DR. TALMAGE'S SERMON. OCTOBER THOUGHTS.

math Compared to the Annual Migra tion of the Birds.

"The stork in the heaven knoweth applicited time, and the turtle, and the me, and the swallow observe the time of coming, but my people know not the ment of the Lord."-Jeremiah vill., 7. adgment of the Lord, "-Jeremian vill., 7. When God would set fast a beautiful bought, He plants it in a tree. When He reald out it adows, He fashions it into a fish. Then He would have it glide the air. He solds it into a "ri. My text speaks of four irds of beautiful fastinct-the stork, of such rong affection that it is allowed familiarly ocome in Holland and Germany and build is next over the doorway; the sweet nest over the doorway; the sweet positioned turtledove, mingling in color this and black and brown and ashen and hearnut; the crane, with voice like the fang of a trumpet; the swallow, swift as a at abot out of the bow of heaven, falling, conting, skimming, sailing-four birds arted by the prophet twenty-five centuries go, yet flying on through the ages, with ousing truth under glossy wing and in the sinch of stout claw. I suppose it may have seen in this very season of the year-autumn and the prophet out of doors, thinking of a impendence. impenitence of the people of his day,

ers a great cry overhead. Now, you know it is no easy thing for one eth ordinary delicacy of ers-sight to look about deep blue of noonday heaven, but be prophet looks up, and there are flocks is storks and turtledoves and cranes and wallows drawn out in long lines for flight suthward. As is their habit, the cranes starranged themselves in two lines, makn angle, a wedge splitting the air with velocity, the old grane, with command-

call, bidding them onward while towns, and the cities, and the tinents slid under them. The phet, almost blinded from looking into dazzling beavens, stoops down and beazzanig beavers, stoops down and be-sto think how much superior the birds in sagacity about their safety than men about theirs, and he puts his hand upon pen and begins to write, "The stork in heaven knoweth his appointed times, and turtle, and the crane, and the swallow erve the time of their coming, but my pie know not the judgment of the Lord." I you were in the field to-day, in the mp of trees at the corner of the field, you ald see a convention of birds, noisy as American Congress the last night before ournment or as the English Parilament en some unfortunate member proposes re economy in the Queen's household convention of birds all talking at once, bold. ig and passing resolutions on the sub of migration, some proposing to go to-ow, some moving that they go to-day, all unanimous in the fact that they must oon, for they have marching orders the Lord written on the first white of the frost and in the pictorial of the

ging leaves. not a belted kingfisher, or a inch, or a fire created wren, or a plover, red legged partridge but expects to dthe winter at the South, for the apartats have already been ordered for them South America or in Africa, and after usands of miles of night they will stop in very tree where they spent last January. well, bright plumage! Until spring ther, way? Even spent has been a , away! Fiy on, great band of y musicians! Strew the conti-with music, and, whether from isle, or Carolinian swamps, or her. with arilian groves men see your wings or ar your voice, may they yet bethink them-wes of the solemn words of the text, "The rk in the heaven knoweth her appointed , and the turtle, and the crane, and the ow observe the time of their coming. ny people know not the judgment of

Lord." propose so far as God may help me in segment withing out the idea of the text. New that the birds of the air have more gasity than mes. And I begin by par-ularizing and saying that they mingle use with their work. The most serious pletaking of a bird's life is this an-al flight southward. Naturalists tell us they environ this and warry and plumans they arrive thin and weary and plumage ed, and yet they go singing all the way, ground the lower line of the music, the the upper line of the music, themselves otes scattered up and down between, their song gives elasticity to their

awhile a steamer running from England to New York." They laughed him to scorn, but we have gone so far now that we have reased to laugh at anything as impossible for human achievement. Then I ask, is any-thing impossible for the Lord? I do not be-lieve that God exhausted all file grace in Paul and Latimer and Edward Payson. I believe there are higher points of Christian attainment to be reached in the iuture ages of the Christian world. of the Christian world. Tou tell me that Paul went up to the tip-

top of the Alps of Christian attainment. Then I tell you that the stork and crane have found above the Alps plenty of room for tree flying. We go out and we conquer our temptations by the grace of God and He down. On the morrow those temptations rally themselves and attack us, and by the

grace of Gol we defeat them again, but staying all the time in the old encampment ge have the same old battles to fight over. we have the same old battles to fight over. Why not whip out our temptations and then forward march, making one raid through the enemy's country, stopping not until we break ranks after the last victory. Do, my brethren, let us have some novely of combat, at any rate, by changing, by going on, by making advancement, strading off our stale prayers about sins we ought to have out to be a state have quit long ago, going on toward a higher state of Caristian character, and routing out sins that we have never thought of yet. The fact is, if the church of God, if we as individuals, made rapid advancement in the Christian life these stereotyped prayshoes, and the hats, and the costs we wore ten or fifteen years ago. Ob, for a higher flight in the Christian life, the stork and the crane in their migration teaching us the lesson

Dear Lord, and shall we ever live At this poor dying rate. Our love so faint, so cold to Thes, And Thine to us so great?

