# THE FOOD OF THE ANGELS DR. TALMAGE'S SERMON.

# The Sustenance of the Heavenly Ones Taken for His Theme.

"Man did cat angels' food."-TEXT: Pealms Ixxviii., 25,

somewhat risky would be the undertaking to tell just what was the manna that fell to Israelites in the wilderness, of what it made and who made it. The manna the Israelites in the winderness, of what it was made and who made it. The manna was called angels' food, but why so called? Was it because it came from the place where angels live, or because angels compounded or because angels did eat it, or because was good enough for angels? On what crystal platter was it carried to the door of heaven and then thrown out? How did it naste? We are told there was in it something honey, but if the snecharine taste in it been too strong many would not have had been too liked it, and so it may have had a commin-ging of flavors, this delicney of the skies. It must have been nutritions, for a Nation lived n it for forty years. It must have been enithful, for it is so inspiringly applauded. nust have been abundant, beenuse if dismissed the necessity of a sutier for a great

person had a ration of three quarts Ends a day allowed to him, and so 15,000 pounds a necessary every week. Those were the sol which my text speaks, when "man ent nutris" food." If the good Lord, has helped me so often, will help me I will first tell you what is angels ford, and then how we may get some of it far ourselves. In our moral state we must have for maximation and digestion and assimilation the products of the earth. Corporeity, as well as mentality and spiricality, characterizes us. The style of diet has much to do with our well being. Light and frothy food taken exclusively re-sults in weak muscle and semi-individualism. The taking of too much animal food produces sensuality. Vegetarians are cranks. Reasonable selection of the farinaceous and the olid ordinarily produces physical stamina, Bat we have all occasionally been in an estatic state where we forgot the necessity of earthly food. We were fed by joys, by ticipations, by discoveries, by companion-ins that dwindled the dining hour into significance and made the pleasures of the table stupid and univiting. There have been cases where from seemingly invisible sources the human body has been main-tained, as in the remarkable case of our in-valid and Christian neighbor, Mollie Fancher, known throughout the medical and Christian world for that she was seven without earthly food, fed and sus-on heavenly visions. Our beloved tained on heavenly visions. Our beloved pr. Irenaus Prime, editor and theologian, recorded the wonders concerning this girl. Professor West, the great scientist, marveled Professor weat, the groat scientist, individe over it, and Willard Pariter of worldwide fame in surgery threw up his hands in amazement at it. There are times in all our lives when the soul asserts itself and says to "Hush, stand back! Stand down! body: I am at a banquet where no chalices gleam no viands smoke and no culinary implements clatter. I am feeding on that which no human hand has mixed and no oven baked. I am eating "angels' If you have never been in such an ittbly exalted state, I commisserate your leaden temperament and dismiss you from this service as incompetent to understand the thrilling and glorious suggestiveness of my text when it says, "Man did eat angels"

Now, what do the supernaturals live on? They experience none of the demands of cor-portey and have no hindrance or environ-ment in the shape of bone and musele and fash, and hence that which may delectate our palate or invigorate our poor, dying frames would be of no use to them. But they have a food of their own. My text says There may be other courses of food in e heavenly menu that I am not aware but I know of five or six styles of ad always on calestial tables when cherubim and seraphim and archangel gather for heavenly repast-the mystery of redemption, celestialized music, the heavenly picturesque, sublime colloquy, eternal enterprises, saintly association, divine companionship, celebra-tive jubilance. There is one subject that extive jubilance. There is one subject that ex-sits the enriced y and inquisitiveness of all those angels. St. Peter says, "Which thing the angels desire to look into"—that is, why did Christ exchange a palace for a arn? Why did He drop a scepter from His right hand to take a 'spear

on another course of angel? food, which is laying out of mighty enterprise. The Bible lets us know positively that the angels have our world's affairs on their hearts. They af-ford the rapid transit from world to world. Ministering spirits, escorting spirits, defend-ing spirits, guardian spirits —yea, they have all worlds on their thought. We are told they are together at the correction and that imall worlds on their thought. We are told they sang together at the creation, and that im-plied not only the creation of our world, but of other worlds. Shall they plan only for our little planet and be unconserned for a planet 300 times larger? No. They have all the galaxies under their observation. Mighty schemes of helpfulness to be laid out and executed, shipwrecked worlds to be towed in, planetary fires to be put out, demoniac hosts riding up to be hurled back and down. These angels of light unhorse an Apoliyon with one stroke of battleax celestial. They talk these matters all over. They bend toward talk these matters all over. They bend toward each other in sublime colloquy. They have cabinet meetings of winged immortals. They cabinet meetings of winged immortals. They assemble the mightiest of them in holy con-sultation. They plan out stellar, lumar, solar, constellated achievement. They vie with each other as to who shall do the grandest thing for the temple of the sun. They pre-side over coronations. If in the great organ of the universe one key gets out of tune, they plan for its retuning. No undertaking is so difficult, no post of duty is so distant, no mission is so stupendous but at God's com-mand they are gladly obtained. When they sit together in heaven's places.

