e is a very sick child in the abode of we have been so long facilitat? Will death come and with a sharp, keen blade hew away this facuary of memory? Abraham said to Dives, "Son, remember," If the exiled and the lost are whose to the king of terrace. Pavitue kind. His can united the come and with a sharp, keen blade hew away this facuary of memory? Abraham said to Dives, "Son, remember," If the exiled and the lost remember, will not the enthroned remember and lies prostrated on his face and walling until the parage rings.

le hands folded, two little feet quiet, pristill. The servants come to bear ings to the king, but they cannot e up their mines to tell him, and they dat the door whispering about the mut-and David hears them, and he looks up "Is the child deal?"

he is dead."
61 rouses himself up, washes himself,
61 rouses himself up, washes himself,
61 now apparel and sits down to food,
power hushed that tempos? What
61 was it that lifted up that king
62 grid had dethrone? Oh, it was the
63 that he would come a the into the
63 that he would come a the into the that darling chil to grave. ade could hide him. The wintry There would be a lorge somewhere silver burner would weld the shines, to a city whose the noots of as horse never strike the pavement he class his lost tr-asure. He wipes he tears from his eyes, and he clear oking art f from his throat and ex-"I stall go to him."

"I shall go to him."
Davil's ght or wrong? If we part on
wilk we need again in the next world?
"keys some one, "that seems to be an
thiley. Heaven is so large a place we
said find our kindred there." Going inecty, without having appointed a time
only, without having appointed a time

bow are you got g to find a such a torong as that? Is have been entertaining. is this doctrone of future friends in heaven a guess, a or is it a granitic foundation a soul percet of all ages may glorious hope? Intense question! art in this nucleure throbs right There is in every southere the tomb re dend. Tremendous question king me to discu-s this subject. I er in a bold, scholarly hand, on gilt in a solid, solid in the too iscues this ques-issy, "Ab, that is a curious man, its a curious question solved!"

this serious to be comforted:
this serious is to take this
the region of surmise and
othe region of positive ceresty: "It would be very
dostrins were true. I hope
Perhaps it is true. I wish
like I hallers that I. I wish But I believe that I can bring on of argument to bear upon tter which will prove the doctrine of when you are going to build a shire oust g t the right kind of timber. You wkeel and make the fanework of the st materials-the keelson, stanchions, chear, countertimber, knees, transoms ron or solid oak. You may build a from or solid onk. You may build a d lighterm terial, but when the cyclone on it will go down. Now, we may great many be tutiful theories about they may so very well as long as we oth sa ling in the world, but when sums of sorraw come upon us, and the same of death, we will be swamped—we We want a theory bu it word. The docuring of God's eternal word. mition is not so often positively in the word of God as implied, ow, my friends, that that is, after all, object mode of affirmation. Your He comes

travels in foreign lan's. He comes He dees not begin by arguing with to prove that there are prove that there are such places as a and Stockholm and Paris and Dresnd Perlin, but his conversation implies And so this Bible does not so positively this theory as, all up and down its

er., take it for granted,
at does my text imply? "I shall go to
What consolation would it be to
I to go to his child if he would not know
Would David have been allowed to
I this anticipation for the inspection of
ts if it were a groundless anticipation?
and in the first book of the Bible: Abradled and was cathered to his acceptance. ed and was gathered to his people, died and was gathered to his people, died and was gathered to his people, ople? Why, their friends, their comtheir old companions. Of course it that. It cannot mean anything else, he very beginning of the Bible four hat is taken for granted. The wage an ar or over which this seps the a luxur ant vine full of de clusters of consolation. James, de Feier followed Christ into the A light falls from heaven on untain and lifts it into the glories of main, and this it into the giories of stial. Christ's garments glow and His hes like the sun. The door of beaven open. Two spirits come down and in that mountain. The disciples look and recognize them as Moses and Now if these disciples to the con-Now, if these disciples standing or h could recognize these two spirits been for years in heaven, do you that we, with our heavenly eyesight, be able to recognize those who have

at from among us only five, ten, birty years ago? o indicates over and over again angels know each other, and then says that we are to be higher than and if the ange s have the power ion, shall not we, who are to be a they in the next realm, have as ght and as good capacity? What mean in His conversation with Martha when He said, "Thy all rise again?" It was as much "Bon't ery. Don't wear your-with this trouble. You will see . Thy brother shall rise again." b. Thy brother shall rise again."

ble deer hes heaven as a great

ble well, now, that would be a

grhome enrie where the memoers

how each other. The bible de
sth as a sleep. If we know each

browego to sleep, shall we not

hother a ter we wake up? Oh,

will know each other a great deal

a than now, "for now," says the

wosee through a class darkly, but

to face," It will be my purified,

ELOQUENT DISCOURSE.