And Thine to us so great? Again, I remark that the birds of the air are wiser than we because they know when to start. If you should go out now and shout, "Stop, storks and cranes, don't be in a hurry!" they would say: "No, we cannot stop. Last night we heard the roaring in the woods bidding us away, and the shrill flute of the north wind has sounded the re-ireat. We must go." So they gather them-selves into companies, and turning not aside for storm, or mountain top, or shock for storm, or mountain top, or shock of musketry over land and sea, straight as an arrow to the mark, they

And if you come out this morning with go. a sack of corn and throw it in the fields and tryand get them to stop they are so far up they would hardly see it. They are on their they would hardly see it. They are so far up they would hardly see it. They are on their way south. You could not stop them. Oh, that we were as wise about the best time to start for God and heaven! We say: "Wait until it is a little later in the season of mercy. Wait until some of these green leaves of hops are all driet up and have been scattered. Wait until next year." After awhile we start, and it is too late, and we perish in the way when God's wrath is kindled but a little. There are, you know, exceptional cases, where birds have started too late, and in the morning you have found them dead on the snow. And there are those who have perished half way between the world and Christ. They waited until the last sickness, when the mind was gone, or they were on the express train going at forty miles an hour, and they came to the bridge, and the "draw was up." and bridge, and the "draw was up," and they went down. How long to repent and they went down. How long to repeat and pray? Two seconds! To do the work of a lifetime and to propue for the vast eternity in two seconds! I was reading of an enter-tainment given in a king's court, and there were musicians there, with elaborate pieces of music. After awhile Morart came and began to play, and he had a blank piece of many holory his and the blank piece of paper before him, and the king familiarly looked over his shoulder and said "What are you playing? I see no music before you." And Mozart put his hand on his brow, as much as to say, "I am improvising." It was very well for him ; but, oh, my friends, we cannot extemporize heaven. If we do not get prepared in this world, we will never take part in the orchestral harmonies of the saved. Oh, that we were as wise as the crane and the stork, flying away, flying away from the tempest !

Some of you have felt the pinching frost of sin. You feel it to-day. You are not happy. I look into your faces, and I know you are not happy. There are volces within your soul that will not be silenced, telling you that you are sinners, and that without the pardon of God you are undone forever. What are you going to do, my friends, with the accumulated transgressions of this life-time? Will you stand still and let the avalanche tumble over you? Oh, that you would go away into the warm heart of Go t's mercy ! The southern grove, redplent with magnolia and cactus, never waited for northern flocks as God has waited for you, saying : "I have loved thee with an everlast ing love. Come unto Me, all ye who are weary and heavy laden, and I will give you rest.

SABBATH SCHOOL INTERNATIONAL LESSON FOR

OCTOBER 28.

Lesson Text: "A Paralytic Healed," Mark II., 1-12-Golden Text: Mark II., 10-Com-

mentary.

1. "And again He entered into Caner-naum after some days, and it was noised that He was in the house." The lener who had been healed blazed the fact abroad so much that Jesus could no more dwell in the city, but had to find a resting place without (chapter 5, 45), but wherever He went the erowise focked to Him. Does not that leper and the lepers of II Kings vil. 9, out us to shame, for surely we have good tid-ines, and yet how many hold their peace? When Jesus came into Capernum, it soon herame known. In chapter vil. 24, it save, "He could not be hid." How is it that many who bear the name of Christian can so hide Him that no one would know from their con-Him that no one would know from their con

Him that no one would know from their con-duct or conversation that Christ is in them? 2. "And straightway many were gath-ered together, insonneh that there was no room to reselve them -no, not so much as about the door - und He presched the word unto them." One would think from the many devices resorted to nowadays to draw the presche to church that there was no the people to church that there was no longer power in Jesus nor in His gospel, Were it not for Heb, xill. S, one might think He had greatly changed. But knowing that with Him is no variableness, neither that with Him is no variationess, hetter shadow of turning, we were compelled to conclude that many preachers do not preach the word; bence the peed of such exhorts-tions as Jonah iii., 2; II Tim. iv., 2. "Preach the preaching I bid thee, "Preach the

