REV. DR. TALMAGE.

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

Subject: "Kindness for Another's Sake."

TEXT: "Is there yet any that is left of the house of Saul, that I may show him kind-ness for Jonathan's sake? * * * So Mep-hibosheth dwelt in Jerusalem, for he did eat continually at the king's table and was lame on both his feet."—II Samuel ix., 1 and 13.

Was there ever anything more romantic and chivairous than the love of David and and chivairous than the love of David and Jonathan? At one time Jonathan was up and David was down. Now David is up and Jonathan's family is down. As you have often heard of two soldiers before going into battle making a covenant that if one is shot the survivor will take charge of the body, the watch the meantre and perhaps of the the watch, the momentos and perhaps of the bereft family of the one that dies, so David and Jonathan had made a covenant, and now that Jonathan is dead David is inquiring about his family, that he may show kind-ness unto them for their father Jonathan's

Careful search is made, and a son of Jonathan by the exceedingly homely name of Mephibosheth is found. His nurse, in his in-fancy, had let him fall, and the fall had put both his ankles out of place, and they had never been set. This decrepit, poor man is brought into the palace of King David. David gazes upon him with melting tenderness, no doubt seeing in his face a resem-blance to his old friend, the deceased Jona-than. The whole bearing of King David toward him seems to say: "How glad I am to see you, Mephibosheth! How you remind me of your father, my old friend and bene-factor! I made a bargain with your father a good many years ago, and I am going to keep it with you. What can I do for you, Mephibosheth? I am resolved what to do— I will make you a rich man. I will restore to you the confiscated property of your grand-father Saul, and you shall be a guest of mine as long as you live, and you shall be seated at my table among the princes." It was too much for Mephibosheth, and he cried out against it, calling himself a dead dog. "Be still," says David; "I don't do this on your account; I do this for your father Jonathan's sake. I can never forget his kindness." sake. I can never forget his kindness. I remember when I was hounded from place to place how he befriended me. Can I ever forget how he stripped himself of his courtier apparel and gave it to me instead of my shepherd's coat, and how he took off his own sword and belt and gave them to me instead of my sling? Oh, I can never forget him! I feel as if couldn't do enough for you his son. I don't do the top your for you, his son. I don't do it for your sake; I do it for your father Jonathan's sake." So Mephibosheth dwelt in Jerusalem, for he did eat continually at the king's table and was lame on both his feet."

table and was lame on both his feet."

There is so much gospel in this quaint incident that I am embarrassed to know where to begin. Whom do Mephibosheth and David and Jonathan make you think of?

Mephibosheth, in the first place, stands for the disabled human soul. Lord Byron describes in as a charming recklessing as a charming recklessing as a charming recklessing. scribes sin as a charming recklessness, as gallantry, as a Don Juan; George Sand de-scribes sin as triumphant in many intricate plots; Gavarni, with his engraver's knife, always shows sin as a great jocularity; but the Bible presents it as a Mephibosheth, lame on both feet. Sin, like the nurse in the context, attempted to carry us and let us fall and we have been disabled, and in our whole moral nature we are decrepit. Sometimes theologians haggle about a technicality. They use the words "total deprayity," and some people believe in the doctrine, and some reject it. What do you mean by total depravity? Do you mean that every man is as low as he can be? Then, I do not believe it either. But do you mean that sin has let us fall; that it has scari-fied and wounded and crippled our entire moral nature until we cannot walk straight and are lame in both feet? Then I admit your proposition. There is not so much difference in an African jungle not so much difference in an African jungle—with barking, howling, hissing, fighing quadruped and reptile, and paradise, with its animals coming before Adam, when he patted them and stroked them and gave them names, so that the panther was as tame as the dove—as there is between the human soul disabled and thet soul as God originally condisabled and that soul as God originally constructed it. I do not care what the senti-mentalists or the poets say in regard to sin. In the name of Gou I declare to you to-day that sin is disorganization, disintegration, ghastly disfiguration, hobbling deformity.
Your modern theologian tells you that

ghastly disfiguration, hobbling use.

Your modern theologian tells you that man is a little out of sorts; he sometimes thinks wrong; he sometimes acts wrong; indeed, his nature needs a little moral surgery, an outside splint, a slight compress, a little rectification. Religion is a good thing to have; it might some day come into use. Man is partially wrong, not all wrong. He is all get in to dine with the King.

Bring the salve of divine described by the salve of divine described by the salve of divine distinguished people presulting uses the table. On, what a getting up in the world it was for poor Mephibosheth! Well, though you and I-may be woefully lamed with sin, for our divine Jonathan's sake I hope we will all get in to dine with the King.

Before dining we must be introduced. If you are invited to a company of persons Man is only half wrong, not altogether wrong. In what is man's nature right? In his will, his affections, his judgment? No There is an old book that says: "The whole There is an old book that says: "The whole head is sick and the whole heart faint." Mephibosheth lame in both feet. Our belie of the fact that sin has scarified and deformed our souls increases as we go on in years. When you started life you thought that man was a little marred by sin and he was about one tenth wrong. By the time you had gone through the early experience of you trade or occupation or profession you be lieved that man was about half wrong. By that man was three-fourths wrong. But within these past few years, since you have been so lied about and swindled and cheated you have come to the conclusion that man is altogether wrong, and now you can say with the prayer book and the Bible, "There is no halth in us." Now you believe with the prophet. "The heart is deceitful, above all things, and desperately wicked." ever you may have believed before, now you believe that Mephibosheth is lame on both Again, Mephibosheth in the text stands for

the disabled human sou, humbled and re stored. When this invalid of my text got command to come to King David's palace he trembled. The fact was that the grandfather of Mephibosheth had treated David most shockingly, and now Mephibosheth says to himself: "What does the king want of me? Isn't it enough that I am lame? Is he going to destroy my life? Is he going to wreak on me the vengeance which he holds toward my grandfather, Saul? It's too bad." But go to the palace Mephibosneth must, since the king has commanded it. With staff and crutches and helped by his friends. I see Mephibosheth going up the stairs of the palace. I hear his staff and crutches rattling on the tessellated floor of the throneroom. No sooner have these two persons confronted each other—Mephibosheth and David, the king-than Mep hibosheth throws himself flat on his face be-fore the king and styles himself a dead dog. In the east when a man styles himself a do he utters the utmost term of self-abnegation It is not a term so strong in this country where, if a dog has a fair chance, he some times shows more nobility of character tha some human specimens that we wot of, but the mangy curs of the oriental cities, as I know by my own observation, are utterly detestable. Mephibosheth gives the utmost term of self-loathing when he compares him self to a dog, and dead at that.

