DR. TALMAGE'S SERMON.

ISLAND OF CEYLON.

inal Garden of Eden.

Believed by Many to Have Been the Orig

TEXT: "The ships of Tarshish first."-Isa

Inh X., 9. The Tarshish of my text by many commen

tarors is supposed to be the island of Cey lon, upon which the seventh sermon of the and the world series lands us. Cevion round the world series lands us. Ceylon was called by the Romans Tapobrane. John Mitton called it "Golden Chersonese." Moderns have called Ceylon "the isle of palms," "the isle of flowers." "the pearl drop on the brow of India." "the isle of jewels," "the islend of spice," "the show place of the universe." "the land of hyacinth and ruby." my eyes, for scenery. It appeared to be a store of Yosemite and Yellowstone Park All Christian people want to know more of Cerion, for they have a long while been con-tributing for its evangelization. As our ship from Australia approached this Island there povered over it clouds thick and black as the aperstitions which have hovered here for turies, but the morning sun was breaking through like the gospel light which is to seatter the last cloud of moral gloom. The sea lay along the coast calm as the eternal pur-poses of God toward all islands and conents. We swing into the harbor of Colom-which is made by a breakwater built at east expense. As we floated into it the water is black with boats of all sizes and anned by people of all colors, but chiefly

units and Cingalese. There are two things I want most to see on this island: A heathen temple with its devotees in idelatrous wor-hip and an audience of Cingalone addressed by a Christian missionary. The entomologist may have his enjoure of brilliant insects, and the sportsan his tent adorned with antier of red deer mit tooth of wild boar, and the painter his rticlic of rorge 3000 feet down and of days ag on evening pillows of purple cloud ched with fire, and the botanist his camp full of orchids and crowfoots and gentians and valerian and lotus. I want most to find out the moral and religious tr umphs, how many wounds have been healed, how many sorrows comforted, how many entombed nations resurrected. Sir William Baker, the amous explorer and geographer, did well for Ceyion after his eight years' residence in this island, and Professor Ernst Heckel, the professor from Jena, did well when he swept these waters and rummaged these hils and took home for future inspection the insects of this tropical air. And forever honored be such work, but let all that is sweet in rhythm and graphic on canvas and imposing in mon-nment and immortal in memory be brought to tell the deeds of those who were heroes

and heroines for Carist's sake.

Many scholars have supposed that this island of Ceylon was the original garden of Elen where the snake first appeared on reptilian mission. There are reasons for belie that this was the site where the first home stend was opened and destroyed, It stead was opened and destroyed. It is so near the equator that there are not more than twelve degrees of Fahrenheit difference all the year round. Perpetual foliage, perpetual fruit and all styles of animal life prosper. What inxuriance and abundance and superabundance of life! What styles of plumage do not the birds sport! What styles of plumage do not the birds sport! What styles of scale do not the fishes reveal! What styles of song do not the groves have in their

Here on the roadside and clear out on the beach of the sea stands the cocoanut tree saying: "Take my leaves for snade. Take the juice of my fruit for delectable drink Take my saccharine for sugar. Take my fiber for the cordage of your ships. Take my oil to kindle your lamps. Take my wood to fashion your cups and pitchers. Take my leaves to thatch your roofs. Take my smooth surface on which to print your books Take my 32,000,000 trees covering 500,000 acres and with the exportation earlieb the world. I will wave in your fans and spread abroad in your umbrelias. I will vibrate in your musical instruments. I will be th scrubbing brushes on your floors.

Here also stands the pain tree saying: "I am at your disposal. With these arms I fel your ancestors 150 years ago, and with these same arms I will feel your descendants 150 years from now. I defy the centrals."

stands the nutmer tree saving "I am ready to spice your boverages and en-rich your puddings and with my sweet dust make insipid things paintable."

Here also stands the coffee plant saying With the liquid boiled from my berry stimulate the nations morning by morning."

Here also stanks the tea plant saying:
"With the siquid boiled from my leaf I soome the worn's nerves and stimulate the world's conversation evening by evening." Here stan is the cinetiona saying: "I am is see of majarie. In all climates my bitterness is the slaughter of fevers."

Wear miracles of productiveness on these is an is! Enough sugar to sweeten all the word's beverages, enough bananas to pile all the world's fruit baskets, enough rice to mix all the world's puddings, enough cocon-nut to powder all the world's cakes, enough flowers to gartan t all the world's beauty.

