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REV. OR. TALMAGES SERBON.

The formon as Delivered by the BrookControl Handle Serbon of the Serbon the stellar embroideries and silver tassels of Imar light.

What a life of solitude, all alone with his therdel? Foor Amos! And at 12 o'clock at might hark to the wolf's bark, and the lion's roar, and the bear's growl, and the owl's te-whitte-who, and the serpent's hiss, as he unwittingly steps too near white moving through the thickest So Amos, like other herdsmen, got the habit of studying the map of the heaven, because it was so much of the time spread out before him. He noticed some stars advancing and others receding. He associated their dawn and setting with certain seasons of the year. H had a poetic nature, and he read night by night, and month by month, and year by year, the Phythmic had constellations, divinely right and the constellations of stars especially attracted his attention while seated on the ground or lying his back under the open scroll of the mid his back under the open scroll of the mid his back under the open scroll of the missie groups the scrollations. He had a poetic with the spring, as it rises about the first of May. The latter he associated with the winter, as it comes to the meridian in January. The Pleiades, or Seven Stars, and Orome Compensure of the seatest of the winter, as it comes to the meridian in January. The Pleiades, or Seven Stars, connected with all sweetness and joy; Orion, the herald of the tempest. The ancients were the more apt to study the physiognomy and juxtaposition of the beavenly bodies, because they thought they had a special influence upon the earth, and perhaps they were right. If the moon every few hours lits and lets down the tides of the Atlantic ocean, and the electric storms of the sun, by all scientific admission, affect the earth, why not the stars have proportionate effect?

And there are some things which make me think that it may not have been all supersition of Jeruslem the moon was eclipsed for twelve consecutive nights? Did it merely happen so that a new star appeared in constellation Cassiopeia, and then disappeared just before King Charles

ments to do them." This moment "Seek Him that maketh the Soven Stars and Orion."

Again, Amos saw, as we must see, that the God who made these two beacons of the oriental night sky must be a God of love and kindly warning. The Pleiades rising in midsky said to all the herdsmen and shepnerds and nusbandimen, "Come out and enjoy the mild weather and cultivate your gardens and fields." Orion, coming in winter, warned them to prepare for tempest. All navigation was regulated by these two constellations. The one said to shipmaster and crew, "Hoist sail for the sea and gather merchandise from other lands." But Orion was the storm signal, and said, "Reef sail, make things sung or put into harbor, for the hurricanes are getting their uning out." As the Pleiades were the sweet evangels of the spring, Orion was the storm signal, and said, "There are two kinds of sermons I nevir want to preach—be one that presents God so kind, so indulgent, so lenient, so imbedie that men may do what they will against Him and fracture His svery law and put the pry of these impertisence and rebellion under His throne and while they are epitting in His face and stabbing at His heart, He takes them up in His arms and kisses their infuriated brow and cheek, saying, "Of such is the kingdom of heaven." The other thind of serion I never want to preach is the one that represents God as all fixe and torture and thundercloud, and with rehote placing kingly warning, the God of spring and winter, she God of Flajades and Orion.

You must remember that the winter is just as important as the spring. Let one winter is

JACK THE RIFPER.

Women and Children With Their Throats
Cut and Left to Disslive in
Chloride of Lime.

Liverroot, March 19.—The police of this
town have been pursuing an inquiry into
the disappearance of a woman and her
children, who formerly lived at Rain Hill, a
part of Liverpool. The inquiry was started
in connection with the arrest at. Melbourne,
Australia, of a man named Williams, who is
charged with murdering a woman there.
Information of this arrest and certain matters that had come to the knowledge of the
Melbourne police was cabled to Liverpool
and an investigation was at once set on foot,
as it was inferred that the disappearance of

SUNDAY SCHOOL-

LESSON FOR SUNDAY, MARCH 27.

essings of the Gospel," Isaiah xi., 1-10. Quarterly Mission Lesson Commentary.

1. "Comfort vs. comfort ye, My people, saith your God." This chapter begins the second section of this great prophecy, which is so frequently quoted from by the New Testament writers as words of Isaiah the prophet that every believer should be perfectly satisfied that the same Isain wrote, by the Spirit, the whole book. See Math. viii., 17; kiii., 17; Luke iv., 18, 19.

2. "Speak ye comfortably to Jerusalem, and cry unto her that her warfare (appointed time margin) is accomplished, that her inidiant margin) is accomplished, that her inidiant margin is accomplished that her inidiant margin is accomplished that her inidiant margin is accomplished that he iniquity of the law is a second of the second in the iniquity of the law is a margin in one day. (Zeech. iii., 2) shall be removed in one day. (Zeech. iii., 3) and the removed in one day. (Zeech. iii., 2) and marging in or everlasting righteousness, and marging in or everlasting righteousness, and marging an end of iniquity, transgression and sim, For the seventieth week or period we still wat. (Dan. ix., 24-27.)

3. "The voice of Him that crieth in the wilderness, Frepare ye the way of the Lord. make straight in the desert a highway for our God." From Math. iii., 3; Lutke iii., 4, 5; John I., 23, we have no difficulty in locating the application of this verse, or at least, its nearer application, for many prophecies have a double horizon, a nearer and a more remote.