"And they come unto Him bringing one slok of the paky, which was borne of four." When those know Jesus thus earnestly labor to bring the'r friends to Him, it is good evidence of their faith in Him, but what shall we say orthink of those Him, but what shall we say orthink of those who profess to know Him, yet never put forth an effort or say a word to bring another soul to Him? Can it be that they have a name to live, but are dead or lukewarm and ready to be spewed out of His mouth (Rev. Hi. 1, 16).
4. "And when they could not come night."

anto Him for the press they uncovered the roof where He was, and when they had broken it up they let down the bel wherein the side of the paley lay." In Luke v. 19, it says, "Into the midst before Jesus." Like the poor woman whom no physician could help, they felt if they could only get to film He would surally do it for them. What biesade confidence in Jasus' Such trust is never put to shar 2. We must ask without wavering. Have faith and doubt not (Jas.

never put to Have faith and down wavering. Have faith and down 1, 6, 7: Mark x1, 23, 24). 5, "When Jesus any their faith. He said unto the sick of the palsy. Son, thy sins be forgiven thee." How such faith does please forgiven thee. "How such faith does please to give the sick of the palsy. Son, the said faith and the sick of the palsy. Son, the said faith does the sick of the palsy. forgiven thee." How such faith does pleasy Him! Hear Him concerning the centurian, "I have not found so great faith—no, not in Jarael," And to the woman of Tyre and Sidon: "O woman, great is thy faith. Be it unto these even as thou will" (Math. Vill., 10; zv., 23). See how the Great Physician great right to the root of the matter and at-tends to the soul before the boly. A sick body is often, but not always, the result of a sick soul (III John, 2). 6. "But there were certain of the surbas

6, "But there were certain of the scribes sitting there and reasoning in their hearts." This mode of treating His worls or His do ings will never bring light or pance. All reasonings must be cast down (II Cor. x. 5). It is only the entrance of His words that giveth light. His word must be received with meekness and received, as it is indeed, as the word of Gol (Ps. exix., 130; Jas. 1., 21 : I Thess. il., 13).

"Why dorn this man thus speak blas-mies? Who can forgive sins but Go1 7. "Why doth this man hous appare but phemies? Who can forgive sins but Gol only?" If they had not been so hardenal arainst Him, they might have said to His glory and to insir soil's gdoh. "This murt, be God, for only God can forgive sins." They might have thought of Isa, xill, 25, and said, "This must be the Lord Gol of the holy prophets, even our Messiah."

the boly propuets, even our Acessian. 8. "And immediately, when Jesus per-ceived in His Spirit that they so reasoned within themselves. He said unto them, Why reason ye these things in your hearts?" The fact that He could read their thoughts and teil them what was passing in their minds should have convinced them that He was none other than the one who said 1002

TEMPERANCE.

THE BUIN OF GOOD WORKMEN.

A business man writes to the Temperance Cause: "During the last forty-two years of my experience in shops and manufactories, I will say that the improper use of intoxi-cating liquors has been the ruin of more fine mechanics and good workmen, and has given me more trouble in the management of busi-ness, than any other cause." ness, than any other cause.

THE "TREATING" CUSTOM.

Renders of the able addresses delivered at the League of the Cross meeting in this city on Sunday will have noticed that the league speakers, in common with the majority of discriminating temperance advocates else-where, have determined upon the "treating habit" as the place in which to put the en-tering wedge of the temperance reform. All the speakers at the league meeting seem to hold in common the view that, however the hold in common the view that, however the hold in common the view that, however the practice of "treating." And this is the prac-tice which offers the best field of effort for the reformers who wish to overcome inform-Readers of the able addresses delivered at the reformers who wish to overcome intem perance,

No observer of the liquor evil in its various phases can doubt for a moment the gen-eral correctness of this decision. The "treating" custom is responsible for two of the worst of the attendant evils of drink. It obliges those who follow it to drink more 11 than they want or would take, but for the sake of appearing to be sociable. And it cul-tivates the tasts for liquor among young men who would have nothing to do with it were they not asked and urged to do so. A man who enters a shlon alone is generally content with as much alcoholic stimulant as will appease his thrist and give him a mod-erate exhibitantion. Let him be accompanied by one or two others and the senseless cusom of treating demands the purchase and tom of treating demands the purchase and consumption by each drinker of as many drinks as there are members of the party-multiplied, of course, by the number of times that any individual member may take it into his head to "treat."

The drink habit is had enough in itself, but this foolish semblance of "good fellow-ship" has vasily increased its disasters. If the temperance advocates of this country can do away with the treating they will have sensibly diminished the baneful results of ilquor, even though they do not strike at the root of the matter or establish a principle. — Chicase Basord Chicago Record.