Main they are giadly obtained. When they sit together in heaven's places, Gabriel and Michael, the archangel, and the angel that pointed Hugar to the fountain in the desort, and the angel that swung open ihe prison door of delivered Peter, and the angels who ran to the ro be the reapers at the end of the world, and the angel that stood by Paul to encourage him on the foundering comship of Alexandria, and the two angels that sentineted the tomb of Chirst, and the four angels that St. John saw in Apocalypse at the four corners of the earth. and the tweive angels that guard the tweive swinging pearls, and the 20,000 char-ioted angels that the pailmist de-scribed, and more radiant than all of them put together, and mightier than all, and lovelier than all, "The Angel of the Covan-lovelier than all, "The Angel of the Covan-ant," The calonces of His voice, the best music that ever entranced mortal or immor-tal cars. His smile another noon risen on midnoon. His presence enough to make a heaven fthere were no other attraction-I say, when they meet together in the council chambers they meet together in the council chambers close to the throne—Ah, that will be regale-ment infinite. That will be angels' food. And one of my exciting anticipations of heaven is the prespect of seeing and talking with some of them. Why not? What did they come out for on the balcony on that Christmasnight and sing for our world if they did not some to he nut for our world, if they did not want to be put in communication with us? I know the serenade was in Greek, but they knew that their words would be translated in all languages. If they thought themselves too good to have anything to do with us, would they dropped Christmas carols upon the have herds, as ball as any of us have ever been. Aye! If they sang for mortals, will they not

sing for us when we become immortals? Now, in the emerald palace of heaven, let the cupbearers and servants of the King remove this course of angels' tool the bring on another course of angels' tood—the last course and the best, the dessert, the cul-mination of the feast, which is celebrative jubilance. You and I have known people jubilance. You and I have known people who prided themselves on never getting excited. They have cultivated the phleg-matic. You never saw them ery; you never heard them in a burst of laughter. They are monotonous and to me in-toierable. I am afraid of a man or a woman that cannot cry; I am afraid of a man or a oman who cannot langh. Christ says in he book of Revelation that such people are to Him nauscating and cause regurgitation -(Revelation fil., 16) "Because thou art lukewarm and neither cold not hot I will spew warm and neutrer cold not not 1 Will spew thee out of My mouth." But the angels in heaven have no stolidity or unresponsive-ness. There is one thing that agitates them into holy warmth. We know that absoluteinto holy warnth. We know that absolute-ly. If their harp be hung up on the panels of amethyst, they take it down and with doft fingers pull from among the strings a canticle. They run in to their neighbors on the same golden street and tell the good news. If Miriam has there cymbals anything like those with which she per-formed on the banks of the Red Sca, she claps them in triumph, and there is a festal table spread, and the best of the angels' food is set on it. When is it? It is when a man or woman down in the world who was all wrong by the grace of God is made all right -(Luke xv., 10) "There is joy in the presence of the angels of God over one sin-ner that repentath." Why are they so happliy agitated? Because they know what a treagitated? Because they know what a tre-mendousthing it is to turn clear around from the wrong and take the right road. It is because they know the difference between swines' trough with nothing but husks and a King's banquet with angels' food. It is be-cause they know the infinite, the overlasting difference between down and up. And then their festivity is catching. If we hear the bells of a city ring, we say, What is that for?" If we hear rolling out from an auditorium the sound of a full orchestra, we say, "What is happening here?" And when the angels of Gel take on jubliance over a the angels of Gol take on jubiance over a case of earthly repentance your friends in heaven will say: "What new thing has happened? Why full dispason? Why the chime from the oldest towers of eternity?" The fact is, my heavers, there are people in heaven who would like to hear from you. Your children there are wondering when father and mother will averaging the fact and mother will come into the kingdom, and with more glee than they ever danced in hallway at your coming home at eventide they will dance the floor of the heavenly mansion at the tidings of father and mother saved. Be-side that the old folks want to hear from you. They are standing at the head of the celestial stairs waiting for the news that their prayers have been answered, and that you are coming on to take from their lips a kiss better than that which now they throw you. Calling you by your first name, as they always did, they are talking about you and saying, "There is our son, or "There is our daughter down in that world of struggle battling, suffering, sinning, weeping. Why can they not sea that Christ is the only one who can help and comfort and save?" That is what they are saying about you. And if you will this hour in one prayer of surrander that will not take more than a second to make decide this then swifter than telegraphic dispatch the news would reach them, and angels of God who never fell them, and angels of God kindred in cele-would join your glorified kindred in cele-bration, and the caterors of heaven would do bration, and the caterors and seraphs side by their best, and saints and seraphs side by side would take angels' food. Glory to God for such a possibility! Oh, that this moment there might be a rush for heaven! The Spirit and the Bride say, Come, Rejoleting saints reseche, Come, Who faints, who thirsts, who will may come. Thy Saviour bids thee come.

