THE LEPROSY OF SIN.

DR. TALMAGE'S SERMON.

Lesson Drawn from the Story Naaman, the Syrian.

"He was a leper."-II Kings v., 1. e have a warrior sick, not with or rheumatisms or consumptions, gates or rheumatisms or consumptions, with a disease worse than all these put ther. A red mark has come out on the sead, precursor of complete disfiguregand dissolution. I have something it to tell you, General Nauman, the seander in chief of all the Syrian forces, the leptosy! It is on his hands, on his on his feet, on his entire person. The pay! Get out of the way of the pestiif his breath strike you, you are a main. The commander in chief of all sees of Syria! And yet he would be ers of Syria! And yet he would be exchange conditions with the boy at up or the hostler that blankets his. The news goes like wildfire all the the realm, and the people are sym-ic, and they cry out, "Is it possible ar great here, who slew Ahab and whom we came with such vocifera-

it be possible that our grand and Naaman has the leprosy?" Everybody has something he wishes not-David, an Absalom to disgrace Paul, a thorn to sting him; Job, carplague him : Samson, a Delliah im : Ahab, a Naboth to deny him , n, a Mordecal to irritate him : George ngton, a childlessness to afflict him : Wesley, a termagant wife to poster Leab, weak eyes; Pope, a crooked Byron, a club foot; John Milton, cyes; Charles Lamb, an insane sister, ou and you and you something which ever bargained for and would like to f. The reason of this is that God want this world to be too bright. ise we would always want to stay and se fruits and lie on these lounges and hands in the pleasant society. We in the vestibule of a grand temple, es not want us to stand on the door ad therefore He sends aches and annovand sorrows and bereavements of all to push us on and push us up toward ruits and brighter society and more at prosperities. God is only whipping seal. The reason that Edward Payson obert Hall had more rapturous views of in than other people had was because,

n inextingushable thirst, it is only be-He is preparing to substitute a better an you ever dreamed of, when the put on immortality. to push you on and to push you up something grander and better that ends upon you, as He did upon Genan, something you do not want, his Syrian mansion, all the walls ng with the shields which he had capbattle, the corridors crowded with e, music and mirth and banqueting if the mansion from tessellated floor ed ceiling. Naaman would have forhat there was anything better and ave been glad to stay there 10,000 but, oh, bow the shields dim, and visitors fly the hall, and how the trops dead from the string, and how es of the mansion siam shut with tral bang as you read the closing of the culogiam! "He was a leper!"

their aches and pains, God pushed herrer up to it. If God dashes out one

ir pletures, it is only to show to you a er one. If He sting your foot with your brain with neuralgia, your tongue

a leper! was one person more sympathetic General Nasman than any other per-Nasman's wife walks the floor, wringan is and trying to think what she to alleviate her husband's suffering. medies have failed. The surgeon gen-nal the doctors of the royal staff have and they have shaken their kanda as to say, "No cure, no ca o office seekers had all fold ndations and gone home. the employes of the estab-

sed their work and were the erborne by the sorrows of the world ing no sympathy anywhere else, you he out and found in the sympathy humble domestic—Rose or Dinah or

a sceae it was-one of the gran lest

all Syria in cabinet council with a g maid over the declining health of like general! "I know something," he little captive maid, "I know someas she boan is to her bare feet. d from waich i was stolen there is a prophet known by the name o who can cure aimest anything, and idn't wonder if he could cure my Send for him right away." "Oh, you say. "If the highest medical you say. "If the highest medica a all the land cannot cure that leper. is no need of your listening to any talk event girl," But do not scoff, do not The finger of that little captive maid ting in the right direction. She might "This is a judgment upon you ag me from my native land. Didn't asten me off in the night, breaking my and mother's hearts, and many a lave lain and crie! all night because o homesick?" Then, flushing up dish indignation, she might have Good for them. I'm gla i Naaman's prosy. I wish all the Syrians had sy." No. Forgetting her personal

be sympathizes with the suffering ster and commends him to the prew prophet thas pointed grown persons in the ection! O Christian soul, how long e you got rid of the leprosy of sin? Let me see. It must be five years we years. Who was it that pointed was my little Amie or Fred or at clamered up on my knees and o my face and asked me why ome a Christian, and, all the king my cheek, so I could gry, insisted upon knowing why te family prayers." There are its who have been brought to beir little grandchildren. There dren. How did you get rid of the sin? How did you find your way lyne Physician? "Oh," you say, d. my dying child, with wan ted flugur, pointed that way.

eds of little fingers pointing in the the astronomers calculated that es world hanging at a certain heaves, and a large frize was some one who could discover that telescopes from the great obwere pointed in vain, but a girl Muss., insuioned a telescope, through it discovered that star progrand the admiration of all ical world, that stood amazed us. And so it is often the case people cannot see the light, little child beholds the star of star of hope, the star of conso-star of Bethiehem, the morning

nre." Ob, do not despise the pratitle of little children when they are speaking about God and Christ and heaven. You see the way your child is coluting. Will you take that pointing or wait will, in the wrench of some awful bereavement, God shall lift that child to another world, and then it will beeken you upward? Will you take that pointing, or will you wait for the beekening? Blessed be God that the little Hebrew captive pointed in the right direction. Blessed be God for the saving ministry of Christian children.

