

THE CHAPERON ABROAD.

Lands Where Feminine Guardianship is a Social Necessity.

In these countries, and among those by whom a chaperon is recognized as a social necessity, no chaperons in any Christian country have so severe a task as those of Spain. From early childhood until young womanhood the Spanish girl is generally immured within certain walls, presumably for her education, although what she learns during those long years, except the rudiments of reading and writing, how to sew and embroider a little, to use a fan to perfection, to wear her garments with a bewitching grace, and to use her eyes to the destruction of the repose of all male beholders, it would be difficult to say. Once out of the convent and of marriageable age—say 14 or 15—she is placed in the charge of a domina, who from that moment never loses sight of her in daytime and sleep in the same room at night. Such a thing as a moment's privacy the girl neither expects nor obtains. If the governante absents herself, the young lady is first taken to her mother, then she goes out to church, to the opera, or for a walk, she is closely guarded; on the street, or the paseo, she is sent a step or two in advance, the mother or domina, or often both, following so that they can see her every motion, and that no daring lover slips a bellezza—into her not unwilling hand. The consequence is that, feeling perfectly safe and entirely irresponsible, she is most ardent flirt in the universe.

In France, Germany, Austria, and through Central Europe the duties of a chaperon are much alike, and are far lighter than they were even five-and-twenty years ago. Throughout Europe no young girl, or to put it more plainly, no unmarried woman, can appear in public unescorted by some matron. As for a male escort, that is, of course, far worse than being alone. Even a brother cannot take his sister to a theatre or place of public resort without a chaperon. In France it is indeed the custom to keep the brothers rigidly apart from the sisters after their 8th year, except when in the company of the parents, because the whole educational scheme is so different for the two sexes. Often later in life and after the sister is married they become close friends, but few girls would be allowed to go into the streets or public places with her brother; some one might not know that it was a brother, and there would be a scandal. To talk and partake the girls can only go with her mother or some chaperon, who for the time represents her. No sooner however, is the young French girl made a wife—perhaps to some man she hardly knows by sight—than all this is changed; it is like the lowly grub suddenly bursting into the most gaudy of butterflies.

In Germany and Austria the rules, although strict, are not so rigid as in France, the young ladies, both at home and in the ball room, being allowed a little more liberty, especially where the Protestant element predominates, in this differing widely from France, where the Protestants are notoriously more rigid and Puritanical than their Catholic fellow countrymen, denying to youth even such innocent pleasures as dancing and other harmless amusements.

Belgium, at least so far as its capital city is concerned, follows French customs, and much the same may be said of St. Petersburg. In Holland, while the court etiquette is the strictest in Europe, the girls are allowed in their home life almost as much freedom as are English girls. Italy, but a no years ago the most formal country in matters social, is breaking down her barriers. The immense number of English and American girls constantly on the continent, and who insist upon carrying with them the freedom of action that they look upon as their birthright, the wealth, beauty and accomplishment of many of them giving access to the best society and compelling the admiration of all, has done vastly much toward freeing their continental sisters.

In England the duties of a chaperon are much the same as in the larger American cities. To go to a ball, flower show, theatre or other place of public amusement a girl must have a chaperon of some sort who sees her from her home and returns her to it. At a ball the advantage of the chaperon to the girl is enormous, especially if the lady be a woman of the world. If a bore comes along the chaperon claims his attention; if the girl cannot say she is engaged for the particular dance the bore has seized for, the chaperon, at a look says: "You must rest this dance, dear; you must not over fatigue yourself, I insist; come and sit here by me." It is the same when the girl wishes to escape from an ineligible bore; if she thinks some one else is looking for her, "I must go back to mamma, now or to Mrs. Blank, as the case may be." I promised to come directly the dance was over."

The only continental country that permits almost American or English

freedom to its girls is Switzerland. Even in the French portion—Geneva and its neighborhood—the girls walk about freely, and in towns, and at the most fashionable female school parties are given twice a month to which the college students and other young men of fashion are invited.

ABOUT PLEURO-PNEUMONIA.

Dr. Gadsden's Address Before the Philadelphia Agricultural Society on the Subject.

