HE SPIRITUAL MIRROR. DR. TALMAGE'S SERMON. the Gospel Reflects the Moral Features of Man.

t: "And he made the laver of brass, he foot of it was of brass, of the look-TEXT the women assembling."as xxxviil., 8.

tten hear about the gospel in John, as gospel in Luke, and the gospel in w. but there is just as surely a gospel as and a gospel of Jeremiab, and a of David. In other words, Christi ain's to be found in the Oid Testain the New.

sin the New, " in the Israelites were marching in the information of the inter-with them. They called it the taber-It was a pitched tent, very costly, autiful. The framework was made e-sight boards of seach wood set in of silver. The curtains of the place works and seach and they are of silver. The curtains of the place arple and scarlet and blue and nea and were hung with most loops. The candiesticks of tabernaric had shaft and and bowl of solid gold, and the

cherubim that stood there had old, and there were lamps of gold, pers of gold, and tongs of gold, and gold, so that skepticism has some-red. Where did all that precious mane from? It is not my place to fur-precious stones. It is only to tell were there.

h now more especially to speak of the but was built in the midst of that sernacle. It was a great basin from priests washed their hands and water came down from the basin and passed away after the This laver or basin was made the looking glasses of the women ad frequented the tabernacle and these their contributions to These looking glasses were nade do of glass, but they were brazen. nss was of a very superior quality and d until it reflected easily the features who looked into it, so that this oking glasses spoken of in my text le work. It not only furnished the are work. It hot only furnished the n which the priests washed them-put it also, on its shining, polished pointed out the spots of pollution are which needed ablution.

to say that this is the only looking-which a man can see himself as he rears some mirrors that flatter the and make you look better than you Thenthere are other mirrors that disfeatures and make you look worse are, but I want to tell you that ng-glass of the gospel shows a man e ls. When the priests entered the tabernacle, one gianes at the el side of this laver showed heir need of cleansing. So this shows the soul its need of divine "All have sinned and come short lory of God." That is one showing, That is one showing. like sheep, have gone astray." ike sheep, have gone astray." another showing. "From the the head to the sole of the foot to health in us." That is another The world calls these defects. The world can's these delects, one, or eccentricities, or erratic r 'wild cats," or "high living," pel calls them sin, transgression, bominable thing that Go I hates. st one glance at that mirror that al cry out, "Oh, wretchel man m, who shall deliver me from of this death?" and that made out, "Purge me with hyssop, and clean," and that made Martin out, "Oh, my sins, my sins!" I ding about bad habits. You and eed any Bible to tell us that bad wrong, that blasphemy and evil

are wrong. But I am talking of sture, the source of all bad thousens of all bad actions. The Apostle their roll in the first chapter of They are a regiment of death en-round every heart, holding it in a m which nothing but the grace deliver it. instance, is ingratitule, Who

then guilty of that sin? If a man a glass of water we say, "Thank but for the 10,000 mercies that we are reasiving from the hand of God pression of gratitude-for thirst

without leaving any flith in the basin, the priests washed both hands and feet. So the gospel of Jesus Christ must touch the very extremities of our moral nature. gospel of Jesus Christ must touch the very extremities of our moral nature. A man cannot fence off a small part of his soul and say, "Now, this is to be a gar ton in which I will have all the fruits and flowers of Christian char-acter, while outside it shall be the devil's commons." No, nc. It will be all garden of none. I sometimes hear people say, "He is a very good man except in politics." Then he is not a good man. A religion that will not take a man through

an autumn election will not take a man through an autumn election will not be worth any. thing to him in June, July and Aurust. They say he is a useful sort of a man, but he overreaches in a bargaio. I deny the state-ment. If he is a Christian anywhere, he will be in his business. It is very easy to be good in the prayer meeting, with surroundings kindly and blessed, but not so easy to be a Christian behind the counter, when by one skilling twitch of the goods you can hide a flaw in the silk so that the cus-tomer cannot see it. It is vory easy to be a Christian with a malebook in some band Christian with a psalmbook in your band and a Bible in your lap, but not so easy when you can go into a shon and falsely tell the merchant you can get those gools at a cheaper rate in another store, so that he will sell them to you cheaper than he can

afford to sell them. I remark, further, that this layer of looking glasses spoken of in the text was a very large laver. I always thought, from the fact that so many washed there, and also from the fact that Solomon afterward, when he copied that layer in the temple, built it on a very large scale, that if was large and so suggestive of the gospel of Jesus Christ and salvation by Him-vast in its provisions. The whole world may come and wash in this

