TEXT: "Their sins and their iniquities will I remember no more."—Hebrews vili...

The national flower of the Egyptians is the heliotrope, of the Assyrians is the water lity, of the Hindoos is the marigoid, of the Chinese is the chrysanthenum. We have no national flower, but there is hardly any flower more suggestive to many of us than the forgetmenot. We all like to be remembered, and one of our misfortunes is that there are so many things we cannot remember. Mnemonics, or the art of assisting memory, is an important art. It was first suggested by Simonides of Cos five hundred years before Christ.

there are so many things we cannot renember. Mnemonics, or the art of assisting memory, is an important art. It was first suggested by Simonides of Cos five hundred years before Christ.

Persons who had but little power to recall evants, or put facts and names and dates in processions, have turough this art had their memory reinforced to an almost incredible extent. A good memory is an almost invaluable possession. By all means cultivate it. I had an agel I trient who, detained all night at a miserable depot in waiting for a raill train fast in the snow banks, entertained a group of some ten to fifteen clergymen, likewise detained on their way home from a meeting of presbytery, first, with a piece of chaik, drawing out on the black and sooty wais of the depot the characters of Walter Scott's 'Marnion,' and then reciting from memory the whole of that posm of some cityly pages in dine print.

My old friend, through great age, lost his memory, and when I asked him if this story of the railroad depot was true he said, "I do not remember now, but it was just like me. Let me see," said he to me, "have I ever seen you before?" "Yes," I said, "you were my guest last night and I was with you an hour age." What an arvind contrast in that man between the greatest memory I ever linew and no memory at all.

But right along with this art of recilection, which I cannot too highly eulogize, is one quite as important and yet. I never heard it a phandle, a mendid faculty of the contrast of the process, be ten times and many seed and that forgettines is a weakness and ought to be avoided by all possible mans. So far from weakness, any text ascribes it to God. It is the very top of annipotence that God is able to obliterate a part of His own memory. If we repeat of an and rughty seek the drivin conviews, the record of the misochavior is not ouly erosed off the book, but God actually lets to pass out of memory. Their sins and their iniquities will I remember no more." To reuember no more is to footat and nughty seek has anything

erossed off the book, but God actually lets it pass out of memory.

"Their sins and their iniquities will I remember no more "To reaember no more is to forget, and you cannot make anything else out of it. God's power of forgetting is so great that if two men appeal to Him, and the one man, after a Hie all right, goes the sins of his heart pardoned, and the other man, after a life of abomination, gets pardoned, God remembers no more against one than against the other. The entire past of both the moralist, with his imperfections, and the profligate, with his debaucaeries, is as much obliterated in the one case as in the other. Forgotten, forever and forever.

"Their sins and their iniquities will I remember no more."

This sublime attribute of forgetfulness on the part of God you and I need in our finite way to imitate. You will do well to east out of your recollection all wrongs done you. During the course of one's life he is sure to be misrepresented, to be lied about, to be in, jured. There are those who keep these things fresh by frequent rehearts. If times have appeared in print they keep them have appeared in print they keep them have appeared in print they keep them have appeared by the yout these precious have appeared to print they keep them have appeared in print they keep them have appeared by the yout these precious have appeared to print they keep them have appeared to the work of newspapers or books and at leisure times look them over, or they have them tied up in bundles or thrust in pigeon-holes, and their friends by an inspection of these flings, these sarrasms, these falsehoods, these arrelates.

and their friends by an inspection of these flings, these sarcasms, these falsehoods, these refuelties.

I have known gentlemen who carried them in their pocketbooks, so that they rould easily getat these irritations, and they put their right hand in the inside of the coat pocket over the heart and say: "Look here! Let me show you something." Scientists eatch wasps, and hornets, and poisonous insects and transfix them in curiosity bureaus for study, and that is well. But these of whom I speak catch the wasps, and the hornets, and play with them and put them on the enseives and on their friends, and see how far the noxious insects can jump and show how deep they san sting. Have no such scrapbook. Keep nothing in your possession that is disagreeable. Tear up the falsehoods, and the sianders, and the hypercriticisms.