St. "Heavenly Recognition."

"I shall go to him."—II Samuel

is a very sick child in the abode of he kinc. Disease, which stacks up k lane of the poor and puts its smothk lane of the region of positive certainty,
and no more keep saying: "I hope it is so. I have an idea it is so. I guess if is so."

There are in addition to these Bible arcuments other peace, because the rejection of it
implies the ontire obliteration of our memory.

Can it be passible that we shall forget forever those with whose walk, look, manner
we have been so long facilitar? Will death
come and with a sharp, keen blade how away

Paviline Kind. His can insider of cut and lies prostrated on his lace grand walker until the paracerings are courty attendants, or victorious are courty attendants, or victorious or conquered provinces under such stances? What to any textent is all descripted in when his child is a call descripted in the passed on. There in that also have passed on. There in that also have passed on. There in that have pussed on. There in that have pussed on. There in that have pussed on the contract of the save of the child, two little feet quiet, is have pussed on the contract of the save of the contract of the contract of the save. the jubilate of the saved. Heaven is not a contraction. It is an expansion. If I know you here, I will know you befor there. Hers I see you with only two eyes, but there the soul shall have a million eyes. It will be immortality gazing on immortality-ransomel spirit in colloquy with ransomel spirit in colloquy with ransomel spirit victor beside victor. When John Evans, the Scotch minister, was scated in his study, his wife came in and said to him, "My dear, do you think we will know each other in heaven?" He turned to her and said, "My dear, do you think we will be bigger fools in heaven than we are here?"

Again, I accept this doctrine of future recognition because the world's expectancy affirms it. In all lands and ages the theory is received. What form of religion planted it? No form of religion, for it is received.

the sliver barrier would weld the finls. In all lands and ages this theory is necessary where the hoofs of a clay in the survey. He wipes be tars from his eyes, and he clear king gri f from his throat and except wall go to him."

David r ght or wrong? If we part on an is we meet again in the next world? Lays some one, "that seems to be an bility. Heaven is so large a place we half in dour kindred there." Going incidently without having appointed a time correction, you might wander for weeks and for months, and perform weeks and for months, and performs of the sent that will distinguish the said, "Houssands of thousands," the said, "Houssands of thousands," the said, "Houssands of thousands," the said of the part of the said of the performance of the said proportions? Ob, no. It is by the disposition as well, by natural affinity, using the word in the very best sense and not in the bad sense, and there forever, an other soull be no resurrection, still the soul has enough features and the disposition has enough features and the disposition has enough features and the disposition has enough feature and the disposition has enough features and the disposition has enough features and the disposition has enough features and the disposition has enough features. and looked off upon it again, and enthousand times ten thousand means on a higher mount of includ looked off again, and he sain, and forty and four thousand desofthousands." And he came enter height of mapiration, and fare an and exclaimed, "A great at a man exclaimed, "A great at a man explained, "A great great who they are?

Again, I think that one reason.

Again, I think that one reason why we ought to accept this doctrine is because we never in the world have an opportunity to give thanks to those to whom we are spiritually indebted. The joy of heaven, we are unity indebtet. The joy of heaven, we are told, is to be inaugurated by a review of life's work. These Christian men and wo-men who have been tolling for Christ, have they seen the full result of their work? Oh,

In the church at Somerville, N. J., John dend. Tremendous question of paiver, and the chiek flush, nature thrill. Shall we know of I get letters almost every me to discuss this subject. I a bold, scholarly hand, on gitt sking me to cleares this questy, "Ab, that is a curious man, a curious question solved!" beletter. It is written with a and on what seems to be a "a book, and there and here is ar, and I say, "Oh, that is not considered that is a curious of the tree came a creat awakening in Somerville, and one Sabbath 200 souls stood up at the constitution of the construction of the my own father and mother. And what was peculiar in regard to nearly all of those 200 souls was that they dated their religious impression from the ministry of John Vredenburgh. Will that good Christian the region of surmiss and of John Vredenburgh. Will that good Christian man before the throne of God never meet those souls brought to Christ through his instrumentality? Oil, of course he will know them. I remember one Sabbath after-noon, borne down with the sense of my slus shar besieve that I can bring induced by the second of argument to be at upon which will prove the doctrine of which will prove the doctrine of which will be seen and knowing not God. I took up Doddridge's and kind in a pianity as that there is at all, and that the kess of relies celested gate will be as certain g kissat the docrof the sepulcher. In you are going to build a ship to the right kind of timber. You