layer and be clean. When our Civil War had passed, the Gogwhen our Civil war had passed, the Gov-ernment of the United States made procla-mation of parlon to the common soldiery in the Confederate army, but not to the chief soldiers. The gospel of Christ does not act in that way. It says pardon for all, but especially for the chief of sinners. Now, my brother, I do not state this to but a premium upon great in loutly. Inscript

put a premium upon great iniquity. I merely say this to encourage that man, whoever he is, who feels he is so far gone from God that there is no mercy for him. I want to tell him there is a good chance. Why, Paul was a mur lorer. He assisted at the execution of Stephen, and yet Paul was saved. The dying thief did everything bad. The dying

dying thief did everything bad. The dying thief was saved. Richard Baxter swore dreadfully, but the grace of God met him, and Richard Baxter was saved. It is a vast laver. Go and tell everyhody to come and was's in it. Let them come up from the penitemitaries and wash aw w their erimes. Let them come up from the alms houses and wash away their poverty. Let them come up from their graves and was's away their death. If there be any one so worn out in sin that he cannot get up to the laver, you will take hold of his head and put your arms around him, and I will take hold of his feet, and we will plunge him in hold of his feet, and we will plunge him in this glorious Bethesda, the vast lavar of God's mercy and sulvation. In Solomon's temple there were ten lavers and one molten sea-this great reservoir in the millst of the sea-this great reservoir in the mutst of the temple filled with water-these lavers and this molten sea adorned with figures of palm branch and oxen and lions and eherubim. This fountain of God's mergy is a vaster molten sea than that. It is is a vasier moden say than that. If is not adorned with palm branches, but with the wood of the cross: not with the chernbim, but with the wings of the Holy Ghost, and around its great rim all the race may come and wash in the molten sea.

But I notice also, in regard to this laver of looking glasses spoken of in the text, that the washing in it was imperative and not optional. When the priests came into the tabernacie (you will find this in the thirtieth chapter of Exodus), Godtells them that they must wash in that layer or die. The priest might have stil. "Can't I wash elsewhere? might have sold. "Can't I wash elsewhere? I washed in the laver at home, and now you want me to wash here." God says: "No matter 'whether or not you have washed better." Wash he this laver or die. "But," says the priest, "there is water just as clean as this. Why won't that do?" "Wash here." says God, "or die." So it is with the gospel of Christ. It is imporative. There is only this alternative. Jeen our sing There is only this alternative -keep our sina and perish, or wash them away and live. But, says some one, "Why could not God have made more ways to be aven than one?" I do not know but He could have made half a dozen. I know He mule but one. You say, "Why not have a long line of boats running from here to heaven?" I cannot say, but I simply know that there is only one boat. You say, "Are there not trees as luxuriant as that on Caivary, more inxuriant, for that had neither buds nor biossoms, it was stripped and barked?" Yes, yes, there have been taller trees than that and more luxuriant, but the only path to heaven is under that one tree. Instead of quarreling because there are not more ways, let us be thankful to Go1 there is one, one name given unto men whereby we one, one name given hato man whereby we can be saved, one laver in which all the world may wash. So you see what a radiant gespel this is I preach. I do not know how a man can stand stolidly and present it, for it is such an exhibitant gospel. It is not a mere whim or caprice, it is life or death. It is heaven or hell. You come before your child and you have a present in your bard child, and you have a present in your hand. You put your hands behind your back and say: "Which hand will you take? In one hand there is a treasure in the othe, there is not." The child blindly chooses, But God our Father doss not do that way with us. He spreads out both hands and says "Now this shall be very plain. In that han i are pardon and peace and life and the treasures of heaven. In that har i punishment and sorrow and woe, use, choose for yourselves !" "He that nre believeth and is baptized shall be saved, but he that believeth not shall be damned, An artist in his dreams saw such a splendid dream of the transfiguration of Onist that he awoke and seizal his pencil and said, "Let me paint this and die." Oh, I have seen the glories of Christ! I have beheld something of the beauty of that great sarrities on Calvary, and I have sometimes felt I would be willing to give anything if I might just sketch before you the wonders of that sacrifice. I would like to do it while I live, and I would like to do it when 2 die. "Let me paint this and die." He comes along, weary and worn, His face wet with tears, His brow crimson with blood, and He lies down on Calvary for you. 1'o, I mis-take. Nothing wasgas comfortable as that, A stone on Calvary would have made a soft pillow for the dying head of Christ. Nothing so comfortable as that. He does not lie down to die : He stands up to die, His spike I han is ourspread as if to embrace a world. Ob, what a hard end for those fest that had traveled all over Judget on ministries of mergy! What a hard end for those hands that had wiped away tears and bound up

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR NOVEMBER 4.