Consider the analogy. When the com-mand is given from the palace of heaven to the human soul to come, the soul begins to tremble. It says: "What is God going to do with me now? Is He going to destroy me? Is He going to wreck His vengeance upon me?" There is more than one Mephibosheth trembling now because God has summoned him to the palace of divine grace. What are you trembling about? God has no pleasure in the death of a sinner. He does not send for you to hurt you. He sends for you to do you good. A Scotch preacher had the fol-lowing circumstances brought under his observation: There was a poor woman in the parish who was about to be turned out besuse she could not pay her rent. One night e heard a loud knocking at the door, and he made no answer and hid herself. rapping continued louder, louder, louder, but she made no answer and continued to hide herself. She was almost frightened undeath. She said. "That's the officer of e law come to throw me out of my home A few days after a Christian philanthropis oman, where were you the other night? I net her in the street and said: ame round to your house to pay your rent. Vhy didn't you let me in? Were you at Why didn't you let me in? Were you at home?" "Why, "she replied, "was that you?" 'Yes, that was me. I came to pay your rent." "Why," she said, "if I had had any dea it was you I would have let you in. I it was you I would have let you in. I have been discovered in the Kanaka sight it was an officer cometo cast me out

of my home." O soul, that loud knocking at the gate to-day is not the sheriff come to put you in jail; it is the best friend you ever had come to be your security. You shiver with terror because you think it is wrath. It with terror because you think it is wrath. It is mercy. Why, then, tremble before the King of heaven and earth calls you to His palace? Stop trembling and start right away. "Ob," you say, "I can't start. I have been so lamed by sin and so lamed by evil habit I can't start. I am lame in both feet." My friend, we come out with our prayers and sympathies to help you up to the palace. If you want to get to the palace, you may getthere. Start now. The Holy Spirit will help you. All you have to do is just to throw yourself on your face at the feet of the King, as Mephibosheth did.

Mephibosheth's caninial comparison seems

Mephibosheth's caninial comparison evems extravagant to the world, but when a man has seen himself as he really is and seen how he has been treating the Lord, there s no term vehement enough to express his self condemnation. The dend dog of Mephibosheth's comparison fails to describe the man's utter loathing of himself. Mephibosheth's posturing does not seem too prostrate. When a soul is convicted, first he prays upright. Then the muscles of his neck relax, and he is able to bow his head. After awhile, by an almost superhuman ef-fort, he kneels down to pray. After awhile, when he has seen God and seen himself, he throws himself flat on his face at the feet of the King, just like Mephibosheth. The fact S. if we could see a complete the first part of the fact is, if we could see ourselves as God sees us, we would perish at the spectacle. You would have no time to overhaul other peole. Your cry would be, "God be merciful

to me, a sinner."

And again, Mephibosheth in my text stands for the disabled human soul saved for the sake of another. Mephibosheth would never have got into the palace on his own account. Why did David ransack the realm to find that poor man and then bestow upon him a great fortune and command a farmer of the error of Tibe to culture the estate and of the name of Ziba to culture the estate and give to this invalid Mephibosheth half the proceeds every year? Why did King David make such a mighty stir about a poor fellow who would never be of any use to the throne of Israel? It was for Jonathan's sake. It was what Robert Burns calls for "auld lang syne." David could not forget what Jonahan had done for him in other days. Three times this chapter has it that all this kindness on the part of David to Mephib-osheth was for his father Jonathan's sake.

The most important part of every prayer is the last three or four words of it, "For Christ's sake." Do not rattle off those words Christ's sake." Do not rattle off those words as though they were merely the finishing stroke of the prayer. They are the most important part of the prayer. When in earnestness you go before God and say, "For Christ's sake," it rolls in, as it were, upon God's mind all the memories of Bethlehem and Gennesaret and Golgotha. When you say before God, "For Christ's sake." you hold before God's mind every groan, every tear, every crimson drop of His only begotten Son. If there is anything in all the universe that will move God to an in all the universe that will move God to an act of royal benefaction, it is to say, "For Christ's sake." God is omnipotent, but He is not strong enough to resist that cry, "For Christ's sake." If a little child should kneel behind God's throne and should say, "For Christ's sake," the great Jehovah would turn around on His throne to look at her and listen. No prayer ever gets to heaven but for Christ's sake. No soul is ever comforted but for Christ's sake. The world will never be redeemed but for Christ's sake. Our name, however illustrious it may be among men, before God stands only for inconsistency before God stands only for inconsistency and sin, but there is a name, a potent name, a blessed name, a glorious name, an everlasting name, that we may put upon our lips as a sacrament and upon our forehead as a crown, and that is the name of Jesus, our divine Jonathan, who stripped Himself of His robe and put on our rags and gave us His sword and took our broken reed, so that now, whether we on our rags and gave us His sword and took our broken reed, so that now, whether we are well or sick, whether we are living or dying, if we speak that name it moves heaven to the center, and God says: "Let the poor soul come in. Carry him up into the throneroom of the palace. Though he may have been in exile, though sin may have crippled him on this side, and sorrow may have crippled him on the other side, and he is lame in both his feet, bring him up into the palace, for I want to show him everlasting kindness. for Jonathan's sake."

the palace, for I want to show him everlast-ing kindness, for Jonathan's sake."