4. "Every valley shall be exalted, and every mountain and hill shall be many prophecies have a double horizon, a nearer and a more remote.

4. "Every valley shall be exalted, and every mountain and hill shall be made low." Head,

them to be separate from all nations and let Him be their King, was a great sin against God.

8. 'The grass withereth, the flower fadeth, but the word of our God shall stand forever?' Man and his glory shall fade away, his lofty looks and his haughtiness shall be bowed down, and the Lord alone shall be exalted in that day (isa, ii., 11, 17). The world passeth away, and the lust thereof; but he that 'doeth the will of God abideth forever (I John ii., 17) Mar's thoughts and ways and religiousness and purposes are all vain, unless in accord with the word of the Lord (I Pet. i., 23-25).

9. "O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that beliest good tidings to Jerusalem, ifft up thy voice with strength; lift it up, be soot afraid; asy unto the cities of Judab, Behold your God" (marginal reading and Revised Version). A magnificent verse, but Zion, Jerusalem and Judah mean just what the names imply and not the church. Isa. xxv., 8, 9; lil., 7-10 give clear light upon it. The Lord shall build up Zion when He shall appear in His glory (Fs. cii, 16), and then He will bring the church back with Him (Col. iii, 4). Therefore let us be obedient and give Him no rest till He makes Jerusalem a praise in the earth (Isa. Ixii., 6, 7). Every soul now won to Christ hastens His return.

10. "Behold, the Lord God will come with

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RELIGIOUS READING.

Two paths before each soul we see;
Two ways our feet may tread;
Both lead us to eternity;
And of these paths our Lord bath said—
"Straight is the gate, narrow the way,"
That leads to realms of endless day;
While "broad the way, and wide the gate,"
To the abode where love and hate,
And death forever reign.

Choose well the path thy feet shall tread.
And make the choice today!
In childhood's hour give God thy heart
And he will shield thee from each dart,
And gently guide thee all life's way:
Walk in his sootsteps who has tred
For us the way; and follow on
Till life's last hour; and furst in God,
Then walk with him for aye.

— (Mrs. M. L. J. Hadley

GOLDEN THOUGHTS. obline Thoughts.

I never yet found pride in a noble nature, sor humility in an unworthy mind. Of all these, I observe that God hath chosen the vine—a low plant that creeps upon the helpful wall; of all fowls, the mild and guileless dove. When God appeared to Moses, is was not in the lofty cedar, nor the spreading paim; but a bush—a humble, stender, abject bush. As if he would by these selections check the conceited arrogance of man. Nothing produces love like humility; nothing hate, like pride.—[Feltham.

A SEARED CONSCIENCE.

Reader, would you escape the intolerable curse of a seared conscience? Then seek by constant study of the word of God, and by constant study of the word of God, and by continual prayer for the direction of the Divine Spirit, to exlighten your conscience, to make it quick to discern and embrace the right, and alive to every appreach of evil. To such a conscience yheld a constant obedience. Never seek to pervert its free utterances by sophistry; and listen to its first surgestions, as Elliah listened to the "still small voice" when he wrappd hisself in his manifeand went forth to meet his God. Compare its monitions, from time to time, with the words of the Most High, and follow them with a prompt and ready ebedience. Remember that among all the propensities of the soul this, the moral propensity, is—what the great Chalmers once truly pronounced it—"the lawful sovereign," and every other passion that may assume the threne is to be dethroned as an usurper.

Why are the stellar observatories placed on elevations? Why is the Lick telescope located on the desolate summit of Mount Hamilton? Not to the first the object glass nearer the stars, but to overeing the object glass nearer the stars, but to overeing the world, the world with its buce opaqueness and its petty obtrusions! That is why. A that is why begin in the valley and end in the clouds. Climb Christ's life! You begin with the real and end with the ideal. You begin with a carpenter's bench or a fisher's net, and end with a martyr's cross and a victor's crown. You begin with the human, you end with the divine. The mountain does not seem so very high, not much higher than some of the surrounding mountains. But the higher you go, the higher it rises; the farther from it you recede, the loftier it appears.—[Rev. J. Brainerd Thrall. GO HIGHER

Brainerd Thrail.

SONG.

If the day be cloudy and depression, which all your resolution cannot shake off, creeps into your haert, sing. Though you may not feel in the least like singing, yet persevere. Choose some sweet and comforting hymn, and sing it through to the end; then another, then another, and if, at the end of the third, sunshine does not return to your heart and face, your malagy is incleed obstinate. Sing to your little children. Your voice may be untrained, but it will sound sweet to them, and in after years they will recall with tender recollection the songs you sang as you rocked them to sleep, or as they leaned upon mother's knee in the twillight hour.

Sing in the Lord's house as an act of worship. If your voice be strong and sweet, rejoice in this good gift from your Heavenly Father, and sing aloud in his praise. If it be weak and perhaps broken with age, still let it mingle softly with the others. When the voice begins to break and quaver, pride will counsel sleines, but if the counse be obeyed, the power to sing is lost altogether, and elderly people thus lose the means of solace in many a lonely, quiet hour. Never give up singing.—[Congregationalist.