Lesson Text: "Jesus, Lord of the Sabbath," Mark II., 23-28; III., 1-5-Golden Text: Mark 11., 28-Commentary.

23. "And it came to pass that He wont through the corafields on the Sabbath day, and His disciples began, as they went, to puelt the ears of cora." In Math. Nil., 1, it is the ears of cora." In Math. Nil., 1, it is the ears of ears, as they went, to puelt the ears of ears, and the subscript of the without both is written with the disciples were hungry, or that we must bear in mind that there is the subscript of the subscript

would in no sense transgress His own mandment nor lead others to do it. These hypocrites make me think of a captain on a ferryboat whom I saw collecting fares one Lord's day and at the same time finding fault with a man for whistling the air of a sacred song.

25. "And He said unto them, Have ye never read what David did when be had need and was an hungered, he and they that were with him?" I believe there is an analogy in Scripture for about every event in lifethat can come to any one. Jesus, being full of the word, knew just how and when to apply it ; hence we so often hear Him saying. "It is written." "Have ye nover read?" How many church members would hang their beads in shame if He should ask them, "Have ye never read?" 26 UMor U.

"Have ye never read?" 26. "How He went into the house of Go 1 In the days of Abiahar, the high priest, and did eat the shewbread, which is not lawful to eat, but for the priests, and gave also to them which were with them." In Math. them, which were with them." In Math. xii., 5, 7. He cites also the conduct of the priests in the temple on the Sabbath day and priests in the temple on the Sabbath day more quotes from Hos, vi., 6, "I will have merey and not sacrifice." An outward appacent disobedience does not always spring from a spirit of disobedience, and the Lori always looketh upon the heart. He reads our motives and reckons with us accordingly. He weighten actions and spirits (I Sam, ii., 3) Prov. vxi., 2). Behind an outward con-formity He often sees a spirit of rebellion. Let us be ambitious to do right in His sight who readeth hearts

27. "And He said unto them. The Sab-bath was made for man, and not man for the Sabbath." This sentence is found only in Mark in this incident. It is the gospel of service, and every servant of Gol is to serve God every day, but one day in serve is specially set apart for man that on that day he may wholly and peculiarly delight him-self in the Lord and thus be refreshed for the work of the other days. Man is not a slave of the Sabbath, but the Sabbath is for his special benefit and joy, not to enjoy him-27. "And He said unto them, The Sabslave of the Sabbath, but the Sabbath is for his special benefit and joy, not to enjoy him-self (Isa, lvii)., 13, 14), but that he may de-light himself in the Lord and thus learn to ride upon the high places of the earth. 28, "Therefore the Son of man is Lord also of the Sabbath." This statement is also

28. "Therefore the Son of man is Lord also of the Sabbath." This statement is also found both in Matthew and Luke. Alithings were made by Him and for Him. It is His dry, He is the maker of it and the propris-for of if. He gave it to us that we might the better glorify Him and enjoy Him. He certainly has a right to tell us what He would like done with His are used as the would eertainty has a right to tell us what He would like done with His own property. When we, too, by faith in Him become His prop-erty and truly call Him Lord, then the day and the people being all His and for His pleasure He will surely be glorified in them. The second of rest and vietory is found in be-The secret of rest and victory is found in be-ing able to say from the heart, Thou art worthy, O Lord, and I am for Thy pleasure

TEMPERANCE.

BROP BY DROP. Drop by drop ! drop by drop ! Filling the glass to the very top, When will the terrible traffic stop?

How many glasses drinkers bold? How much poison, hot and cold? How much poison, hot and cold?

Ah ! you "would know," I hear you say, ow many glasses day by day Measure the drops in yonder bay.

Gather them up in pints an I gills, All the streamlets and all the rills, Fresh from the everiasting hills.

Count the sand-grains one by one. he myrial stars with wors begun, And they'll never compare when all is dono?

Oceans and rivers of liquid fire! Thinking of this no tongue should tire ing the truth to son and sir -Mrs. M. A. Kidder, in Youth's Banner.

CIDER DRINKING.