No wonder the advice of this little Hebrew captive threw all Naaman's mansion and Ben-hadad's palace into excitement. Goodby, Naaman! With face scarified and ridged and inflamed by the pestilence and aided by those who supported him on either side, he staggers out to the chariot. Hold fast the flery converge of the royal stable

side, he staggers out to the chariot. Hold fast the flery coursers of the royal stable while the poor sick man lifts his swe "an feet and pain struck limbs into the vehicle. Bolster him up with the pillows and let him Bolster him up with the pillows and let him take a lincering look at his bright apartment, for perhaps the Hebrew captive may be mistaken, and the next time Naaman comes to that place he may be a dead weight on the shoulders of those who carry him, an expired chieftain seeking sepulture amid the lamentations of an admiring nation. Goodby, Naaman! Let the charioteer drive gently over the hills of Hermon, lest he joit the invalid. Here goes the bravest man of all his day a captive of a horrible disease. As the ambulance winds through the streets As the ambulance winds through the streets of Damascus the tears and prayers of all the

people go after the world renowned invalid.

Perhaps you have had an invalid go out from your house on a health excursion. You from your house on a health excursion. You know how the neighbors stood around and said, "Ah, he will never come back again alive." Oh, it was a solomn moment, I tell you, when the invalid had departed, and you went into the room to make the bed, and to remove the medicine vials from the shelf, and to throw open the shutters, so that the fresh air might rush into the long closed room. Goo by, Nasman!

There is only one cheerful face looking at him, and that is the face of the little

There is only one cheerful face looking at him, and that is the face of the little Hebrew captive, who is sure he will get cured, and who is so glad she helped him. As the chariot winds out and the escort of mounted courtiers, and the mules, laden with sacks of gold and silver and embroidered sults of apparel, went through the gates of Damascus and out on the long way, the hills of Naphtalia and Ephraim look down on the procession, and the retinue goes right past the battlefields where Naaman in the days of his health used to raily his troops for learful onset, and then rally his troops for tearful onset, and then the procession stops and reclines awhile in the groves of olive and oleanier, and General Naaman so siek, so very, very siek! How the countrymen gaped as the proces-

sion passed! They had seen Naaman go past like a whirlwind in days gone by and had stood aghast at the clank of his war equipments, but now they commiscrate him. They say: "Poor man, he will never get home alive! Poor man."

General Naaman wakes up from a restless sleep in the chariot, and he says to the charioteer, "How long before we shall reach the Prophet Elisha?" The charioteer says to a waysider, "How far is it to Elisha's house?" He says, "Two miles," "Two miles?" Then they whip up the lathered and fagged out horses. The whole procession brightens up at the prospect of speedy ar-rival. They drive up to the door of the prophet. The charioteers shout "Whoa" to brightens up at the prospect of speedy arrival. They drive up to the door of the prophet. The charioteers shout "Whoa" to the floreses, and tramping hoofs and grinding wiffels cease shaking the earth. Come out, Elisha, come out, You have company. The grandest company that ever came to your house has come to it now. No stir inside Elisha's house. The fact was, the Lord had house has come to it now. No stir inside Elisha's house. The fact was, the Lord had house house the sease haughty way. We expect to rile informed Elisha that the sick captain was coming and how to treat him. Indeed, when you are sick and the Lord wants you to get well, He always tells the doctor how to treat the company of the lord has unhorsed us, unhanced us. Get down out of your pride. you are sick and the Lord wants you to get well, He always tells the doctor how to treat you, and the reason we have so many bungling doctors is because they depend bungling doctors is because they depend upon their own strength and instructions and not on the Lori Got, and that always makes malpractics. Come out, Eifsha, and attend to your business.

General Nasman and his retinue waited only a few from getting rid of the leprosy of sensoral Nasman and his retinue waited only waited sensoral Nasman and his retinue waited.

and waited and waited. The fact was, cleanliness? Proud of this killing infection

ang, penitent, believing suppliants.
For sunners, Lord, Thou cam'st to bleed,
And I'm a sinner vite indeed,
Lord, I believe Thy grace is tree; out. After awhile, servant, "Go out and tell servant, "Go out and tell on, magnity that grace in me.

sing for some other situation.

and to bathe seven times in the law become of poor Naaman's .

and, out youder five miles, and he spair she goes to a little Habrew capsers and the servant girl in her house, to whom list the whole story, as sometimes, an animation which it had not shown for the syrian forces, his eye kindling with an animation which it had not shown for brighter than any that grace in me.