Again, Mephibosheth in my text stands
for the disabled human soul lifted to the
King's table. It was more difficult in those times even than it is now for common men to get into a royal dining room. The sub ects might have come around the rail of the peaces might have come around the ratio the palace, and might have seen the lights kin-dled, and might have heard the clash of the knives and the ratile of the golden goblets, but not get in. Stout men with stout feet could not get in once in all their lives to one

ent, you are introduced: "This is the Sena-tor." "This is the Governor." "This is the President." Before we sit down at the King's table in heaven I think we will want to be introduced. Oh, what a time that will be, when you and I, by the grace of God, get into neaven, and are introduced to the mighty spirits there, and some one will say: "This is Joshua." "This is Paul." This is Moses." "This is John Knox." "This is John Mil-ton." "This is Martin Luther." "This ton." "This is Martin Luther." "This is George Whitefield." Oh, shall we have any strength left after such a round of celes-tial introduction. Yea, we shall be potentates ourselves. Then we shall sit down potentates ourselves. Then we shall sit down at the King's table with the sons and daugh-ters of God, and one will whisper across the table to us and say, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God!" And some one at the table will say. "How long will it last? All other banquets at which I sat ended. How long will this last?" and Paul will answer, "Forever!" and Joshua will say, "Forever." and John Knox will say Forever!" and George Whitefield will say Forever!"

And the wine at that banquet will be old wine. It will be very old wine. It will be the oldest wine of heaven. It will be the wine that was trodden out from the red clusters on the day when Jesus trod the wine oress alone. Wine already more than eight-sen centuries old. And no one will deride us as to what we were in this world. No one will bring up our imperfections here our sins here. All our earthly imperfec tions completely covered up and len. Mephibosheth's feet under table. Kingly fare. Kingly vesture. Kingly companionship. We shall reign for-ever and ever. I think that banquet will mean more to those who had it hard in this world than to those who had it easy. That banquet in David's palace meant more to Mephibosheth than to any one else, because he had been poor and cripoled and despised and rejected. And that man who in this world is blind will better appreciate the light of heaven than we in this world had good eyesight. And that man who in this world was deaf will better appreciate the music of heaven than we who in this world had good hearing. And those will have a higher appreciation of the easy locomotion of that land who in this world

were Mephibosheths. (O my soul, what a magnificent gospel! It takes a man so low down and raises him so high! What a gospel! Come now, who wants to be banqueted and implaced? As when Wilberforce was trying to get the "emancipation bill" through the British parliament and all the British isles were enxious to hear of the passage of that emancipation bill," when a vessel was coming into port and the cuptain of the vesse knew that the people were so anxious to get the tidings, he stepped out on the prow of the ship and shouted to the people long before he got up to the dock, "Free!" and they cried it, and they shouted it, and they sang it all through the land, "Free, free!" So to-day I would like to sound the news of your present and your eternal emancipation until the angels of God novering in the air, and watchmen on the battlements, and bellmen in the town cry it, shout it, sing it, ring it, "Free, free!" I come out now as the essenger of the palace to invite Mephiboshth to come up. I am here to-day to tell you that God has a wealth of kindness to bestov upon you for His Son's sake. The doors of the palace are open to receive you. The supposers have already put the chalices on the table, and the great, loving, tender, sym-pathetic heart of God bends over you this moment, saying, "Is there any that is yet left of the house of Saul, that I may show

Several well developed cases of leprosy

him kindness for Jonathan's sake?"

INTERNATIONAL LESSON FOR AUGUST 2.

Lesson Text. "David's Kindness," Il Samuel ix., 1-13-Golden Text: Rom. xli. 10-Commentary.

1. "That I may show him kindness for Jonathan's sake." David is at rest in his kingdom, reigning over all Israel and executing judgment and justice unto all his people (II Sam. vii., 1; viii., 15). Read in Jef. xxiii., 5, 6, of a king who, on David's throne, shall reign and prosper and execute judgment and justice in the earth—Jehovah-tsidkenu. David had sworn to Jonathan that he would David had sworn to Jonathan that he would show the kindness of the Lord to his house forever (I Sam. xx., 14-17), and he would now keep his word. What a wonderful word is this, "the kindness of God" (see also verse 3). It is the same word oft times translated "mercy," and also "loving kindness," as in Ps. xxlii., 6; xxv., 6; lxiii., 3, etc. The honor of being a channel through which the loving kindness of God may be shown to others is given to every believer. See II Cor. vi., 6: Col. iii.. 12.

Col. iii., 12.

2, 3. "Jonathan hath yet a son which is lame on his feet." When the news came of his father's death he was a little boy five years old. His nurse took him up to flee with him, and in her haste she let him fall, thus causing him to be crippled for life (II Sam. iv., 4). This story of the king's kindness to Mephibosheth for Jonathan's sake is very suggestive all through of the love of God to sinners. The man was lame through God to sinners. The man was lame through no fault of his own, and he was lame on both feet—could not walk at all. All are sinners through Adam, and such sinners that in our flesh there dwelleth no good thing (Rom. v., 12; vii. 18). If his name signifies, as some think, "shame proceeding from the mouth," it is very suggestive of Rom. ii., 13; Math.

it is very suggestive of Rom. II., 18; Math. 1v., 18.