We frequently hear that there is "no harm from drinking sweet elder," and temperance organizations frequently have this question brought before them for discussion. Ciller commences to forment as soon as it is out of the press, and the alcohol in eider is as so ductive and poisonous as in any other drink. and in many cases more so. A. P. Foster, D. D., of Massachusetts, in a recent letter to the Advance, writes as follows :

"A recent dreadful murder in this State, committed by a man upon his brother, lliustrates the evils of eider drinking. The murderer was intoxicated on hird eider, and hence was in an ugly mood, as is invariably the case with those under the influence of this dangerous intoxicant. In New England elder is one of the greatest temptations to intemperance. Every fail piles of small and gnarly apples are gathered, which are marketable only at the elder-nill. There is a profit to be made on them, and the farmers do not feel that they can lose it. This fact has done much to break down the prohibititory law in Massachusetts. Years ago when this law was in force it met with opposition from the elder-raising farmers. To get their from the elder-raising farmers. To get their rote cider was exempted from the applica-tion of the law. But this was a fatal incon-sistency. Hard cider is far worse in its ef-fects than many other of the milder intoxi-cants like ale and beer. But it is easily ob-tained on New England farms; the boys grow fond of it, beginning with sweet elder, but speedily finding their way to the for-mented and intoxicating article. The taste but speeduy induz their way to the fer-mented and intoxicating article. The taste for alcohol thus formed, it naturally does not stop with elder. Thus our New England elder operates adversely to temperanes in two ways—it breaks down the strength of those who, but for this, would promote temperaneo legislation, and by its dulest en-cooragement to sweet cider, it tempts our country boys to start out on a path that leads to a drunkar l's grave. Apples in New England, rye in the Mississippi Valley, and grapes on the Pacific Coast are, every one, tempters to break down the temperance reform.

THE MOST PRESSING ENEMY,

Lord Wo seley, in a recent letter to the Grand Scenetary of the Gool Templars, says: "Tare are set some great enemies to ar encountered, some great battles to be sught by the United Kingdom ; but the most pressing energy at present is "drink," It wills more than all our newest weapons of warfare, and not only destroys the body but the mind and soul also. All movements, there ore, intended to meet this for com-mond themselves to me, and no one can wish the 'Gool Templars' success more sine rely than I do. I sould be say that we have than I do. I sin glad to say that we have now but little drunkenness in the army-less of it in our ranks than is any other class of Her Majesty's subjects. To this fact I con-Biller we own much of the improvement in every respect that has been steadily going on for the past twenty years."

FOOR THE PLEDGE TOGETHER.

Dr. Norman Kerr, at a recent meeting of inglish physicians, result the following ind bent, making a personal application to his rothers and sisters of the profession : Be ore I practised what I taught in regard

RELIGIOUS READING.

HOW TO TREAT EARETN BOILS,

In glancing over the agricultural departs ment of a newspaper, recently, my eye fell on the above heading to an article. It struck on the above heading to an article. It struck the as no less appropriate for the religious department. "Ye are God's husbandry," says the Apostle. And in this husbandry, is a great variety of soils. Some are so excess-ively foresid, with artificial appliances, that they produce only a rank growth of statks and leaves; some are cultivated with such difigence and care, as to bring out their re-courses in a substantial barry other soils

and leaves; some are cultivated with such di genee and care, as to bring out their re-sources in a substantial harvest; other soils are scant, sandy, or hard and story, opor and anproductive; and others still are quito barren. And many of these are barren, un-productive suils. There are different nodes of treating them, scenetimes they are left for a time, to lie waste. And such is often the discipling which fold exercises over the barren soils in his husbandry. He lets them he discipling which fold exercises over the barren soils in his husbandry. He lets them he failow-barren of confort, with scares any appearance of growth or vigetation. The husbandman, after he has suffored a barren field to lie waste for a while, puts in the heavy subscoil plough, and turns up the deep for the arrow there and suffere, and with the harrow there and suffere, and with the harrow there and the har-row of rependance, till the hard, story, touren soils theroughly broken up and shaken to gether. And, in our efforts to recover a barren soil, we are to use means totaling to this end. No good can come of it while, it has waste and barren. Bat, when theroughly to deen of the marks be a errop again. One of the marks be a errop again. broken up, there may be a grop again. One of the mount recommended in the

