They shall come from the East. from the West, and from the North, and the South, and shall sit down."-Luke

an who wrote this was at one time a ine physician, at another time a tal-miner, at another time a powerful ainter, at another time a powerful er, at another time a reporter—an in-reporter. God bless and help and in-lireporters! From their pens drops the or polson of Nations. The name reporter was Lucanus. For short he had Luke, and in my text, although raphy had not yet been born, he re-recatim a sermon of Christ which in regraph bowls the round world into agraph bowls the round world into at of the millennium. "They shall rom the East, and from the West, and as North, and from the South, and

g more interested me in my recent round the world than to see the or the Indian or Bengal or Medi-an or Red Sea. looking through a instrument to find just where we e exptein tells you that there are points of division of the compass he mariner's compass, there are r cardinal points, and my text halls is North, the South, the East, the is I spread out before us the map of see the extent of the gospel The hardest part of the field to s the North, because our gospel is are a cold-blooded race. They icobergs and eternal snows and winter. Greenlanders, Lap-slanders, Siberians—their vehicle by reindeer, their apethic est furs at all sessons, their a lifetime battle with the cold, or charges upon them with swords

at strikes them with builets of hall

ands them with battling rams of gla-

already the buts of the arctic hear ags of divine worship. Already the fall on open New Testaments. Al-he warmth of the sun of righteousas to be felt through the bodies and souls of the Hyperboreans, Nova Zembla, down from Spitzs, down from the land of the middown from the palaces of crystal, er realms of tee and over dominsnow and through hurricanes of snow and through hurricanes of irist's disciples are coming from the The inhabitants of Hudson Bay are ngto the cross. The Church Missociety in those polar climes has graudly successful in establishing four gospel stations, and over 12,000 have believed and been baptized, ravians have kindled the light of the all un and down Labrador. The ball un and down Labrador. The ball un and down Labrador. of up and down Labrador. The Da-sion has gathered disciples from shivering inhabitants of Green-William Duneau preaches the gospel schill latitudes of Columbia, delivse sermen nine times in the same is many different tribes who listen, n go forth to build school houses an l

a, called at its annexation William ri's folly, turns out to be William of's triumph, and it is hearing the God through the American missionen and women as deflant of arctic ps as the old Scottish chief who, amping out in a winter's night from under his son's head a pillow w, saying that such indulgence in would weaken and disgrace the clan. annette went down in latitude sevenn, while DeLong and his freezing sing and crackling polar pack, but the ip of the gospel sails as unburt in latieventy-seven as in our own forty de-and the one starred flug floats above ogaliants in Baffin's Bay and Hudson's and Melvitle Sound. The heroism of expedition, which has made the names Cabot and Scoresby and aka and Henry Hudson immortal, is edipsed by the prowess of the men and a who amid the frosts of highest latithis moment taking the upper of Europe, Asia and America for God, is have never been able to agree as is the aurora borealis, or northern I can tell them. It is the banner of or Christ spread out in the nothern envers. Partially fulfilled already heey of my text, to be completely in the near future, "They shall come

is North."

ay text takes in the opposite point of upass. The far South has, through uperature, temptations to lethargy dolence and hot blood which tend multiform evil. We have through too the North in, notwithstanding sts, and the same text brings in the notwithstanding its torridity. The cactus, the orange groves and the of magnolia are to be surrendered Lord Almighty. The South! That Mexico and all the regions that Will-Prescott and Lord Kingstorough familiar in literature; Mexico, in chialect of the Aztecs; Mexico conby Hernan Cortes, to be more glor-conquered; Mexico, with its capital in 7000 feet above the sea level lookwa upon the entrancement of lake and and plain: Mexico, the home of nayet to be born—all for Christ. The ne consecrated to God when he died knees in his tent of exploration about 750,000 converts to Christianity a. Tas South! That means all the strewn by omnipotent hand through seas-Malayan, Polynesia, Melane conesia and other islands more cathan you can imagine unless you yaged around the world. The South ! sans Java for God, Sumatra for God, for God, Siam for God.