4. "He is in the house of Machir, the son of Ammiel in Lo-debar." The name of this place may signify "no pasture" and makes us think of the prodigal son, who, when he had wasted all his living, would fain have eaten the swines' food (Lukeur., 16). Every sinner who stays away from God and seeks to bless himself in this world of no food for the soul is somewhat like Menhibosheth in the soul is somewhat like Mephibosheth in

Lo-debar. 5. "King David sent and fetched him." He did not send him word to come and see him because he had good news for him, but he took means to bring him right into his presence. Our David, blessed Lord Jesus, does not tell us to make ourselves fit to come to film, but knowing our incurable lameness He comes right to us with His love and grace,

and we helpless creatures have only to receive Him and all His love (John 1, 12).

6. "He fell on his tace and did reverence, and David said, Mephibosheth, and he answered, Behold thy servant." A sinner on his face before God is a hopeful sight, as his face before God is a hopeful sight, as conviction of sin is an essential to conversion, and nothing works conviction like the loving kindness of God. See Luke v., 9: Isa. vi., 5; Job xlii., 5, 6; Acts ix., 5, 6. David calling him by name makes us think of John xx., 16, "Jesus saith unto her, Mary."

7. "Fear not, for I will surely show thee kindness for Jonathan thy father's sake."
See the comfort, the restoration and the future provision contained in the words of this verse. The perfect love of God casts out all fear and enables us to sing Isa. xii.,

2. We have restored in the grace of God in

 We have restored in the grace of God in Christ more than we lost in Adam, and He who spared not His own Son, but delivered Him up for us all, will with Him also freely give us all things.

8. "What is thy servant that thou

8. "What is thy servant that thou shouldst look upon such a dead dog as I am?" As we see and believe the love of God to us we become increasingly filled with a sense of our own unworthiness. A decreasing estimate of self is good growth in grace, as when Paul saw himself to be the least of the apostles, then less than the least of all saints, then chief of sinners. As Christ increases we decrease.

we decrease. 9. "I have given unto thy master's son an that pertained to Paul and to all his house." It was all of grace for all had been forfeited. So with the sinner we lost all in Adam's sin, but God commendeth His love toward us in but God commender has sinners Christ died "I have given unto thy master's son all that while we were yet sinners Christ died for us. He loved us even when we were dead in sins (Rom. v.. 8; Eph. ii., 4.5). All that we receive in Christ is God's free giit to us in grace (Rom. vi., 23; iii., 24; I John v.,

11).
10. "Mephibosheth, thy master's son, shall eat bread always at my table." He might have been forgiven and had the prop erty restored without being made a member of the king's family, but see the "exceeding great riches of his grace" in taking him to his own table. To be forgiven is very great, to be justified or accounted as if we had never sinned is greater, but to be made a child of God and joint heir with Jesus Christ is greater still (I John ii., 12; Rom. iii., 24; v. 1; Acts xiii., 38,39; Rom. viii., 16; I John

, 2). 1. "According to all that my lord the 11. king hath commanded His servant, so shall thy servant do." These were the words of that Ziba who afterward slandered his maser and sought to turn away the heart of David from him (II Sam. xvi., 3: xix., 27). If we are children of God, we must expect to be slandered by some one, and if the slanderers are those of our own household we must not think it strange, but rather acept it as fellowship with Christ and count

12. "All that dwelt in the house of Ziba were servants unto Mephibosheth." Every true child of God by faith in Christ Jesus has all things working together for his good (Rom. viii., 28), so that all things may truly (Rom. viii., 28), so that all things may truly be said to serve him. As in Ezek. i., 19-21, the wheels and the living creatures move to-gether controlled by the same spirit, so all the events in life are controlled by the Spirit of God for the highest good of every believer. All the love and power of God combine to make all things work for God's glory and

our good. 13. "So Mephibosheth dwelt in Jerusalem 13. "So Mephibosheri dweit in Jerusalem, for he did eat continually at the king's table and was lame on both his feet." Here is a beautiful picture of that which every Christian may be and do. Jerusalem signifles "city of peace," in which every believer may dwell. The king's table is the word of God, at which we may constantly dine, avoiding all the tempting delicacies of the world's tables, with their light reading, so called, or even the more learned works which are not according to Scripture, while, as to cur corrupt natural man, we must be con tent to own that it is still within us, though it may be persistently reckoned dead. alone is our peace, or life, our joy .- Lesson

ENLISTMENTS IN THE ARMY.

Blight Decrease in the Number, But Qual

ity is Better. There has been a slight decrease in army enlistments of late, and the present strength of the army is about 600 less than its maximum force of 25,000 men. Officers of the Adjutant-General's office at the War Department are authority for the statement the the quality of the recruits is much better than for many years, and that connection with the file of the army no longer carries with it the social degradation, which formerly attached to it. The improved condition is stated to be due in part to the new system of recrutting, which allows a regiment to fill all vacancies from its immediate neighborhood. It is also due in a great measure to the stringent rules now governing admissions to the ranks of the army. Greater care is now taken in the character of the recruits than heretofore, and the candidate must pro-duce satisfactory proof on that point to in

sure his enlistment. According to one of the officers at the War Department the conditions of the soldier are much better than they were even ten years ago. The better class of soldiers has made the service more agreeable, and there is a more congenial relationship existing between officers and men, although, of course, there can never be an absolute commingling of the commissioned and enlisted branches. The posts now have their libraries; there is a gymnasium at every station, where, also, there is a recreation room and exchange. For the soldier who remains in the army there is increasing pay with length of service, and, after thirty years, retirement on three-fourths pay and allowances of ciothing

"The army is by no means the disrepu-"The army is by no means the disrept-table organization it was once charged with being," said an army officer. "It is really agreeable, and I should say preferable, in every way for a man who is doomed to manual labor all his life, with nothing to show for it at the end, and very little relax-ation as he goes along."

SABBATH SCHOOL | RELIGIOUS READING.

LOYALTY THE TEST OF LIBERTY.