One of the many be a crop again. One of the many resonanced in the article aliaded to is, to plant the soil with a certaia description of trees, whose growth re-stores the productiveness of the soil. There is a tree that is sure to produce this effect up the most barren soil; it is the Tree of unity, of **univ**ersal love to the souls and odies of men. And wherever this tree is planted, and brings forth the choice fruit of ve for Souls, it will recover the most bar-n spot, and turn it into the garden of the rd. Let the Constian heart be throughly and deeply imbued with this spirit, and he will be no longer barren nor unfruitful in the Vinyard of the Lord , but "plants of renown, Subjurd of the Lord but "plants of renown," and "trees of righteousness," will spring up on every side of him. This tree will root out the weeds of self-righteousness, the shrubs of worldliness guarled onks of selfishness, and cover the ground with groen herb-age. It will do a hundred fold more to rever a barren soil than all the later and culture that can be bestowed upon it. - N.Y. Obs.

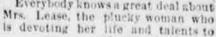
THE DWING RED.

on men, but on a dying had with God." wonfren do we see this illustrated ! What 'hange comes over the views of those who rought to the verge of eternity! How rently do they admit they would have ted, had they but always viewed things in b) and may but always viewed finings in light which is east upon them in the val-and shadow of death? A ministerial end writes us of one of his parishioners, t deceased: "His protracted filness prepared us all for the change. He died on 'the with his family and friends around his He expressed regret, just before his doubt that he had not united with the church, and made an open prefession of religion. I have no doubt but what he was a good man, although in error as to his duty. This life would have t honor to a Christian, except in one re-t his regiect of a public profession of dot. He assured me no other reason had eterred him, but a deep sense of his utre-inworthiness of the privilege, and of his unfitness to perform the duties of a member of the church. This was an error of judgment, to say the least, and his course, in this re-spect, he regretted the night before he died." Here is a lesson for us all, viz a notio neg-

Christ, lest wer fint the barn commands of Christ, lest wer fint the barn commands of low; but espects, the barn of dying pil-boye that they are to be the barn of the barn of the barn of that they are to be the barn of th tate and delay to cor by identifying them sion of religion with thts, W. It is not a case can n. Gud faith and obolicnos; and piain a duty, may be surst, regret it in a dying hour ; the individual above: ref-

THE LEASE FAMILY.

Rusband and Children of the Famous Kansas Agitator. Everybody knows a great deal about



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what she believes to be the general welfare, but few kn w much about her husband. A reporter recently visited the Lease homestead at Wichita, and found that Chas. L. Lease

Vanadia (Mr. Joan of Are, MR. LEAND the flippant correspondent calls him) had been discharged from the drug store where he was formerly employed, about six months ago, on account of the hard times. The Lease home, at 335 North Wabash avenue, is a large frame house surrounded by cottonwood trees and Sanked with flower



THE LEASE CHILDRES.

and vegetable beds. Mr. Lease is described as "an old man with long, white mustache, almost as bald as an infant, and with only a thin fringe of white hair to protect the back of his neck. He was carelessly and shabbily dressed, and there was a week's growth of beard on his face." Young says: "In life and health we think He was brought up on a farm near



H e impressed.

the correspondent as a man who had been crushed by adversity, and who had not the slightest desire to ever make another effort to get on his feet. He is very proud of his wife and children. The latter, four in number, are all devoted to their mother, and speak of her as the noblest and grandest woman in the world. If any one has an idea that either the children or the husband feel that Mrs. Lease neglects them, he should spend a morning at their home, and he will speedily become convinced that he is mistaken.

AUTOMATIC WATER MOTOR.

Works Well on Streams Where There Is but Stight Palls



bugger fed, for shelter, and sun-sound sleep, and clothes to wear, thanks' I suppose there are "srs of age who have never vet L. on their knees in thanksgiving to 1 Inca goodness. Besides that ingrati--pride that will not submit to wants its own way-a nature that with **R**ING ng sometimes instead of right rs to wallow instead of rise up. comi rits : uld eatch a glimpse of your naturhart

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efore God, you would ery out in at and alarm. The very first thing does is to cut down our pride afficiency. If a man does not teel a ruine i condition before God, he ant any gospel. I think the reare are so few conversions in this the si Engla make yien believe that they are

ired fr ol any ow-quite clever, only little figng up, a few touches of will fi OWB9 , and then you will be all right proclaiming the broad, deep ayon and Whitefield thundered moli gar lin 1750 rembling on the verge of influite disaster, "Now," says some one as bon lly be true? Have we all gone

