TIME FOR SALVATION SEARCH FOR THE LORD pr. Talmage Points Out Three Ways in Which He May By Found Out. TEXT: "Seek ye the Lord while He may be Isalah stands head and shoulders above he other Old Testament authors in vivid de-

the other Old Testament authors in vivid de-scriptiveness of Christ. Other prophets give an outline of our Saviour's features. Some of them present, as it were, the side face of Christ, others a bust of Christ, but Isaiah gives us the full length portrait of Christ. Other Scripture writers excel in some things -Ezskiel more weird, David more pathetic, elomon more epigrammatic, Habakkuk more sublime—but when you want to see Christ coming out from the gates of prophe-er in all His grandeur and glory you involun-tarily turn to Isalah, so that if the prophe-cles in regard to Christ might be called the "Oratorio of the Messiah" the writing of Datah is the "Halleluiah Chorus," where all the batons wave and all the trumpets come in. Isalah was not a man picked up out of main in the disance by insufration. He was known in, issual does by inspiration. He was known insignificance by inspiration. He was known and honored. Josephus and Philo and sirach extolled him in their writings. What Paul was smong the apostles Isalah was ng the prophets.

among the prophets. My text finds him standing on a moun-tain of inspiration, looking out into the fu-mre, beholding Christ advancing and anx-jous that all men might know Him. His value rings down the ages, "Seek ye the Lord while He may be found." "Oh," says some one, "that was for olden times." No, arer. If you have traveled in other you have taken a circular letter of hearer. lands, you have taken a circular letter of eredit from some banking house in New York and in St. Petersburg or Venice or Bens or Melbourne or Calcutta, you pre-sented that letter and got financial help im-mediately. And I want you to understand that the text, instead of being appropriate for one age or for one land, is a circular let-ter for all ages and for all lands, and where every it a presented for help the help approxe er it is presented for help the help comes. seek ye the Lord while He may be found." I come to-day with no hair soun theories freligion, with no nice distinctions, with a claborate disquisition, but with an urgent

no elaborate disculsition, but with an urgent call to personal religion. The gospel of Christ is a powerful medicine. It either fills or cures. There are those who say: "I would like to become a Christian. I have been waiting a good while for the right kind of influences to come," and still you are waiting. You are wiser in worldly things than you are in religious things. If you want to get to Albany, you go the Grand Central Depot or to the steamboat wharf. entral Depot or to the steamboat wharf, and having got your ticket you do not sit down on the wharf or sit in the depot. You et aboard the boat or train. And yet there are men who say they are waiting to get to beaven, waiting, waiting, but not with in-miligent waiting, or they would get on board the line of Christian influences that would bear them into the kingdom of God. Now, you know very well that to seek a

to search for it with earnest endeavthing is to scatch for it with certain man in or. If you want to see a certain man in this city, and there is a matter of \$10,000 connected with your seeing him, and you cannot at first find him, you do not give up the search. You look in the directory, but annot find the name. You go in circles where you think perhaps he may mingle, and having found the part of the city where he es, but perhaps not knowing the street, a go through street after street and from ek to block, and you keep on searching weeks and for months

You say, "It is a matter of \$10,000 whether see him or not." Oh, that men were as reistent in seeking for Christ! Had you have found Him who is the joy of the for-given spirit. We may pay our debts, we may attend church, we may relieve the poor, we may be noblig benefactors and wat all may be public benefactors, and yet all our and the disobey the text, never see God, never gain heaven. Oh, that the Spirit of God would help me, while I try to show you, in arrying out the idea of my text, first how to see the Lord and in the next place when to er Him

I remark, in the first piace, you are to seek Lord through enrnest and believing er. God is not an autocrat or a despot

you, first of all, if you want to find the Lord you must pray and pray and pray. I remark again, you must seek the Lord through Bible study. The Bible is the new-est book in the world. "Oh," you say, "it was made hundreds of years ago, and the learned men of King James translated it hundreds of years ago." I confute that idea by telling you it is not five minutes old when God by His blessed spirit retransiates it into the heart. If you will, in the seeking of the way of life through Scripture study, implore God's light to fall upon the page, you will find that these promises are not one second oid, and that they drop straight from the throne of God into your heart. There are many people to whom the Bible does not amount to much. If they merely look at the outside beauty, why, it will no more lead them to Christ than Washington's farewell address, or the Koran of Mohammed, or the Shaster of the Hundrow. you, first of all, if you want to find the Lord

more lead them to Christ than Washington's farewell address, or the Koran of Mohammed, or the Shaster of the Hindoos. It is the in-ward light of God's word you must get. I went up to the Church of the Madeleine in Paris and looked at the doors, which are the most wonderfully constructed I ever saw, and I could have stald there for a whole week, but I had only a little time. So, hav-ing glanged at the wonderful carving on the ing glanced at the wonderful carving on the doors, I passed in and looked at the radiant altars and the sculptured dome. Alas, that so many stop at the outside door of God's holy word, looking at the rhetorical beauties instead of going in and looking at the altars of sacrifice and the dome of God's mercy and salvation that hovers over penitent and believing souls!