But in the evening, riding through a cinnamon grove, I first tasted the leaves and bark of that condiment so valuable and delicate that transported on ships the aroma of the cinnamon is dispelled if placed near a rival bark. Of such great value is the cinnamoa shrub that years ago those who in jured it in Ceylon were put to death. But at which once was a jungle of cinnamon is now a park of gentlemen's residences. Th thite dwelling houses are bounded long, white dwelling houses are bounded with this shrub, and all other styles of growth congregated the re-make a betanical garden.
Doves called cinnamen doves hop among
the branches, and crows, more postically
styled ravens, which never could sing, but think they can, fly across the road giving full test of their vocables. Birds which learned their chanting under the very caves of heaven overpower all with their grand march of the tropies. The hibiscus dapples the scene with its scarlet clusters. All shades of brown and emerald and saffron and brilliance; metens, times, magnesteens, custard apples, guivas, pincapples, jasmine so la lon with aroma they have to hold fast to the wall, and begonias, gloriosas on fire and erchals so deneate other lands must keep them under conservatory, but here defiant of all weather, and flowers more or less agin to antiens and honeysuckles and floxes and fuchsins and chrymanthemums and rhodo-dendrons and foxgioves and pansies which lye the plains and mountains of Ceylon with

The evening hour burns incense of all styles of aromatics. The convolvaius, blue as if the sky had fallen, and butterfites spanging the air, and arms of trees sheeved with blossoms, and rocks upholstered of moss, commingling sounds and sights and ach other as to which sense shall open the door to the most enchantment. A struggle between music and perfume and iridescence. Oleanders resting in intoxication of color. Great banyan trees that have been changing heir minus for conturies, each century car lying out a new plan of growth, attracted our attention and saw us pass in the year of 1894 as they saw pass the generations of 1794 and 1694. Colombo is so thoroughly embowered in foliage that if you go into one entowers in foliage that if you go into one of its lowers and look down upon the city of 130,040 people you cannot see a house. Oh, the trees of Ceylon! May you live to behold the morning climbing down through their branches or the evening tipping their leaves with amber and gold! I lors to the leaves with amber and gold! I lors to the leaves with amber and gold! Buddhist for the worship of trees until they know of the God who made the trees. I wonder not that there are some trees in Ceylied sacred. To me all trees are I wonder not that before one of on called sacred, them they burn camphor flowers and hang lamps around its branches and 100,000 peo-

doxology spreads out in its branches! What doxology spreads out in its branches! What a voice when the tempests pass through it! How it looks down upon the cradie and the grave of centuries! As the fruit of one tree unlawfully eaten struck the race with woe and the uplifting of another tree brings peace to the soul, let the woodman spare the tree and all nations bonor it, if, through higher teaching, we do not, like the Ceylonese, worship it! How consolatory that when we no more walk under the tree branches on earth we may see the "tree of life which

we no more walk under the tree branches on earth we may see the "tree of life which bears twelve manner of fruit and yields her fruit every month, and the leaves of the tree are for the healing of the nations."

Two processions I saw in Ceylon within one hour, the first led by a Hindoo priest, a huge pot of flowers on his head, his face disfigured with bely lacerations and his unwashed followers beating as many discords from what are supposed to be musical instruments as at one time can be induced to enter the human ear. The procession halted at the door of the huts. The occupants came out and made obeisance and presented came out and made obeisance and presented small contributions. In return therefor the priest sprinkled ashes upon the children who came forward, this evidently a form of benediction. Then the procession, led on by the priest, started again. More noise, by the priest, started again. More noise, more ashes, more genuflection. However keen one's sense of the ludicrous, he could find nothing to excite even a smile in the

movements of such a procession. Meaning-less, oppressive, squalid, filthy, and.

Returning to our carriage, we rode on for a few moments, and we came on another procession, a kindly lady leading groups of native children, all clean, bright, happy, laughing. They were a Christian school out for exercise. There seemed as much "stelli-for exercise. laughing. They were a Christian sensor out-for exercise. There seemed as much 'utelli-gence, refinement and happiness in that reg-iment of young Cingalese as you would find in the ranks of any young ladles' seminary seing shaperoned on their alternoon walk bhrough Central Park, New York, or Hyde Park, London. The Hindoo procession il-ustrated on asmall scale something of what Hindoolsm can do for the world. The Christian procession illustrates on a small scale something of what Christianity can do for the world. But those two processions were only fragments of two great processions ever parching across our world, the procession blasted of superstition and the procession blessed of gospel light. I saw them in one afternoon in Ceylon. They are to be seen in

Nothing is of more thrilling interest than the Christian achievements in this Island. The Episcopal shurch was here the national church, but disestablishment has taken place, and since Mr. Gladstone's accomplishment of that fact in 1880 all denominations are on equal platform, and all are doing mighty America is second to no other nation in what has been done for Ceylon. Since 1816 she has had her religious agents in the Jaffna peninsula of Ceylon. The Spauldings, the Howlands, the Drs. Poor, the Saunders, and others just as good and strong have been fighting lack monsters of superstition and cruelty greater than any that ever swung the tusk or roared in the jungles,