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was wrecked near one of those islaid two lifeboats put out for shore, www.o.arrived in the first boat were d to death by the cannibals, and the oat put back and was somehow saved, assed on, and one of that very crew oaked again with others on the same Crawling up on the shore, they prohide from the cannibals in onras, but mounting the rocks they shurch and cried out: "We are A church, a church!" The South! eans Venezuela, New Granada, and Bohvia. The South! That he torrid zone with all its bloom, its fruitage, and all its exuberance, delenes of illimitable gardens, the of boundless groves, the lands, the that night by night look up to the ern Gross, which, in stars, transfig-he midnight heaven as you look up at way from the Sandwich Islands to "They shall come from the

I must not forget that my text takes other cardinal point of the compass, is in the East. I have to report that corney around the world there is nothmuch impresses one as the fact that ssionaries divinely blessed are taking orld for God. The horrible war be-Japan and China will leave the last opposition flat in the dust. War is ism always and everywhere. We hold thanks to a massess. hands in amazement at the massacre Arthur, as though Christian Nations hever go into such diabolism. We Fort Pillow! We forget the fact that our war both North and South rewhen there were 10,000 more ed and slain on the opposite side, whether in China or the United

great ordeals must be passed through before the consummation, as witness the Armenians under the butchery of the Turks. May that throne on the banks of the Bosphorus soon crumble! The time has already come when the United States Government and Great Britain and Germany curb, to intowe the crumoie: The time has already come when the United States Government and Great Britain and Germany ought to intome the indignation of all civilized Nations. While it is not requisite that arms be sent there to average the wholesale massacre of Armeniaus, it is requisite that by cable under the seas, and by protest that shall thrill the seas, and by protest that shall thrill the wires from Washington and London and Berlin to Constantinople, the Nations anathematize the diabolism for which the Sultan of Turkey is responsible. Mohammedanism is a curse whether in Turkey or New York. "Toey shall come from the East."

And they will come at the call of the lovelient and grandest and best men and women of all time. I mean the missionaries. Dissolute Americans and Englishmen who have gone to Calcutta and Bombay and Canton to make their fortunes defame the missionaries because the boly lives and the pure households of those missionaries are a constant resholds of those missionaries a gone to Calcutta and Bombay and Canton to make their fortunes defame the missionaries because the hold lives and the pure households of those missionaries are a constant reduced to the American and English libertines down!" Why run any longer! When a man down!" Why run any longer! When a man described by the American and English libertines down!" Why run any longer! When a man described by the longer of t God there stationed go on gloriously with their work. People just as good and self denying as was Missionary Moffat, who, when asked to write in an album, wrote these words:

My album is in savage breasts,

Where passion reigns and darkness rests
Without one ray of light.
To write the name of Jesus there.
To point to worlds both bright and fair,
And see the pagan bow in prayer,
Is all my soul's delight.

In all those regions are men and women with the consecration of Meiville B. Cox, who, embarking for the missionary work in Africa, said to a fellow student, "If I die in Africa, said to a fellow student, "I' has in Africa, come and write my opitaph," "What shall I write for your epitaph?" said the student, "Write," said he, "these words; "Let a thousand fall before Africa be given

There is another point of the compass that my text includes. They shall come from my text includes. "They shall come the West." That means America relev the West." That means America redeemed. Everything between Atlantic and Pacific Oceans to be brought within the circle of holiness and rapture. Will it be done by wordly reform or evangelism? Will it be law or gospel? I am glad that a wave of reform has swept across this land, and all the chies are feeling the advantage of the mighty movement. Let the good work go on until the last municipal evil is extirpated. About fifteen years ago the distinguished editor of a New York daily newspaper said to me in his editorial room: "You ministers talk about evils of which you know nothing. Why don't you go with the officers of the law and explore for yourself, so that when you preach against for yourself, so that when you preach against sin you can speak from what you have seen with your own eyes?" I said, "I will," and in company with a commissioner of police and a captain of police and two elders of my church I explore! the dens and hiding places of all styles of crime in New York and preached a series of sermons warning young men and setting forth the work that must be men and setting forth the work that must be done lest the judgments of God whelm this city with more awaii submergement than the volcanic deluge that buried Herculaneum and Pompeli. I received, as nearly as I can remember, several hundred columns of newspaper abuse for undertaking that exploration. Editorials of denunciation, double leaded, and with captions in great primer type, entitled "The Fall of Talmage," or "Talmage Makes the Mistake of His Life," or "Down With Talmage," but I still live and am in full symbathy with all movements for municipal purification. for municipal purification.