Imitate the Lorl in my text and for zet, actually forget, sublimely forget. There is no happiness for you in any other plan of procedure. You see all around you, in the shurch and out of the church, disposition? It was by the embalmment of things pantherine and viperous. They have spent much of their time in calling the roll of all the rats that have nibbled at their repartition. Their soul is a cage of vultures. Everything in them is sour or imbittered. The milk of human kitudess has been surded. They do not believe in anybody or anything.

If they see two people whispering they

Well, my friends, those are many Carlity of the control of the con

sheep in their profections, so that does you that right of the profession of the pro

SUNDAY SCHOOL

LESSON FOR SUNDAY, JUNE 12

"The Den of Lions," Daniel vi., 10.28. Golden Text, Daniel vi., 23, Commentary,

16. "Then the king commanded, and they brought Daniel and cast him into the den of lions." After the kingdom passed into the hands of the Medes, Darius made Daniel the first of three presidents over 120 provinces. But the princes and other presidents hated him and sought to accomplish his death, as recorded in the previous part of this chapter. Daniel is fearless of man, and faithfully waits upon his God. The result is that Daniel is cast into the lion's den, and to all appearance has perished. The kind words from the king are a hope that it may be so, rather than an assurance that is will be so.

be so.

"17. "And a stone was brought and laid upon the mouth of the den; and the king scaled it with his own signet." So the ungodity prosper in the world, and the devil is permitted to put the saints of God in prison and of times to kill them (Ps. 1xxiii., 13, Hover 10, 10 honxvi., 20. But the child of God in 10, 10 honxvi., 20. But the child of God in 10, 10 honxvi., 20. But the child of God in 10, 10 honxvi., 20. But the child of God in 10, 10 honxvi., 20. But the child of God in 10, 10 honxvi., 20. But the child of God in 10, 10 honxvi., 20. But the child of God in 10, 10 honxvi., 20. But the child of God in 10, 10 honxvi., 20. But the king, and not to this Palace and the high feating." Although the king loved Daniel and labored hard to deliver him (verses 14, 15), yet even the king, with all his power, was powerless against the law, from which let us learn that love cannot always deliver, nor can the law save any one. Even the law of God, which is holy and just and good, cannot give life nor justify the sinner (Gal. lii., 21; ii., 16; Rom. iii., 20.

19. "Then the king arose very early in the morning and went in haste unto the den of lions." This early morning victory and deliverance of Daniel is very suggestive of a morning of deliverance for Daniel's people, which is now drawing nigh. See Ps. xxx. 5; xlvl., 5, margin; xiix, 14; cxxx... 6; II Sam, xxiii, 34. It is also seen in the early morning deliverance of Mark vi., 46.48. There is a class of people, however, for whom there will be no morning (Isa, viii., 20, R. V).

20. "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" It was a great and lamentable cry from the greatest earthly monarch of the time, a cry of hope, but not of assurance. Had he known the God of Daniel and of David he would not have asked if God was able to deliver. Read the experience of David and Paul in Sam. xvii., 42. 12. "This said Daniel unto the king, O king, live forever," With what eagerness must the king have

See how many were affected by their sin. No man liveth unto himself. We are always affecting others either for good or evil.

25. "Then King Darius wrote unto all people, nations and languages that dwell in all the earth, Peace be multiplied unto you." That which caused Darius to make this proclamation to all nations was the power of the God of Israel manifested on behalf of Daniel, the Jew The time will come when the power of this same God shall be so manifest on behalf of all Israel that all nations shall thus know God and honor Him as the God of the whole earth (Ezek xxxvii., 25-28; xxxviii., 239.