With the growing disposition in the church to break away from old fixed codes of be-lief and conduct, and to regulate personal thought and practical ethics entirely by the dictates of the individual conscience, the question has inevitably risen in earnest and devout minds: "What is now the test of Christian fidelity? Are we not all adrift, so far as a definite standard of religious belief and conduct is concerned? Who shall defar as a definite standard of religious belief and conduct is concerned? Who shall determine whether this man belongs in the church or out of it? Yea, am I a Christian or not?" To all such troubled questionings there seems to be but one adequate and convincing reply. Since authority is no longer the tribunal to which the belief and conduct of each and every Christian may be referred, we must observe the life of the individual itself, and judge belief and conduct according to their effects upon Christian character. Loyalty to Christ is the crucial thing. If the newlyfound liberty of the believer of today shall seem to impair in any degree his fidelity to his Master, that has the new dispensation, so far as this believer is concerned, been proven inferior to the old. If there is less earnestness, less moral stamina, less unselfishness and devotedness in any Christian life, because of the greater Christian life, because of the greater freedom of thought and action which has recently come into the church, then it were wall if we would return to the church. well if we could return to the old creeds and well if we could return to the out creets and moral statutes at once. But if, on the other hand, the liberty of today does stand the test of loyalty; if Christians in general are just as pure, and earnest, and self-sacrificing, and devoted as they ever were-nay, are more Christlike in these respects than formerly—then, we say, all this so-called "new departure" in religion, this broadening of horizon and loosening of restraints, is a step, and a grand step, forward toward the millennium. restraints, is a step, step, forward toward the millennium. How, then, does modernized religious liberty, in the church itself, seem to stand the test of loyalty to Christ? Is the church doing less for the Master than she used to do? Look at the grand expansion of missions, of charities, of organizations for benevolence and for Christian culture, which has gone hand in hand with the great liberalizing movement in the modern church. Look at the magnificent, the astounding ac-Look at the magnificent, the astounding accession of enthusiastic young people to the working force of the church. Look at the practical devotement of time, talent, energy, resource, to work among the poor and uneducated. Look at the present esprit de corps of the whole religious republic. Look at the new, Christlike love and

not. Look at the new, unristing love and fellowship springing up between the denominations, which are all, as we now see, children of one mother, whose only affront to each other is that they have, one by one, gone out from the paternal roof and raised and sheltered a family of their own. Truly, there is no more reason for sects quarreling than for married brothers and sisters; and the more Christlike Christianity of today is beginning to see it. So as the testimony of a general outlook goes, there is yet no falling-off in loyalty to Christ because of the liberty which has come into the church as the result of aggressive modern thought. But just as soon as devotion to Christ is seen to be falling off in the least degree among

Christians, it will be time to question the healthfulness of the religious atmosphere—to ask, "Is not too much liberty weakening the moral fibre and leading to indifference?" Loyalty the test of liberty—that is the principle which we must apply. True to Christ, true to oneself, and true to he church. LOVE OUT OF A PURE HEART. In Jesus Christ the end of the command

In Jesus Christ the end of the commandment is love out of a pure heart, and a good conscience, and faith unfeigned. Nothing can exceed the absolute plainness, the reiterated simplicity, of Christ's teaching. A child, a wayfaring man, a fool, can understand it. "If ye love Me," He says—what? go into the desert? shut yourself up in a monastery? spend your days in the vain repetition of formal prayers? No! but—'If you love Me, keep My commandments." "How commonplace!" you will say; "how elementary! how extremely ordinary. Why, I learned all that years ago say; "how elementary! how extremely ordinary. Why, I learned all that years ago
by my mother's knee: I have got quite beyond all that." Ah! but have you? Like
the Pharisee, you may not be an extortioner,
unjust, an adulterer; but have you, even in
man's judgment, kept, in all their divine
breadth, the law of kindness, the law of
purity, the law of honesty, the law of truth,
the law of contentment? Have you loved
God with all the heart? Have you loved
your neighbor as yourself?—Cannon Farrar.
We cannot all find the same things in We cannot all find the same things in nature. She is all things to all men. is like the manna that came down from heaven. "He made manna to descend for them, in which were all manner of tastes them, in which were all manner of tasks, and every Israelite found it what his palate was chiefly pleased with. If he desired fat in it, he had it. In it the young men tasted bread; the old men, honey; and the children, oil." But all found it in subher are all manner of tastes"—science, art, poetry, utility, and good in all. The botanist has one pleasure in her, the ornithal has one pleasure in her, the ornithologist another, the explorer another; what all may have are the refreshment and exhibitation

COMMUNION WITH GOD.

scrutiny of her manifold works .- John Bur-

come from a loving and intelligent

Communion with God is a great comfort in times of loneliness. We may be separated from our dearest earthly friends, but we can never be separated from our best Friend; His sweet assurance comes, "Lo, I am with you alway." But communion means some-thing more than presence. It implies a confiding interchange of thought and feel-ing between our Lord and ourselves, a heart to heart conference together, in which we have a part. We listen to "hear what God the Lord will speak," and, inturn, he waits for our words. If there is no response from us there can be no communion. God said to Moses, "I will come down and talk with thee." And the record stands, "The Lord spake with Moses face to face as a man speaketh with his friend." What could be more personal than this? Just as truly, we may speak with the Lord as we would with the most intimate friend, and he will hear the very words we utter. We may breathe into his ear our deepest longings and desires, our love and praises, our complaints even, and he will answer us in the joy of our heart .- Mrs. C. L. C.

BITTER MUST BE ACCEPTED.