When you come into the religious circle, come only with one notion and only for one purpose-to find the way to Christ. When I see people critical about sermons, and critical about tones of voice, and critical about segmonic delivery, they make me think of a man in prison. He is condenned to death, but an officer of the government brings a pardon and puts it through the wieket of the prison and says: "Here is your pardon. Cours and get it." "What! Do you expect ne to take that pardon offered with such voice as you have, with such an awkward manner as you have? I would rather die than so compromise my rhetorical notions." Ab, the man does not say that. He takes it. It is his life. He does not care how it is handed to him. And if to-day that pardon from the throne of God is offered to our ouls should we not seize it regardless of all ionessentials?

But I come now to the last part of my text. It tells us when we are to seek the Lord, "while He may be found." When is that? Old age? You may not see old age. Fo-morrow? You may not see to-morrow. To-morrow? You may not see to-morrow. To-night? You may not see to-night. Now! Oh, if I could only write on every heart in three capital letters that word N-O-W-now Sin is an awful disease. I hear people say with a toss of the head and with a trivial manner, "Oh, yes, I'm a sinner." Sin is an awful disease. It is leprosy. It is dropsy. It is consumption. It is all moral disorders in one. Now, you know there is a crisis in a discase. Performs you have head across three Perhaps you have had some illus discase, tration of it in your family. Sometimes the physician has called, and he has looked at e patient and said: "That case was enough, but the crisis has passe l. If you had called me yesterday or this morning, I could have cured the patient. It is too late now. The crisis passed." Just so it is in the piritual treatment of the soul-there is a

There are some here who can remember in-stances in life when, if they had bought a certain property, they would have become very rich. A few acres that would have become them almost nothing were offered them. They refused them. Afterward a large vil-lage or city spring up on those acres of ground, and they see what a mistake they made in not buying the property. There was an opportunity of getting it. It never came back again. And so it is in regard to a man's spirtual and eternal fortune. There is a chance, if you let that go, perhans it There are some here who can remember inis a chance. If you let that go, perhaps it never comes back. Certainly that one never

comes back. A gentleman told me that at the battle of Gettysburg he stood upon a height looking off upon the conflicting armies. He said it was the most exciting moment of his life. Now one army seeming to triumph and now the other. After awhile the host wheeled in such a way that he knew in five minutes the whole question would be decided. He said the emotion was almost unbearable. There is just such a time today with you-the omes back. is just such a time to-day with you-the forces of light on one side, the forces of death on the other side, and in a few moments the matter will be settled for eternity.

ated on a throne, with His arms resting on aren lions and a sentinel pacing up and wa at the foot of the throne. God is a are not on board, you miss your passage for heaven. As in law courts a case is sometimes adjourned from term to term and from year to year till the bill of costs eats up th entire estate, so there are men who are journing the matter of religion from time to time and from year to year until heavenly bliss is the bill of costs the man

SABBATH SCHOOL.

Course him a

INTERNATIONAL LESSON FOR MAY 5.

Lesson Text: "The Agony in Gethsemane," Mark xiv., 32-42 -Golden Text: John xviil., 11-Commentary.

32. "And they came to a place which was named Gethsemane, and Hesaith to Hisdistheir way to the mount of Olivers, "On their way to the mount of Olivers He told them that, according to the Scriptures, He would be smitten and they would forsake Him. He said also that Peter would deny Him, upon which Peter and all the others said that they would never do such a thing (verses 27 to 31). They then come to Gethsemane, which signifies an oil press, sugges-tive of the bruising which He was here to undergo that He might give to us the anointing of the Holy Spirit. For the trials of Gething which Ho must talk with His Father, but into this and many other communions His disciples cannot enter, so He goes alone to pray

33. "And He taketh with Him Peter and James and John and began to be sere amaged James and John and began to be sere amaged and to be very heavy." Matthew says "sorrowful and very heavy." It could not be anything He did not know about before-hand, for He knew all things, but the powers of darkness were about to do their worst, the great crisis to which He had looked for-151. ward from eternity was at hand, and it might bosaid that satan was about to en-gage Hun in a hand to hand conflict.

34. "And sayeth unto them, My soul is ex-ceeding sorrowful unto death. Tarry ye here and watch." In Math. xxvi., 25 ft is, "Watch with Me." His humanity draved here and watch. In Math. Xxvl., 28, it is, "Watch with Me." His humanity craved their sympathy, but how little He found! He was truly the lonely man as well as the man of sorrows, and even the favored three, of whom the belowed John was nearest to Him, could not enter into His experiences. If ever a sense of heaviness and darkness comes over you is your. Chardien the comes over you in your Christian life, when you know in your heart that you desire you know in your heart that you desire above all things to serve the Lord and do only Ris will, think upon Isa. 1. 10, and praise God for fellowship with His Son Jesus Christ.