26. "I make a decree that in every dominion of my kingdom men tremble and fear before the God of Daniel." Thus Darius does the noblest thing any man every did or could do, he exalts God, he glorifies God before all nations, and speaks of His eternal kingdom. He makes us think of the time when "all kings shall fall down before Him; all nations shall serve Him." (Ps. kxxii., 11; Ixxxvi., 9, 10). "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day" (Isa. ii, 11, 17).

27. "He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." Darius had seen the deliverance of one man from a lion's

worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." Darius had seen the deliverance of one man from a lion's den: but Daniel could tell of the deliverance of one the bondage of Egypt, of their food coming from heaven every day for forty years, of sea and river divided for them to pass through on dry land, of walled cities falling down as men shouted, and many such wonderful works of a wonderful god. We can tell of dead bodies actually reissed from their graves as Lazarus and present their graves as Lazarus and for time when all interest the standing of the stand

Habit establishes no right. There are persons who seem to suppose that what they do is right because it is their habit. One never goes to a funeral; another never makes a wedding gift; a third never attends evening church. But specific duties cannot be evaded by an "I never do that." The best way is not to get into the habit of never doing that which it may sometimes be one's duty to do.—[Sunday School Times.

While the Society for the Suppression of Vice is maintaining an uncomprising warfare, as it has done for years, against those hydra headed mousters, gambling and drunkenness, is it too much to ask Christian men and women, philanthropists, parents, and good citizens to sustain them by furnishing them with the sinews of war to fight with?

RELIGIOUS READING. TO THE UNKNOWN DEAD.

The Christian Wanfare.

Thou fightest the Christian warfare—so theu sayest;
Fight on, and conquer-Heaven vouchsafe thou mayest;
But mark the Captain's orders, lest thou fall.
The lawless warrlor ne'er is crowned at all. There are who seek, but never enter in;
There are who fight and fight, but never win;

A SOLEMN CEREMONY.

In the Johnstown Cemetery. The Monument to the Undentified Victims of the Great Flood Unveiled.

The monument to the unknown dead was unveiled at Grandriew cemetery, Johnstown, Pa., in the presence of 10,000 people, THE CHRISTIAN WARFARE.

The Christian warfare? Satan fain would feel
Some other warfare would do just as well! start?

Then Then waten lest he beguile thee with his att.
Fightest thou the Christian warfare? Dost thou know
What is the Christian warfare? Canst thou show
The spoil, the trophy, and the glorious scar,
The mark peculiar to that wondrous war?
A spot thou hast—is it the halo bright
That rests upon and scals the sons of light!
Thou find'st an inward conflict! Who does

Thou find'st an inward conflict! Who does not?
He does who murmurs at his earthly lot, Who feels an aching void within his breast, Yet spurns the Saviour's meek and lowly rest.
Thou find'st an inward conflict; so does he Whose bosom, restless as the raging sea, Still foams up mire; who, goaded, feels the smart,
The war of conscience with a graceless heart

The war of consolence with a graceiess heart.

He does, whose doad profession mars his mirth,
Who, heaven-bound, loves his treasure on the earth;
Whose zigzag aim 'twixt right and wrong to steer
Meets only censure and unholy jeer.
He does who loves the world and holds it

He down who loves the world and holds it fast,
But known he must resign it at the last,
And, anxious to escape a dreadful hell,
Rejuctantly consents in heaven to dwe l,
And, both worlds vainly seeking to his cost.
Too late repentant, finds that both are lost
—[From a Very Old Manuscript.

IS THE BIBLE INSPIRED OF GOD?

Says one, "I think that the Bible may be a true history, but that is no proof of its inspiration. It does not require divine inspiration to write a true history." So you think it an easy matter to tell the truth do you? I wish you could make other people think so. Suppose you go and read a file of the newspapers published just before the last election, and see if you do not think it requires divine inspiration to tell the truth, or even to find it out after it is told. Truth is mightly hard to get at, as you can see by permitty the support of the say of the IS THE BIBLE INSPIRED OF GOD? mighty hard to get at, as you can see by perusing the daily papers on the eve of an election.

