REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "Tomb and Temple."

Text: "From India even unto Ethiopia." -Estner L. L.

In all the Bible this is the only book in which the word India occurs, but it stands for a realm of vast interest in the time of Esther, as in our time. It yielded then, as now, spices and silks and cotton and rice and indigo and ores of all richness and precious stones of all sparkle and had a civilization of its own as marked as Egyp-tian or Grecian or Roman civilization. It holds the costliest tomb ever built and the cost unique and wonderful idolatrous tem-les ver opened. For practical lessons in his, my sixth discourse in round the world or per I show you that tomb and temple of

n a journey around the world it may not te easy to tell the exact point which divides the pligrimage into halves. Eutthere was one structure toward which we were all the e traveling, and having seen that we felt if we saw nothing more our expedition of be a success. That one object was the would be a success. That one object was the Tol Mahal of Iu lia. It is the crown of the whole earth. The spirits of architecture me toenthrone a king, and the spirit of the Patthenon of Athens was there, and the spirit of st. Sophia of Constantinopie was there, and the spirit of St. Izaak of St. Petersburg was there, and the spirit of the Eaptisfery of Pea was there, and the spirit of the Eaptisfery of Pea was there, and the spirits of the Pyramid and of Luxor obelian, and of the Porcelain tower of Nankin, and of St. Mark's of Vence, and the spirits of all the great towers. Venice, and the spirits of all the great towers, great cathedrals, great mausoleums, great sarcophagi, great capito's for the living and of cr at necropolises for the dead were there. And the presiding genius of the throng with sei of Farian marble smote the table of spirits to order, and called for a vote as to which spirit should wear the chief crown, and mount the chief throne, not wave the chief scepter, and by unan-not acclaim the cry was: "Long live the parit of Taj, king of all the spirits of archi-ecture! Thine is the Taj Mahal of India!"

The building is about six miles from Agra, nd as we rode out in the early dawn we eard nothing but the boofs and wheels that d and turned us along the road, at every of which our expectations rose until we had some thought that we might be dis-appointed at the first glimpse, as some say they were disappointed. But how can any o disappointed with the Taj is almost at a wonder to me as the Taj itself, creare some people always disappointed, I who knows but that having entered n they may criticise the architecture of ple and the cut of the white robes, that the River of Life is not quite up beir expectations, and that the white le spring halt or spavined?

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hag seemed to me to be more like the ang cloud blushing under the stare of rom earth as let down from heaven. ground unately you stop at an elaborated gate-of red sandstone one-eighth of a mile the Taj, an entrance so high, so arched. graceful, so four domed, so painted and seled and serolled that you come very dually upon the Tal, which structure is ough to intoxicate the eye and stun the agination and entrance the soul. We go vinding stairs of this majestic enween the gateway and the ecstacy marble and precious stones. You pass aga deep stream of water in which all a ter of brilliant fins swirl and float, in are eighty-four fountains that spout bend and arch themselves to full in-

genius did when it did its best; moon ers, lilaes, marigolds, tulips and almost ettner side trees from many on you go smid tamarind and ey-ad poplar and oleander and yew and ore and banyan and palm and trees a novel branch and leaf and girth you

o ask their name or nativity.
Ou approach the door of the Taj one
Paces a strange sensation of awe and ss and humbity and worship. The is only a grave, but what a grave or a queen, who, according to some, ry good, and according to others very I choose to think she was very good, y rate, it makes me feel better to think his commemorative pile was set up for immortalization of virtue rather

The Taj is a mountain of white but never such walls faced each with exquisiteness; never such a tomb at from block of alabaster; never such gregation of precious stones brightened gloomed and blazed and chastened and led a building since sculptor's chisel strst curve, or painter's pencil traced first figure, or mason's plumb line sured its first wall, or architect's com-

ewent its first circle.

8 Taj has sixteen great archel winour at each corner; also at each of or corners of the Taj stands a minaret ethigh : also at each side of this builda splendia mosque of red sundstone hundred and flity years has the Taj an iyet not a wall is cracked, nor a sened, noran arch sagged, nor a ad. The storms of 250 winters of marred nor the heats of 250 sum-isintegrated a marble. There is no age written by mosses on its white ash Jehan, the king, here proposed to the centuries of time know it. She arried at twenty years of age and twenty-nine. Her life ended as an-

wenty-nine. Her life ended as an-ic began. As the rose bloomed the orn this dormitory of the lead, at mound of the kinz, Ba id sent to adding its cornelian at Ceylon its mail, and Panjab its asper, and its amethyst, and Thib its turquoise, as a its supplier, and Yemen its agate, and its diamonds and blood stones,