But a movement which ends with crime

exposed and law executed stops half way. Nay, it stops long before it gets half way. Nay, it stops long before it gets half way. The law never yet saved anybody, never yet changed anybody. Break up all the houses of iniquity in this city, and you only send the occupants to other cities. Break down all the policemen in New York, and while it changes their worldly fortunes it does not change their worldly fortunes it does not change their heart or life. The greatest want in New York to-day is the transforming power of the gospel of Jesus Carist to change the heart and the life and uplift the tone of moral sentiment and make men do change the heart and the life and uplift the tone of moral sentiment and make men do right not because they are afraid of Ludiow Street Jail or Sing Sing, but because they love God and hate unrighteousness. I have never heard, nor have you heard, of anything except the gospel that proposes to regenerate the heart, and by the influence of that regenerated heart rectify the life. Execute the law most certainly, but preach the gospel by all means in churches, in theatres, in homes, in prisons, on the land and on the in homes, in prisons, on the land and on the sea. The gospel is the only power that can revolutionize society and save the world. All else is half and half work and will not last. In New York it has allowed men who got by police bribery their thousands and tens of thousands and perhaps hundreds of thousands of dollars to go seet free, white som who were merely the cat's paw and agents o oribery are struck with the lightnings of the law. It reminds me of a scene in Philadelphia when I was living there. A poor woman had been arrested and tried and imprisoned for seiling molasses candy on Sunday. Other lawbreakers had been allowed to so undisturbed and the growthest week to go undisturbed, and the grogshops were open on the Lord's Day, and the law, with its hands behind its back, walked up and down the streets declining to molest many of the off-inders, but we all rose up in our righteous indignation, and calling upon all powers, visible and invisible, to help us, wa declared that though the heavens fell no woman should be allowed to sell molasses

eandy on Sunday.

A few weeks ago, after I had prenched in one of the charenes in this city, a man staggered up on the pulpit stairs, maudin drunk, saying, "I am one of the reformers that were elected to high office at the last election." I got rid of that "great reformer" as soon as I could, but I did not get rid of the impression that a man like that would cure the abominations of New York about as soon as smallpox would cure typhoid fever or a buzzsaw render Haydn's "Creation." Politics in all our cities has become so cor-rupt that the only difference between the Republican and Democratic parties is that each is worse than the other. But what nothing else in the universe can do the gos-pel can and will accomplish. "They small nothing sian in the universe can do the gos-pel can and will accomplish. "They shall come from the West," and for that purpose the evangelistic batteries are planted all along the Pacific coast, as they are planted all along the Atlantic coast, All the prai-ries, all the mountains, all the valleys, all the cities are under more or less gospel in-fluence, and when we get enough faith act fluence, and when we get enough faith and consecretion for the work this whole American continent will cry out for God. "They shall come from the West."

The work is not so difficulty as many sup-pose. You say, "There are the foreign pop-ulations." Yes, but many of them are Hel-landers, and they were brought up to love and worship God, and it will take but little to persuade the Hollanders to adopt the re-ligion of their forefathers. Then there are among these foreigners so many of the seven out of the forty-four road Scotch. They or their ancestors heard operated by the trolley system. Thomas Chalmers thunder and Robert Me-Is hell let loose. But one good result one from the Japanese-Chinese control of the more open to alion and Christianity than ever believe of God has so often sonadd for wallowing in the mud, and it is by of ministers at Northamption his through the Trossachs, and they all know usually covered with a thick coat of it.

project for the evancelization of India, they laughed him out of the house. From Calcutta on the east of India to Bombay on the west there is not a neighborhoo i but directly or indirectly feels the gospel power. The Juggernaut, which did its awful work for centuries, a few weeks ago was brought out from the place where it has for years been kept under shed as a curiosity, and there was no one reverentially to greet it. About 3,000,000 of Christian souls in India are the aivance guarl that will lead on the 250,000,000. The Christians of Amoy and Poking and Cauton are the advance guard that will lead the 340,000,000 of China. "They shall come from the East." The last mosque of Mohammedanism will be turned into a Christian church. The last Buildhist temple will become a fortress of light. The last ided of Hindooism will be pitched into the fire.

The Christ who came from the East will yet bring all the East with Him. Of course there are high obstacles to be overcome, and great ordeals must be passed through before the consummation, as witness the Armenians under the butchery of the Turks. May that will meet their needs and fill their souls and will meet their needs and fill their souls and will meet their needs and fill their souls and will meet their needs and fill their souls and will meet their needs and fill their souls and will meet their needs and fill their souls and will meet their needs and fill their souls and will meet their needs and fill their souls and will meet their needs and fill their souls and will meet their needs and fill their souls and will meet their needs and fill their souls and will meet their needs and fill their souls and will meet their needs and fill their souls and will meet their needs and fill their souls and will meet their needs and fill their souls and will meet their needs and fill their souls and will meet their needs and fill their souls and will meet their needs and fill their souls and the free enthusiasm. They shall come glorious religion presented to them aright will meet their needs and fill their souls and kindle their enthusiasm. They shall come from amid the wheat sheaves of Duketa, and from the ore bels of Wyoming, and from the silver mines of Nevada, and from the golden gulches of Colorado, and from the

gets henven, what more can he get? "They shall sit down." Not alone, but please learn-panionship of the universe; not embarrassed, though a scraph should sit down on one side of you and an aresangel on the