There are certain things in the Bible which

Aurer are certain things in the Bible which to my mind, bear the impress of Divinity. A skeptic will tell you what a race of old sinners we read about in the Bible! Noah got drünk; David was guilty of adultery and murder; Solomon was an idolater, and wrought folly; Peter denied his Lord, and Judas sold him for 30 pieces of silver; all these people that the Bible talks about so much to us, are a pretty set of men!

Very well; what kind of men do you expect to read about in the Bible? Noah got drunk. Is that strange? Did no one else ever get drunk? Peter cursed and swore. Are there not other men who curse and swer? Judas, an apostle, sold his Lord, who said he had chosen twelve, and one of them was a devil. Do you not sometimes find a Judas in the church even nowadays? One in twelve was a thief and a traitor then, and we need not be surprised if we find about the same average flow.

But you seem to think that when you read about a man in the Bible he is sure to be free from sill kinds of errors, fraillies, faults und sins. You have formed this idea of men from reading in Sunday-school books about good children, who usually die young; or perusing excellent biographies, which as you read them cause you to exclaim, "I wish I could be as good as that person was, but I never shall." No, I presume you never will, and if you knew the whole story about the person you might not feel so deeply on the subject.

Do you suppose that if the Bible had been written by some learned doctor, revised by a committee of eminent divines, and published by some great rignous ciety, we should ever have hear of Nonh's drunkenness, of Abraham's decrythines, and published by some great rignous ciety, we should ever have hear of Nonh's drunkenness, of Abraham's decrythines, and published by some great provided in the subject.

Do you suppose that if the Bible had been written by some learned dottor, revised by a committee of minent divines, and published by a man which will have aid, "The good had not when they came to such a mined and happen

GOD'S WAY.

GOD'S WAY.

If a man has a statue decayed by rust and age, and mutilated in many of its parts, he breaks it up and casts it into a furnace, and after the melting he receives it acan in more beautiful form. As thus the dissolving in the furnace was not a destruction, but a renewing of the statue, so the death of our bodies is not a destruction, but a renewing of the statue, so the death of our bodies is not a destruction, but a renewing our flesh flowing away to corruption, dwell not on that sight, but wait for the re casting; and advance in your thoughts to a still higher point—for the statuary casting into the furnace a brazen image, but makes a brazen one again. God does not thus; but casting in a mortal body formed of clay, he returns you an immortal statue of gold.—[St. Chrysostom.

Chrysosiom.

Some men cheat themselves out of a nappiness by an erroneous notion that all the good in the world belongs to the past, and that the present is a decemerate age. Others rob themselves of much comfort by distrusting the future. An abiding faith in God, who is the same yesterday, today, and forever, promotes heat he of body and peace of mind, and secures everlasting salvation.—[New York Advocate.]

fight with?

THE Electrical Department of the United States Patent Office is overcrowde t with applications for patents, some of which have been on file since last tall without receving preliminary examination.

THE monument erected by the people of New Orleans, to the memory of the late Superintendent of Police, David C. Hennessy, who was assassinated by the Mafta in Oxiober, 1890, was navelled a few days since, at Metaric Cemeters.

A SOLEMN CEREMONY.

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There are who seek, but never enter in;
There are who sar, but never reach the skies;
Who run-run all—but one receives the prize.
Thou lightest; 'tis well—beat not the air in vain;
Thou runnest; so run, that running obtain. hood. Age the more attention to that dreadful catastrophe lie in long rows beneath the monument which represents faith, hope and charity—Faith with the right arm outstretched toward heaven, charity holding an orphan in her arms, and hope resting on an anchor. Gov. Pattison gave the signal for the veil to fall. As it fell the band played a funeral dirge. The entire population of Johnstown and the surrounding hamlets were out.