The stated monthly meeting of the Philadelphia Society for the Promotion of Agriculture was held recently at the rooms of the society.

Dr. Gadsden made an address on the subject of pleuro-pneumonia in cattle.

He said he understood that the disease had been "stamped out" in Chicago.

He thought the Bureau of Animal Industry could do much in Pennsylvania with the co-operation of the Governor.

In Chicago the Doctor stated a num-bered tag is attached to the right ear of each animal, and if this tag is missing it must be accounted for, and track is kept of the animal in every affected district.

Dr. Gadsden, who was a delegate from the society to the recent convention of the Cattle Growers' Association, at Kansas City, made a report of the proceedings of the convention.

He stated that the paper prepared by him on the subject of pleuro-pneumonia had been thrown out and was not allowed to be read, he supposed the reason being that the paper advanced a theory in relation to the treatment of the disease which was not favored by the Chief of the Bureau of Animal Industry.

He read a letter from G. T. Brown, Professional Officer of the Veterinary Department of the Privy Council of the British Government, in which it is stated that cattle may suffer from the pleuro-pneumonia in a form which is not detectable except in a post-mortem examination. Such animals might introduce the disease into a herd without being suspected, and the outbreak be attributed to any cause but the right one.

In Dr. Gadsden's opinion, the only way to get rid of pleuro-pneumonia is to kill the infected animals and all others in contact with them. Inoculation, he said, would be of no good for fifty years. He also asserted that there was no proof that the milk from an infected herd ever had any injurious effect upon human beings, and that there was no risk to a human being in the atmosphere of an infected herd.

A BELIEVE OF BAD METAL.

Vain, Selfish and Heartless She Goeth Forth Conquering and to Conquer.

Men are not individuals to the belle, but merely numerals—number seventeen, or whatever the case may be; for their beating hearts, their longing souls, she does not trouble herself at all, that she wants is the offer of their devotion—their scalps to hang at her belt, so to speak, that all the world may see and count. She is by no means a sentimental girl, for she has no emotions unless we call her desire and determination for conquest an emotion. She does not think of others. There are girls who love physical exercise for itself; they will ride over rough country, they will row against the tide, they will shoot and play tennis in the torrid zone, they will skate and toboggan, they will walk before breakfast and swim for the mere love of it, to show a pretty costume, a neat and shapely foot, a daring spirit or skill. But the belle, as a usual thing, cares for none of these emoluments unless they accentuate her charms, unless they add to her laurels. If shooting and dancing and rowing parties were all composed of the feminine element, the belle would care for none of them. She cares nothing for walking without an escort; even talking, that exercise in which she is supposed to excel, bores her if there are no men to listen. She has a contempt for the feminine intellect; but, surround her with admirers, and she is in her element—she sparkles and flashes if there is any brilliancy in her. There is no trouble she is not willing to take in order to win; she will dance in midsummer, although she hates it; she will yacht, even at the risk of nausea; she will picnic, although she trembles before spiders and snakes. She loves the reputation of belle, and if America does not furnish her a wide enough field, she goes to Europe or upon the stage. If she is one among large families, not content with possessing the lion's share of personal attraction, she receives and accepts without a qualm the best of everything in the way of adornment. She is expected to make the great match of the family, but it is more often she belle who becomes the old maid than her sister, who is ready to love, and is not always reaching after a match that shall be brilliant in everything but love. The old belle still believes in her power to fascinate; she cannot resign her kingdom gracefully; conquerors hearts are become such a habit with her that she cannot live without the fond delusion that her charms are as fatal as ever.

All: Bless the Lord, O my soul, and forget not all thy benefits (Psa. 103: 2).

SUNDAY SCHOOL LESSON.

SUNDAY, DEC. 23, 1887.

HOME READINGS:

Monday, Dec. 19: Lesson I. Matt. 8: 5-13. Lesson II. Matt. 8: 18-27.

Tuesday, Dec. 20: Lesson III. Matt. 9: 1-8. Lesson IV. Matt. 9: 18-31.

Wednesday, Dec. 21: Lesson V. Matt. 9: 32-38. 10: 1-8. Lesson VI. Matt. 10: 32-42.