35. "And He went forward a little and be and the ground and prayed that if it were possible the hour might pass from Him." He seems to have left eight of the disciples just inside the garden, to have taken the three a little farther, and then to have gone alone about a stone's cast (Luke xxii., 41), and to have kneeled down, then failen upon His face. He certainly did not shrink from the cross and the atonement which Ho came to make, but a careful study of Hob, v. 7, will show that the arony was so great that He foared lest Ho might die under it and not work the second study of the study of the second study will show that the arony was so great that reach the cross to finish the great atone month.

"And He said: Abba, Father, all things 36. "And He said: Abba, Father, all things are possible unto Thee. Take away this cup from Mo. Nevertheless not what I will, but what Thou wilt." We read elsewhere that He prayed carnestly, with strong crying and tears, and sweat as it were drops of blood, and that an angel strengthened Him. He was willing to die in the garden and leave His great work unflatched if it should please the Education in the tassact in the Father to have it so, but the passage in Hebrows says that He was heard, and therefore delivered from this premature death. This is the best light I have upon it, and mission in the such, but let each search for himself in reliance upon the Holy Spirit. There are mysteries in the atonement which we cannot comprehend, 37. "And He cometh and findeth them

sleeping and saith unto Peter: Simon, sleepest thou? Couldst not thou watch one The great glory of the Transfigurahour? tion as well as the great sorrow of Geth-semane was too much for the flesh, for they seem to have slept in the former (Luke ix., 32) as well as in the latter, 33. "Watch ye and pray lest ye enter into

temptation. The spirit truly is ready, but the flesh is weak." Like as a father piticth Like as a father pitieth his children, so the Lord pitieth them that fear Him, for He knoweth our frame (Pa cili., 13). What a comfort it is! But let and, 13). What a confort it is: But let us not pity ourselves as satan through Peter advised Jesus to do (Math. xvi, 22, margin), Though our Lord recognizes and pities our weakness. He Himself has provided that He will be one descent that the our strength so that we may The Lord Jehovah is my strength and my song" (Isa, xii., 2). We are to realize our weakness and never to rely upon ourselves, for His strength is made perfect in weakness, and to them that have no might He in-ereaseth strength (II Cor. xii., 9; Isa. xl., 29). "And again He went away and prayed and spake the same words." We need not fear the repetition of the same words in our prayers provided they are from the heart, nor need we fear to ask many times for the same thing, for Paul also besought the Lord thrice premove his thorn in the flesh, and Jesus Himself has taught us to be importunate in prayer (II Cor. xil., 8; Luke xi., 8). At the same time He has put us on our guard against vain repetitions for the sake of much speaking (Math. vi., 7). "And when He returned He found 40 them asleep again (for their eyes were heavy). Neither wist they what to answer Him." We think of the ten virgins going out to meet the bridegroom, yet all slumbered and slept. We think of Jonah asleep in the storm, while the sailors called upon their gods and put forth every effort. We think gods and put forth every effort. We think of the multitudes of Christians who now seem to be asleep through one or other of satan's many soportific doses, and of the preachers who seem to be asleep, too, and cry peace to the people when they ought to sound an alarm because of the great apostasy and the manifest nearness of the end of this 41. "And He cometh the third time and saith unto them: Sleep on now and take your rest. It is enough. The hour is come, Be-hold the Son of Man is betrayed into the hold the Son of Man is betrayed into the hands of sinners." He had gone away the third time and prayed, saying the same words (Math. xxvi., 44), and returning finds them still asleep. Then He says these words, Contrast the rest which He here calls "your rest," as He thus addresses them, and the rest which He has provided by these very automatic field (Math. still States and the set of the same set His (Math. still States and sufferings of His (Math, xi., 28), but to which the majority of believers are so indifferent, for they seem to know nothing of it. They will not cease from their own works either as to salvation or service (Heb. iv., L. x., II; Rom. iv., 5; Eph. H., 10), and therefore cannot know His rest. know his rest. 42. "Rise up. Let us go. Lo, he that be-trayeth Me is at hand." And so, being strengthened, He goes forth to meet His enenies and to give Himself into their for His hour to die had come, and He was ready for thesacrifice. No man took His life from Him. He laid it down of Himself (Join x., 18).

RELIGIOUS READING.

A GOOD INTRODUCTION.