There is a mother before the throne of God. You say her joy is full. Is it? You say there can be no augmentation of it. Cannot there be? Her son was a wanderer and a varabond on the earth when that good mother died. He broke her old heart. She died terving him in the wilderness of sin. She is before the throne of God now. Years pass, and that son repents of his crimes and gives his heart to God, and becomes a useful Christian and dies and enters the gates of heaven. tell me that that mother's joyen one be augmented? Let there confront each other, the son and the go her, "Ou," she says to the angels of God, "rejoice with me! The dead is alive again, and the test is found. Halleis anye again, and he lost is both?. Hate-liant! I never expected to see this last one come bock." The Bible says Nations are to be born in a day. Ween China comes to God, will it not know Dr. Abee? When Iddia comes, will it not know Dr. John Scadder? When the Indians come to God, will they not know Dayld Bender!? know David Beatnerd?

I see a soul entering heaven at last, with I see a soul entering heaven at last, with covered face at the liter that it has done so little for Christ and feeling bonne down with unworthiness, and it says to liself, "I have no right to be here." A voice from a throne says: "Oh, you forget that Sun as added class you invited to Christ! I was one of them." And another voice says: "You forget that poor man to whom you gare a lonf of bread and told of the heaven't wond. of bread and told of the heaven'y bread. I was that men." And another says: "You forget that sick one to whom you gave mediforget that sick one to whom you cave medi-cine for the body and the soul. I was that one," And then Christ, from a throne over-topping all the rest, will say, "Innemuch as ye did it to one of the least of these, you did it to me," And then the scraphs will take their harps from the side of the throne and cry, "What song shall it be?" And Christ, bending over the paragra, shall say, "it bending over the narpers, shall say, "It shall be the harvest home!"

One more reason why I am disposed to accept this doctrine of future reasonition is that so many in their last home on earth have confirmed this theory. I speak not of persons who have been delirious in their ast moment and knew not what they were about, but of persons who died in calmin and placifity, and who were not asturally superstitious. Often the glories of heaven have struck the dying pillow, and the departing man has said he saw and heard those who had gone away from him. How often it is in the dying moments par rule see their departed children and children see their departed parents! I came down to the banks of the Mohawk River. It was evening, and I wanted to go over the river, and so I waved my hat and shouted, and after a while I saw some one waving on the opposite bank, and I heard him shout, and the heat came neroes, and I got in and was transported. And so I suppose it will be in the evening of our life. We will come down to the river of death and give a signal to our friends on the other shore, and they will give a signal back to us, and the boat comes, and our denarted kindred are the carsmen, the fires of the setting day tinging the tops of the puddles. parting man has said he saw and heard those

ting day tinging the tops of the product.

Heaven is not a stately, formal place, as I sometimes hear it de-cribed, a very frigidity of splender, where people stand on cold formali les and go around about with heavy formali les and go around about with beave crowns of gold on their heads. No, that is not my idea of heaven. My idea of heaven is more like this: You are scatted in the crening tide by the fireplace, your whole family there, or nearly all of them there. White you are scatted talking and enjoying the evening hour there is a knock at the door and the door opens, and there comes in a beother that has been long absent. He has been long absent, for years you have not seen him, and no sooner no you make up your mind that it is certainly he than you lead up, and the question is. Who shall give him the first embrase? That is my idea of heaven—a great home circle where they are waiting for us. Ob, will you not know your mother's voice there? She who had always called you by your first name long after others had given you the formal "mister?" You were never anything but James or John, or George or Thomas, or Mary or Florence to her. Will you not know your child's voice? She of the bright eye and ruddy check and the quiet step, who came in from play and dung hersel into your lap, a very shower of mirth and beauty? Why, the pleture is graven in your soul. It cannot wear out. If that little one should stand on the other side of space heavenly hill and call to you, you wor'd hur her voice above the other side of some heaventy hill and call to you, you work! haar hen voice above the burst of heaven's great orchestra. Know it! You could not help but know it. Now Ibring you this glorious consolation of future recognition. If you could get this theory into your heart, it would lift a great many shalows that are siretching agrees it.