The American missionaries in Ceylon have given special attention to modical in-struction and are doing wonders in driving back the horrors of heathen surgery. Cases of suffering were formerly given over to the devil worshipers and such tortures inflicted as may not be described. The patient was trampled by the feet of the medical attendants. It is only of God's mercy that there is a living mother in Ceylon. Oh, how much Ceylon needs doctors, and the melieal classes of native students under the care of those who follow the examble of the late Samuel Fish Green are providing them, so that all the alleviations and kindly ministries and setentificaeumenthat can be found in American and English hospitals will soon

bless all Ceylon.
In that island are thirty-two American chool, 210 Church of England schools, 234 Wesleyan schools, 234 Roman Catholic schools, Ab, the schools decide most everyschools. At, the schools decide most every-thing! How suggestive the incident that came to me in Ceylon. In a school under the care of the Episcopal church two boys were converted to Christ and were to be baptized. An intelligent Buddist boy said in the school, 'Let all the boys on Buddha's side come to this part of the room and all the boys on Christ's side go to the other part of the room."
All the boys except two went on Buddha's

side, and when the two boys who were to be baptized were scoffed at and derided one of them yielded and retired to Buddha's side But afterward that boy was sorry that he and yielded to the persecution, and when boy who remained firm. Some one said to the boy who had vaciliated in his choice be-tween Buddha and Christ, "You are a coward and not fit for either side," but he replied, "I was overcome of temptation, but I repent and believe." Then both boys were aptized, and from that time the Augelican mission moved on more and more vigorously. I will not say which of all the denomina-tions of Christians is doing the most for the evangelization of that Island, but know this will be taken for Carist! Sing Bishop Heber's hymn .

What shough the spicy breezes Blow soft over Ceylon's isle!

Among the first places I visited was Buildhist college, about 100 men studying to become priests gathered around the teachers. Stepping into the building where the high priest was instructing the class, we were apolegetic and told him we were Americans and would like to see his mode of teaching if he had no objections, whereupon he be-gan, doubled up as he was on a lounge, with his right hand playing with his foot. In his left hand he held a puckage of bamboo leaves, on which were written the words of the lesson, each student holding a similar package of bamboo leaves. The high priest first read, and then one of his students read. A group of as finely jorned young men as I ever saw surrounded the instructor. The last word of each sentence was intoned. There was in the whole scene an earnestness which impressed me. Not able to under-stand a word of what was said, there is a book of language and intonation that is th same among all races. That the Bu ldhists have full faith in their religion no one can have full faith in their religion no one can doubt. That is, in their opinion, the way to heaven. What Mohammed is to the Mo-bammedan, and what Christ is to the Chris-to-the Buddhist. We waited for a pause in the resitation, and then

expressing our thanks retired.

Nearby is a Buddhist temple, on the altar of which before the mange of Buddha are of ferings of flowers. As night was coming on we came up to a Hindoo temple. First we were prohibited going farther than the our were prohibited going farther han the outside steps, but we gradually advanced until
we could see all that was going on inside.
The worshipers were making obeisance. The
tamtams were wildly beaten, and shrill pipes
were blown, and severa other instruments
were in full bang and blace, and there was
an indescribable hubbub and the most laborlous style of worship I had ever seen or
heard. The dim lights, and the jargon, and
the glooms and the factor degrees minded the glooms, and the fluting figures mingled for eye and ear a horror which it is difficult to shake off. All this was only suggestive of what would there transpire after the toilers what would there transpire after the tollers of the day had ceased work and had time to appear at the temple. That such things should be supposed to please the Lord or have any power to console or help the worshipers is only another mystery in this world of mysteries. But we came away saddened with the spectacle, a sadness which did not leave us until we arrived at a please where leave us until we arrived at a place where

Christian missionary was preaching in the street to a group of natives. I had that morning expressed a wish to witness such a scene, and here it was. Standing on an elevation, the good man was addressing the crowd. All was attention and stilence and reverence. A religion of relief and joy was being commended, and the dusky laces were illumined with the sentiments of pacification and reconforcement. If was the pacification and re-enforcement. It was the rose of Sharon after walking among nettles. It was the morning light after a thick dark-

most interesting thing on earth is the human race, and specimens of all branches of it confront you in Ceylon. The island of the present is a quiet and inconspicuous affair compared with what it once was. The dead compared with what it once was. The dead cities of Ceylon were larger and more im-posing than are the living cities. On this island are dead New Yorks and dead Pek-ings and dead Edinburghs and dead Lon-dons. Ever and anon at the stroke of the archeoglist's hammer the tomb of some great municipality flies open, and there are other buried cities that will yet respond to

the explorer's pickax.

The Pompeit and Herculaneum underneath Italy are small compared with the Pompelis and Herculaneums underneath Ceylon. Yonder is an exhumed city which Ceylon. Yonder is an extumed city which was founded 500 years before Christ, standing in pomp and splender for 1200 years. Stairways up which fifty men might pass side by side. Carved pillars, some of them fallen, some of them aslant, some of them erect. Phidiases and Christopher Wrens erect. Phidiases and Christopher Wrens never heard of here, performed the marvels of sculpture and architecture. Alses through which royal processions marched. Arches under which kings were carried. City with reservoir twenty miles in circumfer-ence. Extemporized lakes that did their nce. Extemporized lakes that did their coling and refreshing for twelve centuries. Ruins more suggestive than Melrose and Kenilworth, Ceylonian Karnaks and Luxors.