are as common as though they were You find one spray of vine beset ghty and another with 100 stones. thousand men were twenty years in ag it, and although the labor was labor, and not paid for, the building what would be about \$60,000,000 or American money. Some of the have been picked out of the y lconoclasts konoclasts or conquerors, and s of less value have taken their but the vines, the traceries, the just, the spandrels, the entablatures wondrous that you feel like dating to your life from the day you first in letters of black marble the the Koran is spelled out in and on Exuat pile. The king sleeps in the

ill cut the pr I Morrollvilla rned to death side the queen, although he intend-ild a palace as black as this was a the opposite side of the river for ht fire, and to sleep in. Indeed the foundation a necropolis of black marble is still and from the white to the black temthe dead a bridge was to cross, but dethroned him and imprisoned him, is wonderful that the king had any tall in which to be buried. Instead lows to let in the light upon the two there is a trellis work of marble, seut so delicately thin that the sun through it as series as through elements. of the T. J. L rough it as easily as through glass. world over an I find so much trans-

We had heard of the wonderful resonance of this Tel, and so I tried it. I suppose there are more sleeping schoes in that building waiting to be wakened by the human voice than in any building every constructed, I uttered one word, and there seemed descending invisible choirs in full chant, and there was a reverbration that kept on long after one would have expected it to cease. When a line of a hymn was sung, there were after one would have expected it to cease. When a line of a hymn was sung, there were replying, rolling, rising, falling, interweaving sounds that seemed modulated by beings seraphic. There were aerial sopranos and bassos, soft, high, deep, tremulous, emotional, commingling. It was like an antiphonal of heaven. But there are four or five Taj Mahals. It has one appearance at sunrise, another at noon, another at sunset and another by moonlight. Indeed the silver trowel of the moon, and the golden trowel of the storm build and retunid the giory, so that it never seems twice alike, it has all moods, all complexions, all grandeurs. From the top of the Taj, which is 250 feet high, springs a spire thirty feer higher, and that is enameled gold. What an anthem in eternal rhythm! Lyrier and elegies in marble. Schipuren basson. elegies in marble. Sculptured basence. Masonry as of supernatural hands. Mighty doxology in stone. I shall see nothing to equal it till I see the great white throne, tel on it Him from whose face the earth and heavens flee away.

The Taj is the pride of India, and especially of Mohammedanism. An English officer at the fortress tool us that when during the general mutiny in 1857 the Mohammedans proposed insurrection at Agra the Engish Government atmed the guns of the fort at the Taj and said, "You make insurrection, and that same day we will blow your Taj to atoms, and that threat ended the disposition

for mutiny at Agra.

But I thought while looking at that palace for the dead all this constructed to cover a handful of dust, but even that handful has probably gone from the mausoleum. How much better it would have been to expend \$60,000,000, which the Taj Mahal cost, for the bring. What asylums it might have built for the sick, what houses for the homeless! What improvement our century has made upon other centuries in lifting in honor of the departed memorial churches, memorial hospitals, memorial reading rooms, memorial observatories. By all possible means let us keep the memory of departed loved ones fresh in mind, and let there be an appropriate headstone or monument in the cemetery, but there is a dividing line between reasonable commemoration and wicked extravagance. The Taj Mahal has its uses as an architectural achievement, eclipsing all other architecture, but as a me-morial of a departed wife and mother it ex-presses no more than the plainest slab in many a country graveyard. The best monument we can any of us have built for us when we are gone is in the memory of those whose sorrows we have alleviated, in the wounds we have healed, in the kindnesses we have done, in the ignorance we have enlightened, in the recreant we have recialmed, in the souls we have saved. Such a monu-ment is built out of material more lasting than marble or bronze and will stand the eternal splendors long after the Tai Mason said, "There it is!" I said, but of India shall have gone down in the adornment. But I promised to show you not only a tomb of India, but a unique heathen temple, and it is a temple under-

With miner's candle we had seen somewith miner's candle we had seen some-thing of the underside of Australia, as at Gim-ple, as with guido's torch we had seen at different times something of the underside of America, as in Mammoth cave, but we are now to enter one of the sacred cellars of India, commonly called the Elephanta caves, We had it all to ourselves, the steam yacht that was to take us about fifteen miles over the harbor of Bombay and between enchante winding stairs of this majority of the harbor of Bombay and buy a few pie-s of the gateway, and buy a few pie-d dislands, and along shores whose curves of upon the Taj, and descend to the and gulches and pictured rocks gradually prepared the mind for appreciation of the prepared the mind for appreciation of the most unique spectacle in India. The moring had been full of thunder and lightning and deluge, but the atmospheric agitations had ceased, and the cloudy ruins of the storm were piled up in the heavens, huge characteristic and deathly purple enough to make of poart in basins of snowy white-the skies as grandly picturesque as the carthly scenery amid which we moved.