many shadows that are stretching across it, When I was a last, I used to go out to the railroad track and put my ear down on the track, and I could hear the express train countries away and coming on, and coding only free to day, my friends, if we only had latte county we could put our our down to the crave of our dead and listen and hear in the distance the rembling on of the charlots of

observed that we want to be a character of the control of the cont that irradiation of light and love and beauty and Joy you spell it out as never before, in songs and balleluians. On, yo whose hearts are down under the sod of the cemetery, heer up at the thought of this remain! Oh, how much you wil have to tell them when once you meet them!
Oh, how different it is on earth from the

Oa, how different it is on earth from the way it is in heaven when a Christian dies! We say, "Close his eyes." In heaven they say, "Give him a palle." On earth we say, "Let him down in the ground." In heaven they say, "Hoist him on a throne." On earth it is, "Farawell, farewall," In heaven it is, "Welcame, welcome." And so I see a Christian soul coming down to the river of death, and he steps into the river, and the water comes up to the nucle. He says, "Lord Jesus, is this death?" "No," says Christ, "this is not death." And he wades still deeper down into the waters until the flood comes to the knee, and he says, "Lord Jesus, tell me, tell me is this death?" And he wades still deeper down into the waters until the flood comes to the knee, and he says, "Lord Lesus, "No, no, this is not leath." And he waters says, "No, no, this is not leath." And he waters says, "No, no, this is not leath." And he waters says, "No, no, this is not leath." And he waters says, "No, no, this is not leath." And he wates will farther down until the wave comes to the girlle, and the sour save, "Lord J sus, is this death?" "No." save Christ, "this land." And deeper in wates the soul till the billow strikes the lip, and the departing one crise, "Lard Jeona, is this death?" "No." says Christ, "this is not." But when Curist ind lifted this soul on a throne of glory, and all the room and joy of heaven come surging to its feet, then Christ add, "This, O transported soul, this is death!"

"I first got the idea of a rotary engine from the turbine wheel. I could not see why steam could not do what water did, es-pecially when steam had qualities which water lacked, and they were essential. You water incked, and they were essential. You know that when a little turbine is hit by a column of water no bigger than your peneil something had to go. It took many models and a great many failures to get the thing right. Finally, about five years ago, I hit the machin substantially as it is to-day.

"The Allen Engineering syndicate, at the head of which is F. H. Allen, of the Allen Steamship Company, of Liverpool, has purchased the right for the machine for Europe and the United States."

BIG GOLD BELT IN ALASKA.

The Precious Metal Found in a Large

Director Walcott, of the Geological Survey, reports to the Secretary of the Interior that there is an enormous gold belt in Alaska. The report tells of an expedition that was sent out by the Geological Survey to deter-mine the gold and coal deposits along the line of the Alaskan coast. A second expedi-tion followed in May, 1826, going to the gold fields of the Yukon River to investigate the report that there were large player deposits

along the streng bads.

The party traversed the valley of the Yuson from the British boundary on the east to the mouth of the river on the west, All of the well-known placer deposits were examined and the origin of the gold in them was traced to the quartz veins along the head waters of the various streams entering the Yukon. Sufficient data were seenratte establish the presence of a gold belt 300 miles in length in Alaska, which enters Alaska near the mouth of Forty Mile Creek, and ex-tends westward across the Yukon valley at

TREASURE TROVE.

A New Jersey Carpenter Finds a Fortunof Nearly \$25,900 in an Old Box.

While working on an old building of the haves property, two miles from Port Eliza-beta, N. J., Somers Cole, a carpenter of the latter place, found a fortune secreted in the caves of the structure. The fortune was found in a long box and was in the shape of bonds, mortgages, gold and silver coin and large rolls of caper money, and amounted to nearly \$25,000.

nearly \$25,000.

Cole was extremely happy over the find, but it will probably not benefit him much, as Lawyer H. O. Newcomb, of Millville, says hawas the administrator of the Hayes estate

was the adulaistrator of the Hayes estate and will take charge of the box.

The fortune will be elemed by Lorenze Hayes, of Milly lile, who states that he is the oldest living her. He says that he and his sister searched for the money up to ten years ago, and then gave it up in disgust.

THEATRE HATS MUST GO.

Chicago imposes a Fine of \$3 Each on Millinery Exhibits.

Hereafter it will cost \$3 to obstruct the view of the stage during a theatrical per-formance in Chicago with a floral or zoologi-cal exhibit or the "sweetest" millinery confaction that over got away from Paris.

Mayor Swift vetoed Aiderman Piotke's or-inance tabooing all kinds of hats during theatrical performances, and suggested the \$3 substitute which Corporation Counsel Beal and the various the orical managers of the city agreed upon. The ordinance was passed by an almost unanimous vote in the City Council.