The procession was composed of various secret and church societies, national guardsmen and others.

A great cross of people had gathered in the procession got to the end of its long march. After the devotional exercises Mayor Rose, of Johnstown, introduced Gov. Pattison. Among other things he said: "We meet here to-day to rucall the events of three years ago. When we remember the calamity and the magnitude of the disaster which visited your city, we recognize again the human kindness that lives in the hearts of the people, not only here, but the world round. They heard your cry of distress, and from the north and the south, the east and the west, upon the speed of the wind, relief came to you. And so to-day, as we meet, we recall the wonderful kindness of the human heart upon all occasions. The old city of Johnstown fell before the flood: but the visitor to-day admires another and more beautiful. city. But no one can recall the lost ones, no amount of contribution—no relief that the people can offer can give back to you the associations of those who were by your side, and all that we can do here to day is to recall their memory, recall their pleasant associations, and, as we dedicate this monument to the unknown dead, bear in mind and keep ever before us the dear associations of the past.

Mr. Ogden was introduced as the orator of the day. His oration proved to be a masterly effort, and there were tears in the eyes of many of his hearers. When he had finished, the procession formed again, and marched around the monument. The formal unveiling followed. Ex-Governor Beaver made the closing address, in which he paid a high tribute to the flood commission for the manner in which they had performed their menon ment is built of Barre (Vermont) granile, the lower base being in size

tribute to the nood commission for the manner in which they had performed their duties.

The monument is built of Barre (Vermont) granile, the lower base being in 12 feet by 8 feet, resting on a solid concrete foundation. On this base rests a second and third base and a plinth, on which is set an inscription block. The inscription is - To the memory of the 13 1530 in 1530

FRIGHTFUL MINE DISASTER. Two Hundred Men Believed to Be Dead-Twenty-Five Bodies Recovered.

Prague, June 2.—The timbers used in supporting the roof of the famous Birkenberg silver mine in Bohemia caught fire yesterday and the flames spread to the whole interior, where 500 men were working. All but 40 of these escaped, the latter being suffocated. Fourteen bodies have been recovered.

Reports this evening show that the mine disaster is far worse than was sup-posed. It was believed that only 40 men were missing, but inquiry revealed the fact that nearly 200 miners were left in the A second rescue party went down and returned with 11 more dead bodles. They said turned with 11 me off in the mine. A foreman and seven men who tried to make their way in the direction where the shouts and groans had been heard, were enveloped in a gulf of fire and smoke. Four men fell unconscious. Their four companions tried to drag them away, but were compelled to run for their lives and leave the men to die. Thousand of me women and children are in the fields around

the pit.

400 lost their lives.

The latestreports concerning the disaster at the Birkenberg silver mine show that fully 400 of the employes lost their lives. Among those who were killed were five students of the Mining academy, who were studying the workings of the mine. Many of the bodies were almost completely destroyed, only a few fragments remaining.

LATER—One hundred and thirty bodies LATER—One hundred and thirty bodies have been taken out of the mine and 280 are still missing. The bodies were raised in batches of three. The faces of the victims are scorched and blackened and show traces of a desperate struggle for life. The scenes at the pir's mouth were heart-rending. One woman fell dead and another went mad.

Serious Railroad Wreck.

Serious Railroad wreck.

Pritsburg, PA., June 4.—The Titusville express on the Allegheny Valley railroad, which left here at 1:30 p. m. Fidday, ran into a bad washout near Foster station, nine miles below Franklin. The engine and two baggage cars went down and Engineer A.F. Reed and Fireman Harry Shearer, both of Celmont were fatally indured. Reed base Reed and Freman Harry Snearer, both or Oakmont, were fatally injured. Reed has since died. The storm that caused the acci-dent is reported as one of the most severe for years. Only one passenger was hurt, and he not seriously. This is the first accident on the Allegheny Valley road for many