Thursday, Dec. 22: Lesson VII. Matt. 11: 2-15. Lesson VIII. Matt. 12: 1-14.

TITLES AND GOLDEN TEXTS.

GOLDEN TEXT FOR THE QUARTER:

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; this is the kingdom, O Lord, and thou art exalted above all.—1 Chron. 29: 11.

I. THE CENTURION'S FAITH.

I have not found so great faith, no, not in Israel.—Matt. 8: 10.

II. THE TEMPEST STILLED.

How ye are fearful, O ye of little faith!—Matt. 8: 20.

III. POWER TO FORGIVE SINS.

The Son of man hath power on earth to forgive sins.—Matt. 9: 6.

IV. THREE MIRACLES.

According to your faith is it unto you,—Matt. 9: 29.

V. THE HARVEST AND THE LABORERS.

Freely ye have received, freely give.

MATT. 10: 8.

VI. CONFESSING CHRIST.

Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.—Matt. 10: 32.

VII. CHRIST'S WITNESS TO JOHN.

He was a burning and a shining light.

John 5: 35.

VIII. JUDGMENT AND MERCY.

Come, all ye that labor and are heavy laden, and I will give you rest.

Matt. 11: 28.

IX. JESUS AND THE SABBATH.

It is lawful to do well on the sabbath days.—Matt. 12: 12.

X. PARABLE OF THE SOWER.

The seed is the word of God.—Luke 8: 11.

XI. PARABLE OF THE TARES.

The harvest is the end of the world; and the reapers are the angels.—Matt. 13: 39.

XII. OTHER PARABLES.

So shall it be at the end of the world; the angels shall come forth, and sever the wicked from the just.—Matt. 13: 40.

REVIEW BIBLE LIGHTS.

LESSON 1.—Superintendent: And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed.

For I am a man under authority, having ten soldiers under me; and if I say unto them, Go, stand on the mountain, they hear me.

And if I say unto one of them, Bind this man, he binds him; and if I say unto another, Cast him into prison, he casts him into prison.

Teacher: All: Come, all ye that labor and are heavy laden, and I will give you rest.

Matt. 11: 28.

Teacher: All: Cast me not away from thy presence (Psa. 51: 11).

Teacher: All: Cast me not away from thy presence (Psa. 51: 11).

Teacher: All: Increase our faith (Luke 17: 5).

Teacher: All: Superintend: And when Jesus went into a boat, his disciples followed him, and behold, there arose a great tempest in the sea; insomuch that the boat was covered with the waves; but he was asleep.

And they came to him, and awoke him, saying, Lord, we perish.... Then he arose and rebuked the winds and the sea; and there was a great calm (Matt. 8: 23, 26).

Scholars: Why are ye fearful, O ye of little faith? Matt. 8: 26.

Teachers: Fear not, for I am with thee; but be not dismayed, for I am thy God (Isa. 41: 10).

Teacher: All: Therefore will we not fear, though the earth change, and though the mountains remove in the heart of the seas (Isa. 45: 21).

Scholars: The seed is the word of God (Luke 8: 11).

Teachers: Receiver: With meekness the unpolished word, which is able to save souls (Isa. 53: 21).

Teacher: All: The word I have up in my heart; that I might not sin against thee (Psa. 119: 11).

Teacher: All: Superintend: And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants of the householder said unto him, Then what shall we do? And he said, Let both grow together until the harvest (Matt. 13: 27-30).

Scholars: The harvest is the end of the world; and the reapers are the angels (Matt. 13: 30).

Teachers: As for transgressors, they shall be destroyed together with the latter end of the wicked shall be cut off (Isa. 37: 38).

All: Hear me, O Lord, and I shall be healed; save me, and I shall be saved (Jer. 17: 14).

All: Bless the Lord, O my soul, and forget not all thy benefits (Psa. 103: 2).

Scholars: The harvest is the end of the world; and the reapers are the angels (Matt. 13: 30).

Teachers: As for transgressors, they shall be destroyed together with the latter end of the wicked shall be cut off (Isa. 37: 38).

All: Hear me, O Lord, and I shall be healed; save me, and I shall be saved (Jer. 17: 14).