Major Jacob Crosthwait, a silver Domo erat, who died recently at his home in Connersylile, Ky., in his will requested that a monument be erected over his grave with a base of sliver, on which should be inscribed, Free silver at the ratio of 16 to L."

A Russian Tragedy.

It is reported that the Czar of Russia beckoned to a gardener working in a park at Tears Koeseloe, and the guard, seeing the man running toward the Czar, shot him dead, supposing that he was a would-be assailant

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INTERNATIONAL LESSON FOR JANUARY 31.

Lesson Text: "The Boldness of Peter and John," Acts iv., 1-14-Golden Text: Acts Iv. 1-14-Commentary.

1. "And as they spake unto the people the prests and the captain of the temple and the Saiddaees came upon them." They spake of Jesus, His life, death, resurrection and return to restore all things of which the propests had spaken; that He and all things cencerning Him had been ferefold by the proplets, and that now, being raised from the deat, He was ready to bloss Israel first, in all the proposes the Spirit had said that through Israel all Nations of the earth should be blossest, and He spoke through them of a great Deliverer who would do this and make Israel the chief of all Nations.

2. "Being geleved that they faught the people and preashed the digit." They would be grieved that men, in their eves unlearned and ignorant (verse 13), should dare to teach. The pressis were to teach the people (dal. it, 7; Lev. x., 1). White resurrection was plainly taught in the Old Testament (John X.). 2, 23, 27; Pa. x.v., 10; Elect. X.X.V., 10; 11. 1. "And as they spake unto the people the

XX., 25-27; Ps. XVI., 10; Ends. XXXVII., 12, 13; Hus. Vi., 2), the Sa iduces believed not in any (chapter xxiii, S), so that anything on resurrection would grieve them. That Jesus of Nazareth, whom they cracified as a male-factor, should be risen from the deal would

factor, should be risen from the dead would prove that they were guilty and that He was what He said He was.

3. "And they hid hands upon them and put them in hold unto the next day, for it was now eventile." They had been taught to expect this, and therefore may not have been surprised at it, though the first time that own a predicted event happens is often a surprise John xv., 19, xvi., 1, 2; Math. x., 16-20). The emaity against God and His word, even on the part of those who, like the priests, are professedly Hispeople, is still very marked, and shall continue to be throughout this age.

4. "Howbert, many of them which heard the word believed, and the number of the men was about five thousand." If these are wholly in a telition to those of chapter it, 41, then there are already over eight thousand followers of the Lord Jesus Christ in a few days, and apparently through two sermons and a miracle. What a contrast to the hour

followers of the Lord Jeans Christ in a few days, and apparently through two serai as and amiracle. What a contrast to the hundred and twenty of chapter 4, 15, and what an illustration and proof of His works, "Greater works than these shall he do, because works than these shall he do, because it go into My Father (Jean xiv., 12).

5, 6, "And it came to pass on the morrow that their ruless and tellers and seriess." This was a connected the highest religious leaders."

was a council of the highest religious body, or as we would say of the church authorities, and, therefore, one to be feared by or Amary

MILLIONS FOR HIS ENGINE.

Grant Bramble, Investor of the Rotary, Has Received \$6.700,000.

The sale of Grant Bramble's rotary engine to the Allen syndicare, of Loudon, England, has been consummated, and the Sleepy Eye (Alim.) inventor has letters of credit on the famounts paid were: For the Bacilish patent, \$1.000,000; for France and Germany, \$2,000,000. The amounts and the fact of the receipt of the letters of credit wave verified by the inventor. Mr. Bra noise is telegraph operator and station as in at Sleepy Eye, and was lately dested Albertan. In speaking of his invention he said:

"I first got the idea of a rotary again."

I first got the idea of a rotary again.

"I first got the idea of a rotary again."

I first got the idea of a rotary again.

"I first got the idea of a rotary again."

speak and act through us.

9. "If we this day he examined of the good dead done to the impotent man, by what means he is made whole." The man was certainly utterly helplose, a truly impotent man, add it is on and in such that the gracing forthern gracious Lord loves to work. If we know how helpless we are to save ourselves or to do any good thing when we are saved, we would stop trying and trust our mighty Saviour to work in us both to will and to do of His good pleasure. All our doing tends to exalt ourselves, and this is wrong; but His doing exalts Him, and that is right,

along exacts from, and that is right,

10. "By the maine of Jesus Christ of Nazareth doth this man stand here before you whole." The crucified and risen Christ, the despised Nazarene, shill lives and mas ail despised Nazarene, still fives and has all power, and Ho manifests it through His followers to His gory that His name may be known. The devil and the world and a worldly church hates to have His name made known (verses 17, 18), but a true heliever will say with Peter and John, "We cannot but speak the things which we have seen and hear?"

seen and hear?" (verse 20). The apostles took no credit to the needyes, but cave all glory to Christ, saving, "He did!!."