But he had not only to get down out of his charlot. He had to wash. "Oh," you say, "I am very careful with my abjustions. Every day I plunge into a bright and beautiful buth." Ah, my hearer, there is a flood brighter than any that grace in me.

But he had not only to get down out of his charlot. He had to wash. "Oh," you say, "I am very careful with my abjustions. Every day I plunge into a bright and beautiful buth." Ah, my hearer, there is a flood brighter than any that grace in me. weeks and his swotten foot stamping on the bottom of the charlot, ragar liess of pain, "What! Isn't he coming out to see me? Why I thought certainly he would come and -a help which the world could not utter some cabalistic words over me or make some enigniatical passes over my wounds Why, I don't think he knows who I am. Isa't he coming out? Why, when the Shunamite woman came to him, he rushed out and cried: 'Is it well with thee? rushed out and creed; is it well with thes? Is it well with thy husband? Is it well with thy child? And will be treat a poor unknown woman like that and let me, a titled personage, sit here in my charlot and wait and wait? I won't endure it any longer. Charloteer, drive on! Wash in the Jorian? Ha, ha! The siteny Jorian—the muddy Jordan—the monotonous Jorian! I wouldn't be seen washing in such a river as that. Why, we watered our horses in a better river Why, we watered our horses in a better rive than that on our way here—the beautiful river, the jaspar paved river of Puarpar. Besides that we have in our country another Damascene river, Abana, with follaged bank and torrent ever swilt and ever clear, under the flickering shadows of sycamore and ole-ander. Are not Abana and Paarpar, rivers of Damascus, better than all the waters of was her restored husband. And the little cap-tive maid, she rushed out, clapping her 'ands and shouting: "Did he cure you? Did ac cure you?" Then music woke up the pal-ace, and the tapestry of the windows was drawn away, that the multitude outside might mingle with the princely mirl; inside, and the feet went up and down in the dance,

I suppose Naaman feit very much as Americans would feel if, by way of medical prescription, some often about tell us to go wash in the Danube or the Rhine. We would answer, "Are not the Connecticut and the Hudson just as good?" Or as an Englishman would feel if he were told, by way of medical prescription he made to of medical prescription, he must go and wash in the Mississippi or the St. Law-rence. He would cry out, "Are not the Theres and the Shannon just as well?" The fact was that haughty Naaman needed to learn what every Englishman and every American needs to learn—that when Gol tells you to do a thing you must go and do it, whether you understand the reason or not. Take the prescription, whether you like it or not, One thing is certain. Unless haughty Naaman does as Elisha commands him, he will die of his awful sickness. And unless you do as Christ comman is you you will be seized upon by an everlasting wasting away. heir little grandchildren. There Obey and live; disobey and die. Thrilling, els of Christian mothers who had overarching, undergording, stupendous tion first called to Jesus by their alternative!

Well, General Nasman could not stand the test. The charioteer gives a jerk to the right line until the bit snaps in the horse's mouth, and the whir of the wheels and the flying of was hard, hard, very hard, but if one on its dying bed had not et of Christ I don't think I ever egot tid of my leprosy." Go into got rid of my leprosy." Go into that God had been studying how to amony and exasperate and demolish them. Want has He been doing? Only trying to cure their death dealing leprosy. Teat is all. Yet they waip up their norses, they dig in the spurs, and they go away in a rage.

So, after all, it seems that this health excursion of General Neuman is to be a dead failure. That little Henrew captive might as well have not told here of the prophet and

lailure. That little Hebrew captive might as well have not told him of the prophet, and this long journey might as well not have been taken. Poor, sick, sying Naaman! Are you going away in high dudgeon and worse than when you came? As his charlot halts a moment his servants clamber up in it and coax him to do as Elisha said. They it and coax him to do as Elisha said. They say: "It's easy. If the prophet had told you to walk for a mile on saure spikes in order to get rid of this awail disease, you would have done it. It is easy. Come, my lesus. "Not many mighty men, not lord, just get down and wash in the Jordan. You take a bath every day authow, and in this climate it is so hot that it will do you good. Do it on our account, and for the lot to bring to naught things that sake of the army you command, and for the deep.

instion that admires you. Come, my lord, just try this Jordanic bath." "Well," to says, "to please you I will do as you say." The retinue drive to the brink of the Jordan. The horses yaw and neigh to get into a stream themselves and cool their hot danks. General Naaman, assisted by his attendants, gets down out of his charlot and punfully comes to the brink of the river and staps in until the water comes to the and and goes on deeper until the water comes to the girdle, and now standing so far down in the stream just a little inclination of the head will thoroughly immerse him. He hows once into the flood and comes up and shakes the water out of nostril and eye, and his attendants look at him and say, "Why, general, how much better you do look!" And he bows a second time into the flood and comes up, and the wild stare is gone out of his eye. He bows the third time into the flood, and comes up, and the wild stare is gone out of his eye. He bows the third time into the flood, and comes up, and the shriveled skin has got smooth SABBATH SCHOOL.