A missionary in one of the western terri-tories once lost his way when traveling through an extensive forest. Wenried with effort to find a path through the almost trackless wilderness tired and hungry, he because at last completely worn out and dis-couraged. In this situation he could only lift up his heart to God in earnest prayer, and ask to be delivered from the perils that sur-rounded him-for shadows of night were already falling, and the country being newly settled, there was great danger of an attack, either from wandering tribes of Indians, or

savage beasts of prey. After awhile he resolved to allow his faith-After awhile he resolved to show his mixing ful horse to become his guide, so throwing the reins on his neck, he left him to pick out his own way through the woods. The wearied animal began to prick up his ears, and quickened his pace into a trot. After a few miles he neighed frequently, as if they were coming into the neighborhood of eiviithere soon appeared the clearing of a settier, with its little log cabin and next paling

The traveller alighted and went into the house, intending to ask for shelter and food both for himself and his tired animal. But he found the man and his wife who were the owners of the cable, rather unwilling to re-ceive him as their guest for the night, although it seemed impossible for him to con-tinue his journey. The woman, especially as she placed some entables on the table, looked at him with distrust and suspicion on her countenatice. The good man, who could not help sceing

that he was an unwelcome visitor, feit not a little embarrassed, and noticing two brighteyed boys playing about the room, he talk to them in a winning way that the to talk to them in a winning way that the children love. Taking from his pocket a book with colored pictures, which at once drew them to hisside, he went on to tell them about Jesus, and how he loved and blessed little children such as they. The woman listened with much emotion. A tear stole down her check. "O, John," she exclaimed, as her husband come, in the transitional standard and the black of the standard st

in from attending to the traveler Com: horse, "this is a good man, we need not fear folging him tonight. Now, sir, you will tell us something about the Savier we both love. We have not heard preaching for years. The good missionary complied, and when,

in the course of years, the settlement grew, and a church and Sunday school were formed neither he nor his entertainers had cause to regret that he had once lost his way in the wilderness.—Child's World.

COURTEST TO INFERIORS.

A truly Christian man has no inferiors. In sense of despising them, or of exacting aself above them. The law of love is a fitmself above them. The law of love is a great levelor—bringing all beings upon an equality, in respect to moral rights, with him intemptuous treatment of a fellow-being is impossible for one of the first promptings renewed anture, as well as of the article of his faith, is to honor all mon. A true vis-ion of the infinite worth of the human scut sinks outward distinctions into nothingness, and he whose spiritual senses have been quickened by the Dreine ille, sees in every human being, however lowly, the elements of an awful grandear which admits of neither mensurement nor contempt. The gespel's democratic tendencies are indisputably in-terrible from the view it gives men-of-their

critual nature and eternal destiny. But apart from spiritual motives, a man true claim to refinement of character and good sense, is better tested by scarcely any scial incident than by the way he treats his inferiors in life. Nothing shows a greater abjectness of spirit than an overlearing temper. To insult or to abuse these who cannot restst, or dare not resent the injury is a sure mark of cowardice, as it would be to draw a sword upon a woman. The man who can consent to abuse his inferiors, you may be consent to abuse his interiors, you may be oure will creep to his superiors; for the same elements of character go to make the bully and the coward. The treatment a man gives to his servants or apprentices, or will and children, will often be the true wife and children, will often be the true measure of his manifices. He who tyran-nices there, would ford it everynizes there, would fard it every-where if he could. The insolence which he displays where he can, and not the courtesy and gentleness he shows where he must,

TEMPERANCE.

WHAT IF? What if the rivers were fille I with gin Instead of the water clear? "Why, none of the fishes could live therein, And we'd have none to eat. Oh, dear."

What if the cows gave only wine

What it the cows gave only wing Instead of the milk so pure? "Why, poor little children would fret and pine: They would never grow up, I'm sure!"

What if the chickens laid brandy eggs, And the fountains and streams flowed

beer? Why, the swans and the ducks couldn't stand on their legs,

Quite 'drunk and disorderly,' dear " What if in place of the rain and dew There fell on the earth vile drink? 'There'd Le no more flowers, no grain, no

fruit, And we'dall give up living, I think !" -Mrs. M. A. Eidder, in Temperance Banner,

JOHN BURNS ON TEMPERANCE.

