominoes, etc. The upper floors are occupied by dormitories and shower baths. Here a man may get a bath, bed and breakfast in perfect cleanliness and neatness for thurty-five cents.

TEMPERANCE NEWS AND NOTES,

Of 4030 criminals convicted in Canada last year, only thirty did not use intoxisants.

Mayor Schleren, of Brooklyn, declares his purpose to enforce the law forbidding the sale of liquor to miners.

The new temperance society of English lawyers will make an effort at an early date abolish the drinking bars at the Law Courts.

The Woman's Christian Temperance Union of Chatham, Ontario, has presented to the corporation of that town a public drinking fountain,

The House of Representatives of New Zea-iand has adopted a motion providing that the sale of beer, wine and spirituous liquors shall be discontinued at the Parliamentary refreshment room.

At its recent session, the Ontario Medical Association declared drunkenness a disease, and sent a petition to the Lieutenant-Gov-ernor, asking that industrial reformatories be established for the reception of dipsomanincs.

A correspondent of the Alliance News gives this enuse-and-effect item: "In our township-'Anglezurke'-we have heither drink-shops not pawnshop, and no pauper, riminal or lunatic. We have had only one death in the two years last past."

The laws for the sale of liquors in Norway on the Gothenburg system have been amended with the hope of lessening the sale. One feature is that a license cannot be given in a town except by a majority vote of all mer and woman over twenty-flve years of age.

The last General Assembly of the Presby-terian Church urged that temperance instruction to given from all pupits and in all schools and homes of that denomination, and recommended that the fourth Sunday of September be observed as a special day for such instruction.

According to a Massachusetts temperance paper, John D. Rockefeller never permits strong drink to pass his lips. Jay Gouid tasted wine not over two or three times in his life, and then not because of a desire for it. The Vanderolits are equally abstemious. Collis P. Huntington does not even drink coffee. His strongest beverage is said to be ton.

promise not, for I will make no deviation cause my way lies . purer comforts, and for glory , vesting world, threaten net, for I will make no retarding, because 1 am trang to my father, to my country, to my happincss,

Heaven is the price that I desire to gain, Let us so run then that I may obtain.

NEW CONTRACT FROMMENCE. Providence has no Sadamit, No night susplicit in the second structure of the formation of the beart. Bearing out the structure is a first the grave, since the day we bear to be the grave, since the day we bear to be the grave, since the day we bear to be the grave, since the day we bear to be the grave, since the day we bear to be the grave, since the day we bear to be the grave, since the day we bear to be the grave, since the day we bear to be the grave, since the day we bear to be grave, since the day we bear to be the grave, since the day we bear to be grave, since the day we bear to be the grave, since the day we bear to be the grave, since the day we bear to be the grave, since the day we bear to be the grave, and constantly supplied in the bear to be since the day we bear to be the bear to be since the day we bear to be the bear to be since the day we bear to be the bear to be since the day we bear to be a previous production, which we be the bear to be since the day we bear to be and the previous production. There are supplied will not be a previous production, which we be the bear to be since the day we bear to be a previous production. There are a the day we bear to be a previous production the bear to be since the day we bear to be a previous production. There are a the day we be to be a previous production which we be to be a previous production. There are a the day we be to be a previous production the structure of the to be a previous production. There are a the day we be to be a previous production which we be the bear to be apprevious the day of the bear to be a previous production which we be the bear to be apprevious production. There are a the day we be to be a previous production the to be appreviate the day of the to be appreviate the day we be to be appreviate the day of the to be appreviate the day the bear to be appreviate the day to be

quiet as an infant in its mother's arms. Let us commit all our interests to the keeping of our heavenly Father.

ADMONISH EINDEY.

t consult the gentlest manner and nons of address our advice must use a violent storm, bearing down ag those to droop whem it is meant i and refresh. It must descend as West revel not fall, h o cheri-li to cherish and refresh. It must descend as dew upon the tender herb, or like melting snows, the softer it fails the lenger it dwells upon and the deeper it sinks into the mind. If there are few who have the humility to re-ceive advice as they ought, it is often because there are few who have the direction to convey it is a proper vehicle, and qualify the harshiness and littlemess of reproof, against which corrupt nature is not apt to revolt, by an article mixture of sweet and agreeable inan articl mixture of sweet and agreent gredients. To probe the wound to the bot-tom with all the boldness and resolution of a good spiritual surgeon, and with all the del-leacy and tenderness of a friend, requires a very destrous and masterly band. An affas very destrous and masterly band. An affa-ble deportment and complacency of behavior, will disarm the most obstinate, whereas, if instead of calmly pointing out their mistake, we break out in unseemingly satire of passion, we cease to have any influence.

THOU ART THE SAME.

What a fountain of comfort is to be found in the thought of the immutability of "Change is our portion a here." "They shall perish." is the brief chronicle regarding everything on this side of heaven. The firmament above us, the earth beneath us, the elements around us, "all these things shall be the dissolved. Scenes of hallowed pleasure-they are field! Friends who sweetened our pilgrimage with their presence—they are gone! But here is a sure and safe auchorage amid the world's heaving ocean of vicissi-tudes, "Then art the same." All is changing but the Unchanging One! The carthly scaffolding may give way, but the living temple remains. The reed may bend to the blast but the liver rock spur. and outlives the storm.

written in acknowledgment of William Wilson," which had followed the "House of Usher," as a means of .n. trojuction, and the substance of it, much altered and somewhat garbled, appeared in the list referred to, and allords a striking instance of how Poe dealt with such gorrespondence.

NEWBURG, November, 6, 1809.

dear sir, yours respectfully. Washington Inving.

Maine's Vast Territory.

The insignificant position or relative size usually given to the great State of Maine as compared to the other States of the Union on railroad maps gives very little idea of the vast territory of this great State, every acre of which is productive and habitable. The Industrial Journal 6478

"A Maine lumberman estimates that the wild lands of this State would make thirteen States as large as Rhode Island, two as large as New Hampshire and Velmont, and one twice as large as Massachusetts. These lands are located in the following counties: Aroostook, 2,838,618 acres; Franklin, 589, 962 acres; Hancock, 362,sol acres; Oxford, 553,654 acres; Penobscot, 827,504 acres; Picataquis, 2,000,444 acres; Somerset, 1,735,838 acres; Wash ngton, 624,123. The spruce timber lands of Maine are worth more to-day than the pine lands fifty years ago. This statement is based on the opinion of lumbermen who have been engaged in the business for forty years. The value of these lands has been greatly enhanced by the enormous demand for pulp wood.

MR. RILBRADGE (a VISITING Englishman)-By the way, Boston is within a few hours of New York, isn't it? Miss Vinton (of New York)-Oh, dear, no; it isn't within twenty years of it.-Vogue.

DEATH. Death is not, to the Christian, what it has