11. "This is the ston which was set at naught of you hutders, which is become the head of the corner." This would or should have carried their thoughts to Ps exviii., 23, isa, vili., 14; xxviii., 16; Gan. xlix., 24, and other texts where Israel's Messiah is comparel to a stone. Some of these very men may have remembered His ewn words to this effect also. Sea Math. xxi. 23, 42-44. Some day, when the Nation shall see Him coming in His glory, they will think of these things, and with true penitence, they shall make the words of Isa, Hit, their own, See Zeeh,

201., 10. 12. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Whether it no for a Nation or for an individual (Job xxxiv., 29), there no salvation apart from Jesus Christ. Him is life, and he that hath the Son hath life, but he that hath act the Son of God hath not life (John L. 4; I John v., 11, 12).

13. "They took knowledge of them that they had been with Jesus." An unlikely fustrument, humanely speaking, when con-trolled by God brings glory to God. The atterance and the fearlessness of these men sef re this great council convinced them that some great mind or power was controll-ting them. They probably remembers! the boldness of Jesus and saw in these men. His Spirit. He had told them while yet with them that when brought before countils for His sake they were not to be anxious as to what they should say, for the Spirit of Golf would speak through them (Math. x., 1829).

14. "And beholding the man which was headed standing with them they could say nothing against it." An incurable sick personnel. son made whole, a wicked person male rightsour, a profune or violent person made merk and gentle, a worldly person made to be devoted to the Lord Jesus Christ—these spoken against. If while we profess to be the Lord's the old life is still continuity manifest, there is no convincing testimone, and the name of the Lord is dishonored; but, filled with the Spirit, there cannot but onvincing testimony for Christ.-Lesson

ONE MAJORITY FOR PRITCHARD.

Seven Members of the Legislature Absent or Not Voting.

The balloting for Unite 1 States Senator at Raleigh, N. C., resulted as follows: In the Senate-Pritchard (Rep.), 24; Thompson (Pop.), 18; Daughton (Dem.), 7. In the House-Pritchard, 86; Thompson, 24; Daughion, 27. Total-Pritchard, 86; Thompson, 42: Daughton, 34.
Pritchard's vote is exactly a majority of

both branches of the Legislature, the mem-bership being 170. One member of the San-ate and seven of the House were absent and not voting.

Mr. Pritchard is at present a United States Senator. He was e.c. el in 1894 to serve out the unexpired term of the late Z. B.

In a message to the United States Senate President Cleveland declared his belief in the feasibility of constructing a deep water-way between the Atlantic and the Great

SELECT RELIGIOUS READING.

LORD ALWAYS PRESENT.

Not a day of the new year, not an hour, but is in the hand of the Lord. And if the Lord is our Friend, whatever the year may bring will be good to us; not pleasand, perhaps, but good; we can depend on that. Sometimes it is necessary for us to sit in the school of suffering; we all have to go to school there now and then; even our Lord has sat there before us. But the lessons we must learn there will be only such as the Master appoints. Disappointment, to the Christian, is his appointment, Like a stout staff in the hand of a traveler, we may take hold of the assurance that "as thy days so shall thy strength be." It is not umateralthat in the hearts of some there should arise anxiety as they look out not unnatural that he hearts of some there should arise unviery as they look out into another year. . But how temerity has Jesus answered the fears of our hearts by pointing to the flowers: He will challe you. God fords the birds. He will feel you and your little ones. The fittle sparrows in our streets are not beyond God's care; much less are we... The days of he new year-lif God shall give you the whole year-shall bring you only what the Lori appoints. He metes out the lays and He netes out the strength we may what the Lori appoints. He metes out the lays and He metes out the strength we may trust Him that the measure shall be equal. As you set out upon this year's journey, God is willing that you should take lits family-lits strong hand, the hand that fashioned the world, that formed the stars, that holds these pire of the universe. As a little chall put its band to his father's and walks carefreeny his side and your feedback. freely his side, only on party our feedle hand facely his side, only on party our feedle hand lato the strong hand of your Henventy Father, you's all walk in peace.—Hey, T. J. Kommers, in Christian Intelligencer.