The creater part and more interesting part f my hour's talk with John Barns, the Eng-Ish labor agitator, was on the relation of the temperance movement, writes Charles D. Spahr in the Outlook. We had just been talking of the new attitude of the church toward social questions, and here I found im somewhat indifferent, plainly regarding the change as more important to the cluren that to the labor movement. When, how-ever, the conversation turned to the progress of the temperance movement in the ranks of labor he suddenly became enthusiastic, not only upon this subject itself but on the social reform work of the churches in connection with it. Nothing could have exceeded his braise of what the Salvation Army, in particcraise of what the Salvation Army, in partic-ular, is doing for the spread of temperance in England. Its success in reclaiming drunkards seemed to him the most wonder-ful thing in recent religious bistory. Mr. Burns has not only been a litelong total ab-stainer but a lifelong temperance agitator, and, despite his secularism, he recognized the religious work of reclaiming lost drunk-the religious work of reclaiming lost drunk-"municipal statesmanship." Nevertheless, municipal statesmanship." Nevertheless, municipal statesmanship and temperance re-form seemed to him to have so many-sided a form seemed to him to have so many-sided a connection as to be essentially one. "Hos-tility to public-houses," he said (I quote from memory), "runs through our labor move-ment, Nearly every leader of the new unionism' is a tectoniler, and among the leaders in the old unions total abstituence is gaining an altogether disproportionate hold. Even the men in the unions who drink them-selves and group at the unions who drink themselves and growi at the unsociability of those who don't will vote nearly every time for a temperance man to conduct the business of the union. This accounts for the dispropor-tionate tectotalism emong the leaders, but temperates is apreading among the rank and file. During my boyhood, and I am hardly middle-aged, it used to be charged that this, that, or the other labor leader had been paid ± 5 , ± 10 , or even ± 20 to change the meeting place of the union from the Horse and Dragon to the Pig and Whistle. Nowadays the owner of a 'pub' would rather pay to get rid of a trade union than to have it meet at his rooms As a matter of fact, we are not meeting at public-houses unless we can't help ourselves, Sometimes we meet in rooms belonging to churches, often in those belonging to cooperative societies, and, whenever we can in rooms connected with town halls. Nearly every man who is prominent in the labor movement is opposed to the public-houses. The 168 officers of labor unions who signed the petition last year for the local yeto (local option) bill include t practically the whole brains and power of the labor movement. Not nearly all of them were tectotalers, but they had all got that far, at any rate. They all know that drink is the chief cause of pov-

erty. At the same time they all believe that Most of poverty is the chief cause of drink. Most of our inbor-ry ann measures aim to reduce drunkenne, by making beaithier living pos-sible. This is true not only of the larger measures, such as the shortening of the hours of labor, but it is even more directly true of our municipal reforms. Wo believe that the construction of municipal halls ac-cessible for public meetings in all parts of the cities is a direct blow at the public-houses. We believe that all our London county council measures providing public play grounds, gymnasiums, reading-rooms, and the like are temperances measures. We have now in London 500 tree tennis course The city furnishes the courts and the frame work to support the nets. The players, of course, furnish their own rackets. course, turness their own rackets. Almost any Saturday afternoon you may see John Purns and his wife on one of these courts. I believe it is the healthy way to live, and the young people who have these healthy reresitions are not so apt to crave the i.e. There are not so apt to chave the 'pub-i.e.' There are how so many of the courts that it is rarely difficult to get a chance to play. For the middle-aged men who don't care for tennis we have provided quoits, and tor the old fellows we are about to lay out several bowling greens."

WORDS OF WISDOM.

A new sled will push a boy up hill. It never rains exactly when it ought

Fine feathers make fine sofa-cushionr.

When the rack is empty the milkpail leaks.

Hunger is the best sauce and asks no saucer.

Too many cooks spoil the corner policeman.

Mean well and do ill and get yourself disliked.

One dyspeptic stomach can sour a whole family.

It is easier to win applause than to make converts.

Killing time is the commonest kind of fool suicide.

Man has a reputation to make, woman but one to lose.

The world cannot afford to do without reasonable pleasures.

If you would be a sage among fools never express an opinion.

Be more cautions in lending your influence than your money.

"Handsome is" all the time; but handsome does only occasionally.

Few have sufficient command of language to know when to keep still. Fashion cares less for what you say

about its character than about its clothes

Read what you write when it is cold, and you may not be so warm over it.

Eat humble pie if you must; but you need not smile at the same time. You will need all facial force for your juws.

After all it is not so very nice to be one of those men who "always kisses all his female relatives;" he has to kiss so many that he doesn't want to.

Bought the Ship That Brought Him,

An interesting anecdote is told of the late Captain Theodore Julius, whose death occurred within the past week. Some time ago Captain Julius went over to a shipyard in Camden to take a look at the old packet ship Tonawanda, which was being converted into a coal barge. The captain took a particular interest in the old ship, because of his having served as mate aboard her in the early sixties. While he stood watching the old vessel, a total stranger approached him, and asked: "Isn't your name Julius?" The Captain replied in the affirmative. "You were a mate in that ship in the summer of 1853?" "Yes," said the Captain. "You don't remember me," continued the stranger, "but I remember you very well. I was a steerage passenger on the Tonawanda at that time, being on my way to this country. I've been pretty prosperous, and I've just bought the old ship, and am going to make a coal barge of her. ber is isn't it, that I should come to own the ship that

practically penniless, to this coun-try?"-Philadelphia Record.

The Egyptian Lentil.