# SABBATH SCHOOL.

INTERNATIONAL LESSON FOR MARCH 17.

Lesson Text: "Zaccheus the Publi can," Luke xix., 1-10-Golden Text : Luke xix., 10-Commentary.

1. "And Jesus entered and passed through Jericho." We have now come to the last week before the crucifizion, and the next lesson in order in the series (that for April 7) will be the triumphal entry, which seems also to be the next in the order of events. In reference to the blind men healed about this time, Matthew speaks of two who were healed as he left Jericho; Mark mentions only one and gives his name as Bartimons, while Luke speaks of one who was healed as he entered Jericho without any attempt to reconcile these accounts. Why not take the three as we find accounts. Why not take the three as we find them and simply believe that He healed one them and simply benevothat He healed ono as He entered Jericho and two as He left Jeri-cho, one of whom was Bartinacus? The simplest and least learned explanation is often the nearest to the truth. As Jesus was continually opening the eyes of the blind, it is not strange that He should do so for three dif-

ferent ones at this time, 2, "And, behold, there was a man named Zaccheus, which was the chief among the Zaccheus, which was the chief among the publicans, and he was rich." We are now introduced to one who was blind spiritually, but not physically. He needed Jesus as much as Bartineus, but perhaps was not as con-scious of that need, not being poor nor physi-cally helpless. Of the class to which he be-longed he was at the head, and as to this world's goods he needed nothing. He is one of the most interesting rich men of the gos-pels. The rich young ruler saddoned us by his going away; the rich man who thought would have was suddenly called away from

would have was suddenly called away from it all, and the rich man at whose gate Laz-arus lay had a torrible reverse. 3. "And he sought to see Jesus, who He was, and could not for the press, because he was little of stature." The opening words make us think of those Greeks who said to Philip, "Sir, we would see Jesus" (John xii., 21), and they sugest to us that the only one worth seeing is Jesus, for when we see Him we see God the Father (John xiv., 9). We are not told the motive of those Greeks in desiring to see Jesus, and, (John xiv., 9). We are not told the Father (John xiv., 9). We are not told the motive of those Greeks in desiring to see Jesus, and, as to Zaccheus, it may have been mere eu-riosity, but the result would lead us to sup-pose something more. The hindrances were two-fold—personal and circumstantial—his little stature and the great crowd

two-fold—personal and circumstantial—his little stature and the great crowd. 4. "And he ran before and climbed up into a sycamore tree to see Him, for He was to pass that way." This was about as un-dignified a proceeding as that of the rich young ruler who kneeled down in the street, but it indicated a real desire. If we would see Jesus, we must go where Jesus is to be found, and we will be sure to find Him in His word. The Scriptures testify of Him (Luke xxiv., 27). (Luke xxiv., 27).

"And when Jesus came to the place He looked up and saw him and said unto him, Zaecheus, make haste and come down, for to-day I must abide at thy house. He knew what was in man, and He knew the heart of this man up among the branches of this sycamore. "The eyes of the Lord run this sycamore. "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong on behalf of them whose hearts are perfect toward Him" (II Chron, xvi., 9), and if there is in your heart a going out to Him, a hungering for Him, be sure that He sees it there, and remember that it is written "To shall seek Me and find Me where we work for Me with rule Me when ye search for Me with all your heart" (Jor. xxix., 13). Rejotee also that if there is a real desire toward Him, be it eve so faint, it is the Spirit's work, and He will regard it.

regard it. 6. "And he made haste and came down and received Him joyfully." How quickly he responds to the Saviour's invitation. It is the Spirit's work, but Zaccheus was willing to have it so. The Spirit is seeking to bring all who hear the gospel down from their pride of intellect and social standing and moral standing and self in every form, righteous or unrighteous, that they may receive Jesus and stand truly complete in Rim. There must be a real coming down to a real sense of our nothingness and an honest reabildren ception of Christ. Then we be ception of Christ. Then we become children of God and accepted in the Beloved (John t., 12; Eph. i., 6, 7). Consider how every high thing shall some day be brought down and Jesus alone exalted (Isa, fi., 11, 12), 7. "And when they saw it they

saw it they all mus

# TEMPERANCE.

THE ALCOHOLIC AGE. In spite of the marvellous advantages of our present age, a great retrogression, in an ethical sense, is undeniable, the chief cause of which is principally due to the increase of drunkenness, because the beer-saloon has become the centre and focus of social life. This is the greatest alcoholic age the world bas ever seen. —Dr. Brendel, Address to the Authropological Society, Munich.

THE RIGHT SORT OF PLECK.

Thirty years ago two Irish immigrants, employed as porters in New York warehouses, undertook to study law. After working from morning until night packing goods, loading drays and making deliveries, they sat up un-til 12 o'clock in their rooms in a boarding-house reading law books and discussing principles and cases.