WHAT IS AHEAD OF THE MODERATE DRINKER. what is anisable of this MODERATE DRIVER, The moderate drinker would do well to read the article on "Inchriety" by Dr. E. Arnoid in the North American Review. He does not hesitate to call the molerate drink-er a drunkard. He says that the immellato effect of a moderate amount of alcohol is a feeling of increased vigor. Liess are in-creased in quickness, but lose in concentra-tion. The system soon demands the stimution. The system soon demands the stimu-lants more frequently. Abstimence is fol-lowed by suffering. The hand loses its steadiness, the brain its clearness. Incom-nia adds to the drain on the nervous forces, his adds to the drain on the nervous forces, and the patient instinctively resons, for re-lief, to the poison which is the direct cause of his condition. In time these symptoms become intensified and evidences of chronic degeneration manifest themselves. Scarcely an organ in the body is exempt. It strikes at the root of the vital functions, retarding the work of the stomach and the liver. The patient is light to estimate and the liver. patient is liable to entarch, and a can lidate for Bright's disease, and finally apoplexy. Here is a faithful history of the molerate drinker put in the cold ianguage of medi-cal science ; but it will be confirmed by every observant, feeling soul observant, feeling soul

CHANGE IN TWENTY YEARS.

Twenty years ago it was often true that a young man who drank beer or wine, or even whisky in molecution might be advanced to places of greater trust and responsibility. It is now scarcely possible. The habit is simply fatal to success. I do not believe there is a single reputable business house in Obtained there is a single reputable business house in There is a single reputation business nouse in Chicago of stars, unplayer which there is toxicants of any kind has anything like a chance for promotion. The taking of a single glass of beer may, and often does, mean losing the chance of a lifetime. Brainy boys and young men, tectoralers from Brainy boys and young men, tectoralers from principle, are plenty enough to fill all the places in the line of promotion. -In erior.

A TOTAL ABSTAINER'S BECORD.

Ashby-te-in-Zouch has a contenarian ab-stainer in the person of Mr. William Poplow, who has recently been celebrating his 100th

RELIGIOUS READING. THE POWER OF RINDNESS.

THE FOWER OF KINDNESS, No man hath measured it—it is boundless; no man hath seen its death—for it is eternal. In all ages of the world, in every elime, among every kind, it hath shown out, a bright and beautiful star, a beaming glory! Look at the case of Saut and David. Bitter and b'asting jealousy filled the heart of Saul, and he "sought to take the young man's life." With hellish hats he haunted him, even to the deas and caves of the earth. But David conquered his enemy—even the proud spirit of Saul he humbled. And how? Not with sword and spear, not with harsh words and conquered his chamy-even the proof spirit of Saul he humbled. And how? Not with sword and spear, hot with harsh words and coarse contumely, for these did never touch the heart with gentle influence. No' but with a weapon simple as the shepards sling, yet sure as the arrow of death. Twas kind-ness? This killed rankling hatred, and left Saul to live. And when it had done its work. Saul raid to David. 'T iou art more right-cous than I, for thos hast rewarded me good, whereas I have rewarded thee evil.' Was not here a victory more glorious, more God-like, than a Weilington ever knew. New Joseph in the hands of his wicked

Joseph in the hands of his wicked ren. For a few pieces of paltry silver sold him into Egypt, Providence in brethren. breihren. For a low please of party statu-they sold him into Exypt. Providence in kindmess broke the bands which held him in slavery and made him a ruler there. Famine spread over the land her mantle and the erned brethren of Joseph hungered. They erned brethren of Joseph hungered. ernal breather of Joseph hungered. They went to Egypt tor corn. And how neted Jo-seph? More than once he filled their sacks and returned their money, and then he made himself known, "I am Joseph, your breather, whom ye sold into Egypt!" Here was kind-ness-forgiveness. And it created to death the welf of because and the model to death the spirit of Jealou he spirit of jealency that had once made im a staye. He had conquered, Come farther down in the world's history, and him a stave.

tell me what word of all those spoken by the meek and lowly Jesus"-the "Prince of Peace," the Saviour of the world"-was best whour of the world"-was best motion and subdue the hard miculated to earts of his personators? Are we not pointed to the cross of Calvary? Are not asked to listen to the soft, sweet

ones of that voice-"Father, forgive them?" Oh! here was kindness,

Look over our extended country at the present day. What has changed those mis-erable hovel of other days, where misery and erable hovel of other days, where misery and wretchedness had dwe t, into the near and beautiful absdes of plenty and pence? What has kindled anew the flame of love and af-fection in hearts long estranged and freezing with coldness? What has made happy the homes of thousands of wives and tens of thousands of children? What, in short, has been the great propellant of the late temper-ance reformation, which has carried joy and gladness all over the land? What but kind-