arii before they do the eye and seem to life waves of color as you advance toward vision you are soon to have of what huof girth, but 600 set high. It declines into the marshes of mangrove. But the whole where the lotus; thickets of bewilder- island is one tangle of folinge and verdure: ivolvatus creeping the ground; mosses bend their arborescence over your climbing the rocks; vines sleeving the long arms of out their arms toward you in welcome. to set the groves on fire—cacrus and acacia vying as to which can most charm the beholder: tropical bird meeting particolored butterfly in jungles planted the same sum-mer the world was born. We stepped out of the boat amid enough natives to afford all the help we needed for landing and guidance. You can be carried by coolies in an ensy chair, or you can walk, if you are blessed with two stout limes, which the psalmist evidently lacked, or he would no: have so depreciated them when he said "The Lord taketh no pleasuce in the legs of a man." We passed up some stone steps, and between the walls we saw awaiting us a cobra, one of those snakes which great the traveler cittimes in India. Two of the guides eft the cobra dead by the wayside. must have been Mohammedans, for Hindoo

never kill that sacred reptile.

And now we come near the famous tempihewn from one rock of porphyry at least 8:00 years ago. On either side of the chief temple is a chapel, these cut out of the same stone. So vast was the undertaking and to the Hindoo was so great the human impossi-bility that they say the gods scoopel out this structure from the rock and carved the pillars and bewel its shape into gigantic idols and dedicated it to all the grandeurs. We climb many stone steps before we get to the gateways. The entrance to this temple has sculptured doorseepers leaning on sculptured devils. How strange! But I have seen doorkeepers of churches and anti-toriums who seemed to be leaning on the demons of bad ventilation and aspayxa. Poorkeepers ought to be leaning on the angels of health and comfort and life. All thesextons and janitors of the earth who hav spoiled sermons and lectures and pots-oned the lungs of audiences by in-filelency ought to visit this cave of Elephanta and be-ware of what these doorkeepers are doing, when instead of leaning on the angelic they

lean on the demoniac,
In these Elephanta caves everything is on a Samsonian and Titanian scale. With chis-els that were dropped from nerveless hands at least eight centuries ago, the forms of the gods Brahma and Vashnu and Siva were cut into the everlasting rock. Siva is here rep-resented by a figure sixtoen cot nine inches high, one-half man and one-half woman. Run a line from the center of the forehead straight to the floor of the rock, and you divide this idol into musculine and feminine, Admired as this idol is by many, it was to me about the worst thing that was over cut into porphyry, perhaps because there is harliy anything on earth so objectionable as a be-ing half man and half woman. Do be one or other, my hearer. Man is admirable and wo-man is admirable, but either in flesh or trap-rock a compromise of the two is hideous. Save us from effeminate men and masculine

Women: Yonder is the King Rayana worshiping. Yonder is the King Havana worshiping.
Yonder is the scultured representation of
the marriage of Siva and Parhati. Yonder is
Daksha, the son of Brahma, born from the
thumb of his right hand. He had sixty
daughters. Seventeen of those daughters
were married to Kasyapa and became the mothers of the human mee. Fonder is a god with three heads. The center God has a crown wound with necklaces of skulls. The right hand god is in a paroxysm of rage, with forehead of suakes, and in its hand is a cobra. The left hand god has pleasure in all its features, and the hand has a flower. But there are gods and goddesses in all directions. The chief temple of this rock is 130 the same path to the same path to the sessive as through glass, world over and find so much transform world over and find so much transform to the rock. After the conquerors of the rock is 130 to the rock. After the conquerors of the rock is 130 to the rock. After the conquerors of the rock is 130 to the same path to the rock is 130 to the rock

for museums on t homes, there are enough entrancements left to details one are enough entrancements left to detain one unless he is cautious until he is down with some of the matarias which encompass this fainad or get bitten with some of its anakes. Yes, I felt the chilly dampass of the place and left this congress of gods; this pundemonium of demons, this pantheon of indifferent delties, and came to the steps and looked off upon the waters which rolled and flashed around the steam yacht that was waiting to return with us to Bombay. As we stepped aboard, our minds filled with the idols of the Elephanta caves, I was impressed as never before with the rhought that man must have a religion of some kind even if he has to contrive one himself, and he must have a god even though he make it the must have a god even though he make it with his own hand. I rejoice to know the day will come when the one God of the universe will be neknowledged throughout That evening of our return to Bombay I visited the Young Men's Christian Associa-