The ambitious young men were so deeply interested in their night work that they frequently argued points of law during leisure moments at the store, and naturally exposed themselves to chaffing and ridicule. With Irish wit they parred every thrust and never

Itsi wit they parts, Their companions nicknamed them the "Judge" and "Lawyer John," and asked them mockingly whether they thought that merchants would consult them as lawyers after employing them as porters, "They may do it," answered the "Judge,"

"after we have worked up a fine criminal practice in keeping out of the penitentiary night traviers like yourselves, who ought to be in their bods and asleep." "Instead of loading your drays," said an

Intemperate clerk, "you stand there arguing whether an injunction could be brought against the firm for obstructing the sidewalk. ou are your own lawyers and you have fools

"Judgment may be affirmed," said "Law-er John," "but not with cost. We have ver John. borrowed our law books and we save money keeping out of the saloons. It costs us s to fuddle our brains with law than with drink. A debauch over Blackstone leaves a better taste in the mouth than a night spent in carousing

So the laugh in the end turned against the intemperate clerk. The young porters knew how to take and return a joke. By their good humor they amused everybody in the store, and it was not long before members of tirm helped them to get clerkships in law offlees.

One of them is to-day on the bench, and the other is a lawyer with a lucrative prac-tice. They made their way rapidly, and neither criticism nor ridicale kept them Lack,—Catholic Review.

#### A SICK HOLSE.

A brewer once bought a horse from a farmer, and set it to work drawing a beer wagen. Although the animal was well groomed and cared for, it was observed that in the course of a few weeks he began to fall away in flesh and spirits, and soon went off his feed altogether. The case was so mysterious that he went to see the farmer about it. "I can-not account for the matter at all," said the farmer, what he matter at all," said the farmer; "that horse was a most perfect animal, perfectly sound in every way, and I never had any trouble with him. Let us call in a veterinary surgeon." Having secured the in a veterinary surgeon." Having secured the professional, all three proceeded to the stable, and the expert proceeded to make a careful examination of the horse, "I am completely at a loss to account for it," said the surgeon. "The horse is in perfect condition, so far as I can see, I cannot explain." "Then I will," said the horse, who had somehow found hu-man speech. "I am simply ashamed of the business I am in! When I was working for the farmer I was doing something useful. the farmer I was doing something useful. Now I am employed in doing that which serves no good purpose, but rather curses the community, and it makes me sick!" Moral—It would be better for humanity if

horsesonse were more common .- Canadian Templar.

#### THE FOR OF CHILDROOD.

The drunkard's children come into the world mentally and physically weak. In one lumatic asylam, out of some three hundred idiots, half were found to be the children of frunken parents.-Dr. J. B. Hellier, Leeds, 1894.

Of fifty-two pawnwbrokers in Birmingaam

sending not less than a hundred additiona missionaries into the field by the time of the forty-three say that the pawning of chil-dren's clothing constitutes from ten to twen-ty per cent, of the general trade,-Child's society's centenary, in 1895, and that at that time there was a debt of several thousands of pounds. Yet God so honored the faith Guardian, 1893. I have seen a man strip his child in the street, and take the clothes to pledge, in

# RELIGIOUS READING.

## THE POWER OF INTERCESSION.

"If I was ever brought into the kingdom "If I was ever brought into the kingdom of God," said a venerable Christian lady, "it was owing to the intercessions of old Dr. Liv-ingston. He married me, and he used often to call and speak a few carnest words to me about my soul. "You are now a wife and a mother," he would say; "do not delay to give mother," he would say, "do not delay to give yourself to the Lord, and to pray for grace to fu fli your duties. I shall never cease to plead for you."

The thought that a man of God was plead-ing for her before God, as well as pleading with her at the bar of her own conscience, was the point which seems to have made the impression. "Why all this carnestness? Are not my own impressions far below what they ought to be when wood men on earth and be, when good men on earth, and ught to God and holy angels in Heaven, are so deep-ly concerned for mey Shall I be careless shout my own eternal interests, when Heaven and earth are in constant communication respecting them?". This was the word of ower which, like a touch to the heim of a essel, turned the direction of her soul for

The influence of that lady's plety, her ne-tivity, her illerality, has been telt in the world for half a century. It is now felt in the remotest fields of missionary labor. As the American Messenger is read in India and China, some of the brethren there will prob-ably have a clue to the individuality of "the mother in Israel, who cheered and sus-tained them in their purpose of devoting themselves to that distant field, and helped them in their preparations for it. This servant of Christ was won to God near the ba-ginning of this century through the intercea-stons of Dr. Livingston.

An interesting but up to that time, utterly carciess youth once called on the writer in great anxiety and distress for his soul even to weeping. Insked him in the course of the conversation, what had awakened here tnew that my mother was praying for me, he answered.