We are continually coming to points at which we hesitate. "In all but this, dear Lord," we say, "I can take Thy way and do Thy will." Still the answer comes, "In all ways, my child." There must be no reserve, no withholding, no exception. The loved sin must be given up, though it seem colve little one though giving it up he like only a little one, though giving it up be like cutting off a right hand or plucking out a right eye. The hard path must be taken, though it lead among thorns that pierce the feet, over sharp stones, through The painful duty must be done though it cost place, ease, position, though it lead to want, suffering, homelessness. The bitter grief must be accepted, though it seem to take all and leave nothing, and must be accepted sweetly, lovingly, cheerfully, with unquestioning faith.

Condescension is an excellent thing, but it is astonishing how one-sided the pleasure of it is! He who goes fishing among the Scotch peasantry with condescension for a bait will have an empty basket by evening.

-Robert Louis Stevenson.

You picture to yourself the beauty of bravery and steadfastness. And then some little, wretched, disagreeable duty comes, which is your martyrdom, the lamp for your oil; and if you do not do it, how your oil is spilt!-Phillips Brooks.

Abandoning Tobacco Culture.

The splendid farms in Pennsylvania, near near Marietta, belonging to the estate of the late Colonel James Duffy, and containthe late Colone: James Dully, and containing over 600 acres, have been noted for the past twenty-five years for their great yields of tobacco—among the largest in Pennsylvania. This year not a tobacco plant will be ready from tobacco farming by raised, the profits from topacco farming being too small to offset the risk of a failure of the crop. Not three-fourths of the usual acreage will be put out in tobacco in Lan-caster County this season. A few years ago 15,000 acres were devoted to this crop alone.

Newfoundland's Revenue. The customs revenue of Newfoundland for the quarter ending June 30 was \$402,000.

TEMPERANCE

TO A JUG OF RUM. This "Address to a Jug of Rum" was first published in 1815. It is as applicable now as when it first appeared:

"Here, only by a cork control'd,
And slender walls of earthen mould,
In all the pomp of death, repose
The seeds of many a bloody nose;
The chattering tongue, the horrid oath;
The fist for fighting nothing loath;
The state which no word can tame. The passion which no word can tame, That bursts like sulphur into flame; The nose carbunoled, glowing red; The bloated eye, the broken head; The tree that bears the deadly fruit Of murder, maining and dispute.
Assaults that Innocence assails;
The images of gloomy jalls:
The giddy thought on mischief bent;
The midnight hour in riot spent; All these within this jug appear.

And Jack, the hangman, in the rear."

A STRANGE TEMPERANCE WAR. Probably one of the most remarkable tem-perance crusades ever recorded was that which took place in a village of Madagascar. between Antananarivo, the capital, and Am-bositra. There is a resident missionary at Loharano. The people of Loharano some time since made an agreement among then-selves that no rum or strong drink should be time since made an agreement among the inselves that no rum or strong drink should be
introduced into their market, and for some
time none was introduced. At length, however, some runsellers, taking counsel together, resolved to force an opening for
their trade. Accordingly, they combined to
the number of seventy, concealed their short
knives under their lambas, and one day took
up a position in the market place with their
rum before them. Their idea was that the
people would make an attempt to drive them
ont, and then, "the worse for the people."
But their expectations were not realized. By
some means the folk of Loharano got to
know of the hidden wenpons. They went to
the missionary for advice, and then out their
heads together and concocted a plan. All
that day the purveyors of the forbidden
liquor stood in the glare of the sun in the
market place, waiting for the thirsty customers to come and buy. But all day long tomers to come and buy. But all day long the Loharano men left them severely alone, and passed and repassed before the eyes of the rumsellers with aggravating stolidity.

When evening came on, the disgusted merchants loaded their donkeys again and went off to encamp for the night. But they were not to be daunted by mere lack of en-couragement, and the next morning found

couragement, and the next morning found them again, all seventy, duly posted on the market place. Presently the townsfolk began to appear, and their numbers increased till the whole male population was crowded around the rumsellers, who beheld with trepidation the gleam of the sunshine on naked knives and gun barrels. Then a man stepped out from the crowd and made emphatic representations, advising the intruders to go away. The rumsellers, seeing themselves outnumbered, had no alternative but to take up their demilions and depart. but to take up their demijohns and depart.— Christian Herald.

A SHARP REJOINDER. Some years ago Rev. E. Klumph, now of Elm, Wayne County, Mich., while seated in a village store, accosted a saloon keeper with the remark:

"Come over to the church to-night and

"Come over to the church to-night and hear me lecture on temperance."

The reply was: "I won't; you said whisky sellers were robbers."

"Ididn't' replied Mr. Klumph.

"What did you say?"

"I said you were worse than a robber. I said you took my innocent boy, and sent me home a mauditn fool. I said you took an intelligent man, and sent a lunatic to the asylum. I said you took a respected citizen, and sent a criminal to prison. I said you took a father and sent a fiend to throw his family into the street. I said you took a loving husband, and sent a demon to kick his wife. I said you took the immortal soul and sent it to hell. I said you were worse than a robber."

Sharp and yet terribly true,—National than a robber."
Sharp and yet terribly true,—National Temperance Advocate.

"HARMLESS CIDER." A few months ago two boys rode to a coun-A few months ago two boystout to a country store. One of them bought and drank four glasses of "harmiess cider." They then went to a country church, disturbed the congregation, who were holding a social, and,

gregation, who were notding a social, and, starting home, overtook others.

The boy, only nineteen years old, who had drank the cider, began a quarrel with another young man, and before the others realized what was taking place, had killed him; and he was the son of a widow. The boy, only nineteen years old, was sentenced to the penitentiary for twenty years. So two homes are made desolate by four glasses of cider. cider.

oider.

Not until the anguish of that widowed mother's heart, as she sat listening for the bounding step of her boy and heard instead the tread of those who bore her the lifeless form of her boy, can be estimated can we know the cost of four glasses of cider.— Illinois Watch Tower.

ONE MAN'S REASONS.