ion with the same appointments that you

and in the Young Men's Christian Associa-tions of Europe and America, and the night after that I addressed a throng of native children who are in the schools of the Christian missions. Christian universities gather un ler their wing of benediction a bost of the young men of this country. Bombay and Calcutta, the two great commercial citles of India, feel the elevating power of an aggressive Christiania, Episcopalian liturgy, and Presbyterian Westminster cate-chism, and Methodist anxious seat, and Baptist waters of consecration now stand where once basest idolatries had undisputed sway. The work which Shoemaker Carey transpurated at Serampore, India, translating the Bible into forty different dialogs, and leaving his wornout body and the natives whom he had come to save, and going up into the heavens from which he can better watch all the field—that work will be com-pleted in the salvation of the millions of India, and beside him gazing from the same high places stand Bishop Heber and Alexander Duff and John Sculler and Mackay, who fell at Delhi, an I Monerieff, who fell at Cawnpur, and Polehampton, who fell at Lucknow, and Freeman, who fell at Futtl-garb, and all heroes and heroines who for Christ's sake lived and died for the Christinization of India, and their heaven will not be complete until the Ganges that washes the ghats of heathen temples shall roll be-tween churches of the living God, and the trampled womanhood of Hindootsm shall have all the rights purebased by him who amid the cuts and state of his own nationaried out, "Behold thy mother?" and from Bengal Bay to Arabian Ocean, and from Bengal Bay to Arabian Ocean, and from the Himniavas to the coast of Coronandel there be lifted hosannas to Him who died to redeem all nations. In that day Eiephanta cave will be one of the places where idols are "cast to the moles and bate."

If any clergyman asks me, as an unbe lesing minister of religion once asked the Duke of Wellington, "Do you not think that the work of converting the Hindoos is all a work of converting the lithdoos is all a practical farce?" I answer him as Wellington answered the unbelievel minister. "Look to your marching orders, sic!" Or if any one having joined in the gospel attack feels like retreating I say to him, as General Havelock said to a retreating regiment. "The general from not in the ment, "The enemy are in front, not in the rear," and leading them again into the right, though two horses had been shot un-

Indeed the taking of this world for Christ will be no holiday celebration, but as tre-mendous as when in Iudia during the mutiny of 1857 a fortress named by aepoys was to be captured by Sir Colin Campbell and the army of Britain. The secons hurled upon the attacking columns burning mis-siles and grenades, and fired on them shot siles and grenades, and fired on them shot and shell, and poured on them from the ramparts burning oil until a writer who witnessed it says. "It was a picture of pandemonium." Then Sir Colin addressed his troops, saying, "Remember the women and children must be res ued!" and his men replies: "Aye, aye, Sir Colin! We stood by you at Balaklava, and we stand by you here." And then came the triumphant assault of the battlements. So in this gospel cambridge, which proposes capturing the very paign, which proposes espturing the very last citadel of idolatry and sin and hoisting over it the benner of the cross we may have hurled upon us mighty opposition an escern and oblequy, and many may fall before the work is done, yet at every call for new onset let the cry of the church be: "Aye, aye, great captain of our salvation! We stood by thee in other conflicts, and we will stand by thee to the lest." And then, if not in world, then from the battlements of next, as the last Appolyonic fortification shall crash into ruin, we will join in the shout, "Thanks be unto Go !, who giveth us the victory!" "Halleleliah, for the Lord Goll omnipotent reigneth!"

A Dog His Messenger.

Charles Mosier arrived in this city Tuesday with a large drove of porkers which he purchased in Round Valley and shipped from this city to San Francisco. The most interesting feature of the trip from the North was the wonderful sagacity displayed by the six shepherd dogs, which practically alone, brought down the hogs.

The canines exhibited remarkable intelligence. They apparently realized that they were directly responsible for the safety of the drove, corralled the drove at night without instructions, routed them out in the mornings and, when the trip had been completed took a merited rest.

Bright, the red dog, the dean of the pack, is perhaps one of the most intelligent animals in the world. Mr. Mosier had left the ranch and had reached a point some eleven miles from his home before he discovered that he had left beaind some very important documents. He hurriedly wrote a note, inclosed it in a handkerchief, gave it to Bright and ordered the dog home.

In about three hours the caning Crichton returned to his master, bearing in his mouth the documents he had been sent for, covering thus, in the time mentioned, twenty-two miles and bringing to his owner the necessary papers. - Ukiah (Cal.) Press.

Electric Energy of the Thunder Cloud.

The average thunder cloud is esti-

mated by Professor McAdie to contain about 300 horse-power of electric energy. A flash of lightning a quarter of a mile long practically means an electromotive force of millions of volts. A flash occurs when the electrical strain on the air is 1.37 pounds per square foot, so that the total electric energy in a cubic mile of the strained air just on the point of flashing is about 70,000,000 foot tons, that is to say, the energy required to raise a ton 70,000,000 feet high. In these days of "transformers" and "homemade lightning," Mr. McAdie asks whether he can use this immense store of electricity in the higher atmosphere. It might be brought down by a moditication of Franklin's kite. Professor Trowbridge shows that a discharge keeps in the same path for 300-1000 part of a second, and imagines that a "step-down" transformer might be able to render it fit for practical use.