The instance has been often related, in The instance has been often related, in which a profune and scoffing father was "pricked in his heart" and led to the inquiry "What must I do?" by overhearing the pray-ers of his prois child for his conversion. Such is the power of intercession on the heart of sizers. The very consciousness that others are supersonal to the second seco

that others are praying for them, often awak ensithem to pray for themselves. It is not without a special reason that Paul wrote to the Ephesians, that "without consing he made mention of them in his prayers, and "bowed his knees to the Father of our Len-Jesus Christ," in their behalf, and to the Co. ossians, that Eraphras, a servant of Christ, was "always informing forvently for them in

We have only spoken of the indirect power of intercessory prayer. Of its indirect and ultimate power, its power with God, the whole aspired history of prayer all ords abune dant illustration. See it in the intercession of Abraham for Ishmael. Gen. 17: 18: of Daniel for the exilect church and people of God, Dan. 3: of the centuriou for his servant Matt.8; and of the widow of Sur-pra for her daughter, Lake 4. "The effectual, forwart DTRYST OF righteous man availith much. James, 5:19.

Intercessory prayer is the highest form of power which can be exerted by any human being, probably by any creature of God. And it is within the reach of hands which are dis-ded the state of the state abled from all other work. Sickness and other causes may disqualify us for what is called active labor, but so long as we pray. we have no reason to cut off from connection with the living world. We can touch in its with the aving world. We can touch in its remotests points and in its highest interests. We can put both a power which no difficul-ties can resist, and no place can circum-scribe. "Thus saith the Lord, the Holy One of Face and the Source and the second second of Israel, and his Maker, Ask me of things to ome concerning my sons, and concerning he work of my hands command ye me." Isa, 44: 11. How insignificant the power of the greatest monarch, or the greatest intel-tect on earth, compared with that which this permission gives to the praying soul !- Amercan Messenger.

MEN, BUT NO MONEY. MEX, BUT NO MONEY. The London Mission ry Society have it de flett of £29,000. We remember that the "Forward Movement" of this society was initiated four years ago for the purpose of

## A BRIEF ESSAY ON STAINS.

Medicine stains can be taken off silver spoons when polishing powder fails by rubbing them with a cloth dipped in sulphuric acid, and afterwards washing the spoons in soapsuds. When ink stains appear on any white surface wet the spots with milk,

# **EOUSEHOLD MATTERS**

TO PREVENT FLANNELS SHEINKING. A method to prevent flannel from shrinking is to hold it over the steam of boiling water. When thoroughly lamp it can be immersed. This should be done before the flannel is cut. Skeins of wool to be used in knitting or crocheting are often treated in the same way .- New York Times.

### DRY PICKING FOWLS.

When the dressing place is selected, drive two spikes about a foot apart in a beam overhead. Make two loops of strong string, each long enough to hold one leg of the fowl, and when hung from the nails above let the bird hang low enough to make picking handy. Have a weight of two or three pounds with a hook attached. When the bird is killed fasten the book into the lower jaw to hold the bird steady while picking.

When you are ready to kill your fowl, catch it, and if its feet are soiled wash them, then suspend it by the two legs from the nooses. Take hold of its head, and with a sharp knife cut the vein at back of throat, through the mouth. Never do this from the sutside. As soon as you cut the vein, run point of knife through roof of mouth into the brain. As soon as the knife enters the brain, the bird loses all sense of feeling. Begin plucking at once.

To dry pick fowls properly the work must be done while they are bleeding. The picking can also be much more easily done while the bodies are warm. Use care that the skin be not torn or broken.-Farm, Field and Fireside,

#### LAMBREQUINS AND DEAPERIES.

In the interest of true art, the old style of lambrequin is no longer in vogue. In place of it is long, soft drapery, fastened to a window pole or festooned about it, and either falling in straight voluminous foldings or looped into graceful cascades. The neavily-carved cornice, with an embossed central pediment, is no more to be seen laden with accumulated dust of months of sweepings.

The best way to arrange drapery is the simplest. In the old style, stiff and saloon-like, the fabric was cut and sewed into shape on the table. Now it is draped. If draped, it needs be directly after the top is hung, so that each window is treated by itself. If the room be high, the effect will be heightened by arranging it in a series of cascades or jabots.

In a handsome parlor there are hung first and close to the glass soft, delicate lace curtains that reach only to the bottom of the sash. Next follow the French festoon shades generally of pongee or other dight silks. These consist of four longitudinal puffings controlled by a spring roller. Then come the festooned long lace curtains, and lastly the silk brocade velours or tapestry hangings that are attached to the pole by puffs or festoons, and deseend to the floor in elegant and graceinvings. -Household News.

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into His left side? Why quit the anthem of the worshiping heavens to hear the grouning of a weary mother's voice? Was a straw better than a garland? "Could it not have been done in some other way?" says angel the first, "Was the human race worth such a sacriflee?" says angel the second. How could heaven get along without Him or thirty-three years?" says angel the third. Through that assassination may sinful man rise into our eternal companionship," says angel the fourth.

