REV. DR. TALMAGE.

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

Subject: "Warming the World."

TEXT: "Who can stand before His cold?" -Psaim exlvii., 17.

The almanac says that winter is ended The almanac says that winter is ended and spring has come, but the winds, and the frosts, and the thermometer, in some places down to zero, deny it. The psalmist lived in a more genial climate than this, and yet he must sometimes have been cut by the sharp winter. In this chapter he speaks of the snow like wool, the frost like ashes, the hail-stones like marbles, and describes the consnow like wool, the frost like ashes, the hail-stones like marbles, and describes the con-gealment of lowest temperature. We have all studied the power of the heat. How fow of us have studied the power of the frost! "Who can stand before His cold?" This challenge of the text has many times been accounted accepted.

accepted. October 19, 1812, Napoleon's great army began its retreat from Moscow. One hun-dred and fity thousand men, 50,000 horses, 600 pieces of cannon, 40,000 stragglers. It was bright weather when they started from Moscow, but soon something wrathier than then the Coscapte surgement upon their tights than the Cossacks swooped upon their flanks. An army of arctic blasts, with icicles for bayonets and hailstones for shot, and combayoners and natistones for shot, and com-manded by voice of tempest, marched after them, the flying artillery of the heavens in pursuit. The troops at nightfall would gather into circles and huddle themselves to-gether for warmth, but when the day broke they rose not, for they were dead, and the ravens came for their morning meal of corpses. The way was strewn with the rich stuffs of the east, brought as booty from the Russian capital. An invisible power seized 100,000 men and hurled them dead into the snowdrifts, and on the hard surfaces of the chill rivers, and into the maws of the dogs that had followed them from Moscow. The that had tollowed them from Moscow. The freezing horror which has appalled history was proof to all ages that it is a vain thing for any earthly power to accept the chal-lenge of my text, "Who could stand before His cold?"

His cold? In the middle of December, 1777, at Valley Forge, 11, 00 troop were, with frosted ears and frosted hands and frosted feet, without and frosted hands and frosted free, without shoes, without blankets, lying on the white pillow of the snow bank. As during our Civil War the cry was, "On to Richmond!" when the troops were not ready to march, so in the Revolutionary War there was a de-mand for wintry campaign until Washington here his exclution and wrate competingly. lost his equilibrium and wrote emphatically. "I assure those gentlemen it is easy enough seated by a good fireside and in comfortable homes to draw out campaigns for the Ameri-can Army, but I tell them it is not so easy to lie on a bleak hillside, without blankets and without shoes." Ob, the frigid horrors that gathered around the American Army in the winter of 1777! Valley Forge was one of the tragedies of the century. Benumbed, sense-less, dead! "Who can stand before His cold?" "Not we," says the frozen lips of Sir John Franklin and his men, dying in Arctic exploration. "Not we," answer Schwatka and his crew, falling back from the fortresses of ice which they had tried in vain to capture. ice which they had tried in vain to capture. "Not we," say the abandoned and crushed decks of the Intrepid, the Resistance and the Jeannette. "Not we," says the procession of American martyrs returned home for American sepulture, De Long and his men. The highest pillars of the earth are pillars of ice—Wont Blanc, Jungfrau, the Matterhorn. The largest gal-leries of the world are galleries of ice. Some of the micht rivers much of the year are in of the mighty rivers much of the year are in captivity of ice. The greatest sculptors of the ages are the glaciers, with arm and hand and chisel and hammer of ice. The cold is imperial and has a crown of glittering crystal and is seated on a throne of ice, with with footstool a scepter of ice, which with footstool a scepter of ice. Who can tell the sufferings of the winter of 1433, when all the birds els Germany perished? or the winter of 1658 in England, when the stages rolled on the Thames and temporary houses of merchandise were built on the ice? or the winter of 1821 in America, when New York harbor was frozen over and the heaviest teams crossed on the ice to Staten Island?

BALLINGTON BOOTH ARMY get you a blanket." He departed for a few moments and then came back and covered moments and then came back and covered the General up with a very warm blanket. The General said "Whose blanket is this?" The officer replied 'I got that from a pri-vate solder in the Scotch regiment, Ralph MacDonald." "Now," said the General, "you take this blanket right back to that soldier. Ho can no more do without it than I can do without it. Never bring to me the blanket of a private soldier." How many men like that General would it take to "God's American Volunteers" the SCOPE OF THE ORGANIZATION.

men like that General would it take to warm the world up? The vast majority of us are anxious to get more blankets, whether anybody else is blanketed or not. Look

"Why, you have no blanket. I'll go and

anybody else is blanketed or not. Look at the fellow feeling displayed in the rocky defile between Jerusalem and Jericho in Scripture times. Here is a man who has been set upon by the bandits, and in the struzgle to keep his property he has got wounded and mauled and stabbed, and he lies there half dead. A priest ridesalong. He sees him and says: "Why, what's the matter with that man? Why, he must be hurt, lying on the flat of his back. Isn't it strange that he should lie there! But I can't stop. I am on my way to temple services. stop. I am on my way to temple services. Go along, you beast. Carry me up to my temple duties." After awhile a Levite comes

temple duties." After awhile a Lovite comes up. He looks over and says: "Why, that man must be very much hurt. Gashed on the forehead. What a pity. Stabbed under his arm. What a pity. Tut, tut! What a pity! Why, they have taken his clothes nearly away from him. But I haven't time to stop. I lead the choir up in the temple service. Go along, you beast. Carry me up to my temple duties."