Each New Year is a milestone showin-Each New Year is a milestene showing water nearer the end, a reminder trut what aver is needed to be done or thought of to curselves, or whatever kindness we would show our fellow-travelers, thust is profibre promptly, for the opportunity is rapidly maxing away. But the thoughts of the Nei Tear need not be said or depressing. The surely should not be so for the Christian All his best thoughts of the Nei All his b stthings lie before him, for "the path of the jest", slims it more and more unto the perfect day." St. Paul o courageous mate is good for us at the beginning of 1897. "Forgetting these times which are being. I press toward the mark for the price of the high calling of God in Christ Jesus." In such a spirited as begin another year leaving what we could All his b st things lie before him, for "! sannel undo, serry though we may be to our shortcomings and foolishness, with Hiwho, by divine alchemy passing thought, benefit to make "all thing for good to them that have him; to in that love him; taking the new opportunities, with a stronger pose and more loving reliance upon the on mand street membering that the tile to the to be good and to kind and house to the friends who a around us in the earthly life. "Only on will we pass the way." A bristian Missessi

SLL NATURE OF SHIPS LAWS MAN ONES DOMESTIC PROPERTY.

"We are to british without faith it is inpreside to prine test, and you will the that it is happened to please that without that it is mines the for please God with at obedience. But you ever notice that everything everythe heart of man obeys God; It you have right through history you will fled that this better the light, and there was light. Let there he light, and there was light. Let the waters bring forth, and the waters to under the waters that the spoke the control of the proofs that the spoke to nature, and nature obeyed Him. At one is God is that He spoke nature, and nature obeyed Him. At there he spoke to the sea, and the sea re-nized and obeyed him. He spoke to the tree and instantia it withered and died. obeyed literally and at once. He specke to the devils and the devils flet. He specke to the grave, and the grave obeyed him and gave back its dead. But when he speaks to gave back its dead. But when he speaks to man, man will not obey hirt; that is who man is out of harmony with God, and a will never be different until men fearn to obey God. God wants obedience, and he will have it, or else there will be no har-mony."—D. L. Moody.

There are two errors that follow the Christians that go furthest in the divine line They are very eager to bring men to Christ, experience of a higher and more thorous work of samuffication. That have of this which they know, they abundantly po-claim, and are rewarded in doing so to there are depths in Christ's love which the are neglecting to explore. The second of refer is that of those who give thomselve too exclusively to the deterior into Thardentity desire personal boliness. The soni is a watered garden, and they pro-when all the plants shall be frainful behavious, to open the gates that others in a come in and participate in their tensor but in the meantine they aimse forget the world without. They are in danser or falling under the power of an assi more turn a spiritual scalings. In the Lord Jeans is the most uninterrupted communical wit God and the most unrestrained communic with men. George howers.

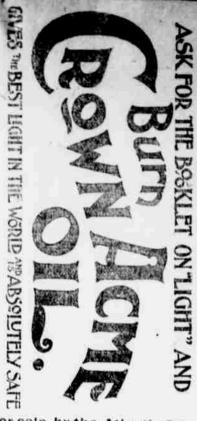
To wait on a sick bod, or to wait by one is a sore trial for the sufferer in Lody of in must. And to wait at a distance, for the slow passage of the boars or the dr while discuss is running its course with loved one, and while there is nothing to do but to wait, is one of the severest tests endurance to which human na ure is call Waiting for tad news or waiting in doubt as to the nature of the coming news, is in many a case a greater strain on the mercial powers than meeting the news at the wor-when it does come. Yet just because wait-ing is so hard, waiting is the one duty of the hour to be endured bravely and in hope when there is neching to do but to wai when there is a country to wanted and it could only do something instead of wanting in after innerson, says the longing soul. But you exampt do anything, except to wait; therefore you must be patient and course cous in waiting — If, Clay Trumbult, in "In Pribulation."

A PHAYER,

Lord of all! Our Father! Our eternal Lover! Of thy mercy comfort us with the remembrance that then knowest our frame, thou rememberest we are but dust; for the mean things do so much master us and base things do so bend us like baseness that our things do so bend us like baseness that our soul cleaveth unto the dust. Pity us when we go wrong through ignorance, but pity us most when we go wilfully astray. Love us most when we least love thee, Look on us as erring children requiring more the Father's care. And, Lord God, by thy dear love in Jesus Christ, tring every one of us through such journeying as thy large leve may deem less for us into the land where may deem less for us into the land where may deem less for us into the land where man never falls, nor goes back where learned lessons, are never forgotte where gathered wealth is noter host, where treasured love is never smitten, where sun-shine is perpetual and where the light of God shinea forevermore. Amen.