It is in Egypt that the lentil crop is of the most value, for in the

lather seated in a bower, waiting for His chil-den to come and climb on His knee and get His kiss and His benediction. Prayer is the ray with which we go the "fountain of living sater and dip up refreshment for our firsty soul. Grace does not come to the east as we set a cask at the corner of the ouse to catch the rain in the shower. pulley fastened to the throne of God, which pull, bringing the blessing.

I do not care so much what posture you ake in prayer nor how large an amount of the you use. You might get down on bur face before God, if you did not pray with inwardly there would be no response. fou might cry at the top of your voice, and miss you had a believing spirit within your by would not go further up than the shout a plowboy to his oxen. Prayer must be lieving, earnest, loving. You are in your and a bird, affrighted, darts into the indow and wheels about the room. You ize it. You smooth its ruffled plumage. ou feel its fluttering heart. You say, "Poor ing, poor thing!" Now, a prayer goes out ag, poor thing!" Now, a prayer goes out the storm of this world into the window God's merey, and He catches it, and He els its fluttering pulse, and He puts it in is own bosom of affection and safety. is own bosom of affection and safety, myer is a warm, ardent, pulsating exercise. is an electric battery which, touched, stills to the throne of God. It is the diving lin which we go down into the depths of

ed's mercy and bring up "pearls of great nee." There was an instance where prayer ale the waves of the Gennesaret solid as are pavement. Oh, how many wonderful ings prayer has accomplished! Have you er tried it? In the days when the Scotch manters were persecuted and the enemies after them one of the head men among "Oh, Lord, we be venanters prayed: s Thou shalt help us! Oh, ead men unle throw the lap of Thy cloak over these things!" And instantly a Scotch mist loped and hid the persecuted from their loped and hid the persecuted from their things! tors-the promise literally rulfilled they are yet speaking I will hear."

and !

10

that b

tion4

rc

alers

to thre

sts 1

88.

you ever tried the power of prayer? ys. "He is loving and faithful and pa-Do you believe that? You are told ING. dy Bein irist came to save sinners. You are told that all you have that? get the pardon of the gospel is to it. Do you believe that? Then come and say: "O Lord, f know Thou Elege 4 P. 11. and say: "O Lord, I know Thou not lie, Thou hast told me to come rion and I could get it. I come, Lord. een m things ist not lie. nunibé Thy promise and liberate my captive det cit ed. 19 the sit

that you might have an aitar in the ⁵⁰⁷, in the kitchen, in the store, in the ⁵³, for Christ will be willing to come again the manger to hear prayer. He would be to your place of business as He con-and Matthew, the tax commissioner. If wave should come before Congress that thought would ruin the Nation, how you wild send in petitions, and remonstrances

made y the y the s m, I the nice at I send in petitions and remonstrances, et there has been enough sin in your at to rain it forever, and you have never constrated or petitioned against it. If the physical health failed and you had the 0109 you would go and spend the summer many and the winter in Italy, and you T'al ir has be

id think it a very cheap outlay if you id think it a very cheap outlay if you it go all round the earth to get back "physical health. Have you made any ", any expenditure, any exertion for "immortal and spiritual health? " physical health. Ameria he Span entistad

that you might now begin to seek God with earnest prayer! Some of you he Allia when 1 her. G them working for years and years for support of your families. Have you support of your families. Have you one-half day to the working out of selvation with fear and trembling? here with an earnest purpose, I is, as I have come hither with an earnest lose, and we meet face to face, and I tell

will have to pay for it. Wby defer this matter, oh, my dear hearer? Have you any idea that sin will wear out; that it will evaporate; that it will relax its grasp; that you may find religion as a man accidentally finds a lost pocketbook? Ah, no? No man ever became a Christian by accident or by the relaxing of sin. The embarrassments are all the time increasing. The barrassments are all the time increasing. The hosts of darkness are recruiting, and the longer you postpone this matter the steeper the path will become. I ask those men who are before me now whether in the ten or fifteen years they have passed in the postpone-ment of these matters they have come any nearer God or heaven? I would not be afraid to challenge this whole audience, so far as they may not have found the peace of the gospel, in regard to the matter. Your hearts, you are willing frankly to tell me, are becoming harder and harder, and that if you come to Christ it will be more of an undertaking now than it ever would have been before. The throne of judgment will soon be set, and if you have anything to do toward your eternal salvation you had better do it now, for the redemption of your soul is precious, and it ceaseth forever.

Oh, if men could only catch one glimpse of Christ, I know they would love Him! Your heart leaps at the sight of a glorious sunrise or sunset. Can you be without emo-tion as the Sun of Righteousness rises beand Calvary and sets behind Joseph's sepulcher? He is a blessed Saviour. Every Nntion has its type of beauty. There is Ger-man beauty, and Swiss beauty, and Italian beauty, and English beauty, but I care not in what land a man first looks at Christ he pronounces Him "Chief among 10,000, and" the one altogether lovely.