service. Go atong, you could could be provided in the service of t an Israelite, but he is a man and he is a brother. 'Whoa!' says the Samaritan, and he gets down off the beast and comes up to this wounded man, gets down on one knee, listens to see whether the heart of the unfortunate man is still beating, makes up his mind there is a chance for resuscitation, goes to work at him, takes out of his sack a bottle of oil and a bottle of wine, cleanses the wound with some wine, then pours some of the restorative in the wounded some of the restorative in the wounder man's lips, they takes some oil and with it sooths the wound. After awhile he takes off a part of his garment for a bandage. Now the sick and wounded man sits up, pale and exhausted, but very thankful. Now the good Samaritan save "You must get on my saddle, and I very thankful. Now the good Samaritan says, "You must get on my saddle, and I will walk." The Samaritan helps and ten-derly steadies this wounded man until he gets him on toward the tavern, the wounded man holding on with the little strength he has left, ever and anon looking down at the good Samaritan and saying: "You are very kind. I had no right to expect this thing of a Samaritan The I am an Israelite. You

a Samaritan when I am an Israelite. You are very kind to walk and let me ride." Now they have come up to the tavern. The Samaritan, with the help of the landlord, assists the sick and wounded man to dis-mount and puts him to bed. The Bible says the Samaritan staid all night. In the morning, I suppose, the Samaritan went in to look how his patient was and ask him how he passed the night. Then he comes out -the Samaritan comes out and says to the landlord: "Here is money to pay that man's board, and if his convalescence is not as rapid as I hope for, charge the is not as rapid as I hope for, charge the whole thing to me. Good-morning, all." He gets on the beast and says: "Go along, you beast, but go slowly, for those banditssweep-ing through the land may have left some-body else wounded and half dead." Sym-pathy! Christian sympathy! How many such men as that would it take to warm the cold world up? Famine in Zarepthath. Everything dried up. There is a widow with a son and no food except a handful of meal. She is gathering sticks to kindle a fire to cook the handful of meal. Then she is go-ing to wrap her arms around her boy and die. Here comes Elijah. His two black servants, the ravens, have got tired waiting servants, the ravens, have got tired waiting on him. He asks that woman for food. Now, that handful of meal is to be divided into that handrui of meal is to be divided into three parts. Before, it was to be divided into two parts. Now, she says to Elijah: "Come in and sit down at this solemn table and take a third of the last morsel." How many women like that would it take to warm the cold world up?

Then come down to our own winters when there have been so many wrapping them-selves in furs or gathering themselves around fires or thrashing their arms about them to perate and the arctic zones who are com-peiled to confess, "none of us can stand be-fore His cold." One-half of the industries of our day are employed in battling inclemency of the weather. The furs of the North, the cotton of the South, the flax of our own fields, the consecutivisided. The answer, the consecutivisided of the south of th wool of our own flocks, the coal from our on a rocky island. The passengers and the crew were without food, and a sailor had

of those who were in the boat leaped over-board and drowned to save their king. How many men like that would it take to warm

miles from home that it was anything but an

angel that looked him in the face. Oh, with cheery look, with helpful word, with kind

Count that day lost whose low descending

Views from thy hand no generous action

Notwithstanding all the modern inven-tions for heating, I tell you there is nothing so full of geniality and sociality as the old fashioned country fire-place. The neigh-bors were to come in for a winter evening of sociality. In the middle of the afternoon, in the best room of the house, some one

in the best room of the house, some on

rought in a great backlog with great strain

and put it down on the back of the hearth.

Then the lighter wood was put on, armfu

after armful. Then a showl of coals was taken from another room and put under the dry pile, and it ness until it became a roar-ing flame, which filled all the room with geniality and was reflected from the family picture on the walls. Then the neighbors

genancy and was related then the neighbors came in two by two. They sat down, their faces to the fire, which ever and anon was stirred with tongs and readjusted on the andirons, and there were such times of rustic repartee and story telling and mirth at the black story and the blind variater

as the black stove and the blind register never dreamed of. Meanwhile the table was

being spread, and so fair was the cloth and

being spread, and so fair was the cloth and so clean was the cutlery, they glisten and glisten in our mind to-day. And then the best luxury of orchard and farmyard was roasted and preparei for the table, to meet appetites sharpened by the cold ride. O, my friends, the church of Jesus Christ is the media Brailean and the meda are

is the world's fireplace, and the woods are from the celars of Lebanon, and the fires are

fires of love, and with the silver tongs of the altar we stir the flame, and the light is re-flected from all the family pictures on the

wall-pictures of those who were here and are gone now. O, come up close to the fire-

place! Have your faces transfigured in the

clear through. Exchange experience, talk

of Eshcol. On it, new wine from the king-

Hark! as a wounded hand raps on the table

and a tender voice comes through saying

"Come, for all things are now ready. Eat, O iriends' drink, yea, drink abundantly, O

om.

heloved!

On it, a thousand luxuries celestial.

action. try to make the world warm!

sun

done.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR APRIL 5.

Lesson Text: "Warning Against Sin," Luke xill., 22-30-Golden Text: Luke xiii., 24

Description of the Flag Which is to Be Carried Beside the American Flag in All Parades A G. A. V. Button ---- Varlous Meetings at Which the New Organ-

NEW YORK CITY, March 16 .- Henceforth the followers of Ballington Booth, the seseder from the British parent organization, "The Salvation Army," will be known as "God's American Volunteers." Commander Booth formally announced the name of the new organization, and the christening was attended by the enthusiastic cheering of a large number of the Commander's supportars who happened to be at the Bible House headquarters. When the cheering had ceased Commander Booth said:

Name Adopted.

"I am glad to hear those cheers. I take them as an omen of success. An organiza-tion of which God is the real leader, and at whose christening there is a baptism of Amercan patriotism, must succeed." Commander Booth said that he and Mrs. Booth had been busy, not alone in clearing bway a great accumulation of correspond-ence, but in drafting a constitution and bylaws for the organization. The constitution and by-is not yet ready for publication, but one of its articles has reference to the flag. The article reade.

article reads: The standard of God's American volunteers, while being emblematical of the cardi-nal principles and truths in which we be-lieve and seek to propagate, yet shall be distinctly American.

listicity American. Accordingly, the ground of the standard shall be white, emblematical of purity. In the centre there shall be a five-pointed blue star, typical of hope. In the centre of this star there shall be a white cross, emblemati-sal of sacrifice for cthers. In that upper cor-ner of the standard nearest the staff there shall be, on a blue field, as many white stars as there are States in the Union. Over the central blue star shall be blazoned the Volunteers' motto "The Lord, Our Ban-ner!" Beneath the star shall be designated the number of the post to which the standard

the number of the post to which the standard

the number of the post to which the standard is presented. The standard shall be carried by a color sergeant at parades, side by side with the American flag. God Almighty grant that the principles and truths represented by this standard may be preserved for all time! Each branch of the Volunteers will be called a post, and the meeting place of each post will be called an armory. As the mem-bers of the Grand Army of the Republic are known as members of the G. A. R., so the American Volunteers may be known as the members of the G. A. V. The Grand Army men have their G. A. R. buttons. The G. A. Vs. will have their button. The design will be an American flag, bearing a vignette of Commander Booth.

of Commander Booth.