Ruins retaining much of grandeur, though wars bombarded them, and time put his chisel on every block, and, more than all, vegetation put its anchors and pries and wrenches in all the crevices. Dazobas, or places where relies of saints of dicties are kept—dagobas 400 feet high and their fallen material barying precious things, for the material burying precious things, for the sight of which modern curiosity has digged and blasted in vain. Procession of el-phants in imitation, wrought into lustrous marble. Troops of horses in full run. Shrines, chapels, cathodra's wrocked on the mountain side. Stairs of mountains. Ex-quisite scrolls rolling up more mysteries than will ever be unrolled. Over sixteen square miles the ruins of one city strewn. Paronerooms on which at different times sat 165 kings, resigning in authority they in-herited. Walls that witnessed coronations, assassinations, subjugations, triumphs. Al-tars at which millions bowed ages before the orchestras celestial woke the sheperds with nidnight overture. When Lleutenant Skinner in 1932 discov-

ered the sits of some of these cities, he found congregated in them undisturbed assemblages of leopards, porcupines, flamingoes and pelicans; reptiles suming themselves on the altars, prima donnas rendering ornithological chant from deserted music halls. One king restored much of the grandhalls. One king restored much of the grand-cur, rebuilt 1500 residences, but ruin soon resumed its scepter. But all is down—the spires down, the pillars down, the tablets down, the giory of splendid arches down. What killed those cities? Who slew the New York and London of the year 500 B. C.? Was it unhealthed with a host of plagues? Was it foreign armies laying sedge? Was it whole enerations weakened by their own vices Mystery sits amid the monoliths and brick-dust, finger on lip in eternal silence, while the conturies guess and guess in vain. We simply know that genius planned those cities, and immense populations inhabited them. An eminent writer estimates that a pile of bricks in one rain of Ceylon would be enough to build a wall ten feet high from Edinburgh to London. Sixteen hundred pillars with carved capitals are standing entinel for ten miles.

sentinel for ten miles.

You can judge somewhat of the size of the cities by the reservoirs that were required to slack their thirst, judging the size of the city from the size of the cup out of which it drank. Cities erowded with inhabitants not like American or English cities, packed together as only barbaric tribes pack them. But their knell was sounded, their light went out. Giant trees are the only royal family now occupying those patters. The growl of wild beasts where once the guffaw of wassail ascended. Anurajappura and Pollonarna will never be re-builded. Let all the living cities of the earth take warning. Cities are human, hav-ing a time to be born and a time to die. No more certainly have they a cradle than a grave. A last judgment is appointed for in-dividuals, but cities have their last judgment in this world. They bless, they curse, they worship, they blaspheme, they suffer, they are rewarded, they are overthrown.

Preposterous' says some one, to think that any of our American or European cities which have stood so long can ever come through view to extinction. But New York Ceylonese cities stood. Where is the throne outside of Cevion on which 165 successive kings reigned for a litefime. Cities and nations that have lived far longer than our present cities or nation have been sepulhered. Let all the great muncipalities this and other lands ponder. It is as true now as when the psalmist wrote it and as true of cities and nations as of individuals, "The Lord knoweth the way of the righteous, but the way of the ungody shall

A History of St. Valentine.

St. Valentine was an Italian priest who suffered martyrdom at Rome in 270, or at Terni in 306. Historians differ as to the date. Legend amplifies, by dwelling on the virtues of his life and the manner of his death, and tells how he was brought before the Emperor, Claudius II., who asked why he did not cultivate his friendship by honoring his gods. As Valentine pleaded the cause of the one true God earnestly, Calphurnius, the priest, cried out that he was seducing the Emperor, whereupon he was sent to Asterius to be judged. To him Valentine spoke of Christ, the light of the world, and Asterius said: "If He be the light of the world He will restore the light to my daughter, who has been blind for two years." The maiden was brought, and after Valentine prayed and laid hands on her she received her sight. Then Asterius asked that he and his household might be baptised, whereat the Emperor, being enraged, caused all to be imprisoned and Valentine to be besten with clubs. He was beheaded a year later on February 14, 270.

History, having little to tell concerning the man, makes amends by dwelling at length on the ceremonies observed on this day. They trace the origin of these to the Roman Lubercalia, celebrated in February, at which one practice was to put the names of women in a box to be drawn by the men, each being bound to serve and honor the woman whose name he had drawn.

Novel Discovery of a Comet.

Eclipse photographs taken in Chile in April, 1893, showed a comet-like structure in the corons, near the sun's south pole, but nothing of the kind could be made out on photographs taken in Brazil and Africa. With the idea that faint objects can easily be found when it is known where to look for them, however, copies from the negatives have been compared and it is found that the photographs all show the object. Its angular distance then they burn campnor flowers and hang lamps around its branches and 100,000 people ach year make pitgrimage to that tree.