The diamond districts of Brazil are carefully guarded, and a man does not get in there except by a pass from the Government, but the love of Christis a diamond district Do we may all enter and pick up treasures for eternity. "To-day, if ye will hear His voice, harden not your hearts." Take the bint of the text that I have no

time to dwell upon-the hint that there is a time when He cannot be found. There was There was a man in this city eighty years of age who said to a elergyman who came in, "Do you

think that a man eighty years of age can get pardoned? "Oh, yes." said the elergyman. The old man said: "I can't. When I was twenty years of age-I am now eighty years -the Spirit of God came to my soul, and I felt the importance of attending to these feit the importance of attending to these things, but I put it off, I rejected God, and since then I have had no feeling." "Well," said the minister, "wouldn't you like to have me pray with you?" Yes," replied the old man, "out if will do no good. You can pray with me if you like to." The minister knelt down and prayed and commended the man's active field. It second to have no effect soul to God. It seemed to have no effect upon him. After awhile the last hour of the man's life came, and through his delirium a spark of intelligence seemed to flash, and with his last breath he said, "I shall never be forgiven." "Ob seek the Lord while He may be found."

Eeef's Price Drove Him to Suicide.

James Yatman, thirty-five years old, shot himself through the heart while in his barn at Butler, Morris County, N.J. Yatman was a butcher. The high price of beef caused his trade to fall off. This made him despondent.

TEMPERANCE AND BUSINESS.

The statement made that a very prominent grain speculator in Chicago could not get brokers to act for him one Tuesiny, when the speculation in corn and wheat was fore-ing the prices of these commodities up by leaps and bounds, because of his intoxica-tion, and that, in consequence, he was compelled to lose a great many thousands of dollars, is a striking argument in favor of the cause of temperance, says an editorial article in the Boston Herald. Modern busiarticle in the Boston Herald. Al idern busi-ness methods are intensely exacting and o'-ten exciting, but they demand of those who engage in them clearness of brain if financial disaster is to be avoided. There was a time when business men, as well as others, falt that they could burn the candle of existence at both ends, could drink deeply at sight and yet be capable of conjucting their affairs during the day. But a hard experi-ence is teaching these wro have not aban-doned this delusion that it is one that is fatally faulty, and almost any business man of middle age can point to physical, mental and financial wrecks in his experience which have been brought about by an attempt to do business and yet indulge the liquor habit.

his real margerer men think of the mirror they are holding up to themselves, in the family, the shop and the field. They discover themselves where they least expect it. A true man is courteous everywhere. It is the law of his being-the natural impulse of his native generosity and sense of right.-N. Y. Evang.

WHAT A DYING MAN SAID TO HIS FRIEND.

Lavater mentions the last visit he paid to his most intimate friend. All present maying left the room, the dying man_said, "Let me tell you in a few words that I have not led the life of a Christian. "I have not been a hypocrite-not what

the world calls a hypocrite, but I have not been a Christian. And I trust you will thank me in the next world, for this wound I must inflict on your heart "We have not been Christian friends. The

love of Jesus has not dwelt in us. Our friend-ship was not founded on Him. How many hundred hours of our short life have killed by useless conversation with plans of ambition! What the world calls noble am bion is abominable in the sight of God; ar ever-destroying poison to the soul; a bane to all virtue a bell to the heart while perceives it is at the gates of death which begins to be sensible of the etc nity of God, of Christ's unspeakable majes ty, and His incomparable humility. O'my friend! that passion has caused me a thousand burning tears of unutterable grint.

Christ was humbity itself. It is enough that the decipie be as his lord --O friend ' heaven the decipie be as his lord.—O friend? heaven and earth shull pass away but not the words of Christ. How my best actions dwindle away on the brink of thegrave. How houridds are not faults and forbles, which I formerly thought little, rowering up? Also, how fittle do we know surseives, though the busile of die be ever so genthe? O, how dreadult is the stillness of death? how terrible the heavy could of our own beat? Creator? Furner? What name shall I give to Thy mercey, which will forgive forever those enormous acts of LOSVEL. will lorgive forever those enormous acts of houghtlessness; and destroy, tarough Jesus

Christ, sli the bad consequences they pro-duced to me and others? Thou art-Yes! Thou art-Love.'

DANGER OF FIRST STICS.