Reader, have you an enemy when you would make a friend /a neighbor who needs repentance, a failen brother whom you would restore to sobriety and virtue? Forget not the power of kindness. Christian Sailor. "Let us not trouble ourselves with unprofit-able disputations, but all agree to spread to the utermost of our power the Gaspel of Christ." Nearly fifty years ago, a great and good man gave advice, for which I have ever since had organion to bless God. "If you desire to be extensively useful do not extensively useful do not time or strength in condesire to be spend your tending for or against such things as are of a disputable nature, but in tesare of a disputable nature, but in res-testiving against open, notorious vice, and in promoting essential holiness." Let us keep this, leaving a thousand disputable points to those that have no better business than to tost the ball of controversy to and fro. Let us keep to our point. Let us bear a faithful testimony in our several states are against all ungodiliness, and with all our might recom-mend that lowerd and outward holiness, without which no man shall see the Lord, \rightarrow Jonn Wester. JOHN WESLEY

SUNDAY & RELIGIOUS DAY.

It is true the first day of the week is a re-It's true the first day of the work is a re-ligious day, as it is a day of rest, and of ele-vated social enjoyment. The whole history of the different social social social social social to have been intended by its is der to be a day for the care of the social so the body was resting, a day to be develop to worship and as for the social soci day for the care of the soni the b was resting, a day to be dev to wor and acts of service to God e aumanity. The Christian Sabbah is a commemora-tion of the rising of Ciri from the dead, and of course He ought save a prominence in the mind on that day as much as Wash-

ington has when we cell same his birthday. Such an observance of the day in public wor-bip and privite it ought and devotion

will not interfere with rost, or with a enjoyment of family and kind red.

NOW SHE WEARS SOCKS.

The Latest Fad in France-Long Stockings Given Away.

The latest danger which woman's relentless foe threatens her is the sock. In Paris, according to a high fashioned authority who has recently



returned from there, the long stocking is doomed. Every one wears socks. Boys and girls in short trousers and skirts display a waste of pink flesh between the top of the sock and the bottom of their garments. There is, of course, not this same display in the case of the grown-up weaters of the sock, but there are sufficient other disadvantages to make up for this.

The agonies of the woman who is wearing these things for the first time are untold. If, in a moment of absorption in other things she forgets the fact that she has discarded stockings, she is promptly recalled to a sense of her loss by the keen discomfort of her feelings. She cannot, for an instant, remember what is the matter with her and the sickening conviction that her garter has slipped is the first explanation that occurs to her. Then she remembers and her horror passes, but the discomfort remains.

Of course, socks are chilly. Of course, they make the wearer keenly uncomfortable. She dreads a windy



THE PROPER THING.

day as she would a deluge. A step to a carriage or from a train assumes a proportion which horrifles her. But she has the gratifying consciousness that she is wearing what fashion demands, and that is sofficient to sustain most women in almost any emercency.

LIQUIDS IN EQUILIBRIUM.

asly Colored Liquids in a Glass --- ! Fighting on Top of One Another.

It is an interesting feat of color blending, which can be performed at the dinnor table, where usually all the ingredients can be found. A tall, narrow stem glass is the best. Four funnels are made of cardboard

ps on with the journey, dwind-1000 miles into 400. Would God that were as wise as they in mingling Chrisong with our everyday work ! I beof Christian devotion in the a of Christian devotion in the morning keeping it all the day. I think we it take some of the duilest, heaviest, disagreeable work of our life and set it he tune of "Antioch" or "Mount Pis-

is a good sign when you hear a work-whistle. It is a better sign when you whistle. It is a better sign when you him hum a roundelay. It is a still bet-ign when you hear him sing the words Watts or Charles Wesley. A violin ed and strung, if something accidentstrikes it, makes music, and I suppose is such a thing as having our hearts so and by divine grace that even the rough shows of life will make a heav-vibration. I do not believe the power of Christian song has yet a fully tried. I believe that if you could the "Old Hundred" doxology through it would put an end to any panie. leve that the discords, and the sorrows, the sins of the world are to be swept out iven-born hallelulahs. Some oneasked in, the celebrated musician, why he alomposed such cheerful music he said, "I can't do otherwise composed 3. he said, "I can't do otherwise, a l'think of God, my soul is so full of that the notes leap and dance a my pen." I wish we might exuit melodiously before the Lord. God for our Father and Christ for our heaven for our home or future companions, and eternity time, we should strike all the notes fetime, we Going through the wilderness of rid let us remember that we are on by to a summery clime of heaven, and the migratory populations flying th this autumnal air learn always to iging:

hildren of the Heavenly King, is journey, sweetly sing. rious in His works and ways.