COMMANDER BOOTH SPEAKS. A Letter of General Grant's Sold to Swell

the Volunteers' Treasury.

OBANGE, N. J., March 16.—Twelve hun-dred people crowded Music Hall to hear Commander Ballington Booth speak at s meeting of the American Volunteers. Not until late did it become known that he was to be in the city, nevertheless every seat in the hall was occupied and 300 people stood. Commander Booth described the flag, ex-plained the significance of its colors and em-blems, and then set forth the aims of the new

plams, and then set forth the aims of the new movement. He did not refer to any criticisms of his secession from the Salvation Army, but devoted himself to stating what the American Volunteers would do, speaking es-pectally of the desire to work in the prisons and among the so-called middle classes, al-though not neglecting the slum work. He closed with a brief religious address and an closed with a brief religious address and an invitation to those present to come forward to the platform. Mr. Booth announced that a weekly paper in the interest of the Volun-teers would soon be issued.

Mrs. Mary Grant Cramer, of East Orange, a sister of General Grant, who was in the audience, would, it was announced, sell an autograph letter of her brother's to the high-

-Commentary.

When we are having but one lesson in each hapter, it seems a pity to pass a chapter by, out as the Resurrection is the greatest topic n Scripture, including all others, we feel led in scripture, including all others, we reel led to choose the Easter lesson. If any prefer shapter xii, -fail not to notice the corruption suggested by the heaven, and the hypocrisy which shall in due time find its home where there is weeping and gnashing of teeth. Be-fore the door is shut let all enter who will by ruly receiving Him in whom alone issalva-

ion. 1. "They came unto the sepulcher, bring-1. "They came unto the sepulcher, bring-ing the spices which they had prepared." In Mark xxi., 1, we find that it was two of the Marys and Salome who did this. Verse 10 of Jur lesson mentions some others. Their ser-rice was truly a loving one, but it was not a work of faith, and therefore in a measure fruitless, for "without faith it is impossible to please Him" (Heb. xi., 6). The order in I Thess 1, 3 is "Work of faith, labor of love, patience of hope." If we keep God's order in our service all will be well. 2. "And they found the stone rolled away from the sepulcher." Mark xxi., 3, says that they talked among themselves as to who ahould roll away the stone from the sepul-cher; for Mark xv., 46, 47, saysthat they saw the burlal of His body and the stone rolled

the burial of His body and the stone rolled unto the door of the sepulcher. The apparent or real diffiulties will vanish as we move on in love to Him constrained by His love to us. These women were ready to minister at His death, but they had also ministered to Him in His life (Mark xv., 40,

41). 8. "And they entered in and found not the body of the Lord Jesus." They were looking for a wrong thing in a wrong place through lack of knowledge because of lack through lack of knowledge because of lack of faith. They were as unsuccessful as were the people who looked for the body of Enoch or the fifty men who looked three days for the body of Elijah (Heb. xi., 5; II Kings, ii., 17). There will be some more unsuccessful searchers some of these days when all the dead in Christ shall have left their graves and the living saints shall nave been caught up with them to meet the Lord in the air (I Cor. xv., 23, 51, 52; I Thess. iv., 16-18). 4. "Behold two men stood by them in shining garments." From the story of the angels who came with the Lord to visit Abraham (Gen. xvlii., 2, 22; xix. 1), all the way through the Scriptures they are always

Abraham (Gen. 1911, 2, 22, 10, 11) diverse way through the Scriptures they are always spoken of as men and never as women. I only mention this to show how unscriptural are our pictures of ange's. Heb. 1, 14, is very comforting concerning the ministry of angels, and Ps. ciii., 20, 21, is very inspir-

angels, and Ps. citi., 20, 21, is very inspir-ing, making us long to be like them in ser-vice and in obedience. 5. "Why seek ye the living among the dead?" For "the living" the margin says, "Him that liveth." The previous verse says they were much perplexed, and now we read that they were afraid and bowed down to be carthy. Unbellet always, produces thesis that they were afraid and bowed down to the earth. Unbelief always produces theso things, while joy and peace come by believ-ing (Rom. xv., 13). Our departed friends who have died in Christ are alive and well, although their bodies rest in the grave. They are "with Christ," "present with the Lord," and it is a very weak faith or no faith that elings to the tomb as if they were there

there. 6. "He is not here, but is risen; remember 6. "He is not here, but is risen; remember how He spake unto you when He was yet in Galilee." The words of the Lord are very plain words, easily understood if simply be-lieved, for "Through faith we understand" (Heb. xl., 3). As to both law and prophecy being very plain, see Deut. xxvii. 3; Hab. ii., 2. Now we cannot remember the words

n. z. Now we cannot remember the words of the Lord if we have not received them, if we have not laid them up in our hearts. 7. "The Son of Man must be delivered into the hands of sinful men and crucified and the third day rise again." He had said just (Math. xvi., 21; xvii., 23; xx., 19), and He had meant just what He said, and it had all come to pass exactly as He had said, so that their whole difficulty was that they had