Is there no good in us?" In Court I saw a room where the were covered with looging-it made no difference which teal Is oked you saw yourself. And so it spel of Christ. If you once step I procincts, you will find your eter reflected, every feature of alty, every spot of moral taint. ad the word of God, its first anand paratio.

that we are lost. God, I find that this layer of ncenti in break s was fliled with fresh water ng, and the priest no sonner s burnished side and saw his eart. rily for a Majer ing than he washed and was ous type of the gospel of my that first shows a man his sin a draff ourary a bes It all away ! ittle of

to notice that this laver in jest washed-the laver of lookwas filled with fresh water every IRES. servants of the tabernacle water in buckets and poured it elds L So it is with the gospel of It has a fresh salvation every a stagnant pool filled with acnear Tr brought from the eternal away the sins of yesterday, of are. "Oh." says some one, made and i rapida Christian twenty years ago" the mean anything to me. What river 1 a loss w? We are not talking, my it pardon ten years ego, but

vicinity now, a fresh salvation. overha a find out how a friend feels to-I go to the draw r and find ve been huable fi low letters written to me ten or azo? No. I go to the letter mped the day before yestering fice, and I find how he feels toflames. It is not in regard to old combe ad we had with Jesus Christ. It is bathy with Him this morning, not in sympathy with spend so much of in hunting in the topied the old, wornout shoes of rescion. Come this morning guittering robe of Christ's ta) rp6 from the Saviour's hand. You 1 of Fra replanged in the lountain of the rey a quarter of a contury aga, ing to me. I tell you to wash inver of looking glasses and the coat hich the tilled, R

al made clean. also in regard to this laver of s spoken of in the text that the ays washed both han is and feet. Cang down in sponts, so that, broken hearts ! And that is all for you. Oh, can you not we Him? Come around this laver, old and love Him? young. It is so burnished you can see your sins and so deep you can wash them all away, O mourner, here bathe your bruised sou!, and, sick one, here cool your hot temples in this laver ! Peace ! Do not cry any more,

this laver! dear soul! dear soul! Pardon for all thy sins, comfort for all thy afflictions. The black cloud that hung thundering over Sinai has floated above Calvary and burst into the shower of a Saviour's tears.

I saw in Kensington Gargen a pleture of I saw in Kensington Garden a pecure of Waterloo a good while after the battle had passed and the grass had grown all over the field. There was a dis-mounted cannon, and a lamo had come up from the pasture and lay sleeping in the mouth of that cannon. So the artist had represented it—a most suggestive thing. Then I thought how the wir be-tween God and the soul had ended, and instead of the annountsevent. "The instead of the annountement, "The wares of sin is death," there came the words, "My peace I give unto thee," and amid the batteries of the law that had once quaked with the flery bail of death I beheld the Lamb of God, which taketh away the sin of the world.

> I went to Jesus 23 I was. Weary and worn and sad. I found in Him a resting place, And He has made me giad.

lif., 1. "And He entered again into the synagogue, and there was a man there which had a withered hand." In Luke vi., 6, it is written that this was on another Sabbath, and that He was teaching in the synagogue. It would seem, then, that He was always found in the synagogue on the Sablath day and ready to read an iteach as opportunity offered. These synagogues were not the most spiritual places in the

world, for the service was very formal, yet it was His custom to be there. "And they watched Him whether Ho 2. "And they watched Him whether He would head him on the Sabbath day, that they might accuse Him." What odd kind of people did go to church on Sabbath days long ago, and He knew just what kint of people they were. Yet He went, too. Well, He must have had more grace than many of His followers nowadays. Yet it is written that "if new part has a back act the set." that "if any man have not the spirit of Christ he is none of His" (Rom. vin., 9). Why should they want to arrense Him when He never did any harm to any, but always went about doing good? They must have been related to one who is called "the accuser of the brethren" (Bey, xii., 10).