Sculpture will halt this side the grave be-cause it chiefly commemorates the forms of these who in heaven will be reconstructed. what would we want of the sculptured imitation when we stand in the presence of the resurrected original? Painting will halt this side the grave because the colors of earth would be too tame for heaven, and what use to have pictured on canvas the scenes which shall be described to us by those who were the participants? One of the disciples will tell us about the "Last Supper" better than This is about the "Last Supper" better than Titian with mighty touch set up in art gallery. The plainest saint by tongue will describe the "Last Judgment" better than Michael Angelo with his pencil put it upon the ceiling of the Vatican. Architecture will halt this side the grave, for what use would there be for archi-tect's compass and design in that city which is already built and garnished until nothing can be added? All the Tuileries and Windsor Castles and St. Clouds of the earth piled up not equaling its humblest residences; all the St. Pauls and St. Peters and St. Izaaks and St. Sophias of the earth built into one cathedral not equaling the heavenly temple. But music will pass right on, right up and right in, and millions in heaven will ac-month of the statement of th knowledge that, under God, she was the chief cause of their salvation. Oh, I would like to be present when all the great Chris-lan singers and the great Christian players

orizing ialiway 10 Moall the nges shall congregate in heaven. Of course they must, like all the rest of us, be cleaneed and ransomed by the blood of the slain Lamb. Alas, that some of the great artists of sweet sound have been as leaton, Frait artists of sweet sound have been as distinguished for profligacy as for the way they warbled or sang or fingered the key-bard or trod the organ pedal. Some who have been distinguished bassos and so-pranos and prima doniason earth, I feel will never sing the song of Moses and the Lamb, or put the lips to the trumpet with sounds of victory before the throng. But many of the masters who charmed us on earth will more mightly charm us in heaven: Great music hall of eternity! May you and I be there some day to acclaim when the eration i) men in the ington, e latter dironds thin the te there some day to acclaim when the "Halleluiah Chorus" is awakened As Sa earth there have been harmonies aborter 0 out el made up of other harmonies, a strain of music from this cantata, and a strain of running ausic from that overture and a bar from this and a bar from that, but one great tune or theme, into which all the others were poured theme, into which all the others were poured as rivers into a sea, so it may be given to the mightiest souil in the heavenly world to sather something from all the sacred songs we have sung on earth, or which have been sung in all the ages, and roll them on in eternal symphony, but the one great theme and the one overmastering tone that shall carry all before it and uplit all heaven from central throne to farthest gate of pearl and to highest capstone of amethyst will be, "Unto Him who loved us and washed us from our sins in His own blood, and made us kings and priests unto God and the Lamb, has is sty. The nage ( a time d llie et# eople to t would t would ania, bui nuly sup-nus from or other-en made inner the caucus claus."

THE MANCHESTER SHIP CANAL

It is Securing a Very Smull Part of the Cotton Traffic.

At the half-yearly meeting of the corpora-tion of the Manchester (England) Ship Canal the Chairman said that the canal had hitberto virtually falled to secure anything like a fair share of the cotton traffic, the canal having share of the cotton traffic, the canal having carried within the last six months only 13,600 tons, against 309,000 tons arriving at Liver-pool. The Chairman contended that they must show the cotton sellers of the world that Manchester has a powerful association of buyers who were willing to buy in Man-chester if the sellers would only send their outon there. The creat difficulty confront cotton there. The great difficulty confront-ing them in the near future, he said, was the payment of the interest on the loan capital. After the meeting the shares of the canal fell heavily.

as kings and priests unto God and the Lamb, to Him be glory!" That will be manna enough for all heaven to feed on. That will be abanquet for immortals. That will be abanquet for immortals are conserved by the death in New York recently of the Rev. R. B. Crystal, of Atlanta, Ga., Miss Blanche Chapman, of Jacksonville, Fla., the daughter of a laborer, inherits \$109,000. She is about seventeen years old. The property is in real estats in New York and Atlanta.

mured, saying that He was gone to be guest with a man that is a sinner." Satan is al-ways angry when any one receives Jesus or even looks toward Him and will surely have something to say about it, as when he spoke through Simon and Pharisee of the woman who washed Jesus's feet with her tears, or when he stood at Joshun the high priest's when he stood at Joshua the high priest's right hand, seemingly pointing to the filthy garments. Let not the enomy hinder you by pointing to your sinfulness, but rejoice that "Christ Jesus came into the world to save sinners.