All: Bless the Lord, O my soul, and forget not all thy benefits (Psa. 103: 2).

Scholars: The harvest is the end of the world; and the reapers are the angels (Matt. 13: 30).

Teachers: As for transgressors, they shall be destroyed together with the latter end of the wicked shall be cut off (Isa. 37: 38).

All: Hear me, O Lord, and I shall be healed; save me, and I shall be saved (Jer. 17: 14).

All: Bless the Lord, O my soul, and forget not all thy benefits (Psa. 103: 2).

Scholars: The harvest is the end of the world; and the reapers are the angels (Matt. 13: 30).

Teachers: As for transgressors, they shall be destroyed together with the latter end of the wicked shall be cut off (Isa. 37: 38).

All: Hear me, O Lord, and I shall be healed; save me, and I shall be saved (Jer. 17: 14).

All: Bless the Lord, O my soul, and forget not all thy benefits (Psa. 103: 2).

Scholars: The harvest is the end of the world; and the reapers are the angels (Matt. 13: 30).

Teachers: As for transgressors, they shall be destroyed together with the latter end of the wicked shall be cut off (Isa. 37: 38).

All: Hear me, O Lord, and I shall be healed; save me, and I shall be saved (Jer. 17: 14).

All: Bless the Lord, O my soul, and forget not all thy benefits (Psa. 103: 2).

Scholars: The harvest is the end of the world; and the reapers are the angels (Matt. 13: 30).

Teachers: As for transgressors, they shall be destroyed together with the latter end of the wicked shall be cut off (Isa. 37: 38).

All: Hear me, O Lord, and I shall be healed; save me, and I shall be saved (Jer. 17: 14).

All: Bless the Lord, O my soul, and forget not all thy benefits (Psa. 103: 2).

Scholars: The harvest is the end of the world; and the reapers are the angels (Matt. 13: 30).

Teachers: As for transgressors, they shall be destroyed together with the latter end of the wicked shall be cut off (Isa. 37: 38).

All: Hear me, O Lord, and I shall be healed; save me, and I shall be saved (Jer. 17: 14).

All: Bless the Lord, O my soul, and

Are you Prepared?

As the cold, chilling blasts of winter will soon be upon us, we desire to inform you that we have in stock

Underwear FOR Men, Women, and Boys.

Also, Heavy Coats,
Heavy Boots, Gum Coats,
Gum Boots, Heavy Shoes,
Gum Shoes.
Fall and Winter Hats, Caps,
Flannels, Comfortables,
Blankets for your horses,
Dry Goods, Groceries,
Provisions;

FLOUR and FEED.

Pratt's Horse Food,
To keep your stock in good condition.

And, in fact, a complete line of General Merchandise, at reasonable prices.

We still offer bargains in Youths' & Children's Shoes.

P.S. Tilton & Son

J. S. Thayer,
contractor & Builder
Hammonton, N.J.

LUMBER

For sale, in small or large quantities.

HEATERS

Furnished and Repaired.

Plans, Specifications,
And Estimates Furnished

JOBBING

Of all kinds promptly attended to.

Shop on Bellevue Avenue, next door to Elam Stockwell's store.

Orders left at the shop, or at Stockwell's store, will receive prompt attention.

Charges reasonable.

P. O. box 53.

E. H. CARPENTER, FIRE,

Life and Accident Insurance
AGENT

Office, Residence, Central Av. & Third St.
Hammonton, N.J.

Wagons

AND

Buggies.

On and after Jan. 1, 1886, I will sell

One-horse wagons, with fine body, and full leather seats, $\frac{1}{2}$ inch tire, $\frac{1}{2}$ axle, for CASH, \$60.00

One-horse wagon, complete, $\frac{1}{2}$ tire, $\frac{1}{2}$ axle, $\frac{1}{2}$ inch tire, $\frac{1}{2}$ axle, \$60.00

The same, with 2-inch tire, \$65.00

One-horse Light Express, \$65.00

Platform Light Express, \$60.00

Side-spring Buggy with fine finish, 70.00

Two-horse Farm Wagons, \$65 to 70.00

No-top Buggies, \$60 to 70.00

These wagons are all made of the best

White Oak Hickory, and are thor-

oughly seasoned and ironed in a work-

manlike manner. Please call and be con-

vinced. Factory at the C. & A.
Depot, Hammonton.