An eminent Englishman said on one occaslon: "About ten years ago or more I first became a total abstainer because I was easlly convinced that the use of alcohol was not a necessity, and a great deal turns upon that. I saw, for instance, that whole Nations had not only lived without it, but had flourished without it. I saw the remarkable fact that there was some 20,000 persons in England who, though many of them had made themselves mere funnels for drink, though they had been accustomed to drink from their childhood, though most of them had been brought to prison, either directly or indirectly, through drink, yet the very day that they entered the gates of a prison all drink was entirely taken from them, and yet there was not a single instance on record in which any of them had suffere t in consequence."

A HINDERER OF WORK. Sir Andrew Clark said: "I call perfect health the loveliest thing in this world, and alcohol even in small doses will take the bloom off, will injure the perfection of love-liness of health, both mental and moral; I go still further and say, alcohol is not only no helper of work, but a hinderer of work, and every man that comes to the front of a on in London is marked by this one procession in London is marked by this one characteristic, that the more busy he gets the less in the shape of alcohol he takes, and his excuse is 'I am very sorry, but I can not take it and do my work.'"

DEGRADING IN EVERY WAY.

A writer in one of the French magazines says that the manufacture and consumption of alcohol in that country is degrading the people mentally, morally and physically, re-filling the hospitals, asylums and prisons. These physical wrecks bring into the world miserable offsprings which inherit a weak body and soon show the tastes of their par-The great danger seems to be in the consumption of liquors made from essences, and especially absinthe, which is said to be as fascinating as it is harmful.

AN EXPLODED THEORY. The theory that whisky is necessary in the treatment of pneumonia has received a blow from Dr. Bull, of New York City, who dis-covers that in the New York hospitals sixtyfive per cent. of the pneumonia patients die with alcoholic treatment, while in London, at the Object Lesson Temperance Hospital, only five per cent. die. -Scientific American.

TEMPERANCE NEWS AND NOTES. Every moderate drinker is leading an army of boys toward the pit. Appetite for drink is the devil's iron chain

When a man gets up early in the morning to drink, he is apt to spend the day in doing othing else.

In 1893 one in seventeen deaths which occurred in Switzerland were ascribed to drink-ing habits (including women and children). The easiest time to let drink alone, is before the first drink is taken.

In Glasgow, Scotland, fifty-nine out of sixty-two criminals tried at one session of a court testified that drinking had led to their

The Board of Excise of Ithaca, the seat of

Cornell University, has refused all applica-tions for renewal of licenses to sell liquor in that town. According to the Scranton (Penn.) Index, the sentiment in favor of organizing women's

total abstinence societies is growing steedily When the Queen of Madagascar shut up when the queen or managaser such that the saloons in her kingdom, and their owners asked for compensation, she replied, "Compensate those you have wronged, and I will pay the balance."

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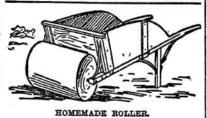
AGRICULTURAL.

COPICS OF INTEREST RELATIVE TO FARM AND GARDEN.

MILE FROM STRIPPER COWS. When a cow has been long milking and is not in calf the quality of the milk changes, and at times it is impossible to get butter from the cream. This is so pronounced a characteristic of such milk that one cow in a herd of this kind will be apt to cause trouble in the churning. The most satisfactory way to manage a herd is to have at least half of the cows within not more than two months of their calving, or at most four months; then the effect of the long milking of the others is not apt to have any ill effect on the behavior of the cream in the churn.

A HOMEMADE GARDEN ROLLER.

The illustration herewith shows a handy garden contrivance that can be made in a few moment. A section is the potato bugs, in a body rise up and sawed from a round log and its surface smoothed. Two round bits of iron rod are driven into the centre of each end, and the roller is ready to take



the place of the wheel in the wheelbarrow, the latter being unshipped for this purpose. The special value of this arrangement is that no new frame nor handles are needed for the roller, and that the barrow can be weighted to give just the pressure desired.— New England Homestead.

RULES FOR THINNING FRUIT.

First-No tree should have more fruit on it than it can hold up well and mature in perfection—that is to say, that the trees should be not so loaded as to require their being propped, or so much that the branches bend very severely. This checks the growth of the fruit to such an extent as to injure the quality.

Second-Every time a tree has too much fruit it weakens its vitality to such an extent as to require two or three years to recover, or so checks its growth that it begins to decline, and is permanently injured.

Third-In the production of an overcrop it costs the tree more to ripen the seeds than to make the fruit. Fourth-If from a tree heavily load-

ed there is taken one-half or even three-fourths of the fruit, there will be more bushels of fruit than there would be if all was left on the trees. Fifth-By this practice there will be less poor fruit put upon the market, and the good will bring better prices and give infinitely better satisfaction.

Sixth-Thinning makes the fruit of much better quality, makes it keep longer and produces finer, handsomer, more attractive and much more desirable and salable fruit.

Seventh-When our orchardists shall look upon thinning as important as cultivation, pruning, care and attention, they will succeed in supplying our markets with perfect fruit and of the very best quality, and thus in- case the chances are that the sows of crease the demand, enhance the value and give vastly more satisfaction to both the producer and the consumer. -Coleman's Rural World.

AROUT COLD STORAGE.