up, and the shriveled skin has got smooth again. He bows a fourth time into the flood and comes up, and the hair that had fallen out is restored; there are thick locks again all over the head. He bows the fifth time

all over the head. He bows the fifth time into the flood, and comes up, and the boarseness has gone out of his throat. He bows the sixth time and comes up, and all the soreness and anguish have gone out of the body. "Why," he says, "I am almost well, but I will make a complete cure, and so he bows the seventh time into the flood and he

bows the seventh time into the flood and he comes up, and not so much as a fester or a scale or an eruption as big as the head of a pin is to be seen on him.

He steps out on the bank and says, "Is it possible?" And the attendants look and say, "Is it possible?" And as with the health of an athlete he bounds back into the chariet and drives on there goes up from all his attendants a wild "Huzza, huzza!" Of course they go back to pay and thank the man of God for his counsel so fraught with wisdom. When they left the prophet's house, they

When they left the prophet's house, they went off mad. They have come back glad

People always think better of a minister af-ter they are converted than they do before conversion. Now we are to them an intoler-

able nuisance because we tell them to do things that go against the grain, but some of

us have a great many letters from those who tell us that once they were angry at what we

preached, but afterward gladly received the gospel at our hands. They once called us fanatics or terrorists or enemies. Now they call us friends. Youder is a man who said he would never come into the church

again. He said that two years ago. He said, "My family shall never come here again if such doctrines as that are preached." But

he came again, and his family came again. He is a Christian, his wife a Christian, all

his children Christians, the whole house

hold Christians, and you shall dwell with them in the house of the Lord forever. Our

undying coadjutors are those who once heard the gospel and "went away in a

eral Nasman did two things in or fer to get

well. The first was, he got out of his char-ior. He might have staid there with his swollen feet on the stuffed ottoman, sented

on that embroidered cusaion, until his last gasp, he would never have got any relief. He had to get down out of his chariot. And you have got to get down out of the chariot

of your pride if you ever become a Caris-

mercy. The Lord has unhorsed us, un-characted us. Get down out of your pride. Get down out of your sail righteousness and

Oh, magnify that grace in me. But he had not only to get down out of

hills. It is the float that breaks from the granite of the eternal hills. It is the float of pardon and peace and life and heaven. That float started in the tears of Curist and the sweat of Gethsemans and rolled on, ac-

countisting flood, until all earth and heaven could bathe in it. Zectariah called it the "fountain open for sin and uncleanness." William Cowper called it the "fountain filled with blood." Your fathers and mothers

wished all their sins and serrows away in that fountain. Oh, my hearers, do you not feel like wading into it? Wale down now into this glorious flood, deeper, deeper, deeper! Plunge once, twice, thrice, lour times, five times, six times, saven times. It

will take as much as that to care your soul.

Oh, wash, wash and be clean!
I suppose that was a great time at Damas-

cus when General Nasman got back. The charioteers did not have to drive slowly any

longer, lest they joit the invalid, but as the horses dashed through the streets of Damas-

cus I think the people rushed out to hall back their chieftain. Nauman's wife hardly recognized her husband. He was so won-

derfully changed she had to look at him two or three times before she made out that it was her restored husband. And the little cap-

and all the streets of Damascus that night echoed and re-echoed with the news: "Nar-man's cured! Narman's cure!!" But a

gladder time than that it would be if your soul should get cured of its leprosy. The swiftest white horses hitched to the King's chartot would rush the news into the eternal

city. Our loved ones before the throne would welcome the gla I tidings. Your call-

dren on earth, with more emotion than the little Hebrew captive, would notice the change in your look and the change in your

manner and would put their arms around your neek and say: "Mother, I guess you

Utility of Compressed Air.

Durham, N. J., compressed air is

utilized in various ways. Oil is emp-

tied from barrels into tanks by its means, and cars are rapidly and ef-

fectually cleaned. It is the most

thorough duster, reaching every crack

and crevice and rooting out dust, dirt

and shreds with lightning rapidity, It even penetrates to the depths of up-

holstery and tufting. There is talk

of introducing it into the hotels,

where instead of the maid with broom and dust-pan we may soon see a stal-

wart man with a hose blowing the

dust out of the rooms and cleaning

them as beater and whisk-broom have

never been able to do, -New York

The big ditch excavated for the pur-

pose of draining the Tow Head Lake

and contingent swamps in Calhoun

County, Iowa, is twenty-six miles long and twenty feet wide and eight feet

Ledger.

In the West Shore shops, at New

your neck and say: "Mother, I guess must have become a Christian. Father think you have got rid of the leprosy." Lord God of Elisha, have mercy on usl

Now, my hearers, you know that this Gen-

rage.