I have observed one very undesimble fact in my own experience and in my observation of others; this fact is, that everything depends on the manner in waten first sins and first slips from the right path are treated. If a first mise step is promptly met by a thor-ough repentance (as in the case of Peter's lie in Pilate's hail) there the mischief ends. The soul soon recovers its hearthy tone, and is sometimes the wiser and stronger for its sac experience. But if the first sin is followed by a second and a third and tourth, without any contrillon before God, then conscience soon becomes benumbed and powerless. In time it is "seared as with a hot ircn." This is the case with those professed Christians who lapse into sensual vises, or who are detected in dishonest defalcations or breac of trust. All these mon could easily have been saved right after the first transgression ; but when that was passed without compane-tion the rapids soon whirled them over the catsract. It is astonishing to observe how fast s.n will soothe even a Christian conscience.-Cuyler.

We live in the midst of blessings till we a ptterly insensible of their greatness, and of the source from whence they flow.

OPPOSITION TO THE SALOAN.

"Thousands of young men in New York go to the devil because there seems to be n where else to go," says a New York elergy-man. "Suppose the ten thousand saloons in New York were opposed by five thousand coffee houses on the style of the English establishments. Suppose they were fitted up as handsomely and situated as well, and filled with good cheer, would not drinking be reduced to a minimum? I have yet to hear of the every-day young man who buys a kee of heer or whisky, takes it up to his cheerless room, sits down over it, and drinks merely for the sake of drinking."

TEMPERANCE NEWS AND NOTES.

In 1893 1,202,132,074 gallons of beer were made in Germany.

"Indiana women cannot hold a license to sell intoxicating drinks," says the Supreme Court of the State.

Beer placed in dishes near flower pots will tempt all the snalls in the vicinity, and the next morning they will be found lying alongside dead.

The total amount of beer drank in the world during 1803 is estimated by a German statistician at 4,500,000,900 gallons-enough to float a navy.

It is altogether a mistake to believe that even a moderate use of intoxicating drink is at all useful to the human constitution.-Hon. B. Whitworth, in British Parliament,

The profits of the British syndicates which Chicago at Milcontrol beer breweries at Chicago at Mil-waukee rose from \$659,270 in 1892 to \$1,-597,930 in 1893, and to \$940,620 in the pres drit Lour.

I find that alcoholic drinks give no strength. No, on the contrary. Drink builds up no muscle, but destroys its power and inkes it less active for work -Dr. B. W. Richardson.

The Woman's Council of Indianapolis. which is composed of forty-nine societies representing eight thousand women of the city, is working actively for the passage of a bill suppressing wine rooms.

A Wilkesbarre (Penn.) man, overcome by he craving for firink, and having exhausted all his resources for procuring more rum, emptied the ashes of his wife's first husban f out of a silver urn and sold that.

President Cannon, of the First National Bank in New York, in an address at the meeting of the Clearing House Association, said: "No one who drinks or gambles, or whose private life outside the bank is open to suspicion, should be eligible to a position in a bank."

In the local option bill before the New Zealand Legislature, there is a clause pro-viding that everyone convicted of being an habitual druskard shall be photographed at his own expense and every saloon-keeper in the district in which he lives must be supplied with a copy.

the Pharaohs the lentil forms one-sixth of the food of the people, besides being extensively exported to other countries. It is well suited to the soil and climate, as it requires little irrigation save what the Nile provides. The Egyptian lentils are reputed the best and most mutritions in the world.

From Cairo to Assound, the farmers of the Nile Valley regularly rotate the crop with wheat or maize, gathering it in about the end of April. Every peasant grows enough for his own consumption, making it into porridge, which he finds both wholesome and sustaining, and the cheapest food he can obtain. In Cairo, Alexandria, Ismailia, Suez, Port Said and the other towns the consumption in soup is very large. Most of the export goes to London, there to be converted into invalid or "patent" food, under some fanciful name at a fanciful price. --- Chambers's Journal.

What a Hanging Costs.

19.

The price of hanging a murderer will be fixed, in all probability, by the Lehigh County Court. Sheriff Franklin Bower demands 8215.50 for having swang Harry Johnson into eternity, but the commissioners propose to give him only S03.88. The sheriff to-day notified the county auditors that he would not necept the smaller sum and asked them not to approve the fluancial statement of the commissioners for 1894. The auditors will investigate the matter and the statement will not get their signatures for a short time at least.

Harry Johnson, the murderer, was the young man who threw his little daughter into the Lehigh River and drowned her. He was hanged during the summer, and Sheriff Bower thinks \$215,50 was not too big a price for the job. The commissioners regarded \$63.88 as the proper figure for a few minutes' work. -- Philadelphia Record.

Window Gardening in Greenland.

A member of the Peary relief expedition has described in the Brooklyn Standard-Union a visit made last July to the house of Governor Almquist, Disco, Greenland, seventieth degree of latitude. In the southern windows Mr. Almquist had geraniums in full bloom, fuchsias, mignonette, cacti, wax plant and all the common varieties of the temperate zone, while a tropical palm showed every evidence of health and vigor. The Governor called attention to his "open-air garden," a patch perhaps twelve feet long and six wide, in which turnips and kale were beginning their fight with fate.