their whole difficulty was that they had failed to take Him at His word. 8. "And they remembered His words." So we, in the morning of His coming again, will remember His words and see everything ful-filled exactly as it is written. We would therefore do well to remember them now and hold them fast and be ever saying for our own encouragement and for the encour-agement of others, "Be of good cheer for I believe God that it shall be even as it was told me. 9. "And returned from the sepulcher and told all these things unto the eleven and to all the rest." Read Math xxviii., 5-8, for further the rest. The angel's message to the women. You will see that they departed quickly with fear and great joy and did run to bring His disciples word. To run errands for Jesus, bringing glad tidings of His resurrection and coming glory, is a good cure for sorrow. It was as they thus went that Jesus met them and suffered them to hold Him by the feet and worship Him. He meets those who re-joice and work righteousness. 10. "It was Mary Magdalene and Joanna," 10. "It was Mary Magdalene and Joanna, etc. It would seem that Mary Magdalene got somehow and for a time separated from the other women (she will explain it all to us when we see her) and that the Lord ap-peared to her the very first and spoke to her, but would not allow her to touch Him, for He had not then ascended to His Father in His resurrection body (John xx., 16, 17), but beresurrection loody (John XX., 16, 17), but be fore He met the other women whom He al-lowed to touch Him He must have ascended and returned. The movements of the reeemed and glorified bodies may be as quick deemed and glorined bones may be as quick as lightning (Ezek. 1. 14). 11. "And their words seemed to them as idle tales, and they believed them not." When Paul at Rome faithfully expounded the Scriptures, some believed and some believed not (Acts xxvili., 23, 24). They were natural men to whom Paul preached the gospel, and, as always, some received it and some did not. But these in our lesson were some did hot. But these in out tesson were saved people, the apostles and others, and ot the apostles the Lord had said that they were "clean every whit" (John xiii., 10), yet in reference to the fact of His resurrection they were unbelieving. 12, "Wondering in Himself at that which was come to pass." This is the record convas come to pass." This is the record concerning Peter even after he had seen the empty tomb-not joy and peace in believing, empty tomb-not joy and peace in believing, but simply wonderment. So with people then and now, there is much wondering (chapters iv., 22; ix., 43; xi., 14, etc.), but there is no profit apart from faith (Heb. iv, 2). It seems so simple and reasonable that we should say as Mary did, "Be it unto me according to Thy word," or as Paul, "I be-lieve God." Let us do it, and we shall sure-ly know His joy and peace.—Lesson Helper

TEMPERANCE.

STRIKE THE DEMON DOWN. STRIEZ THE DENON DOWN. Would you like to see the drunkard— Sotted, sunk below the brute— Eurst his shackles and step forward Into freedom absolute? Then rouse you from indifference And fight the demon drink, Ere he force his hapless viotims O'er perdition's fearful brink; With a self-denving courage. With a self-denying courage, And a manly fortitude, March forward in the battle's front Till this demon is subdued. O strike this mighty demon With all your strength and skill, With all your power of intellect, With all your force of will.

Would you like the outcast children From our city's squalid slums, All taken in and cared for well— As a land like ours becomes? Then rouse you from indifference, And fight the demon drink: Let Fatherhood and Motherhood

Their strongest forces link In one united effort, This demon to o'erthrow, And free the path the children tread, From its curse and blight and woe.

With all your strength and skill, With all your strength and skill,

Would you like your fellow-workman To be better housed and fed? And the pauper from the workhouse In a oright, snug home instead? Then rouse you from indifference And fight the demon drink With all the subtle forces With all the subtle forces Of which your mind can think. With wit and sprightly humor, With scourge of withering scorn, With keen, sarcastic irony, ' With truth's most poignant thorn. O strike this mighty demon With cluster worth and skill With all your strength and skill, With all your power of intellect, With all your force of will.

Would you like the lost and fallen To be saved and lifted up? And the wretched find true pleasure For sin's bitter burning cup? Then rouse you from indifference And fight the demon drink With firm, set resolution, And a nerve that will not shrink: with a zeal which knows no flagging, And a daring strong and bold; With energy inflexible,

With energy inflexible, And love that grows not cold. O strike this mighty demon With all your strength and skill, With all your power of intellect,

With all your force of will. -Constitution.

HE HAD A BABY.

A touching conversation once took place on the train as the writer was on the way for a visit among friends in the East, as follows: "No, I won't drink with you to-day, boys!" said a drummer to his companions as they settled down in a smoking-car and passed the bottle. "The fact is, boys, I have

passed the bottle. "The fact is, boys, I have quit drinking; I've sworn off." "What's the matter with you, old boy?" sung out one. "If yon've quit drinking, something's up. What is it?" "Well, boys, I will tell you. Yesterday I was in Chicago. Down on Clark street a customer of mine keeps a pawn-shop in con-nection with other business. I called on bim end while I was there a young man." him, and while I was there a young man, not more than twenty-five, wearing thread-bare clothes and looking as hard as if he bare clothes and looking as hard as if he hadn't seen a sober day for a month. came in with a little package in his hand. He un-wrapped it and handed the article to the pawnbroker, saying, 'Give me ten cents.' And, boys, what do you suppose it was? A pair of baby shoes—little things, with the bottoms only a trifle soiled, as if they had been only worn once or twice. 'Where did you get these?' asked the pawnbroker. 'Got 'em at home,' replied the man, who had an 'em at home,' replied the man, who had an intelligent look and the manner of a gentle-man despite his sad condition. 'My wife Interingent nov and the main of the average of the set of the set

A COSTLY BOTTLE.

RELIGIOUS READING.

THE FAMILY A CHURCH.

"The true Christian idea of family," says Canon Fremantle, "is that of an association in which every member has his function, some within, some without the home circle, but which affords a meeting point and a harbor of rest which a higher life of piety or thought or any worthy recreation can be cultivated by us in common, and where each can gain through sympathy and prayer and can gain, through sympathy and prayer and affection, the support which he needs for his special work. Such an association is truly a branch of the universal church, its intercourse Christian communion, its meals sacraments, its life a divine service; it is in itself a kingdom of God, and its aim the esitself a kingdom of God, and its alm the es-tablishment of that kingdom everywhere." This brief portraiture of a thoroughly Christian family contains a great deal in a few words, and deserves careful study. Indeed, what is there more worthy of close examination than the question—How can we make the most of the home, how bring it up to the highest point of efficiency as a producer of genuine happiness, a developer of noble character? No one will get out of it all that God has made it capable of ac-complishing without the most strenuous complishing without the most strenuous application of head, heart and hands. Is it not the mightiest single agency for good within the scope of the wide creation? Can church or state effectively compete with its far-reaching, all-embracing influence? It is in itself a church, when rightly consti-tuted, and also a miniature state. The na-tion has grown out of the family, and is, when at its best, only a large brotherhood. Family life must be guarded against tyranny, sensuality, dullness, narrowness. There must be constant recognition of the fact that it has relations not only to its own immedi-ate members but to a much wider circle. It must reach out to less favored families not wrapping itself in a mantle of refined selfishness, but broadening its sympathies to take in many. In all ways that are practi-cable the general community should be made