3. "And He said unto the man which had the withered hand, Stand forth." Luke says, "He knew their thoughts' (Luke vi., Luke It will greatly help us if we remember there is always one with us who is that reading our thoughts and searching our in-most hearts. But how can we help our most hearts. But how can we help our thoughts? Only by being filled with His thoughts. We are not responsible for the thoughts that are presented to us, but we are responsible for receiving and pondering

4. "And He saith unto them. Is it lawful 4. "And He saith unto them, is it hawful to do good on the Saibath days or to do evil, to save life or to kill? But they held their pence." In Math. xii., 11, 12, it is written that He used the illustration of the lawfulness of taking a aheep out of a pit on the Sabiath day, adding, "How much better is a man than a sheep?" and then said, "It is awail to do wall on the Sabiath day." We lawiul to do well on the Sabbath day." We are certainly sale in doing on the holy day whatever will glorify God and tend to may ntfy Him through any work of necessity or mercy, 5, "And when He had looked round about

on them with anger, being grieved for the hardness of their hearts. He saith unto the man. Stretch forth thing han I. And he stretched it out, and his hand was restored whole as the other." What a good thing for that man to be found in the synagogue that day! How much he might have missel by not being there! Think what Thomas missed for a whole weak by not being with the brethren on the night after the resurresticn.-Lesson Help .r.

TURN THE BUBLE INTO PRAYER.

The Rev. Mr. McCheyne, in writing to a youthtal parishioner, uses the following lan-guage: "You read your Bible regularly, of course; but do try and understand it, and still more, to feel it. Read more parts than one at a time. For example, if you are reading at a time. For example, if you are reading Genesis, read a psaim also. Turn the Bible into prayer. Thus, if you are reading the first psaim, spread the Bible on the chair before you, kneel and pray, 'O Lord, give me the blessedness of the man that walketh not in the counsel of the ungody.' 'Let me not stand in the way of sinners.' 'Let me not sit in the seat of the scornful, etc. This is the heat way of learning the meaning of is the best way of learning the meaning of the Bible, and of learning to pray."

"To neglect at any time, preparation for death, is to sleep on our own post at a sleep; -to omit it in old age, is to sleep at an at-tack " tack.

Biot Christianity out of man's history, and what would his laws have been-what his civ-ilization?

atter, I found that, sing sweetly I might, my advice penetrated very little into the lite and character of inebriates but is into the life on 1 character of inobriates who came before me ; but when, in order to save a man whom I was called up to see through the night, I took the pledge, my practice then squarest with my precept. I said to this man, "What on earth do you mean by calling for me about once in every worth in this way and wasting your sub-diance only for the mean of the substance, only for the benefit of your wine mer-chant and your doctor? You must be an unmitigated fool-why do you not take the pledge?" When I went to see him a xt morning, drank as he had been the night betore, he grasped what had said. "Doctor," he said, "you told me last night to take the pledge; I will, if you will," What was a poor doctor to do? It was a case of the spider and the fly, and the result was that we took the piedge in that house together, and that man has kept it till this day. I saw him on Monday last vetore I came here, hot as a doctor, for he is of no use to me, as now he is never iil, but he has been the means of mathematical days and the here here and the means of

A PUBLEM TO BE SOLVED.

Sell.

making hundreds of people abstainers, mostly amongst the slaves of orink as he was him-

The problem of "hard times" will be solved when the working men of America boycott the scioon and scop drinking liquor. About \$450,600,000 a year goes into the soloon from the hard-carned wages of workmen. This money, turned into the channels of industry and commutee, would bring comfort and happiness and plenty to millions of house-Golds, -National Temperance Advocate,

TEMPERANCE NEWS AND NOTES.

Over two millions and a half of children are members of the Band of Hope Union of

The drink thirst is the only earthly approximation to the forture of the damned in erdition.

Alcohol is a dangerous and tricky spirit, Moderation oils the hinges of the gate leading to excess.

Alcoholic insanity is twice as common now in France, the land of light wines, as it was fifteen years ago.

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

Municipal reform is stirring up the Nation's capital, and ten policemen have been dismissed recently for ignoring the viola-tions of law by certain retail liquor dealers.

Jerusalem, the Holy City, has 125 sa-oons, whose license fees go to Constantino-de. An application has been mude to establish a brewery within its walls, but refused.

A Chicago writer gives the following reasons why there is now so much poverty, erime and misery in that great city : "There lives but one baker to each sevency families one grocer to every eighty-nine families, and one liquor scioon to every thirty-five fami-Hes.

The late Lord Chief Justice Coleridge said The late hord Union Justice Covering said judges are "weary with calling attention to drink as the principal cause of crime," and that he "could keep no terms with a vice that fills our jails, destroys the comfort of nomes and the peace of families, and dees and brutaliz s the people."