But passing up and down the streets of people within live minutes—Alghans, Kaffirs, Portugues, Moorners, Duteb, English, Scotch, Irish, Wat so elevating as a tree! What glory enthroned amid its follage! What a majestic from the moon's limb, as photographed from the different stations, has finally been measured, and the variations of this distance seem to prove conclusively that this interest-

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR JANUARY 20.

Lesson Text: "Christ the Bread of Life," John vl., 25-35-Golden Text: John vl., 31-Commentary.

25. "And when they found His, on the other side of the sea they said unto Him, Rabbi, when cames: Thou hither?" After the feeding of the 5000 He sent the disciples away in a ship toward Capernaum, while He Himself went into a mountain alone. The wind blew hard, and the disciples toiled all wind blew hard, and the disciples tolled all the night. Then in the morning watch He came walking on the sea and stilled their fears with: "It is I. Be not afraid." They received Him and immediately the ship was at the land, a picture possibly of the present condition of things both in reference to the church and Israel and the consummation in reference to both when He shall come in the morning. The next day was a processor. orning. The next day many people crossed to to Capernaue, looking for Jesus,

and here begins our lesson,
26. "Jesus answered them and said,
Verily, verily I say unto you, ye seek Me not
because ye saw the miracles, but because ye
did eat of the loaves and were filled." The double verily is found only in this gosper and some twenty-live times. Each one is surely worthy of double attention, for it is literally "amen, amen,"
27. "Labor not for the meat which por-

isheth, but for that meat which endureds unto everlasting life, which the Son of Man shall give unto you, for Him bath God the Father scaled. Pood and raiment, which most people think so much of, are given a wholly secondary place by the Lorf, who exhorts all to seek first His kingdom and righteousness, giving the assurance that thus all other things shall be added (Math. vi. 33). This eternal life is the gift of God (Rom, vi., 23) and is note other than Jesus Hemself, who becomes life eternal to all who will receive Him

"Then said they unto Him, What shall we do that we might work the works of Go. 17.
There seems to be a tendency in the natural mind to want to do something to obtain life.
Consider the question of the lawyer and the rich young ruler in Luke x., 25; xviii., 18, and how the Lord led one to consider his inability to keep the law, and the other his in-ability to keep the law, and the other his in-willingness to follow Jesus because of the cost. Man, because of his inherent sinfal-ness and selfishness, is unable to attain to the only standard which Gal basset up, and when he sees himself as he is be no longer asks, What shall I do? as if he had the

Power to do snything. 29. "Jesus auswered and said unto them, This is the work of God, that we believe on Him whom He bath sent. In chapter 1, 12 we have believing defined as receiving Therefore we understand the Lord to say in this versa of our lesson that the one thing required by God is that we receive Him whom God hath sent. It is written in I John v., 12. "He that hath the Son at life and he that hath not the Son of God hath not life." Therefore it is clear that the one essential is to have life, and this can be had only by re-

colving Christ,
30. "They said, therefore, unto Him. What
sign showest Thou, then, that we may see
and believe Theo? What dost Thou work?" This sounds strange as coming from those who had seen Him feed more than 5000 people by a miracle on the day previous was samply a proof of the truth of what had sati-that they sought flim stoppy be-eause they had been fed, and not because they were interested in the miracle. There are many people to-day who are religious are many people to-day who are religious and moral and interested somewhat in holy things who still ask, Howean I be sure that Jesus is God? Where is the convincing proof? So that it seems hopeless to try to do anything with or for those who are not willing simply to believe, and thus receive Him.

31. "Our lathers did eat manna in the des-ert, as it is written. He gave them bread from heaven to eat." So they turn back to Moses and the manna, as if Moses had given the manna in the wildern'ss, not knowing perhaps that Jesus had stready said, "Had ve believed Moses ye would have believed Me, for he wrote of Me" (John v., 46). Ob, if their eyes had only been opened to see that the one who delivered from Egypt, who divided the sea, who gave the manus, who rought the water from the rock, w in their mi'st ready to be their Saviour But while they searched the Scriptures they knew not Him of when they space.

"Then Jesus salt unto them, Verily, verily I say unto you. Moses gave you not that bread from heaven, but My Father giveth you that true bread from heaven."
They were intent upon contrasting man with man, just like those who now see only the human testrument and talk continually of human instrument and talk continually of this preacher or that preacher and this one's views or that one's views, instead of seeing Gol and cons'! ring Him as the giver of evry accelant perfect gitt. Moses would have them his Gol, and so with every true disciple of Jesus now. He that seeketh hone for himself is not of God. 33. For the bread of God is He which cometic down from heaven and giveth life

cometh down from heaven and giveth life unto the world," What an expressive sym-bol of Christis Tread! He is light and life; He is the vine, and the door, and the good shepherd, but as bread we think of His death and resurrection, and how we must actually receive Hum as truly as we receive bread for our daily life. He must become part of our very being, as the bread becomes part of our very body, and we must continually esd upon Him, even as He says in verse 57, "As the living Pather hath sent Me, and I live y the Father, so he that eateth Me, even he hall live by Me."