SABBATH SCHOOL

NTERNATIONAL LESSON FOR JANUARY 13.

Lesson Text: "Feeding the Five Thousand," Mark vi., 30-44-Golden Text: Luke 1., 53 -Commentary.

The aposties, having been sent forthio ent the sick and to preach the gospet, re-arned and told Jesus all things, both what they had done and what they had taught, they had done and what they had taught. They went forth in His name and wrought and taught in His name and returned and reported to Him. This is just the thing for every worker to do—go forth from Him, work and speak in His name, and then tell Him all and leave it with Him.

31. No leasure even to cat. What a description of the Hile of Him who went about doing good! Truly He pleased not Himself.

doing good! Truly He pleased not Himself (Rom. xv., 3). He lived woolly note God and sought to lend weary ones into His own rest and peace, even to rest in Go1 and in His pleasure. No leisure for Himself, but every moment for others and their good. Though He considered not Himself. He did consider His apostles and their comfort hence His invitation to come and le and res

awhile.

32. They went by ship, and He went in the ship with them. They were a little company, yet one was an unbeliever, but He large, the said sought their welfare. There are them all and sought foor welfare. There are about 1200 souls on this ship, and He loves them all, and many of them love Him, but there are many unbelievers. We can tell them as far as possible of His love and leave results to Him

33. The people saw them crossing the lake and ran afoot and outwent them and came anto Him. Would not multitudes come un-to Him to-day if He were kept before them in somewhat of His loveliness by the doing and teaching of His followers? Multitudes in

teaching of His followers? Multitudes in heathen form would come to Him if they only knew of Him and His love for them.

34. He was neither angry nor grieved when He saw the multitudes, although He had brought His disciples apart to rest, but He had compossion, was sorry they had no shepherd and began to feel their hungry. souls. In Ezek xxxiv., 2, we rend of shep-herds who feed themselves instead of their flocks and scatter and neglect the sheep in-

stend of caring for them.

55. It did not prove such a resting time as many seek, for He taught them till the day was far spent, and the disciples began to think that it was time to said them away. How little of their Master's spirit these men had—how little we have! He came not to be ministered unto, but to minister and to give His life a ransom for many (Math. xx., 28), 26. The disciples feit sorry that the multi-36. The disciples loit sorry that the multitudes were hungry, but had no thought of
teeding them, only of sending them away to
get semething. It is so much easier to send
people away than to spend our thoughts and
time and strength in earing for them. It is
so much more like Jesus to care for them,
even though it takes time and strength and
are and deciral of said.

care and denial of self. 37. How surprised the disciples must have been, when instead of sending them away, as they suggested, He said: "Give ye them to out?" Their surprise is manifest in the question of this verse. John says that Jesus, to prove Philip, asket Him whence they should buy bread to feed this multifule.

And Philip surgested that 260 pennyworth might give every one a little. Thus vain might give every one a little. Thus vain and fruitless are all our calculations and plans in reference to the Lord's work.

38. He asks what they have in the way of od. Andrew discovers that a lad has five loaves and two small fishes, but thinks the lact hardly worth mentioning (John vi., 8, We are such creatures of sight that we m unable to believe that the thing can be lone unless we see the wherewithal, falled in this matter when he asked if all the flocks and herds should be slain to give the people the most the Lord promised (Nam. xi., 21, 23). Sarah fatted when she isughed at the Lord's promise (Gen. xviii., 13, 14). Let us walk by faith, not by sight, and let our hearts cry out, "Ah, Lord tiod, there is nothing too hard for Thee" (Jer.

40. In companies convenient to be waited upon they are now scated upon the green grass, for there was much of it. See last verse and John vi., 10. "Let all things be done decently and in order" is a law of Scripture (I Cor. xiv., 4), for, although we read in Gen. i., 2, that "the earth was without form and yaid," we read in Isa. xiv., 18, that the Lord did not make it that way. See B. V.

41. The loaves and fishes pass from the halfs 41. The loaves and fishes pass from the large lands into the hands of Jesus. The laft gives them wholly and unreservedly up. Then Jesus acknowledges the Father by looking up to heaven for a dieseming upon them, after which He passes the food to the disciples to be passed on to the people. All edges see that the disciples are not doing thus, but are simply the messengers or waiters, and Jesus acknowledges that the is not doing it. Jesus acknowledges that do is not doing

the Spirit," "Let the Lord dwell in you richly," "Drink abundantly. O beloved!" are some of His worls which indicate His pleasure. He would have us full of foy and peace (Rom. xv., 13) to our good and to His great glory—no cares nor anxieties nor plans nor worries, but the quietness and joviulness of children. 43. He will have nothing of His lost (John vi. 12), and if so careful about loaves and fishes how much more about His redeemed

ashes how much more about His relegant tones bought by His precious blood! Yet there are saved ones who cannot seem to trust Him to keep that which He has redeemed with so great a price. Let all such consider their own carefulness of precious things and ask if they are better than He. Let them eat and rost on John x., 23, 23; If Tim. 1, 22. 1. 12.
 The number fell and filled was 5993