A VIRGINIA CITY (Nev.) youth was recently detected in the act of shooting an arrow, with a cigarette attached, through a broken window in the rear of the jall to some boys who were imprisoned therein.

GRAND ARMY COLUMN

BATTLE ABOVE THE CLOUDS:

The Part Taken by the 69th Ohio in Capturing Those Rebel Guns.

I notice in a paper, an account of the battle above the clouds and Mistionary Ridge and on to White Oak or Pigeon Ridge, and the capturing of the four pieces of artiflery during that dark night. I wish to say to the writer and others, that my regiment was there and had a hand in the affair.

dark night. I wish to say to the writer and others, that my regiment was there and had a hand in the affair.

The night was a very dark one, and, if I mistake not, there was a fine mist of rain, and we were in pursuit of the retreating Johnnies. My regiment was in the rear of the brigade, and we dishovered campfires ahead, about as many as would have been built to accommodate a brigade of troops. We would soon go into camp for the remainder of the night and get some much needed rest. But not so. We canched some little distance to the right of said fires, then the word passed along the line to move up as fast as the bad road and darkness would permit, and do it silently, as there was something ahead of us and we wanted to capture it. Well, we moved along in single file, for we had gotten off of the road into the woods, and each man must follow his comrade in front. Finally the foremost regiments halted and bunched up, and as we, in single file, came up, we took our places. It was not long after my company got into line until the brigade was formed, as my company was G, leaving only one more company be.

The order was then given to front, and when we did so and moved a few yards, there was quite a bank looming up, and I think it must have been a fill for a railroad. It was about 25 fect at base, and about 14 feet high. We could see the reflection from fire on the opposite side. The order was given to charge and not fire unless ordered to do the proposite side.

could see the reflection from fire on the opposite side. The order was given to charge and not fire unless ordered to do so, but when we gained the top of the embankment the temptation was too great for nearly one-half of the command, and they cut loose on the enemy.

great for nearly one-half of the command, and they cut loose on the enemy.

It seems that in our immediate front there were three or four camp fires which were surrounded by several chilly men in the gray garb of artillerymen. There was but one slight volly fired. Then everything was asstill and calm as around some country farm house where war had never been. Immediately after the firing our Colonel shouted, "Cease that firing." The result of that sneak was the capture of four pieces of artillery belonging to Furgerson's famous South Carolina battery and 110 prisoners. The 68th Ohio formed a square and marched the prisoners back some distance and went into camp for the balance of the night, which I thought was the smaller half, for I know we were all worn out. Who took charge of the prisoners next morning I do not remember, but the guns were taken to the rear and then to Chattanooga. Gam Pease, a comzade of my company who was left in the rear, tells me there was a detail of the 60th with the battery. He was taken sick after the capture of Missionary Ridge and was sent back to camp to bring up our cooked beef rations, which he nobly did. He started from Cameron Hill with 68 pounds of cooked beef for our company on the morning of the 90th in company with a number of others who started on the same errand for their pany on the morning of the 26th in company with a number of others who started on the same errand for their respective commands, and I think this

respective commands, and I think this man Pease was the only one that ever reached their commands with the much desired food.

He came into bur camp on the evening of the fight on White Oak Ridge, and I want all to know he was welcomed most heartily. We soon devoured his 63 pounds of cooked meat that he had "toted" for two days and nights. His comrades wanted him to throw it away, but he was a true comvade and said may. He said that he would "tote" it until the regiment was found or until it became soured, and then he would knock the flies off of it a few hours in the hope that some one would still dare to eat it.

The brigade that captured the battery was composed of the 19th Ill., 11th Mich., 69th Ohio, and the 15th, 16, and 18th battalions of Regulars, We were in a woods cleas of sudebyeach but

The Diagate that captured the Dattery was composed of the 19th Ill., 11th Mich., 69th Ohio, and the 15th, 16, and 18th battalions of Regulars. We were in a woods clear of underbrush, but the trees stood pretty thick. After the volley was fired the rebs came running up to us to surrender. One fellow, about seven feet, and an ax-handle tall, ran into me, and of course I halted him. He surrendered in the following language: "You done got my brudder Ike, you done got my brudder Joe, and now you done got my brudder Joe, and now you done got me." I replied, if the ones you name are as tall as you we certainly have in our possession some length of the rebel army. The ones who seemed to want to make their escape would jump from tree to tree. We could see them move and would command them not in the awestest terms ever uttered to halt and come forth and throw up their hands and say, "I am your prisoner," which is most cases they did. A negro boy about nine years old, quite small, and the color of new leather, having a small brass share drum, jumped up and sang out in a clear, boyish negro accent: "Massa, I's your prisoner, too." In the morning he was nowhere to be found. I think he made good his escape when we were marching them back, as we went through a piece of ground that had been recently cleared and was full of stumps. I think it altogether likely that he sat down by one of these stumps and let us march by him—George Pretts, in National Tribune.