The cold storage business is taking on immense proportions, Its development in the principal cities of the country has been nothing less than phenomenal of late years. And now cold storage warehouses are being erected at country shipping points. In some cases they are put up by the farmers themselves, who organize cooperative stock companies and conduct the business on the same general principle that is applied so successfu 'y in co-operative creameries. Most of these cold storage plants in both city and country use chemical refrigeration or other artificial means of creating and maintaining a low temperature. We understand that recent progress in this line makes it possible to build and equip a cold storage plant at comparatively reasonable cost. Of course, where the ice crop is assured, no expensive refrigerating machinery is required, and in such localities cold storage can be provided in connection with a neighborhood ice house. The fact that cold storage is coming into such extensive use in the cities is the best possible should be left lying round. evidence that it generally pays to thus hold perishable products until they can be marked to the best advantage. Now, if this is such a good thing for marketmen, cold storage can be equally useful to farmers, especially as they can utilize its advantages by the co-operative method. Almost any farmer can have a fruit retarding house built on a side hill, which does not require ice, and a small cold storage room should be a feature of every farm or home ice-house. - Orange Judd

A FOE TO POTATO BUGS.

There's a cure for everything, and at last a cure has been found for the potato bug.

That red, persistent and gregarious creature has for years and years shortened the lives and the potato crops of farmers all over the country.

Paris green, in powder and in solution, scattered with a blower, or showered from sprinkling pot, not been able to prevail against him. He has kept right on eating the tops off the crops, and, in some years, has raised the price of potatoes to an al-

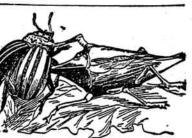
most prohibitive notch. But now, in the State of Indiana, at the smart town of Johnstown, has been found another bug, whose bright particular business in life is to smite the ring-streaked and pestiferous potato bug, hip and thigh, and never leave him nor forsake him until he is

dead. It is a green bug, diamond-shaped, and equipped with a long and fabul ously sharp beak, with which he penetrates the marks of the potato bug on

favorite diet is the blood of the potato

ig and on that he thrives. Hoosiers all over Indiana State have thronged to Johnstown to secure these commendable bugs, and transfer them

to long suffering potato patches. Already the benefits of this bug-eating bug's efforts have been made manifest. The potato bugs seem intuitively of the presence of their intuitively of the presence and when small, but active enemy, and when these long-billed diamond-backs put



THE POTATO BUG AND ITS ENEMY.

in an appearance in a potato patch. migrate to some other garden, with all the agitation and headlong haste that deadly terror can inspire. - New York Journal.

GRADES OF PURE BRED HOGS.

Observing farmers, when they contrast scrub stock with grades, see at once a vast improvement, and continuing their investigation further, find the pure bred animal still much superior to even the high grade. It then becomes a question as to which will be the most profitable, sacrifice the present females and invest in pure bred animals exclusively, or retain the females and trust to a pure bred male to raise the quality of the herd. On

this subject George C. Newton writes: "I would be pleased if you would give me a little information in regard to breeding up my present stock of hogs. I have a good average stock of hogs. Would it pay best to procure a thoroughbred boar, or would it be best to get a thoroughbred sow and breed her to the best I can obtain in this country? Please tell me which you consider the best and quickest way to do. I am much pleased with your paper in every way."

If the intention is to raise hogs and dispose of them for breeding purposes there is but one answer to the foregoing, and that is to procure one or more pure bred sows and mate them with the best pure bred boar obtainable. Competition among breeders is now keen and it would be folly for a beginner to start in the business with any but the best stock that money could buy. But on the other hand, if the intention is to raise hogs to be sold on the market for pork, we would not advise sacrificing the present sows, if they are good breeders, but would purchase a pure bred male, as good as our pocketbook would allow. By continuing this method for several years, invariably selecting the best of the young sows for breeders, it would require but a short time to secure an excellent herd.

The great object among swine breeders has been to produce an animal as near as possible in confirmation to a rectangular box, with four legs set squarely below for support. And now when they have succeeded the packers and butchers unite in telling us that

such hogs are no longer desired. The hog now in demand is somewhat thin and spare with the sides well streaked with lean, and this being the our correspondent would be equally as well adapted for raising pigs to be fattened for slaughter as would some of the pure bred. If desired a pure bred sow, one or more might be purchased as means will allow, and by keeping the progeny separate a few years at most would suffice to have all pure bred sows necessary for breeding

purposes. But as regards the boar, we have decided opinions on that subject, and would earnestly urge every reader to be satisfied with nothing short of a pure bred animal of individual merit. For a farmer in moderate circumstances, and with present prices prevailing for hogs, we could not advise the sacrifice of good average sows and the investment of the proceeds in pure bred stock, when the progeny is to be sold for slaughter. - Iowa Homestead.

FOR POULTRY RAISERS. Always carefully look over your flock once a day, and if you see any birds mopey or drooping their wings, remove them then and there, as one ill bird may effect all the rest.

Always keep some Epsom salts and sweet oil by you, as you may want them at any moment.

Always give just enough food at one time, that it will all be eaten up; none Always give as great a variety of

food as possible; constant change of diet is the way to get the chickens on. Always give your birds a little hemp seed and cooked meat when moulting. Always keep the floors of the houses and coops well covered with sand or

ashes. Always rake the droppings off every morning. Cleanliness is a great preventive to sickness.

Always keep a sharp lookout for vermin, and eradicate them as quickly as possible.

Always do little odd jobs that want doing at once. "Procrastination is the thief of time," and often a nail here or a tack there will save an hour's

Always buy your food in as large quantity as possible, as you will then generally be able to get it at a cheaper Always keep a strict account of all

you buy or sell. By treating your hobby in a thoroughly business way, you will derive greater pleasure by seeing exactly how much profit you have earned. Always be particular when writing a

description of what you have to sell to an intending purchaser; this often saves a lot of unpleasantness. Always remember that promptness

in replying to letters is the way to secure customers. Always hear in mind that by continually advertising you bring your name before the public, and thereby

build up a substantial business. Mr. Hamo Thorneycroft has been five years in executing a statue of

eight. He does not do this because he Queen Victoria. It is now complete wants all the potatoes himself. As yet and will be erected in the interior he has shown no inclination to do court of the Royal Exchange in Londamage to crops of any kind. His don, which she opened in 1844.