ALEX. ATKINSON, Proprietor.

Farms for Sale.

To adjoining farms at Pottstown, Camden County, known as the Garwood property, one mile from Atlantic and two miles from Rutherford, and about the same distance from station on the New Jersey Southern Railroad, — equally handy to Philadelphia, Atlantic City, and New York City, about 115 miles. The property consists of about 115 acres, and includes two sets of buildings, well built together or divided in two portions to suit purchasers.

Apply to JOSHUA ALBERTSON, Ancora, N. J., or to

GEORGE W. GILBERT,

35 North Second St., Camden, N. J.



FOR THE

Christmas Holidays!

Please don't forget that a general assortment of

Bread, — Cakes, — Pies,

Fruits

AND

Confectionery

May still be found in great variety

and abundant in quantity at

Packer's Bakery.

The Republican.

[Entered as second class matter.]

JANMONTON, ATLANTIC Co., N.J.

SATURDAY, DEC. 24, 1887.

Wm. Bernhouse,
CONTRACTOR & BUILDER

[Of 32 years' Experience.]

Steam Saw and Planing Mill

Lumber Yard.

Doors, Sash, Moldings,
and Scroll-work.

Window-Glass.

Odd sizes cut to order.

Lime, Cement, and
Calcined Plaster.

Manufacturer of

FRUIT PACKAGES

Berry Chests

Cranberry and Peach

CRATES.

Odd Sizes of Fruit Crates
made to order.

CEDAR SHINGLES

A Specialty,—odd sizes cut to order.

Oak and Pine Wood for Sale,

Cut and Split if desired.

A large quantity of Pine and Cedar

Logs, for Summer and Kindling,
\$2.50 per cord. CEDAR PICKETS
five and a half feet long, for chicken
yard fence.

In the United States Senate, one half

of the members (thirty-five) are poor-

men, dependent on their salaries for

their income, with here and there a man

who owns his home or has a small pro-

fessional income. Ten have a bare

competence. Eleven have that and

something more. Thirteen would be

considered wealthy in a small place, and

five in a big one. Of the last group,

only one, Senator Stanhope, possesses

one of those spectacular fortunes which

we read about.

Wisconsin Republicans calculate that

Blaine's Paris interview will gain him

10,000 votes among the lumbermen and

miners in that state if he is nominated.

Nine cables connect Europe and

America. Altogether there are now in

use 113,000 nautical miles of cable.

The yacht Edith Ramsey came ashore

at Atlantic City on Sunday, the crew

escaped in small boats.

R. J. BYRNE, President.

M. L. JACKSON, Vice-Pres't

W. R. TILTON, Cashier.

DIRECTORS:

R. J. Byrnes,

M. L. Jackson,

George Elvins,

Elam Stockwell,

Daniel Colwell,

George Cochran,

D. L. Potter,

T. J. Smith,

G. F. Sexton,

Edw. Whiffen,

J. C. Browning,

Z. U. Matthews,

P. S. Tilton.

MONEY TO LOAN.

JOHN ATKINSON,

Tailor,

Has opened a shop in Rutherford's Block

Hammonton.

Garments made in the best manner.

Scouring and Repairing promptly done.

Rates reasonable. Satisfaction guaran-

teed in every case.

E. H. CARPENTER,

FIRE,

Life and Accident Insurance

AGENT

Office, Residence, Central Av. & Third St.

Hammonton, N.J.

Wagons

AND

Buggies.

On and after Jan. 1, 1886, I will sell

One-horse wagons, with fine body,

and full leather seats, $\frac{1}{2}$ inch tire, $\frac{1}{2}$ axle, for CASH, \$60.00

One-horse wagon, complete, $\frac{1}{2}$ tire, $\frac{1}{2}$ axle, $\frac{1}{2}$ inch tire, $\frac{1}{2}$ axle, \$60.00

The same, with 2-inch tire, \$65.00

One-horse Light Express, \$65.00

Platform Light Express, \$60.00

Side-spring Buggy with fine finish, 70.00

Two-horse Farm Wagons, \$65 to 70.00

No-top Buggies, \$60 to 70.00

These wagons are all made of the best

White Oak Hickory, and are thor-

oughly seasoned and ironed in a work-

manlike manner. Please call and be con-

vinced. Factory at the C. & A.
Depot, Hammonton.