to feel the influence of the best homes. We are quite sure that something more can be done in this direction than is usually attempted. Most certainly there is no line of effort that will bring greater benefit, both to individuals and the public, than that which causes the true public, than that which causes the true principles of home-making to be better un-derstood. Mothers' meetings are good. Why should there not be fathers' meetings? There are co-operative associations for the purchase or erection of homes-that is, of the outward shell. Let there be societies for memory the inner of a print without which the outward shell. Let there obsolutions for promoting the inward spirit, without which the shell is a mockery, the external cover-ing little better than a jail. He who im-proves the homes of a country should rank among its greatest benefactors.

THE REAL DISCIPLE.

Real discipleship begins within, in the heart and conscience, in the determination of the will and the devotion of one's being to the Lord and Saviour. The individual is no longer his own; self has been turned over to Him who redeemed us. Wherever there is a genuine work within, it will be made evident by outward works. The real inward is a genuine work within, it will be made evident by outward works. The real inward disciple will work the works of the Lord; that is, he will do the things which the Lord commands. We fear many are more willing to follow their own fancy, taste or interest, to follow their own faccy, taste or interest, than the Lord's command; they are more willing, possibly, to define and declare the truth of the gospel than to live it; but no definition of truth or setting forth of a creed ever saved a soul. We may know the law of love and be as ortho-dox as Gabriel himself, without being taken a step in the way to heaven. It is not what we know of the truth, but what we do, that gives life. In the judgment the Lord will not ask what we know, or what we believe, but what we have done. We do what is in our heavrd. Is meted out in the final judgment. Inasmuch as ye did it unto one of the least of hearts. Achievement is the rule by which the award is meted out in the final judgment. Inasmuch as ye did it unto one of the least of these, ye did it unto Me." You may know today what the outcome will be by the works which indicate the true condition and stand-ing of the soul. The judgment will be but a reading off of the record made by us from

STUDYING CHBIST.

day to day.

The man who, when asked if he was ac-The man who, when asked if he was ac-quainted with a certain woman, replied that he had a listening acquaintance, expressed what many of us often feel. There are peo-ple who talk well, perhaps brilliantly, and who are so fond of talking that they forget to give anyone else a chance. The thought of selfishness never occurs to them, for they consider that they are doing society a service in keeping the ball of con-versation rolling. They forget that con-versation implies an exchange of ideas, and that sincere interest in others would make a



Immortal Love.

The frost of years May blanch the gold from out thine hairs Life's griefs and fears

May rob thy cheeks of roses fair; The violets blue May fade from out thine eyes, dear oney The morning dew

May cease to sparkle in the sun; Roads meet and part, And golden clouds soon turn to gray, But, love, thine heart Will keep the longitude for and

Will keep its loveliness for aye! —William H. Gardner, in Munsey.

The Fortune Hunters.

Three fortune hunters once agreed To make a test of pluck, To tempt the Fates and intercede Each for a share of luck. Each was to go in different ways Alone, for wealth and fame, And try to win the public praise-A fortune and a name.

One as a soldier sold his sword

To nations that would buy, Yet he amassed but scanty hoard As time did onward fly. Another tried the gold mines where Such piles of wealth were found, Dat Marca scanted in a scant But 'twas a very trifling share That his long labors crowned.

The third would not a distance roam In search of golden ore, But very wisely stayed at home And started keeping store. He showed good sense and enterprise And soon had wealth and fame. His hobby was to advertise And thus his fortune came.

-Printer's Ink.

Fortune Telling.

When on the grain was summer's gold, And blue was summer's sky. We went to have our fortunes told, A witching maid and I. The gypsy sibyl seemed uncouth And weird to look upon, And yet for each of us, in sooth, A merry tale she spun.

Mine was a kindly horoscope; I heard my birth above Had hung the happy star of Hope, The lambent star of Love. The star of Love that bringeth bliss, I learned, still shed its glow. Much more the sibyl said, but this Was all I cared to know.

Then into Sylvia's slender hand I saw the gypsy peer, And words I longed to understand Were whispered in her ear; While on her cheek a blush had birth That spread in rosy fire, As when the winter-wakened earth Feels Spring's divine desire.

We left behind the gypsy old, And 'neath a dusky pine Again was that fair story told Again was that fair story told That ended, "Sweet, be mine!" Then Sylvia, the roguish-eyed, Laughed in her winning way: "That's what," triumphantly she orled, "The gypey said you'd say!" --Clinton Scollard, in Harper's Bazar.

At the Edge of the Day.

See Twilight standing on the brink That skirts the dark abyss of night, The dew-wet roses in her hair Shed incense through the waning light, Low in the west one lonely star Shines tremulous and white.

Across the far, dim edge of day, The task of morn and toil of noon Slip noiselessly adown the tide With dusky shadows thickly strewn, And o'er the lately purple hills Rises the yellow moon.