There is that mother who, through all the There is that mother who, through all the years of infancy and childhoot, was kept running amid sick trundle bads, now to shake up the pillow for that flaxon head, and now to give a drink to those purched Ups, and now to hush the frightened dream of a little one, and when there was one less of the children, because the great lover of children had litted one out of the croup into the easy breathing of celestial atmosphere, the mother putting all the more anxious care on those who were left, so weary of the mother putting all the more anxious care on those who were left, so weary of arm and foot and back and head, so often crying out: "I am so thed! I am so thed!" Her work done, she shall sit down, and that business man for thirty, forry, filty years has kept on the run, not urged by selfahness, but for the purpose of acaleving a livelihood for the bousehold. On the run from store to store, or from factory to factory, meeting this loss and discovering that inaccuracy and suffering betrayal or disaninaccuracy and suffering betrayal or disap-pointment, nevermore to be cheated or per-plezed or exasperated, he shall alt down, not in a great armehair of heaven, for the rockers of such a chair would imply one's rockers of such a chair would imply one's need of soothing, of changing to easy pos-ture or semi-invalidism, but a throne, sould as eternity and radiant as the morning after a night of storm. "They shall sit down." I notice that the most of the styles of toll require an erect attitude. There are the thousands of girls benind counters, many

such persons through the immunity of employers compelled to stand, even when cause a lack of customers there is no new that they stand. Then there are no the ear-penters, and the stonemasons, and the blacksmiths, and the farmers, and the engi-neers, and the ticket agents, and the conductors. In most trades, in most occupa-tions, they must stand. But ahead of all those who love and serve the Lord is a resting place, a complete relaxation of intigraed muscle, something cushioned and uppolstered and embroidered, with the very case of heaven. "They shall sit down." Rost from toll, rest from pain, rest from persecution, rest from macertainty. Beautiful, joyous, transporting, everlasting rest!

realms of the rising or setting sun, through Christ get your sins lorgiven and start for the place where you may at last sit down in blissful recovery from the fatigues of earth, while there roll over you the rantures of heaven. Many of you have that such a rough tussle in this world that if your inculties were not perfect in heaven you would some time forget yourself and say. "It is time for me to start on that journey," or "It must be time for me to count out the drops of that medicine," or "I wonder what new attack there is on me through the newspapers?" or "Do you think I will save anything of those growths grow the measurement. "Do you think I will save anything of those erops from the grasshoopers, or the locasts, or the droughts?" or "I wonder now much I have lost in that last bargain?" or "I must hurry lest I miss the train." No. no! The last volume of direful, earthly experiences will be flatshed. Yea, the last chapter, the last paragraph, the last sentence, the last wors. Finis!

Fre lerick the Great, not withstan ling the mighty dominion over which he reigned, was so depressed at times he could not speak without crying, and carried a small bottle of quick poison with which to end his misery when he could stand it no longer. But I give you this small vial of gosner anodynone drop of which, not harting either body or soul, ought to soothe all unrest and put your pulses into an eternal calm. "They shall come from the East, and from the West, and from the North, and the South, and shall

How Time Tables Are Distributed.

Many people must have noticed a big wagon, built after the fashion of a United States mail wagon, only the front and rear being wide open, the outside covered with time tables and the inside full of pigeonholes containing the same character of literature.

This outfit is seen going from one hotel and railroad station and ferryhouse to another daily. One of the sgile young men jumped out and disappeared within the place. He darts to the rack containing time tables, and makes a hasty investigation. Having ascertained just what cases are exhausted, he returns and gets a fresh supply from the wagon and distributes them in the rack. The wagon then goes on to the next place.

This work used to be done by special men of the companies interested, and kept upward of sixty men constantly busy. Now the thing is so systematized that three men cover over one hundred railway and steamship lines. There are a good many places where these time tables are to be found, though possibly few people know of this scheme of distribution. It is the enterprise of a Pittsburg man. He also has foreign railways on his list .- New York Herald.

The total mileage of electrical roads in operation in Europe at the end of 1893 was 186, of which a third was in Germany, There were about 105 miles under construction. Twentyseven out of the forty-four roads are

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR JANUARY 27.