ALEX. ATKINSON, Proprietor.

Elm, will sell.

The American Boy Co.

No. 601 Sansom St., Philadelphia.

Wm. Bernhouse, CONTRACTOR & BUILDER

[Of 32 years' Experience.]

JANMONTON, ATLANTIC Co., N.J.

SATURDAY, DEC. 24, 1887.

Steam Saw and Planing Mill

Lumber Yard.

Doors, Sash, Moldings,
and Scroll-work.

Window-Glass.

Odd sizes cut to order.

Lime, Cement, and
Calcined Plaster.

Manufacturer of

FRUIT PACKAGES

BERRY CHESTS

Cranberry and Peach

CRATES.

Odd Sizes of Fruit Crates
made to order.

CEDAR SHINGLES

DR. TALMAGE'S SERMON.

Heart Disease.

"Is thine heart right?" 1 Kings 19: 15.
Wynn mettled horses at full speed, for he was celebrated for fast driving. Jehu, the warrior, driving, returned from his wars. In racing, Jehu had an acquaintance by the way-side. He shouts "Whoo! whoo!" to the lathered man. Then leaning over to Jehu, Jehu salutes him in the words of the text—words not more appropriate for that hour and that place than for this hour and place.

IS THINE HEART RIGHT?

I should like to hear of your physical health. Well, myself, I like to have everybody else well; and so might ask, is your heart right? Your heart, hearing right, your nerves right, your lungs, your entire body right? But I am busy to-day taking diagnosis of the more important spiritual conditions. I should like to hear of your financial welfare. I want everybody to have plenty of money, ample apparel, large stores, comfortable homes, and so forth; and I might say, is thy business right, your income right, your worldly surroundings right? But what are these financial questions, compared with the inquiry as to whether you have been able to pay your debts to God; as to whether you are insured for eternity; as to whether you have a soul to sell to the devil; and on the left side, and over the head-board, and over the foot-board, and hurriedly devoured his soul.

Report the voice celestial cries,

No longer dare delay;

The wretch that scorns the mandate, dies,

And meets a fiery day?

Again, we need

A BELIEVING HEART.

A good many years ago a weary one went to the Saviour on His back, cradled in all the world, offering to carry their sins and sorrows. They pursued Him. They slapped Him in the face. They mocked Him. When He groaned they struck His right arm, and yet to own a government bont' t' have worth more than the whole material universe.

The question I ask of you to-day is not in regard to your integrity, or your character, or your substance; it does not mean to stand on the outside of the gate and ring the bell; but coming up the steps, I open the door and come to the private apartment of the soul; and with the earnestness of a man that must give an account for this day's work, or err. Oh, how a woman would tremble in this interview!

I will not insult you by an argument to prove that we are by nature all wrong. If there be a factory explosion, and the smoke-stack be upset, and the wheels be broken in two, and the engine unjoined, and the ponderous bars be twisted, and a most shrewd look in and say that nothing is the matter, you would pronounce him a fool; but, it is not an accident to discover that

OUR NATURE IS ALL ATWIST

Then hangs I What has that hand done that should be thus crushed? It is the soul. It has been torn by the hand and wrenched from the heart. Men sometimes say that though their lives may not be just right, their heart is all right. Impossible! A farmer never puts the poorest apples on top of his barrel; nor does the merchant place the meanest goods in his show-window.

The best part of us is our honest life. I do not insist upon which is all fell in with for we have our own Adam, and have all eaten of the forbidden fruit, and have been turned out of the paradise of holiness and peace; and though the flaming sword that stood at the gate to keep us out, has changed position and comes behind us.