are traveling home to God o way your fathers trod. are happy now, and we their happiness shall see. N are h

Church of God never will be a triat church until it becomes a singing

further and remark that the birds of are wiser than we in the fact that in gration they fly very high. During her, when they are in the fields, they tanner, when they are in the fields, they come within reach of the gun, but they start for the annual flight south-they take their places midneaven and traight as a mark. The longest rife was ever brought to shoulder can-brach them. Would to God that we as wise as the stork and erane in our theorem. eavenward. We fly so low that we hin easy range of the world, the flesh e devit. We are brought down by that ought not to come within a feaching us. Ob. for some of the George Muller of England and Alfred once of the church militant, now ch triumphant! So poor is the sh triumphant! So poor is the y in the church of God now that By carlcature the idea that there withing as a higher life. Moles withing in eagles. But my breth-indiove we have not reached these trachas, shall we deride the fact any such heights? A man was ting to Brunel, the famous engi-st the lementh of the railroad from o Bristol a The congineer said ; "It caricature the idea that there

very great. We shall have after

Another frost is bidding you away. It is Another frost is bilding you away. It is the frost of sorrow. Where do you live now? "Oh," you say, "I have moved." Why did you move?" You say, "I don't want as large a house now as formerly." Why do you not want as large a house? You say, "My family 's not so large." Where have they gone to? Eternity! Your mind goes back through that last sickness, and through the almost supernatural effort to keep life, and through those prayers that seemed unthrough those prayers that seemed availing, and through that kiss w which received no response because the lips were lifeless, and I hear the bells tolling. and I hear the hearts breaking. While I speak I hear them break. A heart! An-other heart! Alone, alone, alone! This world, which in your girlhood and boyhood An-This work, which in your girinood and boyhood was sunshine, is cold now, and, oh! weary dove, you fly around this world as though you would like to stay, when the wind, and the frost, and the blackening clouds would hid you more than the blackening clouds would bid you away into the heart of an all comforting God

You may have noticed that when the chaffinch, or the stork, or the crane starts on its migration it calls all those of its kind to come too. The tree tops are full of chirp and whistle and carol, and the long roll call The bird does not start off alone. It gathers The bird does not start of alone. If gathers alt of its kind. Oh, that you might be as wise in this migration to heaven, and that you might gather all your families and your iriends with you! I would that Haunah might take Samuel by the hand, and Abraham might take Isaac, and Hagar might take Ishmael. I ask you if those who sat at your breakfast table this morning will sit with you in heaven. I ask you what influences you are trying to bring upon the what example you are setting them. Are you calling them to go with you? Aye, aya, have you started yourself?

Start for heaven and take your children with you. Come, thou and all thy house, into the ark. Tell your little ones that there are realms of baim and sweetness for all those who fly in the right direction. Swifte those who hy in the right direction. Swifter than eagle's stroke put out for heaven. Like the crane, or the stork, stop not night or day until you find the right pince for shopping. Seated to-day in Christian service, will you be seated in the same glorious serv-ice when the heavens have passed away with a great noise and the aloments have with a great noise, and the elements have melted with fervent heat, and the redeemed are gathered around the throne of Jesus?

The Saviour calls. Ye wanderers, come, Oh, ye benighted souls, Why longer roam? The Spirit calls to-day; Yield to His power. Oh, grieve Him not away, 'Tis merey's hour.

A PATHETIC APPEAL.

A pathetic appeal has been made to Mass-achusetts by Prince Moniolu Massagani, the future King of Vel, Liberia, to not send any for the send of the particle of the send any more run to his country. He made the long journey for this purpose, and be it said to the disgrace of the United States, he returns foeling his object has failed, for the run-traders' power at Boston proved stronger than the philanthropists.-Pacific Ensign.

before, "I know the things that come into your mind, every one of them" (Ezsk. xL. 5), even the great searcher of reins and hearts (I Chron. xxviii, 0; Jer. xvii, 10).

"Whether is it easier to say to the sich of the palsy. Thy sins be forgiven thee, or to say, Arise and take up thy bed and walk." The last would seem to many to be the great-est, for bodily infirmity is to many a more grievous thing than unforgiven sin. What numbers there are who would give all they have for health of body who are not at all concerned about the forgivaness of sins They are blind and dead to spiritual things and to the unseen and eternal realities of heaven and hell.