Lesson Text: "The Great Confession," Math. xvl., 13-23-Golden Text: Math. xvl., 16-Commentary.

12. "When Jesus come unto the coasts of Casarea Philippi, He asked His disciples, saying, Whom do men say that I, the Son of Men, am?" After feeding the 5000, walking on the sea and discoursing about the bread of life, Jesus went toward Tyre and Sidon and healed the daughter of a Syrochenician woman, fed 4000 and cautioned His disciples against the largest of the Mea. His disciples against the leaven of the Phari-sees and Sadducses, or the false teachings of hypocrites and rationalists. Then, having passed to another section. He asked the

passed to another section. He asked the question of this verse.

14. "And ther said, Some say Thon art John the Esptist, some Elina, and others Jeremins, or one of the prophets." Just as varied are the opinions of men now concerning Him, for while many hate Him and turn that had a said to the property to the passes where the passes were the passes where the pas their backs upon Him many who profess to be His friends will not believe that He is God, and many more who confess with the mouth that He is God as well as man are not slow to say that in some things, as a man, He was mistaken or spoke according to the mistaken notions of His times, while others who would not dare to say any of these things will not believe that He is the coming

one to sit on David's throne.
15. "He saith unto them. But whom say 15. "He saith unto them. But whom any ye that I am?" As far as we are individually concerned, the great question is not what others think of Christ, but what we think of Him, for "every one of us shall give account of himself to God" (Bom. xiv., 12). He will deal with each one separately and personally, and the great question for me is: "What do I think of Christ? What is He to me?" What is my relation to Him? Is He my friend and Saviour, or do I act as it it was nothing to me whether He ever live!

"And Simon Peter answered and said. Thou art the Carist, the Son of the living God," By comparing verses 2 and 4 of Math, ii., we see that "the Christ" is synony-mous with "the King of the Jews." By comparing verses 33 and 36 of John x, we see that in their eves "the Son of Go." meant "equal with God," so that Peter's confession meant at least thus much: "Thou are the King of the Jews, the Divine Man to sit on David's there."

"And Jesus answered and said unto him, Biessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Fiesa and blood, or the natural man, cannot reveal unto us heavenly things, even as it is written in I Cor. II., 12, 13. God only can teach us of Himself by His holy Spirit, but He is ready to teach all who are ready to be

"And I say also unto thee that thou is. "And I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gazes of hell shall not prevail against it." The Greek words translated "Peter" and "rock" are not quite the same, for the word translated "Peter" means a bit of rock, a rolling stone, but the word translated translated translated translated translated. word translated "rock" means a cliff or hedge, a solid rock. The church was not to be built upon Peter, a rolling stone, but upon the solid rock, Christ, whom Peter contessed to be the Christ, the Son of Go L Notice that the church was not then, built nor being builded, for He said, "I will build

"And I will give unto thee the keys of the kingdom of heaven, and whatsever thou shall bind on earth shall be bound in heaven, and whatsoever thou shall loose on earth shall be loosed in heaven." We know from Acts ii. and x, that Peter was the of all the apostics to preach the gospel both to Jews and gentlies, and thus. He opened the door to all, and this is the power of keys. As to the binding and loosing, we know that the same power was given to the church as a whole in chapter xviii. 18. Every be-liever is authorized to proclaim the gospel (Rev. xxii., 17) and to point the repentant sinner to the passages which declars him loosed from his sins and the impendent to the passages which declars him still bound

"Then charged He His disciples that they should tell no min that He was Jesus, the Christ," He had confessed to the woman of Sumaria that He was the Messiah (John iv., 25, 26); He had to the Jews given many proofs that He was their Messian, and they only turned their tacks upon Him, so that He will declare it no more. See chapter xii., 16-19. If the truth is not received when simply presented, there is the danger of the truth being with frawn and a defusion received in its stead (II Thess. ii. 10, 11. Jesus Himself is the truth, and there is none other, for Gol can be known only in and through Christ.
21. "From that time forth began Jesus to

show unto His disciples now that He must go unto Jerusaium and suffer many things of the elders and chief priests and scribes and be killed and be raised again the third day." See the same facts repeated by Him in chap-ters xvii. 22, 23, and xx., 18, 19 and notice in verses 24, 25, of our lesson chapter that there is no way to the kingdom but by the cross and entire self repunciation. While the kingdom is delayed, postponed because of Israel's rejection of her King, the heirs of the King, the members of His body, the church, must be content to be treated as their Master was and live as He lived, not unto Himself, but unto God,