"And Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken any-thing from any man by false accusation I re-store him fourfold." Not that he had been doing this, but he would do it as an evidence of his sincerity and begin now. We give nothing to God for our redemption. It is a free gift (Rom. vi., 23; Eph. ii., 8). But be-ing saved we must give evidence of it, for a faith that does not show itself in good works is not a faith that eaves. See James ii., 14, 17; Eph. ii., 10. Unless there is a cheerful and ample restitution to all whom we may have wronged as far as we have ability and opportunity and a liberal giving to the Lord, constrained by His love, our faith is ques-

tionable. 9, "And Jesus said unto him, This day is salvation come to this house, for so much as he also is a son of Abraham." Not simply a descendant of Abraham, but a true believer like Abraham, and thus and therefore a true child of Abraham and child of God, by faith in Christ Jesus. For if ye be Christ's, then are ye Abraham's seed and heirs according to promise (Gal. iii., 29). Salvation is in Lord. Jesus Christ Himself is the salvathe tion of the Lord, so when we have received Him salvation has come to us, and we can make 'Israel's millennial song our own and

sing "Behold, God is my salvation" (Jonah ii., 9; Luko ii., 30; Isa, xii., 2). 10, "For the Son of Man is come to seek and to save that which was lost." All are by and to save that which was lost." All are by nature lost (Eph. ii., 3), not being lost nor under the possibility of being some day lost, but actually lost sinners, without God and without hope (Eph. ii., 12), ungodiy and without strength (Rom. v., 6). Such are all without strength (Rom. v., 6). Such are all without exception until found by this seek-ing Saviour and by His blood redeemed, for there is none other (Acts iv., 12; Isa. xlv., 21, 22). Let your soul cry, if you are not saved, "Seek me, O Lord, for I am lost."-Lesson Helper. Helper.

## Work Their Way.

Some of the forty or fifty State agricultural colleges make special provision for students wishing to work their way through college. Such students work daily on the experimental college farm and receive current wages. There are many free scholarships in these colleges, and board and lodging are cheap, so that a working student finds that his labor goes far toward paying his way. Tutoring pays better, however, and very clever men sometimes earn from \$1,000 to \$1,500 per year in helping through their duller fellows. Such opportunities, however, are found only in the great colleges, and are few. At one of these institutions one successful young lawyer, of New York City, is said to have earned \$2,000 in a single year tutoring while yet an undergraduate.

rder to get drink,-Pawnbroker's testimony in Child's Guardian, 1893.

The birds of the air will tear feathers from their breasts for the comfort of their young in the nest, and it is sail to know that there are homes where parents strip the the cloth-ing from their children for drink, - Dr. Stowell Rogers, Birmingham, in Child's Guardian, 1899.

The Society for the Prevention of Cruelty to Children find that, while an enormous number of eases of cruelty are not due to drunkenness, the total child suffering in the land, due to that one cause would furnish land, due to that one cause would furnish material for an inferno to which all imagina-live compositions on the place would be tranquilizing reading for delicate sensibili-ties, --Child's Guardian, 1893. In a paper read before the Philosophical Society of Liverpool, in 1893, the authors, Dr. H. E. Jones and Mr. II. E. Davies, state that mission of accept the philosophical

that nine out of every thousand children born in Liverpool die by violent means, and the conclusion could not be avoided that the great source of this criminal violence is drink. They also state that more of these untimely deaths occur on Saturday night than upon every other night of the week.

#### TEMPERANCE NEWS AND NOTES.

England has 80,000 barmaids. Every drunkard used to boast that he ould drink or let it alone.

Tennessee's Legislature will be petitioned for a scientific temperance instruction law, and to extend the benefits of the four mile law to incorporated towns.

The population of the earth is estimated at 1,440,650,000 persons. America's annual drink bill is but little less than a dollar for every inhabitant on the globe,

Wilbert Perry, said to be the most brilliant scholar that fals College ever graduated, died in a Hartford hospital the other day, the victim of whisky and cold.

A sample of ginger wine bought in a London store where only temperance beverages were supposed to be sold was found to contain ten percent. of proof spirits.

Bishop Fallows, of Chicago, has bought out a saloon to run his new temperance drinking-house in. His first act was to empty he whole stock of wines and liquors into the gutters.

Statistics just published show that the pop-ulation of the Transvaal spends \$17,500,000 per annum on intoxicating drinks. As the white population is estimated at 200,000, the average amount per head spent upon strong drink is about #81.

One of the foremost women physicians of England, Doctor Anderson Brown, has estab-lished an industrial farm for incoriate wo-men. The test of the practicability of out-door life as a cure for drunkenness till be made under the auspices of the Women's Tecnerance Ascontation. Temperance Association.

Temperance-that virtue without pride. and fortune without envy; that best guardian of youth and support of old age; the precept of reason as well as of religion; the universal medicine of life that clears the head and cleanses the blood and strengthens the nerves; in a word, that secures and perfects the digestion.—Sir William Temple, 1689.