44. The number fed and filled was 5993 men, besides women and collidren (Math, xiv., 21), but it was not wondering to film, who for forty years had fed mullons mirroulously. He is the very same Jesus still, and can use you, dear reader, to feel and bless hungry thousands if you will only put yourself as unreservedly in His hands as the lad put his loaves, and be willing to live wholly and only for His pleasure. This seems to be the only mirade recorded by each of the four evangelists. May it not be to teach us that the great mission of every believer is to have compassion upon as I save and test the per-

RELIGIOUS READING.

THE COUNTY INSTITUTIONS.

Miss Grace Dodge has written an article on a subject too important to be passed by, even if it did not offer to many people just the operation of the control of the cont many bave so much as given a thought to their existence? We admire those men and women in our

creat cities who devote time and thought to e great institutions—the almsh se spenifentiari - and many of as who do not veincities envy beintheir of portunities. Yet as possible that the small institutions that it is possible that the small institutions that is within an hour's walk or a morning a drive need such ministrations still more. To begin with, the wardens and matrons of county institutions are often of a lower intellectual grade than those in city and state institutions, they may be even more well-meaning and conscientions, but they have a narrower experience and more of the quick-ening influences that come from contact with other people, attendance on public meatings, access to the literature of the subject, and the like. Your visit may be mest welcome to the min, not to speak of those under their charge, and nost valuable, aparting them to new interest in their charge, giving them a

charge, and nest valuable, sparring them to new interest in their charge, giving them a give motive for well-doing—the expectages as of the interest and sympathy of others—and inspiring them with a desire for a better as weldge of methods and principles.

And the inmates of these instinctions, how much they need a "Friendly Victor". "What scales and gloom are found in a small county prison or pserhouse, sais Missional Pison properhouse, sais Missional County in the county prison or pserhouse, sais Missional County prison or pserhouse. thit need to king after in a Judicious was sufficient most of them are as much sunned against a stanting, and the unfortunates and low infortunates and low infortunates are low infortunate toward. In the lonely, glowing infortunate they are! In the lonely, glowing infortunate they are! In the lonely, glowing interpretable with the some unknown that i desired they for it when some unknown that is desired they for it when some unknown or the interpretable forgotten friend drives up, this study to it, lifts it into the curriage or wagon and takes it away for an hour's outling, loaves to a picture book and bits it good-live with a case or a kindly put on the head. Can we magne the brightness of that day to such a distil?

Or there may be, Miss Dodge reminds us Or there may be, Miss Bedge tended as some billed man or woman to whom an hour of pleasant chat, a bit of news read out, or a peasant story from a simple book would be a confort adsociable. And then, if there should be abuses, neglect, incliveront or destuned, such visits would go far to remedy the evil, though no word of reproof were uttered and no complaint made. "Sick and in prison, and we visited me" applies to those great country institutions as well as to those great centres of inquiry and crasity which a Howentres of imaging and crimity which a How-rd and an Easabeth Fry purified and blessed y their Christallio later. And here is an op-ortunity that lies near the hand of many a ne who desires to do good.—Messenger.

a moral crisis has to be met. How to give a boy or girl strong notives for standing irm in temptation must be a main object in all successful teaching. It is the great crises of life that direct the life to it end. Is your son or pupil ready for these? Can you do anything to fit him for them? When Coleging to fit him to the fit was not some from that it is a leave of the necessary of the necessary to be the fitted. (Num. xi., 21, 23). Sarah fatled when she iaughed at the Lord's promise (Gan. xviii., 13, 14). Let us walk by faith, not by sight, and let our hearts cry out, "Ah. Lord foot, there is nothing too hard for Thee (Jer. xxxii., 17).

30. He now begins to work, they having calculated and looked around, apparently in valle, and having come to their was end, but everything must be done in order; hence they are commanded to sir down in companies. There is no peace nor victory by looking within or around, but only by looking unto Him.

40. In companies convenient to be waited upon they are now scatted upon the green.

41. There is no peace nor victory by looking within or around, but only by looking unto Him.

42. In companies convenient to be waited upon they are now scatted upon the green.

43. There is no peace nor victory by looking within or around, but only by looking unto Him.

44. In companies convenient to be waited upon they are now scatted upon the green. the wrote to the capcula of the circut, saying that unless he received an apology he should withdraw from the ciab. The apology was sent and Patterson remained: but those winsent and l'atterson remained; but those wis knew how passionately forch of cricket he was knew what it servibee it must have been to have risked the chance of an acceptance of his wit drawal. Now that Eten boy by his conduct confessed christ. It was a great temptation to him, doubtless, to be silent, and to allow the cyll, rival of thing to pass in-noticed. But silent in such circumstances would have been disloyalty to the Master whom he served; for him, at least, it would have been to deny Christ. have been to deny Unrist.