Go, Twilight trembling on the verge 'Twirt shadowy earth and shadowy air-Fold peaceful hands on peaceful breast, Spread starilt wings and gently bear To heaven's gate a burden sweet— The world's low vesper prayer. —Youths' Companion.

ization Was Enthusiastically Cheered.

own mines, the wood from our own forests. all employed in battling these inclemencies, and still every winter, with blue lips and chattering teeth, answers, "None of us can stand before this cold." Now, this being such a cold world, God sends out influences to warm it. I am glad that the God of the frost is the God of the heat; that the God of the snow is the God of the white blossoms: that the God of January is the God of June. The question as to how we warm this world up is a question of immediate and all encom-passing practicality. In this zone and weather there are so many fireless hearths, so many broken window panes, so many de-fective roots that sift the sncw. Coal and wood and flannels and thick coat are better and Bibles and creeds. Kindle that fire where it has gone out. Wrap something around those shivering limbs. Shoe those bare feet. Hat that bare head. Coat that bare back. Sleeve that bare arm. Nearly all the pictures of Martha Washington represent her in courtly dress as bowed to by foreign embas-sadors, but Mrs. Kirkland, in her interesting book, gives a more insolution book, gives a more inspiring portrait of Martha Washington. She comes forth from all the demands of elegant taste, but you her husband's hut in the encampment, the could not persuade that soldier dying 1000 hut sixteen feet long by fourteen feet wide-she comes forth from that hut to nurse the sick, to sew the patched garments, to con-sole the soldiers dying of the cold. That is a better picture of Martha Washington. Hundreds of garments, hundreds of tons of coal, hundreds of glaziers at broken window sashes, hundreds of whole souled men and women are necessary to warm the wintry weather. What are we doing to alleviate the condition of those not so fortunate as we? Know ye not, my friends, there are hundreds of thousands of people who cannot stand be-fore this cold? It is useless to preach to

bare feet, and to empty stomach, and to gaunt visages. Christ gave the world a lesson in common sense when, before preach-ing the gospe: to the multitude in the wilderness. He gave them a good dinner. When I was a lad I remember seeing two rough woodcuts, but they made more im-

pression upon me than any pictures I have ever seen. They were on opposite pages. The one woodcut represented the coming of the snow in winter and a lad looking out at the door of a great mansion, and he was all wrapped in furs, and his cheeks were ruddy, and with glowing countenance he shouted: "It snows, it snows!" On the next page there was a miserable tenement, and the door was open and a child, wan and sick and ragged and wretched, was looking out, and he said, "Oh, my God, it snows!" The winhe said. "On, my God, it shows:" The whi-ter of gladness or of grief, according to our circumstances. But, my friends, there is more than one way of warming up this cold world, for it is a cold world in more re-spects than one, and I am here to consult with you as to the best way of warming up the world. I want to have a great heater introduced into all your churches and all your homes throughout the world. It is a heater of divine patent. It has many pipes with which to conduct heat, and it has a door in which to throw the fuel. Once get this heater. introduced and it will turn the arctic zone into the temperate, and the temperate into the tropics. It is the powerful heater, it is the plorious fur-nace of Christian sympathy. The question ought to be, instead of how much heat can we absorb, how much heat can we throw out? There are men who go through the world floating icebergs. They freeze every-thing with their forbidding look. The hand with which they shake yours is as cold as the paw of a polar bear. If they float into a religious meeting, the temp-rature drops from eighty above to ten degrees below zero. There are icicles hanging from their eye-brows. They float into a religious meeting and they chill everything with their jeremiads. Cold prayers, cold songs, cold greet-ings, cold sermons. Christianity on ice! The Church a great refrigerator. Christians gone into winter quarters. Hibernation! On the other hand, there are people who go through the world like the breath of a spring morning. Warm greetings, warm prayers, warm smiles, warm Christian influence. There are such persons. We bless God for We rejoice in their companionship. eneral in the English army, the army English army, the army

having halted for the night, having lost his begsage, lay down tired and sick without any blanket. An officer same up and said:

shellfish under his coat. He was saving it for his last motsel. He heard a little child cry to her mother: "Oh, mother, I am so est bidder, the money to go to the new move-ment. It was sold for \$34. The purchaser will advertise it for sale and turn the pro hungry: give me something to eat. I am so hungry:" The sailor took the shellfish from under his coat and said: "Here! Take that." I am so ceeds over to Commander Booth. Command-er Booth was enthusiastically cheered at the nelusion of his address. How many men like that sailor would it take to warm the cold world up? Xerxes, fleeing from his enemy, got on board a boat. A great many Persians leaped into the same boat and the boat was sinking. Under the New Flag. NEWARE, N. J., March 16 .- Commander ooth's adherents in Newark packed the Some one said, "Are you not willing to make a sacrifice for your king?" and the majority

Booth's adherents in Newark packed the Essex Lyceum to the doors, and the head of the American Volunteers was received with cheers and applause. He described the new flag and the uniform, except the bonnet to be worn by the women. He said: The shape of the new bonnet is a secret of Mrs. Booth's, and, as she is the only woman I pretend to oboy, the description will have to come from her. This much I will say, it will make the ladies look much younger than those they were wearing."

He requested the officers and privates of the new movement not to engage in any public or private conflict with the members of the Salvation Army. The audience was stirred to great enthu-

slasm when he said: "Our staudard will be carried, not before, but side by side with the American National colors." He said the plans of the new movement were undevel-oped at present, but would be in good shape soon. But few persons were present at the Salvation Army services.

Americans the Chess Champions.

The great international chess contest played between Brooklyn and London by cable has resulted in a victory for the American team and the challenge trophy offered by Sir G. Newnew will cross the water. The American team won three games out american team won three games out of five, the remaining three games being drawn. The total score was 41/4 games for America to 21/4 games for Great Britain. Barry and Burille, who hail from Berton and Sherpher the Kentracking were Boston, and Showalter, the Kentuckian, were the successful contestants. Pillsbury's reputation got a black eye from Blackburne, and Baird was easy for Jackson. Hodges, Hymes and Delmar divided honors with their British opponents.

Hanged for Shooting His Sister.

sister, Mrs. Bowlsky, a year ago, while she was playing an organ in her parlor, was hanged at Pekin, Ill. He declined to make a statement on the scaffold. A few minutes prior to the murder he stood at the organ and joined his sister in a song.

Minor Mention.

It is said that Sir George Newnes, a London publisher, for whom a yacht is building by the Henderson Brothers, of Glasgow, will challenge for the America's Cup in 1897. Two years ago there were supposed to be about 200 buffalo in the Yellowstone Park. The present estimate is one-quarter of that number, the others having been killed by

light. Put your cold feet, weary of the jour-ney, close up to the blessed conflagration. Chille i through with trouble and disappointpoachers. It is proposed by the Senate and House ment, come close up until you can get warm Committees to make an appropriation suffcient to complete the work of coast defenses over the harvests gathered, tell all the gos-pel news. Meanwhile the table is being spread. On it, bread of life. On it, grapes in the United States in about seven years by furnishing the engineers of the army \$10, 000,000 a year.