34. "Then said they unto Him. Lord, evermore give us this bread." Like the woman at the well who said, "Sir, give me this water," not thinking of anything beyond the natural bread or water for the body. The natural man cannot discern spiritual things, for they are foolishness unto him (I Cor. II., 14). There is a hunger and thirst in people's souls for a something, they know not what, which will satisfy, but they turn to anything and everything rather than to Him who only on sail-y the souls which He has made.

35. "And Jesus said unto them, I am the bread of life; he that cometh to Me shall never hunger, and he that believe hom Me shall never thirst." He is the fountain of life, the fountain of living wavers (Ps. xxxx). 9; Jer. B., 13), and the only bread which can save and satisfy the scal. He came from heaven; the Father sent Rim; He loved me and gave Himself for me; He gives Himself to me, and I receive Him, and He is mine. He says I have everlasting life, and no power can pluck me out of His hand (verse 47) chapter x, 28). I believe in Him and am gind and find in Him increasing soul satisfaction every day. - Lesson Helper.

YOU AND TOUR WIFE.

A certain little tract, addressed to drinkers, contains no sentimental appeal to the emotions, but is full of practical common sense. Let every one addicted to the use of liquor read it, says an exchange, and pronounce judgment upon the advice it con-tains. One gallon of whisky costs about three dollars, and contains, on the average, sixty-five ten-cent drinks. Now, it you must drink whisky, buy a gallon and make your wife the barkeeper; then when you are thirsty, give her ten cents for a drink. When the whisky is cone she will have left after the whisky is gone she will have left, after paying for it, three dollars and a half, and every gallon will yield the same profit. This money she should put away in the savings bank, so that when you have become a drunkard unable to support yourself, and shunned and despised by every respectable person, your wife may have money enough to keep you until your time comes to fill a

F. L. WILKINS sailed an ice boat a mile and three-quarters in a minute and a half on Shell Lake, Wisconsin.

RELIGIOUS READING.

THE ANSWER TO PRAYER It is hard to believe that any fervent im

It is hard to believe that any fervent importinuate prayer, which has for its object the glory of God, and which is offered in the name of the Mediator, remains forever unanswered. The answer may not come at once, it may not come in the way that was looked for. The persons who offered the petition may not recognize the return of his own petition. But that the fervent effectual prayer of the rightcous man is ever wholly unavailing, we should be louth to admit. Some prayers we cannot expect to see answered at once. Those who plend day by day for the regeneration of the world must not suppose that ere they go hence, they themselves are to see all the heathen nations given to our Ascended Master for His inheritance. Yet their prayers are not forgotten. Those plending saints will yet behold the glorious tutiliment of their derives, from the buttlesments of heaven! How many prayers do we see manifestly account, they the saint who beauthall to the control of the saint who beauthall to the perfect of the saint who beauthall to the control of the saint who beauthall to the perfect of the perfect of the saint who beauthall to the perfect of the pe see manifestly answered, even after the sain who breathed them into the ear of Jesus, ha who breathed them into the ear of Jesus, has gone to lay his head on that saydour stoesen. A dying mother remaints her beloved her to a covenant-leading God. She has eiten forme that child in the arms of faith to the mercy sent. He has been the child of many prayers, and in the feelile atterance of her passing spirit, another, and a last petition is treathed forth that Christ would have mercy in his soul. Year will have mercy white soul. Years roll away. The soul has grown green, and the rank grass has long waved over that mothers tout. In some distant land, maybap many humbred miles from that spot, a full grown that who has long been ricening in sin, is seen beween hippayer. He nervous out of the depths of an agonized spirit, tool he rectual to me a sinter! Lie old he prayeth, and the prayet is the answer of that fervent petition which His prayer was received in God remembrance; and but for that, his dying in know not that the prayer of that con went have ever assembled there. The Scratter furnish a kindred instance in the case death for his vindictive persenter. And when Stephen was in Paradise, the very Saul who was an necomplete in the destruction becomes a traphy of redoming grace. The early church prayed for thing which did a tract with their infillment to centuries; and at this very hour, men faith are belonging the incress cent for the this that was, and unquestionable wildow upon our describings. Let praying father and nothers who are greating hand of heart give heed to it, before they manness their places of social prayer. For above the lark to out of their discouragement is written, as in the 'clear upper sky'. He that asketh reselveth; and he that seemeth, findeth; are to him that kneeketh, it shall be apened.'—N. J. Observer.

A TOTOMING INCIDENTA

Two White hibsoners set out one day to visit a poor woman who was known to be addeted to the tree of strong drink.