A Chicago paper says that there are in Chicago at least 5000 places in the manufac-turing district where workingmen are in the habit of going for liquor. These saloons are purposely placed near the factories so as the more easily to absorb the men's wages. It each one of these saloons took in \$10 a day, the sum would amount to \$50,000 a day, or \$300,000 for a week of sit days. \$300.000 for a week of six days.

and belt that he meeted nothing afford the most cheering evidence of his disthe position he he did, might but for a nor-ment in imagination, throw the markets for-ward up in a dying best, and contain the view-of duty which he then have, and which will then assuredly flash up in them in the near prospect of an exchange of worlds.

CHRIST GLORIOUS IN HIS INCASS OFFICE.

Whatever influences are necessary for the accomplishment of his gractous purpose for men and in men, whether they been Provi-dence or of grace, are at his command. The "Father given hot the spirit by measure in to min," because it batti pleased him this in him all tubessionaid dwell." The father is complete. Whatever the sinner wants he shall find in Christ, Be it life, hight, power pardon, sympathy, hope, righteensures, and joy in the Holy Ghost, they are wrapped up in the union of his two nature This mystery is the envelope which conta wisdom, san tilleation and redemption. is able and willing to suffer, to ensure and to bestow. He is a storehouse that can never be exhausted, full of grace and frath, full of promises and full of authority to fully them; full of glory and majesty, and full of heaven. He is Christ, the wisdom of God, and the power of God. No burden of sin is so heavy but he removes it; in full of the solution burden is the second relief; no weakness so depressing but it graves them relief; no weakness so depressing but it makes his strength perfect. Hope and ex-ception are never defeated that centre in him. He is filled to overflowing with all that man can enjoy and God impart. Blessing and glory and honor and power are his, Expand as the faculties of the human soul Expand as the accuracy of the relation solu-may, they can nover become so enlarged and nover drink so freely of his usefulness but the streams will still flow and the fountain still be full. Augment man's unworthiness and ill desert to an unmeasured infinity multiply his wants to countless ages; and there is yet room in the mansion he has propared and bread enough and to spare, -Dr. Springs Glory of Christ.

HOW HE ENEW IT.

A Methodist Conference committee ones had before them a backwoods preacher who knew little of books or theology, but who had a practical knowledge of Christ's salva-tion. "Brother" began one of the wise examiners, "will you please name some of the evidences of the divinity of our Lord Jesus Christ?" The brother's face wore an expres Sion of puzzled bewilderment and he was silent. The examiner repeated his question: "What makes you think Christ is divise?" Now there was a response from the whole man. With his eyes full of tears he started to his feet and stretching out his arms and hands, exclaimed : "How do I know he's divine? Why, bless you, he's saved my aoul!

A OTRL'S IDEA OF IT.

A little boy recently asked his mother "How can God hear folks pray when he is so far away? Before she had time to answer, a girl of five remarked : "I guess he's get tel-ephones minulal to every place," Precious thought expressed in childish language, that between God and every human heart there is a medium of communication, if we only use it. Human nature longs for some one to whom it can tell its temptations and its sor-rows. The car of God is ever open. It longs for sympathy. His heart is ever responsive. It hungers is companionship. He is ready to "reason together." Human nature eraves

The motor shows in the nerom. panying cut has been patented by C. W. Johnston, of Philladelphia, and is designed to be operated by a small waterfall of four teet or over in height, and when applied to operating two lift or force pumps will take water either from a well or from the stream and raise it to any required height.

The illustration show the machine to be a beam, from which are suspended two backets, with large cylindrical valves, resting on sexts at the bottom, and which are unseated when the buckets make the down stroke, and allow the water to run out. One is held in position until it has received the proper weight of water, while the other is being emptied. Each down stroke of the bucket raises water by pump on opposite side of fulerum by beam, the water passing into an air chamber, and from that to the tank of any elevation:

Where the grade is sufficient to get a fall of four feet or over it is only necessary to build a small dam or convey the water through pipes to the motor and there can be a sufficient quantity of water raised to any height to supply a building for



all the uses of a large family, and if raised to a suffic ent height, can be used for operating small motors for running sewing machines or other light machinery, or may be used for fire service throughout the building.

Northumberland's Notable.

Northumberland, Pa., at the confluence of the Susquehanna's north and west branches, has a world-wide fame among chemists as the former residence and burial place of Dr. Joseph Priestly, the discoverer of oxygen gas and, perhaps, principal founder of modern chemistry. When he came from England to America, about 1794, the chair of chemistry was offered him by the University of Pennsylvania, but he declined it, saying that he wished to live in the country, and soon after settled at Northumberland. He died there ten years later. His house was still standing when the centennial of chemistry was celebrated at Northumberland in 1874.