Himself, but unto God,

22. "Then Peter took Him and began to
rebuke Him, saying. Be it far from Thee,
Lord, this shall not be unto Thee," The
margin says, "Pity Toyself," It is the
nature of the natural man to pity one's self
rather than deny self. It is too much the
case with Christians also that they live unto case with Christians also that they live unto themselves, infulge themselves, please themselves, rather than please illin who hath called them, so that Got alone can thi whether they are Christians at all or not. Carlstians should bear in mind that "we who live are always delivered unto death for Jesus's sake, that the life also of Jesus might be made manifest in our morial flesh" "that we should not henceforth live unto ourselves, but unto film who died for us and rose again" (if Cor. iv., 11; v., 15), 23, "But He turned and said unto Pater. Get thee behind Me, satua. Thou art an offense unto Me, for thou saverest not the things that he of God, but those that he of things that he of God, but those spint he of men." See what the Lord thinks of pitying oneself. It is not from God, but from satan, the adversary of God and man. He hate-the Christ life, and if he cannot destroy will do all he can to bin ler it. "Not I, but Christ, who liesth in me," is the true Christian motto, and only those who thus live can be a glory to God and a blessing to their fellows. It is like man to one and enjoyed. fellows. It is like man to get and enjoy and gratify himself; it is like God to give and minister unto and make others giad. "For the Son of Man came not to be ministered unto, but to minister and to give H's life a ransom for many" (Math. xx., 28). -Lesson

WITHOUT ENOWING IT.

Medical men are becoming more and more alive to the important fact that many men are now dying of dring who were never drunkards and possibly were never once drunk. The moderate uses of alcoholics produces undue stimulation and irritation of the brain, the stomach and other organs, and thus brings about disease and death. Many a "visitation of Providence" is trought about by a constant and quite moderate use of liquors.

A PEST.

The man who first brewed beer was a pest for Germany. I have survived the end of genuine beer, for it has now become small beer in every sense; and I have prayed to God that He might desiroy the whole beer brewing business. There is enough barley destroyed in the brewerles to feed all Ger-many,—Martin Luther.

RELIGIOUS READING.

THE PROSPERS TS CHURCH.

Upon the subject of true church presperity, there are undoubted to mistaken notions—There is eternal presperity. The house is commodious, neat, and if you please, fashion able in its construction. The pulpit, powsaccepte—in a word, the style of architecture throughout is truly be term. The preacher is takented, elequent and consent to the core in all his sermons. The ingregation is large and embraces not a few of the clint meanumentry. The singing is sentitle in a high decontinent in a high dethat it supplants th mon as a topic of con-Versation. conducted with stri eder and decorum— should be? In most We have no fault t but is not all this a being modern. and good singing. To make any or ail o perity in a Christian error most disaschurch, is to committees in its influen-Inconnection with at be, morally, the onli Landeronn church resperity, the church With all this exters ence upon the world ten an believe. that thougheams in

thurch is but limb clee than a repron-block in the way o religion, a stambling ilration tearing the reb, they at such toommunity, tonelin tent knowledge of mbraces sometiga of worship, eloq preaching and regular the upon . . worship of God on the Sabbath.

would rea know as to the spiritual condi-tion of a courch? What is the character of

Would you know as to the spiritual condi-tion of a courch? What is the superseter of the preaching somic, level and enjoyed; is it serritual plate, home fairests.

How are the weakle person accetage at tended. Are they had and characterized by a heaven's real? What are the fairs in re-gard to leadily alta. Is there are for such lainer of the charely. How do the normal stans attended toward the impenient in their most. In they constantly seek the substan-ing at Londy the conversion of singers to conver What relation does the charely seek they the worldly ampsements of the may tain to the worldly amusements of the day to the refuse to integer with the world in their developments with the world in their developments with These questions sufficiently indicate what we mean by true true cherr'd votton to surciently indicate what we mean by true prosperity in a Christian chareb. It is spiritual,
embracing men and women who have been
regenerated by the Holy Spirit, and a press
of such change, by lervent love to God and
man—strong faith in the premises—effectual
man forcent prayer—a deep concern for sinman forcent prayer—a deep concern for sin-

and a life inspected by the word. A pa-thus furnished will make aggressions in the power of darkness. Whether their he dain or otherwise, or whatever ma ir wor dly stateling, they will grow, before their march moral darkness will away.—Bap. Register. THE SINNER DELIEVING IN CURBER. When a convinced, guilty sinner, who feels