On approaching the house they saw the woman leading a little child— I was the child leading its mother. Certainly nation of them walked straight. But re the White Efficiency Rithboners would expend them they disappeared within the house or shunty as it might mere properly be each. The victors besidned at the threshold, for the appearance of the room was anything but

inviting. Dirt and disorder were supreme everywhere,
A girl of twolve or thirteen, with shallby

dress and practical features training using them in. When they impaired for her m ma, she silently opened the door of an in room, and there upon a bed which was i more than a functio of rais, lay the min a drunken super by the side of her child, which was drowedly sucking its to.

The two visitors who had hoped to some way they might be able to do go

the whole of the house, in a helposs way. They tried in vain to rouse the mother, and suby lended to go home, and think over

what cugarety are do.

As they passed out of the house they saw
the little girl who had admitted them in a
corner of the yard digging with a broken What a world of pathos was in that not by its longings by grasping atterprise by the leastly. The visitors went away with bours in their eyes, sadily thinking of the many hours desired by drink and the multimess of children regrated and degraded by this fearful curse.—The Member.

RESIDENCE CONCERNED.

Friends, past rs. parents, teachers-all I have a finite, one grand metre, to give you. It sounds a stations to dury. I like that word duty. Some do not finite it had no sweet as previous. But it has a good ries, blessed ring in it. Our top-fathers so med to understand it better than we. Crimea. Early is the marning the Russians came upon the Alles in great force, and it seemed as though the camp must be everwheimed. Directly front of the main point of attack was a company of Highlanders.

heir old gray-haired colonel rushed to the front, and taking off his car, should, "Mon! teniember Craz-Eleke!" Thus inspired, they not only resisted the for, but do we them taken in triumph. What was the magle in that word? Ah, it brought to mind that quiet Sabbath ever when wives and fahers and mothers and little one gathered that heary Highland Crag, commending our soldier friends and loved ones to God.

And their arms were nerved to victory!

Dear friends, the message I bring to you is not "Remember Cray-Fields" but it is "The member Calvary." If that is not motive chough, I know of mone besides. If the Son of God, bleeding, dying, banging between beaven and earth, for you and for me, cannot move us, nothing can, Ob, friends, as we member Calvary, let us each one resides. remember Calvary, let us each one resolve— "He the help of God I will henceforth do my duty to those for when Christ died.—Ralph Wells, of Philadelphia.

Profound impression has been created in Venice by the refusal of the Emperor Whi-iam to attend the theatre on the Lord's Day. As the public know, his visit to Venice was a brief one, and was hurriedly arranged. How-ever, the city set itself with might and main to show him hower and trafferts animumted ever, the city set itself with might and main to show him honor, and areforts committed in the getting up of a great theorical performance on Sunday evening, when the emperor was informed of what had been done and was asked to honor the assembly with als presence, he replied: "Since I have secome emperor I have made it a principle of my life never to attend any place of anuscement on the Lord's Day." King Humbert followed the emperor's example. As both emperor and king were expected, the theatre was growded from floor to of ling, but the was crowded from floor to fing, but the royal box was empty. The rilliant gathering learned a lesson on the ty of keeping holy the Lord's Day.—Red our Herald.

WHAT WAS DONE THE TOR PRAYER.

The Rey, C. G. Finney tells us of an invalid bo, while confined to his bed and unable anything else, took carnestly to praying the churches with which he was mor

articularly acquainted.

There were thirty of these. Revivals broke at in nearly every one of them. In son the revivals spread in the country

Reader, what would be the realts if you were to use to the full your privilege of Whi you do this?

TEMPERANCE.

EVILS OF ALCOHOL.

The following lines attempt to portray the evils arising and that have arisen from the use of alcohol as a Leverage Could we with ink the ocean filt,

Were every blade of grass a quill. Were the whole world of parament made, And every man a scribe by trade. To write the horrors of those wors Would drain the ocean dry. Nor would the scroll contain the whole, Faough stretched from sky to sky.

THE DANK STAIN OF DRENKENNESS. Max O'Rell, whose book on the British Colonies completes his "circle of the globe," says the dark stain of Englishmen under the Southern Cross is drunkenness. He be-lieves, however, that the great energy and resource of the mee and their inherited love of law and order will cure the ills. There is, he says, to be seen everywhere in the South the rose blooming, but it has also a

IT HAD THE REPUBLIC'S LIFE.

The New England Home formbly sages: "The thing that is sapping the life of the Republic and creating more stagration and ruin in business than all the silver in the world, is the localised rue traffle, which sucks not less than \$1,200,000,000 worth of substance directly from the coannels of wholesale trade, and saddles upon bonest whitesaid trade, and sandles upon hones, industry notices than as much more of personal bard as to hear the result of the traffic. The Nation does not exist which can endure an annual drain of \$2,000,000,000 for public vice with the physical decemeracy re-

The British Registrar-General has published a table of comparative mortality of mon, twenty-like to twenty-six years of age, in different occupations, the inquiry covering a period of three years, which hears significant and emphatic testimony against atcohole beverages as related to health and longovity. The standard of 100 was taken as the lowest or most healthful. Inn-keepers and inquir dealers represent a mortality of 274 c inn or hotel sevies, 397; and brew ets. 245, while farmers are put down at 114, stardeners at 100, and ministers at 100,—National Temperance Advocate, The British Registrar-General has pub-

MASTER OF SELF.