TRICES OF THE TRADE.

We read in the report of an Earlish consult whose sphere of observation is Napi's and district, that "more wine is sold and exported under the name of Capri to one year than the island can possibly grow in ten." On the general question of Railan wares he say: "It is notorious that the British public has for years been drinking Italian wines. saye: "It is notorious that the British pub-lie has for years been dranking Italian wines with French labels on their bottles, and it seems strange that an Italian label should deter them from indulging in the same liquor!" Such facts as these do not say much for the discernment of the English wine drinkers.



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CHRISTIAN ENDEAVOR TOPICS.

TOPIC FOR SUNDAY, JAN. 31.

'Endeavorers Layat to Christ-What Will They Do " John xiii. 31-38; viii. 31.

Mon., Jan. 35. Shown in love. John 21: Puese, Jan. 26. Shown in obedience. Matt.

Wed , Jan. 27. Shown in truth. Mal. 2: 1-7. Thu., Jan. 28. Shown in eargestness. Isa. 62: 1-7.

Fri., Jan. 29, Shown in toil. Ex. 18: 13-24. Sat., Jan. 30. Shown in praise, Ps. 147: 1-11.

34; Luke ix, 23; xiv, 27; xv0; 20; John xix, 17; Acts xiv, 22; Phil. it. 5-7; iteb, xit, 2, 3; 1 Cor, xit, 4.12; 27-31; xiv, 12; Eph. iii. 16-21;

LINSON THOUGHTS.

VL 18, 20,

Christ is represented by his children here, and loyalty to Carist demands, loyalty to his children. If we entermin unkind feelings toward them, instead of loving one another,

Christ takes it as unlevalty to himself, not correspond with the expressions of the heart, nor of with, beasting promises that cannot be millied. With him as with us, etions speak leader than words, and the loyal endeavorer must be faithful in both.

BALLETIONS. If then dost love me, to my own be loving. By service done unto my weak ones proving. The love then tearest him who strengthens

Levest thou me?

Levest thou me?

Christ's dominion over winds and wayes was absolute, demens and disease were subject to his briding, but from his disciples he asks and accepts no allegrance that is not willing and loving. That love must give proof of its presence by obedience, "if ye love me, ye will keep my commandments."

Nathan fille, when about to be hanged as a spy, regretted that he had but one life to give for his see arry. Many of us do not give even the whole of one life to our Lord.

No nation is conject to share with mother

No nation is content to share with another the nilegeness of its humblest subject. A man may live in a country a large part of his life, and empty much of its liberty and advan-tages; but, if he wishes to be a citizen, he must wholly break any ties that bind film to another government. No disciple can be true to the Master, and still give half his heart to the world.

Assuredly in the approaching lay of uni-ver-al judgment it will not be inquired what we have send, but what we have done; not how elequently we have spoken, but how hallly we have lived.

Newsy Bleautage.

England uses American railway cars. Congress has appropriated \$700,000 for the Improvement of the Chicago River.

Russell Saro is said to control more ready each than any other man in America.

The Western Seamen's Fraud Society has protected to Congress against the full restor-ing flogging in the merch out marine,

The street railways in Bultimore carried over 54, 00,000 passengers in 1998, and paid \$243,000 in taxes for the support of the city's

Corn held in Holt County, Missouri, has been damaged ten per cent, by the corn worm, and horses and cattle have suffered from

An oil well in the Indiana field has de-velope to showing of 1000 barrels a day,

The Federal Government has purchased a \$35,000 site for fortifications on the outskirts of Gniveston, Texas.

There's an inmate of the Wandsworth Union Inflemary, near London, England, 107 years old. She has lived all her days in the neighborhood.

The Ohio State Archmological and Historical Saciety has purchased 108 acres in War-ren County, being the remainder of Fort An-cient, the best spesim at of the work of the mount-builders.

The number of feuit-bearing trees in southern California is estimated as follows; Oranges, 1,260,000; lemons, 269,0-0; apricots, 337,000: panches, 294,000; apples, 84,000; olives, 8),000, etc.

The bill requiring a contestant for the of-fice of Governor to file a non t of \$25,990 for costs of contest has been signed by Governor

The Massachusetts game commission is cearing and distributing Mongolian pheas-