neterined by the law of God and his own become, and fears the sentence of eternareafter, hears and believes the glad tadings salvation, they cause hope in the mercy of ed to spring up in his anxious, frontied east.—He says to himself I am a misorable, guitty creature. I have rebelled against my treator, broken his law, and thus exposed myself to its dreadful surse. How then, can I escape from this curse, which threat cas to plungs me in eternal ruin. Can I call back the little words I have attered, the singul desires I have indulged, the wieled actions I have committed, the time I have wasted, the precious privileges and opportunities I have misimproved? No. Can I wast away the guilt of these sits from my trent lad sunscience, a slot out the binest occasions of them which is written in the ook of God's remembrance? No. Can I make any satisfaction or atone ment for them, make any satisfication of atomical Gody No. Level should I we protectly obsilicat in future, still this will not dot out my past sins. Be-sides I fluit at I duity content new sins. Even should I be pertectly obselved in future, still this will not felet out my jest sine. Besides I find that I daily comment new sine so that, natural violated and powers and it into the total violated and I don't ware can I turn; On what can I don't ware can I turn; On what can I don't my hope so increv? Whe should God pard in he and give me heaven, when I have done, and still do nothing it i procke him What can I what must I do to be should The greet, indeed, says, Belove on the Lotal Josto Christ, and thou shalt be sayed. It takes the first out though his sine is a climated through his sine is a climated through his sine is a climated to the should not I school to throw ell diseases than may be induced by should not I school to throw ell diseases than may be induced by should not I school to throw ell diseases than may be induced by should not I school to throw ell diseases than may be induced by should not I school to throw ell diseases than may be induced by should not I school to throw ell diseases than may be induced by should not I school to throw ell diseases than may be induced by should not I school to throw ell diseases than may be induced by strong drains.

Even I a may be readed through and through his scourse there is the constant and the context of the school of samets. Why then do not be shown a drunker! Every talpoid of same swan peril of his becoming a drunker!. This is a real, note for a most process of the chart of since it is some a front and through the should not be shown a drunker. Every talpoid of same should conserve our attended through and through the should not be should and severy in carried drainer. Every talpoid of same should conserve our attended through and through its surface of the chart in the other. I have should conserve our attended through and through the should not be shoul

is an appeal to seek God from.

Constance warms you against delay. It has spoken to your heart with the sufreatles.

has spoken to your heart with the entreaties of love, and with the remensioners of angerebut you have him still, counteresting sleep, and trying not to hear. The time is country, dear friend, when you will sleep in death, and will wake no more. Why yet delay?

Habit remonstrates against delay. Look back and see. Are you not farther from tool than every What single point in your religious prospects has improved by procrastination? On the contrary, the farther you have gone on he his, the farther you have gone on he his, the farther you have

have gone on the hie, into tarther you have gone away from Christ. He ay towards God is progress to hell. Why yet delay?

Sickness has restified against delay. On a bed of pain, how select have been your meditations? A writer observes: "that it all odies are tottering habitations; many beat of the heart is a rap at the door to led us our danger." Before your is these to have death porder well the question, "Why this pro-

All things above you, behind you, within con, before you, unite with a divine cambina-tion to press religion upon your unxious thoughts. If is related of Thales, one of the Breeinn sares, that being urged by his mether to a certain course, he replied. "It is too soon," and that being orged again he replied. "It is loo linte." Take care, my penitent friend, lest "for soon," shall end with your soul in an eternal "too linte." Why do you Jelayr-Presb. Treasury.

DESCRIPTING THE CAPTAIN.

Some years ago a ship was making its way scross the Atlantic. There were but lew passengers on board, and the captain allowed them to go wherever they pleased on the sup. Sometimes he would let them manage the wheel, keeping an eye on them, and they could steer as well as anybody else in fair weather. But when a storm came up the captain would entrust the field to none but experienced bands. However, none but experienced hands. However, there were passengers who thought they knew there were passengers who thought they knew more than the captain—actually thought they had learned more in a few weeks of fair salling than the captain had in forty year of all sorts of experiences. And some wanted to interfere with the captain's orders, indeed would have interfered it the captain had not put their lender in irons for neutroy. There is a great energy who wis specific products of the captain had not put their lender in irons for neutroy. There is a great energy who is spiding us, or who wishes to captain whe is guiding us, or who wishe guide us across the rough sea of life. then He, and we rebel and interfere with His directics. God has to interfere with our liberty and indeed at some men in irons before they all learn obedience. ines we think we know more

TEMPERANCE.