10. "But that ye may know that the Son of man hath power on earth to forgive sins (He saith to the sick of the palsy)." Here is the truth to be proclaimed around the world, The Son of man hath power on earth to for He receiveth sinners : He casts give sins." out none who come to Him ; He blots out all sin and will remember it no more. blood of Jesus Christ cleanseth from all sin blood of Jesus Christ cleanseth from all sin (Luke xv. 2; John vi. 37; Isa, xiiii, 25, John i., 7). Many in China have received the glad tidings the first time they heard them, and multitudes in all countries are vainly seeking rest of soul concerning this because they know not of Him. Where is the faith and seal of these four triends?

"I say unto they. Arise and take up 11. thy bed and go thy way into thina house." This is the word that has all power in it, the word that at creation spake and it was do commanded and it stood fast (Ps. xxxiii, 9), the word that said, "Let there be light," and there was light. It is the "thus said the Lord" of the Old Testament. The same the Lord" of the Old Testament, "Awake, voice is saying to many to-day, "Awake, thou that sleepest, and arise from the deal, and Christ shall give thee light" (Eoh. v., (a), and will ere long say to Istael. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee" (iss. iz., 1), 12. "And immediately he arose, took up the bed and went forth before them all, inso-

much that they were all amazs1 and glori-fied God, saying, We never saw it on this fashion." A clean soul and a whole bodynow suggestive of the resurrection morning when, having been preserved blauncless, we shall be presented faultiess. We shall be like Him, even our bo lier like His glorious body (I Thess. v., 23; Jude 24; I John iii., 2 Phil. iii., 21). More confidence in Him an more yieldedness to Him would bring more of His power even in these mortal boilies, to His great glory and our great joy.-Lasson Helper.

A MUTE WITNESS.

A Lewiston man, who was a policeman in Portland, Me, when General Neal Dow was Mayor of the city, in 1854, tells of a man whom he brought before Mayor Dow for abusing his wife while drunk. The Mayor ordered that the culprit be brought before him with his whisky bottle. He put the bottle on the table in the court room, and the prisoner fixed his eyes on it and admitted that he had drank out of it. When the man was sent up to jail Mayor Dow took the bot-tle along himself and requested the trankey to place the flash just outside the cell door where the prisoner could see it, and it stood there two months. He begred to have the bottle broken or removed. Ones, when the door was opened, he made a dash with his foot to break it, but did not successd. When that man was released he hated the sight of a whisky bottle, and never tasted a drop of liquor atterward.

DECEMBER wheat sold down to fifty-two and ene-quarter cents in New York, the lowest price in the history of the market.

birthday. He has been a total abstainer for no less than forty-seven years. Since he signed the pletge he has always carried a pledge book in his pocket, and has obtained over 1000 pledges to total abstinence. He gave up smoking in 1814. He has had a family of thirteen children, and has now some great-great-grandehildren. The old man is well and hearty, and can write a good, legide hand without the use of spectacles.-Scottish Reformer.

KILLS MAN'S DEST QUALITIES.

The Churchman says: "The fount of love, pity and tenderness which springs in the heart of most human beings, is, accord-ing to M. Le Roux, utterly wanting in the generation of children who are springing up in the homes of drink and drunkenness. He makes this remark as the result of long and careful induction, and after deep and patient study of the classes from among whom these abnormal creatures come.

TEMPERANCE NEWS AND NOTES.

Alcoholism is a sign of natural degenera-

The Catholic Total Abstinence Union of the United States has 57,350 members.

Last year New York paid for its'school bill \$4,000,000 and for its drink bill \$60,000,000.

A Cleveland church is placing water tanks ar saloons to injure the liquor dealers' trade.

The late Sir Andrew Clark, general physician in the largest hospitals in London, said that seven out of every ten persons there owed their ill health to drink.

Total abstinence of parents brings into family cheer/ulness, thrift, cleanliness, Happy industry and all the natural virtues. ine in which both parents are total abstainers.

The Pueblo Indians have resisted all attempts of traders to introduce whisky and playing carls into their midst. They are about the only tribe that have not a taste for the "firewater."

The Salvation Army has already conributed 250,000 signatures to the great poly-glot to be presented to the Governmenis of the world by the heads of the Women's Christian Temperance Union.

If three or five or more men are asleep in a room and one of them is drunk, the flies will gather on the tipsy man and avoid the others. The reason is that insects revel in the odor of alcohol and sometimes get drunk

It is said that the thirst for drink can be stopped for a time by drinking four or five glasses of water; as much, in fact, as the stomach will hold. This is worth trying when the thirst comes on, and a man feels as if he must drink.