THE MOTHER TOO.

A blue-eyed slip of a girl gave her heart to but the Father in heaven, even as He said in

John xiv., 10.

2. "And they did all eat and were filled."

Not each one a little, as Phillip has suggested, but each as much as they would (John vi., 11). It is not the Lord's way to give a fittle, out rather to fill ind. "Bedilea with the Spirit." "Let the Lord gwell in your rather to fill ind. "Bedilea with the Spirit." "Let the Lord gwell in your rather to fill ind. "Bedilea with the Spirit." "Let the Lord gwell in your rather to fill ind. "Bedilea with the Spirit." "Let the Lord gwell in your rather to fill ind. "Bedilea with the Spirit." "Let the Lord gwell in your rather to fill ind. "Bedilea with the Spirit." "Let the Lord gwell in your rather to fill ind. "Bedilea with the Spirit." "Let the Lord gwell in your rather the paid to go to the child's mother who I knew was not a Christian. But how own precious nitle parish on that busy afternoon? However, I started with my let to find it a shop with the rooms above quite vacant. The man in the shop knew no one by the name I gave, but the woman next door, at number 11, said, 'Oh, yes; she lives in the rear of this house, go through that gate and you'll find it." So through the gate I went, and down some steps and along a narrow walk, and up some more steps and I had reached the home. Such a home! Lots of dirt and desorder, but very utile sunshine and not much sir. The woman had such a tired, disheartened look and no wonder. She was sick and no wonder when this great city, and no one cared. And oh, whan't it sweet to tell her about One who had himself been homestand itsel, and had fifmself been homesten and tired, and lonely, and roor, and who knewher and who "cared"—who cared so much that he went to

Calvary—tor her,
She realized her hopeles, helpless condition
and her need of such a Friend as this, and in
a most childlike way she received him, bugging him to forgive her and take her in.

Therewere tears in her eves and on her theeks when she said good-lee, but they were giad tears, and the discouragement look

was all gone.

Each week now she is in her place at our mother's meeting, for it lightens the burden and brightens the way, to some and rest at

compassion upon an I save and iself the perishing?—Lesson Helpor.

The lamp wick does not burn so long as there is oil on it. As the enygen walch reaches the wick is not sufficient to burn both the oil and the wick, the oil, being most inflammable, is burnal, leaving the wick merely charred. So if some highly oxidizable substance, an alcoholist drink, is taken into the system, it will be oxidized first, leaving the proper food elements of the body only "charred," or incompletely oxidized.—Medical and Surgical Reporter.

Church and brightens the way, to come and rest at this feet.

And theretage so many, many in these homes in Church, just as ready as he she to hear of a Savour. I wonder why we are slow to go to them?—J. E. Hand, in Record of Christian, v. s.

A poor fisherman's wile came to the minister with her hands full of sand saying, "Do you see?" Oh, my sins, my sins, as the sands of the seashore?" "Where did you get it?" the seashore?" "Where did you get it?" the seashore?" "Where did you get it?" was the she way the beacon. "Go down by the beacon and dig up a tite of sand as high as eve for each is." She went down by the beacon she heaped up the sand. She watched the wayes as they popt higher and way over her pure of sand, and higher and swap over her pure of the giorious going the first the first the feet.

And theretage so many, many in these homes in Church, and brighten the way the sand is the to some for the minister with the reaches with a sand saying. "Do you see?" Oh, my sins, my sins, as the sands of the seashore? "Where did you get it?" was the high as eve for each and higher and way over any plac of sand, and higher and swap over her pure did you get it?" was gone; then the comes in Church and the minister and want for the did to come in." She went down by the beacon and dig up a tite of sand as high as eve for each of the minister and want

TEMPERANCE.

The rettings or our race, officers of the right direction of the right direction of the right independent to be one, but the are having been laid to the root of the tree, the withers I branches, as well as the solden trank of independent of both the capacity of the received to fail, "- Liverpool Kohe."

The dean of the quarters hours and gray-Postlient, discretions—if coating the day! The dead, leafless being is that shut out the

The worn sten trank must fall by an I by He custom and have permitted to stand, We contraball reform the law of the land, What are there tokens and signs that we

without a is in I to the root of the tree?"

call see the enthus was proved the exercise of the enthus with country with country with Pids State - curt roll wrong is rips for ra

Talked of deligant by electron and prove Aleman a marginer who a support Daily four motion in kydness and somet, 4 seems tols will no longer about in. "Time a the right to the east of the tener

freetoe, year, while tongue and with your further sun's vicey that deep growing will to it not written. The right must proved The again with at the wide waves the Physics is fall to the rest of the tree!