MY NEIGHBOR.

If lives just over the line
In the valley of "ne'er-do-melt,"
His clothes, once fine, have a sickly shine,
Like moonbeams in frozen dell.

His locks are faded and thin. His eyes have a hungry stare: The "might have been" he failed to win Seems meesing him everywhere.

His poor old shoulders are bent-They carry a grievous load Of strange ills blent through long years spent

On a darksome downhill road.

Unsteady his step and slow,
As if he had journeyed far,
And the sun were low, with never a glow
From hope's Inte beaming star.

My neighbor has naught in store For time or eternity's treets, Though straight before to the everyors

His piteous pathway leads,

His record? Nay let it pass— but link to his soul's unrest. The sould class! Also, also. For a life that his missed its best!

-Hanna A. Fuster, in the Voice.

PARKETS OF ROBERTS DESCRIPT.

Ser William Guis, the late famous porstcan to the Queen, have this warning word.

There is a good deal of injury done to
locath by the habitual case of wines and alcondisin its various shales, even a so-called
molerate quantities. Prophe are injuryly
derink without being drankards. There is a
point short of drunkardness in which a man
may triple discontinution considerably by
the mans of absorb. A man roay drink day by
lay, and almost will himself with drink and
oven his frends not know it. I hardly know
any more jobent cause of the layer, with
to of very control occurrence, and then DANGETS OF MODERATE DESNEYS. count. There is discuss at the liver, was he of very control constraine, and then from discusse of the liver we get distribute conditions of the block and consequent upon that we get discussed kickey, we get a discussed hereous system, we get gout and we get a discussed hereous react."

INTERPTEANCE AND I STRUCTS. The superintendent of a bespital for chit-

ety Days!

r The Public Their EN-F FURNITURE

IVER KNOWN IN CENTRAL PENN-

eases should be transmitted, and that because a man has violated the laws of health his children should be sickly and short-lived —these things look hard as long as we look—these things look hard as long as we look—these things look hard as long as we look. at them only on one side; but what a power of restraint economy has when every man teels. I stand not for myself alone, but for the whole line of my posterity, to the third and fourth generations,"—Hielmond Times.

WHAT THE BENEZIT SUCIETIES SAT.

Can we all rel to take in members whose habits with regard to strong drink are not strictly temperate? This question is not now in fins a moral secretary scientific and financial. That even the modscientific and financial. That even the mod-erate use of ardent spirits and mair Liquors is detrimental to hearth and lite is very generally admitted. Alcohol is person, and pulson in small doses often repeated must produce somer or later serious results. Strong drink directly produces some forms of disease. It notes injuriously upon

among tipplers than among total asstain-ers, and those who do not use strong drink food that they should have the benefit of their temperate hable. Even moderate drinkers are poor risks.—Emighie of Honor

TENCHRANCE NAME AND POTER.

Two hungred barrers of white-y are await-ing suspense to New York for the Hawaiin Islands.

If the shurehes were kept over as much the saloous, the dayli would arou to on It is estimated that about \$19,600,000 has

Loen by ested in golfee houses as an annidote of the second in Eughn ... The third blennual convention of the Wo-mon's Christian Temperance Caron will be held in London June 14 to 21.

Drinfing is the a dread of plague, bring-ing history and rule to whole nations and destroying countiess men and women in

hody and soul. Canon Wilherlores, the elequent Canon of Westminster, wears a piece of blue ribson in his buttenhole—he is a stanca and enthusi-

astic temperance advocate. "Moral sussion for the man who drinks; Mental sussion for the man who thinks; Legal sussion for the drinkard maker; Prison sussion for the statute breaker."

It is pretty well settled as a fact that children of drinking parents will suffer from their parents' habits. They will be drinkers

themselves, or they will be nervous, hyster-ical, consumptive or feeble. One poor man begins to sell liquor among others well to do, and in a short time he be comes wealthy and the rest poor. The wives of the drinkers wear rags, the wife of the

seller of liquor wears silks. Every man who invites another into a sation to take a drink—and every drinker does that—is a drummer for the house of his

tavorite saloonkeeper in particular, and, in-cidentally, for all others in town. The best drunken workman I ever knew became a drunkard through the system of treating which prevails. Men will drink and treat others and say that it is not their tault that others frink.—T. V. Powderly.

Last year 6.090,000,000 glasses of whisky were consumed in the United States, which at ten cents a glass amounts to \$609,000,000. and averages 100 drinks a year a piece for every man, woman and chief in the States. But there are some people who get a good deal more than their share.