In the stomach of the moderate drinking man the voins are swelled and irritated. The more a man drinks the worse his stomach grows, till at last, if the man dies of delirium tremens, the stomach is black and ioul with ulcerous sores.

Drink must be either good or had. good, we cannot get too much of it ; if bad, any at all is too much. If a man wholly drunk should be shunned, we should do what we can to prevent him from getting half or quarter drums.

The drunken father brings his wife and children to poverty, he disgraces them, he hinders his children from attending church and school ; in a word, pauperism, ignorance and vice are the results of drankenness in the father of a family. If the mother be a drankard, these evil results are yet worse.

Sounday breaks into the bury week with its quistness a dicisite, as if on purpose to in-cline us to think on our relations to God and the other life, and make that preparation which is necessary for a higher and noticer state.

If Christ rose on Sunday, a host of questions gather around this event to every thouseful mind. Why did He leave heaven for earth? What was his character?- What did he say and do? Why did he did? Where is he new? Have I any obligations to him? What are my relations to him? What are my relations to him? If he is a saviour has he saved me? Will be save me? How can I secure salvation?

If saved, how can I show my gratituder How can I server h.m?

The Bible is the best buck for Sunday, No boox so stirs the intellect, or powerfully addresses the heart. It is the great source of knowledge on what pertains to the soil and its destinies. It is an unfailing story or the children. They never tire of its delightful narratives.

The religious observance of Sunday is intimately connected with intelligence and good morals in the individual and in so-Far distant be the time when its light shall cease to draw our thoughts to the spiritual and unseen. Sad will be the day when it is turned aside from its legitimate and heaven-born uses.

CARLYLE'S CURE FOR DOUBT.

The following letter, witten in 1865, by Thomas Carlyle to a doubting young lad who had sought advice, was read by Mr. who had sought advice, was read Moneure D. Conway at South Place

"DEAR YOUNG LADY: Your append to me fa very touching, and I am heartily sorry for you, if I could but help at all. Herein, as in many other cases, the 'patient must ter to htmself.' Were your Were your duti never so small, I advise you, set yours-with double and treble energy and punct ality to do them hour after hour after day, in spite of the Devil's 12143 That is our one answer to all inward devias they used to be called. This I can do, O Devil and I do it, they seast in the name of God. * * * were it but the more perfect regu-lation of your apartments, the sorting away of your clothes and trinkets, the arranging your papers, 'whatsoever thy hand findeth do, do is with thy might and all thy worth and constancy. Much more, if your duties are of evidently higher, wider scope; if you have brothers, eisters, a father, a mother, weigh earnestly what claim does lie upon you on behalf of each, and consider it as the one thus needful to pay them more and more honestly me nobly what you owe. What matter how miserable one is if one can do that?-Westminster Gazetto.

FIGS AND THUSTLES.

The devil is the father of every doubt.

A drunkard's throat has no bottom to it, A loafer is never satisfied with his wages. If you are no better by giving, double your

gifts The man who hates the light is always afraid of his own shadow.

The sermon fails that does not tell that somebody is God.

The casiest thing for a fool to do is to tell how little he knows.

Nothing but sin ever made anybody doubt

the divinity of Christ. As long as prize-fighting pays so much bet-ter than preaching, the devil will feel that he still owns the earth. - Ram's Horn, Chicago.



LIQUIDS IN EQUILIBRIUM.

after the pattern shown in the sketch. the ends being turned over, so as to form a spout-like arrangement.

The first liquid which is poured into the glass is cold black coffee well sweetened. After this the funnels are used. A like quantity of water comes next, which is poured through a funnel, the bended edge of which is held close to the edge of the glass. For the third clarct is used, olive oil for the fourth, and alcohol last. All the liquids are poured in as described through the separate funnels. Each of these liquids floats on ton of the other, for each is specifically lighter in weight than the proceeding one. The liquids will remain in repose as long as the glass is not moved. The secret lies in the careful pouring in of the liquids through the paper fun-De.s.

He Was Fed.

That old motto, "Where there is a will there is a way," though now a little out of fashion, perhaps, and somewhat exaggerated, as is the case with mottoes in general, is still expressive of a truth.

Writing of old times at White Sulphur Springs, Gen. Maury says there were many complaints of the fare at the hotel. The dignifie 1 proprietor used to console his guests by remarking that they really paid nothing for their dinners, but only for the wonderful suiphur water which he had discovered.

One day in the height of the season, when the crowd was great and the service scanty, the people in the dining-room were startled by heartrending crics of "Murder! Murder!" Steward and servants rushed to the victim, who in answer to their eager inquiries informed them that he could get nothing to eat, and was dying of starvation.

That young man was served well and promptly as long as he remained.