The estate of the late Edgar Wilson Nye. the humorist, is said to figure up between \$50,000 and \$60,000. His income is said to have been \$30,000 a year from his news-paper sketches, but this is doubtful.

Dawson Olüham, a seventy-eight-year-old resident of White Hall, Ky., never has missed My friends, that is the way the cold worla is going to be warmed up, by the great gos-pel fireplace. All Nations will come in and sit down at that banquet. While I was mus-ing the fire burned. "Come in out of the cold, come in out of the cold." a sermon at the Methodist Church in that place in the forty years he has been a member. He never has used tobacco in any form, Mr. Thomas Caperton Davis, of Waco, Ey., has for years read the Bible through

Japanese Student Cuts His Throat.

three times annually, from Genesis to Revela-tions. On Sunday, February 16, Mr. Davis completed his first reading of the entire Bible Jokithi Uchida, a Japanese student at Cornell (Iowa) College, a ward of the Methodist Church and a well-known lecturer, commit-ted suicide while in a despondent mood by this year, only forty-five days being occupied in the task. Mr. Davis is seventy-five years cutting his throat. of age.

OUR HOG EXPORTS.

Great Britain Takes a Larger Quantity at Diminished Prices.

In view of the fact that by far the largest amount of our exports go direct to Great Britain, and that of these hog products form no inconsiderable a part, the following figures may prove interesting as showing our

chief competitors: In 1894 England imported 3,639,604 cwt. of In 1834 Eighth in the second s past year and keen competition. Of the total past year and keen competition. Of the total quantity for 1895 the United States con-tributed 2,649,402 cwt., or an increase over 1894 of about 100,000 cwt. Denmark's con-tribution was 1,013,930 cwt., which nearly doubled her figures for 1894. Canada im-

proved in 1895 by over 14,000 cwt. The imports of hams show a steady inease with each successive year. The total or 1895 was 1,289,518 cwt. Of this the United States sent 1,203,157 cwt., an increase over 1894 of 127,887 cwt. Canada's figures for 894 were 50,576 ewt., but in 1895 these were

pereased to 81,707 ewt. Of 220,168 ewt. of salt pork imported into Of 220,168 cwt. of sait pork imported into England in 1895 122,902 cwt. were from the United States and the balance from other sountries not specified. We did better in 1804 by about 28,000 cwt. The increase from "other countries" in 1895 was about 22,000, while the grand total of all shows a decrease in 1895 of about 5009 cwt.

First Snow in Nine Years.

Residents of San Francisco and the sur-rounding country were treated a few days the first that has visited Central California for nine years. The fail was only three inches, but it sufficed to give many children their first experience in snowballing.

One of the most cruel things which wicked one of the most cruet things which which to gnor-ant heathen savages. Thousands of barrels of strong drink are sent from Europe and America to Africa to poison the benighted Africans, and of late strong drink has been Africans, and of late strong drink has been sold in Alaska to the Indians, and has pro-duced most ruinous results. The Govern-ment has prohibited such sale, and now and then a man gets what he deserves. Stephen Merritt, of New York, who visited Alaska, says he saw a man sent to prison for nine months for selling a bottle of whisky. He awas framen on the ship in which Mr.

He was fireman on the ship in which Mr. Merritt sailed, and when he went on shore in Alaska he took a bottle of whisky which cost him a dollar, thinking to make something by selling it for a larger amount. An Indian woman bought the whisky and paid him two dollars, so he made a dollar; but he violated dollars, so he made a dollar; but he voluted United States law and soon found that he was "out of a job," and was landed in jail for nine months. Mr. Merritt and others tried to persuade the officers to let him offi with a fine, so that he could keep his place as fireman where he was needed, but they re-fused, and so he was sent to jail. If all men who sell whisky either to the savage or the sivilized, in Africa, America or Alaska could be landed in jail for nine months the people sould suord to board them there, pay them a salary and take care of their families at home and make more money by the opera-tion than this sailor did, selling a bottle of whisky for two dollars.-Safeguard.

A TERRIBLE POWER.

The French Academy of Medicine recently adopted a series of resolutions declaring that the drink evil has become a permanent danthe drink evil has become a permanent dan-ger attacking "the very life and force of the country" and laying stress on the fact that even the purest alcohol is "always and fun-damentally a poison." Speaking of legal restrictions M. Rochard, a member of the il-lustrious scientific body, said: "I know that this fadfeault to accomplish. Alcohol is a this is difficult to accomplish. Alcohol is a terrible power. The professional hierarchy (the manufacturers and dealers) holds the country enlaced in the meshes of a net of un-avoidable self-interest without pity."

A NEW NAME FOR THE DRINK.

A little girl in Manchester attended a Band A little girl in Matchester attended where of Hope meeting, and, on the speaker re-marking that the drink stripped homes of furniture and women and children of their clothes, she excitedly exclaimed:

"That's just what it does at our house." On reaching home her father insisted upon sending her to the public-house for drink. Arrived there, she dashed the money upon the counter and passionately asked for three pennyworth of "strip-me-naked."

THE GREATEST WAR OF ALL.

A London paper estimates that the cost of all the great wars of the world for twenty-live years, from 1852 to 1977, has been \$20,-000,000,000. An American journal figures out that the cost of intoxicants in the United States for the sume nariod was at least \$15. States for the same period was at least \$15, states for the same period was at reast \$15, 00,(00,000. Perhaps the latter item should be included in the first category, as repre-senting one of the "great wars" against the peace and welfare of the world.

TEMPERANCE NEWS AND NOTES.

Abstinence is easy, moderation impossible. A liquor dealer doesn't open his Bible once in a hundred days, but he opens his whiskey

bottle a hundred times a day. The greatest remedy for poverty and dis case is the banishment of the saloon.