According to a Beigian journal the Swiss alcoholmonopoly has not yielded the revenue that was expected. The Government antici-pated a profit of nearly \$1,800,000 a year, but the maximum gain has never reached \$1,-400,000, and in 1803 was less than \$1,200,000. Under the monopoly the consumption of spirits has decreased, that of beer has re-mained stationary, while that of wine has gone up twenty-two per cent.

that began the movement as to give the first year funds sufficient to wipe out debt, and a large balance in hand r the next year's operations. Sixtyadditional missionaries are now in the field and the annual income has been increased £29,000. The men are coming forward; wil God withhold the money? "No," we heat some one say, "God does not withhold th money, but men do." It seems to need more divine power, to lead men to give their money, than to lead others to give them-

We hear of a proposal to induce men sufficient means to become responsible for the support of a missionary. There are hun-dreds of men and women professing godliness who could do this with the greatest case, and it would be to them an unspeakable means of grace. Many have saved a large proportion of their income by becoming Christians. Expensive amusements and parties, extravagant bills for wines and dross. have been given up with their worldly lives but in many cases only to increase their in vestments in stocks often questionable What a difference it will make at the great reckoning-day, before the judgement soat o Christ !

Christ! But it is not the "much" of the rich more than the inites of the poor which must be re-tied upon for keeping the Lord's treasury supplied. The mites of those who give all their living have a quality which is lacking in the gifts of rich men, though those exceed in quantity. We believe it would be easier, because more in accordance with the mind of God, to secure the support of missionaries by churches than by individuals, though the support of a missionary is the least conribu which many Christians could properly sast into the offerings of God. - London Chris tian,

### THEIR FAITH.

It was in the days when both armies, the northern and the southern, were marching up and down through the border states. Two little children were left alone one night, while their mother went to sit up with a sick while their mother went to sit up with a sick neighbor. There was great excitement all through that mountan village, for the people had news of a raid that might be made at any hour. It was a cold, dark night, and snow was falling fast. "What shall we do if the soldiers come while mother is gone, sister?" asked the boy. "I know what I will do," said she: "I will know to be the sold to build a kneel right down and pray to God to build a wall about our house, as he did in Biblet times, so that the soldiers cannot find us." "And do you believe he will do it?" asked

the brother, who was younger, and a little more timid. Of course he will, Deesn't be always keep

his promise, and didn't he say that if we asked in faith he would give us our desires? Let us commence right now, before we get

They knelt down and prayed, and then with peaceful hearts fell sound asleep and woke no more until morning. And lo! in the night every other house in the little town was stripped or burnt, but

this little cottage standing under a steep hill had been covered by a great snow drift and completely hidden from the soldiers.

And now, although long years have passed since those troubled days, they still tell the story how the children prayed in faith, and their Heavenly Father gladly answered them. -- The Churchman.

Onybody can un'erstan' his ain richt, but it taks tribbie and thocht to un'erstan' what an-ither coonts his richt. Twa richts canna weel clash. It's a wrang and a richt, or a pairt wrang and a pairt richt that clashes.-Donal Grant.

rub in some salt and allow it to remain on. It sometimes requires several applications before the ink will beremoved. If the material be colored, dissolve a teaspoonful of oxalio neid in a teacupful of boiling water and rub the stained part well with the solution. The splashes which come on mahogany writing tables or inkstands can be washed off with spirits of salts or by rubbing the spots with a cork which has been dipped in aquafortie. When the stains are gone wash the spots with soap and water and polish. Strong muratic acid or spirits of salts will make an old floor look like new, and chloride of lime mixed to a paste with water will be found a capital thing with which to clean silver stands which have become marked with ink. Chloride of lime can also be converted into a capital ink eraser, and will not damage the paper. Put a dram of citric acid in a wineglass with a teaspoonful of chloride of lime, then nearly fill the glass with water and effervescence will ensue. Roll some soft linen round the finger, dip it in the solution, touch the ink spots with gentle friction and they will disappear. Marking ink can be taken out of linen by using a saturated solution of cyanuret of potassium, applied with a camel's hair brush. When the marking ink has disappeared the linen should be well rinsed in cold water. - New York World.

RECIPES.

Parsnip Fritters-To hall a dozen boiled, mashed parships add two tablespoonfuls of flour, two beaten eggs, and a little pepper and salt, Form into little cakes and brown in butter.

Graham Mush-Stew apples, either green or dried, until soft enough to be mashed fine with a spoon, sweeten, add water to make plenty of juice and thicken with graham flour as for plain mush. Serve with cream.

Diced Turnips-Pare, slice, cut in dice an inch square, boil in as little salted water as possible, add oute tablespoon of sugar to a quart of tur-When boiled dry, add a few nip. spoonfuls of sweet cream and a beaten egg.

Corn "Slappers"-One quart of creamy sour milk, a scant teaspoonful of saleratus, one beaten egg, pinch of salt and one tablespoonful of wheat flour. Then make with corn meal the thinnest batter you can manage to turn on the griddle, which should bo very clean and well greased. Drop in small cakes.