INTERNATIONAL LESSON FOR NOVEMBER 25.

Lesson Text: Mark III., 22-35-Golden Text: John I., 11-Commentary.

22. 'And the scribes which came down from Jerusalem said. He hath Beelzshub and by the prince of devils casteful He out devils.' It is probable that the incidents of Luke vil., (the healing of the centurion's servant, the raising of the widow's son and the accounting of Jesus' feet) came in between last lesson and this. He is so forgetful of Himself and wholly given to ministering to others that His friends and He was beside Himself (verse

His friends said He was beside Himself (verse 21), and the scribes said He had a devil. See the privilege of being misunderstood and misrepresented.

23. "And He called tham unto Him and said unto them in parables, How can sature cast out sature?" Parables were for those who by their unbelief referred to remain without, and He taught hous that they might not see nor understand hor be converted (Mark is 11, 12). If we willfully shut our (Mark iv., 11, 12). If we willfully shut our eyes to the light, we cannot blame God for our not seeing. If we refuse to give head to His loving words, we can only thank our selves for the hardening of our hearts. He

would have it otherwise. 24. "And if a kingdom be divided against Itself that kingdom cannot stand." It would seem almost unnecessary to say this. It is so self-evident, but for them it was neces sary. They were so desperately blind and foolish through their unbelief and hardness of heart. Not one of them would willingly work against his own interests, yet by their remark they think satan foolish enough to

do so.

25. "And if a house be divided against itand thouse cannot stand." There are in the world those who belong to the kingdom and house of God and those who belong to the kingdom and house of satan, but the one is by its nature as opposite to the other as light to darkness, as heaven to hell. That light should contend with light or darkness hight should contend with light or darkness with darkness is not in the nature of things. See how simply Jesus spake; how very plain He made it even as He had long before told His servants, Moses and Habakkuk, to do (Deut, xxvii., 8; Hab. Ii., 2).

26. "And if satan rise up against himself and be divided he cannot stand, but hath an

end." This would certainly be a fine thing for the world that satan should have an end, and some day it shall come (Rev. xx., 2, 3, 10), but not by any rebellion in his camprather by the mighty power of the light that shall finally prevail over all darkness. The seed of the woman shall bruise the head of the serpent. The God of peace shall bruse satan under our feet shortly (Gen. iii., 15;

Bom, xvi., 20). 27. "No man can enter into a strong man s house and spoil his goods except he will first bind the strong man, and then he will spoil his house." All unbelievers are satan's his house." house, whether religious or trreligious un-believers (John vitt., (4), just as all true be-Heverware the house of Christ and of God (Heb, iii., 6; Epb. ii. 19). When Jesus shall have bound satan in the pit and afterward east him into the lake of fire, then all he has ever had control over, air and earth people who have not willingly submitted to him, shall be forever delivered from his

worse than Ezyptian tondam.
28. "Verily I say unto you. All sins shall be lorgiven unto the sons of men and blas-phemios wherewith shaver they shall blas-pheme." What a Redeemer and a redemption God has made known to us? What precious blood it is that can cleaned from all sin and blot out so as never to be found, even the precious blood of Christ, the Lumb rithout blemish and without spot (I John , 7 ; Isa, xiiii., 25 ; I Pet. 1., 19). Then to w that under no circumstance shall any

Hallesuich! What a Saviour! 29. 'But be that shall blaspheme agains,
the Holy Ghost bath never forgiveness, but
is in danger of eternal damnation." It was
by the Spirit of God that He cast out demons (Math. xil., 28). It is the worz of the Spirit to convince of sin and righteousness and judgment (John xvi., 8). He it was who brooded over the deep in the time of the darkness of Gon. i., 2, 3. He wrought in their respective station and through the prophets. He spake and wrought through Jesus himself. He made wise Providence, to help

wrought through Jesus himself. He made known to us the love of God and the residention that is in Jesus Carist.

30. "Because they said, He hath an unclean spirit." As the Spirit is the one who alone can open our eves, to go against Him is to cut ourselves off from all hope of forgiveness. He has well been called the executiveness. He has well been called the executiveness. utive of the Gotherd, and we can thus see that, while Father and Son have made all

opening the sales and sales are the spirit is to continue in eternal sin.

31. "Then came His brethren and His mother, and standing without sent unto Him, calling Him." In Mark v., 3, we have His brothers and His sisters mentioned and Himself referred to as the carpenter. That they were His own brothers and sisters, Mary's children, it seems to me is very clear

from Ps. lxix., 8.