The best medical authorities, and those not committed to any total abstinence theo-fies unite in saying that one of the princi-pal effects of alcohol is to loosen the delicate and firm grasp of the will upon the passions. It gives a slack rein to the lower nature. It gives a slack rein to the lower nature. It is only through holding the forces of the lower nature in also due suberdination to reason and conscience that it is possible to turn life into truth, into pure affection for the excellent, into the service of man and

the worship of God.

In most of us the central of the lower nature by spiritual forces is too fitted and unsteady; we do not sit on the throne of our own some, masters of ourselves, and any in-dulgence of any kind that gives the forces of the lower life a freer rein assais the mas-tery through which alone there is the possi-bility of changing earthly life into the values of eternity.—Sacred Heart Review.

A SURGEON'S TERRIPLE MISTARE

son, of Philadelphia, "I learned the secret of the life of a man who had passed more than a quarter of a century with secrety a smile. He had been a physician and surgeon, and on one occasion had to remove an geon, and on one occasion had to remove an injured eye in order to save the other eye, and prevent total bilindness. The night before the operation he had been drinking heavily with some trands, and, although the following morning he was sober, his hand was unsteady and his nerves unstrung. "After administering a coroform he made a fatal and horrible blunder removing the well eye by mistake, and thus a signifing his patient to perpetual bilindness. In moment he discovered his error he turned he man serve a competent surgeon, deed deverything he patient to perpetual bilindness. In moment he discovered his error he turned he man from the neighborhood. In any workers takes, from the neighborhood, and was one constant round of remorse, and he rapidly developed into a confirmed missanthrope. The secret of his life was known to a number of people, and was finally revealed to me. This blunder was the direct result of drinking.

der was the direct result of drinking.

TOTAL ADSTINENCE IN THE ENGLISH ABOUT.

The General in command of the English military forces of India has recently made a raport to the War Office upon the effect of the expressive use of alcoholic fluores upon disc plate and feath among the soldiers, it appears that of the present that made the soldiers than 30,000 English soldiers serving in India are total abstainers, and it is found that, taking these lines account and taking these into account and comparing their record with that of those who indulge to a greater or less extent in the use The number of times that they the services are arrested for offenses against discipline is, proportionately, not one-tenth as large as in the case of their fellow-sol liers who drink liquor. The records of the tospitals show that the liability of the total abstainers to dekness is only one-half as great as the linbility of the alcohol consumers. As these lines are drawn, among the consumers must be included a large number who are very moderate drinkers, and whose record of good behavior and healthfulness may not vary greatly from that of the abstainers; hence the record of those who sometimes drink to excess, in the matter of behavior and health, must be very much worse than drawn is that, so far as efficiency in the service is concerned, it is greatly for the ad-vantage of the English Government to insist that its soldiers shall be total abstainers, a conclusion which the soldiers themselves seen to turn toward, since the number so massified is said to be nearly twice as large as it was ten years ago, -- Boston

TEMPERANCE NEWS AND NOTES. It is said that Cleveland, O.no, has one sa-

Horald.

loon to every 175 inhabitants. The Austrian Legislature is considering a bill for the prevention of drunkenness.

The Boston Trade Linions, forty thousand For every dollar spent in England on drink only a cent is spent on education, Whisky preserves corpses. It makes corpses, also. Don't let it make a corpse of

A workingman that aids in the support of the saloon-keeper's family eventually de-grades his own family.

A convict in the Northern Indiana prison drank alcohol which was being used in painting. He is now blind. An insurance authority states that prohi-

bitionist policy holders average from four to five years' longer life than any other class. Mrs. Masenberg, President of the Pioneer Cino, London's "New Woman' organiza-

Ciuo, London's "New Woman" organiza-tion, is a blue riblioner, and has forbidden alconoi in any of its alluring forms. The Supreme Court of Indiana has ren-

dered a decision that it is unlawful for a wo-man in that State to hold a saloon license, and no debt contracted by a woman in that business is valid. The annual Parliamentary returns show the revenue from the liquor traffic in Eng-

have been \$170,078,495, an incr ase over the previous year. The American National Congress of Friendly Societies, which makes like insur-ance its main business, has declared against

admitting to membership men engaged in retailing intoxicating inquers. A Louisville lawyer, one of the ablest men

at her bar, who served on the bench and is a brother of one of the United States Supreme Court justices, went to the city alms-nouse a few days ago as a last hope of cur-ing himself of the liquor habit.