What we we willing her? Your given rough Wives were than willowed have went before there, the shudger those learning have

Weak title eather a love intered their

Strike in God's name, and put force in each blow.

Consent to fed till the mant her law;
Hemmed in by darkness, we seem shall be

"The name is indicated paint of the record -J. R. Har wood, in British Workman,

A PRINCIP VIEWS

Rev. Pather Messweeney of it. Bridget's bapel, New York, to a vest stirring discourse addressed to the people from the puls

Look at the daily newspapers and read Look at the dally newspapers and read the number of statemer, must be and other crimes that fill the power court, and from what cause? All, or nearly about from whisky drinking. In this purish are from whisky drinking. In this purish are families where the moninever go to bed soler, and amove themselves by abusing their wrves and children. They are not all taken home on a starter, but stagger in and find had with their unfortunate wives for not having supper. The correctional of runssfrinking is bringing destruction on our people."

MORAL BACKBONE IN THE YOUNG.

Boys and girls need leading even more than teaching—to have their characters formed,—so that their characters formed,—so that useful information must be subordinated to the production of moral backbone. To be able to give the list of the kings of Judan and leading forwards and backwards with equal celerity is good, for all knowledge is good, but it is not examinately like the production of moral backwards with equal celerity is good, for all knowledge is good, but it is not examinately like which is not examinately like which is not examinately like which is not examinately like the production of the more like which is not examinately like an interest and it is not examined in the like and it have not diet. And when I met that metals are or its like an interest and it is not examined in the like and it have not diet. And when I met that metals are not diet is not examined in the like and it has not diet.

It I were naked what would hast all most every good sales in this country to be. I would reply, "Describe as that as the trees, the sales method over the far as the trees, number of self is concerned, as Tammany has organized."

With woman's cate teleint it, combined with that of mon, the laptor traffic will speeding fluid itself a windering low or every clime, east out as each, swiften with the right-cone materiation of those forces that more

cons male betten of these because that mean health, healing and harden safer the house fof the possile in this and overy claim.

Women and the salion represent the top and the batton of the Nation. The salion is the home of the gambling den, the twin is the home of the gambling den, the manufactory of political diags. We mean and the salion have got to meet, they must have one square standing encounter; everything wats for it.

square stanting encounter, everything waits for it.

"Her together" is the constant error flot bealers. "Full apart" is the enough and, also their devices are up to our rank arrowally constant watches are up to our rank arrowally contrained. Human solisions is at the row of all this, and only as it is erableated, martrained, bestrayed by the intwelling of the spirit of God, can be easily in a two a terminal that it took Phillies has betting to rear. Destructive criticism is a ways case. The desired of philosophy popular in critical in the also rear and not the dest oyers ago the type builders and not the dest oyers ago the type builders and not man, and in the material diffusions they

ind hat the dest eyers are to the con-tors at a m. in the management themsether and their work are fit to survey. Will the fame of the destroyer is not only by period. The buly retain of motherwork must be wars make the moral helia are of themselver. en a stronger conserved porter than the other characters of the manually is required. - W. C. T. U. Bulletin.

TEMPERANCE COME AND PERSON. In Sweden a man and drink four translate private of the electional versa.

Althorisation of the Union bursts need-time columnious stand have the the ec-ception of Lumina, Assesses, I however, bouth Carolina and Google.

A Government reveals conference in Alaska basediscovered that the lighter dealers are sungering keeps of here meanly pasked in sugar barrols. All from the law weighty on-

The New York World says there are in New York City night browness, worth #22-500,000, all made in the bright business, and they have an average daily income of mently \$1000.

The London (Ragiant) Scioni Beart at a recent sitting confirmed a resolution grant-ing permission forouts detemperance teach-ers, furnished by the Band of Hope Union, during school hours.

Manitaba, one of the Canadian provinces, has a well enforced prohibitory law in some of its districts. The prison inspector reports no prison in any one of the prohibitory dis-

tricts and none needed.

Rev. Dr. P. S. Henson says: "Not an Anarchist egg was hatched in Chicago out-sole the saloon. The red light at the corner is more dangerous than the red flag. The red Anarchist is the saloon." Some of the "temperance drinks" adver-

tised extensively in England, have been found to contain from eight to ten per cent, of alcohol. The same kind of "drinks" are being paimed of upon the thirsty of this country. The National Temperance League of Great Britain has inaugurated a universal pleig-signing crusade. It recommends that alloc-ganizations in the Kingdom make a com-bined effort to secure one million names () the total abstinence piedge.

A census recently taken in New York City shows that in the district bounded by Fifth, Canal, Essex and Mercer streets, having nearly ninety-five thousan I residents, there are seven courches an 1 553 liquor saloom, or one church to eighty salooms.