32. "And the multitude sat about Him, and they said unto Him, Behold, Thy mother and Thy brethren without seek for Thee." It is just possible that they spoke specingly of His brethren as being from Nazareth, of which Nathannel said, "Can any good thing come out of Nazaroth?" (John 1., 46.) We may be sure that Jesus was not ashamed of His mother or of His brethren any more than Joseph was ashained of his father and his brethren when he presented them to

33. "And He answered them, saving, Who is My mother or My bretaren?" That which He said to Mary at Jerusalem at the age of twelve must have been always a reality Him, "About My Father's business," for He loved to speak of the father who sent Him and was always with Him. He was also ever thinking of the many children of God who,

through Him, would be brought to the king-dom (Heb. H. 19, 13).

34. "And He looked roundabout on teem which sat about Him and said, "Behold My mother and My brethren." Many of His disciples must have been present, once sin-ners dead in trespasses and in sins, but now through Him enildren of God and taught to eay, "Our Father who art in heaven," re deemed by His precious blood soon to be slied for them, and therefore as precious as the blood that bought them because of its proc-

"For wackpoyer small no the will of Go I the same is My brother, and My sister and mother." Or, as He said in Luke viii. 21, "My mother and My brothren are these which hear the word of God and do u." All who truly receive Jesus are children of God (John 9., 12) and have the forgiveness of sins (I John 9., 12) and may continually sing, "Be my feelings what they will, Jesus is my Saviour still,"—Lesson Hesper.

EVIL COMPANIONS. Society is the atmosphere of souls, and we

Society is the atmosphere of souls, and we necessarily imbibe from it something which is either infectious or sa ubrooss. The society of virtuous persons is enjoyed beyond their company while vice carries a sting into solitude. The society or company you keep, is both the indication of your character and the former of it. In company when the peres of the mind are opened, there requires more caution than usual because the mind is passive. Either vicious company will please you or it will be defeated. In such society you may feel your reverence for the dictates of conscience wear off, and that name at which angels bow and devils tremble, you will hear condemned and abused. The Bible will supply materials for unmeaning jests or impious baffoonery; the consequence of this will be a practical deviation from virtue, the principles will become ation from virtue, the principles will become sapped, the fences of conscience broken down; and when debauchery has corrupted the character, a total inversion will take place, while they glory in their shame.

RELIGIOUS READING.

BELF-EXAMINATION,

Self-examination is profitable. The papers during the lest week have contained columns of the trial of Ecasyas Williams in New York, of the trial of Ecasus Williams in New York. He was a noble and generous man, he had accomplished much good, but I believe he was so busy with the enterprises of the world that be hever examined himself, and so he was led to commit forgery. Now he must pay the penaity in the penitentiary. It is a terrible calamity. I believe he would have avoided his errors if he had thorough examined himself. It is easy to examine others. easy to examine others. I, myself, am good to see the faults of others, but every little to see the faults of others, but every little while I have to stop and examine myself and say, "Moody, what are your faults?" It is good to be well acquainted with one's self, but it is hard to give yourself a thorough examination. Some nen want to sell me a liorse. He looks well, but I want to drive

horse, He looks well, but I want to drive bim a week and examine him. So I tell you examine yourselves. You will find the best way to do it mapped out in the libble. I would not give a snap of my finger for you, even if you lead in your examinations, if you are not truthful and cannot be trusted.

I once had to do a terribly hard thing in Chiengo. I found myse I jealous of a certain minister, and I determined to cure myself. I invited him to preach, and then I advertised and filled the church. I took a back seat and made my old human nature squirm. Fretty soon I beam to like the man, and have liked him ever my . No man can ever get a rip on the successed with jealousy. e a man with aftery temwith jenlousy. per, but he me had one boy he ve it under control. We at wanted to be an evan-to digging a ditch under gelist, and I set ! a hot sun. Preton he eried out, "What in otto do with evangelistic the world has I work?" and I of strength and a him it was to give him od constitution. If your an old shot gun it can bork. Don't let your appears to make the master. Any fool ation. Practise self-denial; mind scatters never do any a petite master postpone your cu: sgement if necessary. Confor your temp Live for others and metimes think that, as a in reverence for our fathers. They practise self-denial in nation, we lack order to send you to school, give you an education, and equip you partly to do good work in the world. Love, honor and respect your parents. Your school life here has been an otter failure if you do not go home with this feeling.—Dwight L. Moody.

AT HOME IN THE EVENING.

One of the grossest neglects of youth, producing mentculable mischief and ruin, is in the improper spending of the eventage. Dark was created for quiet, home is the place of quiet. Darkness is temptation to misconduct; suffe, ing the young to be out when the light of day boss not restrain them from mis-conduct is training them to it. We have alady an abundant harvest of this seedling, ots, mobs, crimes, giving fearful f rebodings, are the result of our youth running cared for on exemings. What we see in the respects is deplorable enough; but what is this, compared with what we do not seemultitudes making themselves miserable and