When the saloon is blotted out it will not take long to renovate the face of the earth.

A formerly intemperate man who had ab stained for five years took a drink just to sea how it would go. It went as formerly-to drunkenness.

It is not for the kings to drink wine, no for princes strong drink, lest they drink and forget the law, and pervert the judgment of any of the afflicted. -Bible.

But they also have erred through wine and through strong drink are out of the way the priest and the people have erred through ng drink, they are swallowed up of wine strong drink, they are swallowed up of wine they err in vision, they stumble in judgment -Bible

that sincere interest in others would make a monologue impossible. The ability to draw out the best thoughts of those whom we out the best thoughts of those whom we meet, a pleased attention, an evident inter-est in them as individuals—these are the things worth striving for. In studying the life of Christ we cannot fail to be impressed by his loving sympathy with people of all classes. Although he knew their thoughts, yet he encouraged them to speak, and was over ready to listen. ver ready to listen.

GLORY OF THE LOBD. Lord, let me in that I may see thee.

Lord, let me in that I may see thee. I have been trying too long to judge thee from the outside; let me in. I have asked my soul where is the sign of thy power. I have asked what good there is in being good. I have asked what advantage the righteous have over the wicked. I have for-gotten that the advantage can only be seen inside the door. I have forgotten that the poet may be threadbare and vet iovous. that poet may be threadbare and yet joyous, that the painter may be penniless and yet ex-ultant. I have forgotten that the reward of art is beauty, that the reward of loving is being loved, that the reward of holiness is strength in temptation. I shall see thy power within thy holy place; in thy light shall is e light. Lord, Lord, open unto me. Give me a view from within. Let me look at the outer grounds from the window of thy dwelling. Let me gaze on thy world from where thou thyself art standing. And I know that the prospect shall be changed, the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed.-George Matheson.

REST ON THE LOVING HEART.

Wilt thou. with St. John, rest on the lov-ing heart of our Lord Jesus Christ, thou must be transformed into the beauteous must be transformed into the beauteous image of our Lord by a constant, earnest contemplation thereof, considering his holy meekness and humility. the deep, flery love that he bore to his friends and his foes, and his mighty, obedient resignation which he manifested in all the paths wherein. His Father called Him to tread. And now ye must gaze much more closely and deeply into the glorious image of our Lord lens Christ than I can show you with my out-ward teaching, and maintain a continual, earnest effort and aspiration after it. Then look attentively at thyself, how unlike thou earnest effort and aspiration after it. Then look attentively at thyself, how unlike thou art to this image and behold thy own little-ness. In the glorious likeness of Christ thou wilt be made rich and find all the soland sweetness in the world .- John nce and Tauler.

God delivers us out of evils by turning them into greater good. He chastens us in the model that we may not be condemned with the world. He turns the tears of sorrow into the pearls of a brighter crown. weaning us from the transitory, He leads By to the sternal. By emptying us of the vorld, He fills us with Himself. He makes the via crucis, the via lucis. He causes us, in the very fire, to thank Him that our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory.-Canon Farrar.

Thou hast but this, to set thy feet where Mine Mike prints, step after step, a track for

thine. -Marcarot F. Sangstor.

California Oranges.

Southern California is engaged now and will be until June 1 in picking, packing and shipping its orange crop. The yield of the golden fruit is estimated at 2,800,000 boxes,

about two-thirds of a full vield. The cast yield from this crop will reach \$5,000,000. The orange industry in Southern California is but fifteen years old and a capital of \$33,-000,000 has been invested in it. There are now 10,000 acres in fruit-bearing groves, and 80,000 more acres are planted with young

The St. Louis Auditorium. The Auditorium being erected for the St. Louis Republican Convention is to be 180x 260 feet, and seated to accommodate 14,000 people. It will be built of wood and will take a million and a half feet.

trees.

At Sea. The night was made for cooling shade,

For silence and for sleep; And when I was a child, I laid My bands upon my breast, and prayed, And sank to slumber deep. Childlike, as then, I lie to-night, And watch my lonely cabin-light.

Each movement of the swaying lamp Shows how the vessel reels, And o'er her deek the billows tramp,

And all her timbers strain and cramp With every shock she feels; It starts and shudders, while it burns, And in its hinged socket turns.

Now swinging slow, and slanting low, It almost level lies; And yet I know, while to and fro

I watch the seeming pendule go With restless fall and rise, The stately shaft is still upright, Poising its little globe of light.

Oh hand of God! Oh lamp of peace! Oh promise of my soul! Though weak and tossed, and ill at ease Amid the roar of smiting seas— The ship's convulsive roll-

I own, with love and tender awe, Yon perfect type of faith and law. A heavenly trust my spirit calms, My soul is filled with light;

The ocean sings his solemn psalms; The wild winds chant; I cross my palms, Happy as if to-night. Under the cottage roof again, I heard the soothing summer rain.

-Boston Transcript The Care of the Aged.

When a man or woman passes seventy years of age, great care should be given to the conditions surrounding him or her for the prolonging of life. The vital forces are greatly enfeebled at that period of life, and the powers of resistance in consequence of age are the weakest. A man of threescore years and ten, and over, is like an old machine that by proper care given to its condition has been keep running many years, and is still able to do work, but its wheels and axles and pinions are much worn and rickety, and if it should be pushed, even to a small extent, in excess of its diminished powers, it breaks down and cannot be repaired, for every part of it is shattered. But if worked carefully and intelligently by a person who understands its condition and knows its capabilities, it can be kept in action a much longer time than would be possible if a careless engineer controlled it. In these times, however, it is generally not profitable to husband the resources of an old machine. But this is not true as regards our old men and women. It is desirable to hold on to them as long as possible, and if we can sacceed in prolonging their lives five or ten years, or more, it will greatly enhance our happiness. -- Medical Re-

Seeds as Food.

view.

Seeds of many kinds have been found in the ruins of the homes of the ancient cliff dwellers of Utah, who evidently used them for food. The cliff dwellers ats the seed of the ordinary pig weed. Indians to this day consume the seeds of many grasses, which are ground into flour.

Albert Wallace, who shot and killed his