Parents should look at the truth that evening pleasures and recreations are often dearly pareins ed—the price, their own impaired confort, and has blighted prospects of their offspring. It most be obvious, that in this matter there can be no prescribed rule. There can be no later that of all evening recreations and employments, yet here is an evil not only designative to yealth, but planting thoras in many paths, not covering many fives with desolution. The reformation demanded must proceed from judgment and conscience, and for this purpose judgment and conscience must be enlightened—heads of farables must learn that the place on earth best adapted to a blessing is forme; and by example and wholesome restraint, they must

and servants in t e present in their respective stations, to the exalted level of the wise Providence, to help ca-

OUR COUNTRY'S OREAT

The language of one of the against of England may, with slight alteration to most flits adopted by us in reference to our country's salvation. "We want abouter church to make a better nation. Without a better church we cannot have a better nation. We want more religion for ourselves; we need more to keep what we have; we need more for the wonderful age in which we live, to lit us for our duty to that; and we need more for the great missionary work to which we are called. The conversion of this land is a mighty nebleve-mera, and requires the most robust and ath-letic plety. We want intelligence warmed with a holy enthusiasm, and conhusiasm guided by intelligence: a religion or power of love, and of a sound mind; a religion combining something of the enthusiasm of prophets, the zeal of apostles, the self-denial of pilgrams, and the constancy of martyrs. Our churches must be composed of members strong in faith and fervant in praver—of members separated from the world, spiritually minded, soil-deapying, rejoicing in hope and waiting looking and longing for the coming of our Lord Jesus Christ—of members who consider this world Christ—of members who consider this world not so much a place for present gratification as of discipline, probation and preparation for future gory. We cannot convert the land is we now are. We may and shall do something. We have done something; but we ought to do more We may have the blessing; but unless we be come more carnest in piety, we shall flottare the fulness of the blessing. We may by the wavesheaft upon the after: but we shall do little towards gathering the barvest. We have done lesser things, but we have not east out the demon from a present, contracted and tortured world. And why can we not east him out? Our Lord shall answer not cast him out? Our Lord shall answer the question; 'This kind goeth not forth but by prayer and fasting.' We want to key; we want men, but there is something we want more than either, and which if we had it, would give us more of both of these—and would give us more of both of those that is faith and prayer."—Home Miss.

THE WORKERS NEEDED.

The church needs workers of mediacre talent, workers who never see a giant when they look into their mirrors, workers who do not look straight over the woodpile when look-ing for some work to do, workers whose re-gard for themselves is not of such avoiding ols as to prevent their fitting into a small dace. The ranks of the church militant are not yet filled, but the call is for souls who are ready to take the lowest places.

If Church unity ever comes, it will not be the result of a surrender of cherished convic-tions, nor will it be based on an eccessisati-cal foundation, such as an acceptance of "the historic episcopate," even though the spirit-ual value of that episcopate be left unde-lined, nor will it have a degmatic basis, even though the dogmas be left two in num-ber, as the Triphy and the fareignation. It will grow out of a recognition that spiritual will grow out of a recognition that spiritual life is more than either econs astron order or philosophical definition, and out of a consequent agreement that all who sine rely repent of sin, and strive to care themselves and their fellow-men of sin, under the leadership and in the spirit of Jewa of Nazareth, are "one in Christ Jesus," however they may differ in their methods of work or their philaosophical definitions.

TEMPERANCE.

REFER INSTRUCT f"The sales the burns up \$23,000,000 of our fational resources every west and yet we are excited over a law orest fires."—Editorial note in the Voice.

Lo, a Northern for at large, And the startled nation turns, Yours with wonder and with fear Your with wonder and with fear Desciption far an inear: See the homeloss people flee, Counts the loss of property, Sundiers at the rum rile. Sad because the loss of life; Then toward the stricken land Stretches prompt and heipful hand,

There's a wilder, before fire, Sweeping farther, learning higher, fround the nation, through the land, Each salect a burning brand, Loss of the farce is, and home; Women, oblidies, hopeless roam; La'there follow in the glare, Las More in low in the glare,
Rath, made, so, grin despair.
She may count, if loss she sock,
Twenty million every week!
Rut the nation only sights,
Folia for lands and shuts her even!
—Hattie Horner Lowthan, in the Voice,

GROW HEARTH DOS T DRIVE.

I have stu to I the laws of hereday, practionly, and with hundreds of living illustra-tions, right here in this office, for twentytions, right here in this, office, for twenty-two years, and I have reached a firm conviction that no man is worthy to become a buseland or infler who is not always soler and clean. By soler, I mean a men who is not familiar with the red cup, by clean, one whose body is pure and healthra!

I must make the startling statement that we are at present developing a race of drunkards. Statistics show that, leaving out the children, there is one drunkard to every forty-two persons. This means that nearly one-half the actual people in the United States.

children, there is one drunkard to every forty-two persons. This means that nearly our-ball the abult people in the United States drink something else than water.

As there are twenty-two million children in the United States, and as they are all under the care of this society. I have sufficient evidence to encourage me in my belief that my man who dipples cannot be a good father, not that the greatest wrong is to bineself, but because of the wrong done his children. I find that mine out of every ten men who drunk had drinking fathers or a drinking family before them. The father says, "Oh' I only drink a little, you know; I never affects me." But the father never knows what terrible effects of just drinking 'a little may be recealed in his offspring; what awful influence it may have upon the mind and babis of the child.

You cannot enervate the mind and body and have strength and intellect remain. If you are a lather, as you sow strength and intellect in yourself, so shall you reap strength and intellect in yourself, so shall you reap strength and intellect in yourself, so shall you reap strength and intellect in yourself, so shall you reap strength and intellect in yourself, so shall you reap strength and intellect in yourself, so shall you reap strength and intellect in yourself, so shall you reap strength and intellect in yourself, so shall you reap strength and intellect in yourself, so shall you reap strength and intellect in yourself, so shall you reap strength and intellect in yourself, so shall you reap strength and intellect in yourself, so shall you reap strength and intellect in yourself, so shall you reap strength and intellect in yourself, so shall you reap strength and intellect in yourself, so shall you reap strength and intellect in your children.

to bear upon their bushands to restrain those very flustands from drinking. And the woman who can from her bushing from strong drink will have the very best husband.—Denorest's Hagazine.

A DOCTOR S WARNING.

Dr. J. Ellis, author of the "Avoidable Causes of Disease," says.
"I cannot close without cornestly calling the attention of all physicians to the great danger to life which results from giving alcohel in any torm to patients in very critical cases, or as they are at or approaching the crisis in their disease, in fevers and in in-flammatory diseases, such as presumants, etc. The effect of alcohol is to parameter minute capillary vessels through body and fill them with blood, wh duces redness upon the surface and a sensa-tion of warmth. The separation of waste a flected three a the semi- self-and it is through them that shment reaches all the structures of the

a of consequently the almost constant a of congestion of these nature vesselsdeb results from regular, moderate drinking—interferes very seriously with this enames or purification and removal of all the structure of the body. As a result, while some drinkers die from drunkenness, many more die from apoplexy, paralysis, lavynettis and bracchitis, heart fallure, fatty degeneration of the beart, discusses of the sciences and liver. Bright's docease of the killness, etc., and especially from an inability to either resist or winst and apidemic, contagnous, or influentative discusses, or even mechanical injuries. No more dangerous treatment has ever been muny more dia stage of disease member in any form or quantity. Every intelligent physician ought to be able to see that this is true. Trepest, alcohol paratyres the minute cardiary vessels and veins (look at the time of the drinker) on the surface of the body, in the brain sets and vents (note at the least, in the brain, (look at the drinker's words and actions), stomach, lungs, and kidneys, and compests them with blood, through which the structures are nourished with food and drink and purified by the removal of decomposed and effete suscences. Cannot every one see that these vessels, when thus paralyzed and congested, cannot perform their duty as well as they can in a natural state? Then, again, the temperature of the body is lowered internally and its heat wasted from the surface. What parients in the critical stages of disease require are warmth applied, if needed, to the surface the body and limbs, and but water (not scalding hot of course), mile, uncremented wine, and other simple, maily directed articles which will nourish and strongtoen the body taken internally. body taken internally.

AN ASSETT ADDAMENT.

I believe that strong drink is achierred by God, and the main curse of the earth on which we have that pumperson and crime, and discussional meanty are its natural off-spring flust it is an invention of the devil that it is desired to intold suffering, sorrow, went and were that it demand the recens the reason; that it consider and reported the indement; that it considers and reported the indement is power, it soldes has any resurrestion, or knows the powers of a letter life; and that when Jesus Corret comes in glory, He will judge and another the drink traffic and the drink babit. I believe that strong drink is the direct life of the militudes of the Sprit of God; that it is a fruitful source and over Sport of God; that it is a fruitful source of contention and strife in society, and even in the Church of God; that it promotes the most grayous and and that the drankard shall never enter the kingdom of heaven, but constaned to everisating death. - Dr.

LED BY A CRIED.

A remarkable case of child influence is re-ported by an exchange to have recently oc-curred in Landon. A lecturer in the course

curred in London. A lecturer in the course of his return's said:
"Everylousy has influence, even that child," pointing to a little girl who sat beside her father.
"That's true," cried the man.
At the close, he said to the lecturer:
"I beg your parion, sir, but I could not help speaking. I was once a drankard. I used to carry this child with me to the public house sometimes. As I approached it one night, hearing a great noise inside, she said:

one night, hearing a great noise inside, say
eard;
""Please, father,"
""Hold your tongue, I sabl.
"Presently a big tear fed on my check—I
could not get a step farther. I turned and
went frome and have never been in a barroom since. Thank Gol for it! I am now
a bappy man, and this little girl has led me
to it; and when you said that even she had
influence, I could not help saying, 'Phat's influence, I could not help saying, 'Phat's true!"

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