The little account of us is not exaggerated when it says that we are poor and wretched and miserable and blind and naked. Poor! the wretch that stands shivering on our doorstep on a cold day is not so much in need of bread as we are of spiritual help. Blind! when the eyes of an earthly wretch perished in the powder blast, and were taken ten years has gone feeling his way from street to street, is not such utter darkness as we. Naked! why, there is not one rag of holiness left to hide the shame of our sin. Sick! why, the leprosy has eaten into the head and the heart and the bones, and the feet and the marrow of an earthly wretch whose army has already settled on some of us.

But the meaneest thing for a man to do is to discourse about an evil without pointing it out.

A WAY TO HAVE IT REMEDIED.

I speak of the thirst of your hot tongue, only that I may show you the living stream that drops crystalline and sparkling from the Rock of Ages, and pours a river of gladness at your feet. If I show you the rents in your coat, it is because the door of God's wardrobe and shop is open, and there is a robe

of the good lamb prepared for you. I never imagined that marble could be smitten into such tenderness. The action in which Moore was the final one in that disastrous peninsula campaign. Retreating toward the sea, he had been hotly pursued by Soult, but by superhuman efforts he had preserved the remains of his army. Attempting to embark at Corunna, Moore had to leave with great difficulty the van of San Martin's column, which had rapidly closed on him. By against British steel in the hands of men rendered desperate by their position it was impossible for the exhausted pursuers to make any headway, much less drive Moore into the sea. French voltigeurs and light cavalry were hunting him down, and the general, with the remainder of the army, to make his escape, he tore the bottom of the robe, the ruffle at the neck, the fur lining on the dress, the embroidery of the satin, the cluster of lily and leaf and rose in her hand, the poise of her body as she seems to come sailing out of the sky, her face calm, humble, beautiful, but yet sad—attests the general heroism he exhibited.

Looking through the rifts of the coronet that encircles her brow, I could see the sky beyond, the great heaven, where all

woman's wrongs shall be righted, and the story of endurance and resignation shall be told to all the ages. The rose of the Lamb, the head of Joseph, will now drop their petals. The children of God, when they suffer on earth in palaces or hovels, shall come to that

CELESTIAL WINES.

They have some old wine in heaven, not used except in rare festivities. In this world, those who are accustomed to drink on great occasions, to the wine-table, and say, "This wine is thirty years old?" or "forty years old?" But the wine in heaven is more than eighteen centuries old. It was prepared at the time when Christ trod the wine-press alone. When such grievous sinners as we come back, we will make them drop their petals. The children of God, when they suffer on earth in palaces or hovels, shall come to that

A FORGIVING HEART.

First we need a repentant heart. If for the last ten, twenty or forty years of life, we have been going on in the wrong way, it is time that we turned around and started in the opposite direction. If we offend our friends we are glad to apologize. God is our best friend and we know many of us have never apologized for the wrongs we have done Him!

There is nothing that we so much need to get rid of as sin. It is a horrid black monster. It polluted Eden. It filled Cain's hands. It plagued the man who kept dogs in his kennel, and cattle in a stable. What a man that would be who would shut them up in his parlor. But this foul dog of sin, and these hounds of transgression, we have entertained for many a long year in our heart, which should be the cleanest, brightest room in all our nature. Out with the vile herd!

Begone, ye foulours of an immortal nature!

TURN OUT THE BEASTS
and let Christ come in! a heathen came to an early Christian who had the reputation of curing diseases. The Christian said, "Well, we have got our idols, but tell us about the Christian." The heathen gave to the Christian the key to his house, that he might go in and destroy the idols. He battered to pieces all he saw, but still the man did not get well. The Christian said to him, "There must be something in you that you are not yet dead." "What is that?" The Christian then said, "There was one vital of beaten gold that he could not bear to give up. After a while, when that was destroyed, in answer to the prayer of the Christian the sick man got well.

Many a man has awakened in his dying hour to find his sins all about him. He is never sorry for his having right, yet he never leaves his home, his wife, his entire body right? But I am busy to-day taking diagnosis of the more important spiritual conditions. I should like to hear of your financial welfare. I want everybody to have plenty of money, ample apparel, large stores, comfortable homes, and so forth; and I might say, is thy business right, your income right, your worldly surroundings right? But what are these financial questions, compared with the inquiry as to whether you have been able to pay your debts to God; as to whether you are insured for eternity; as to whether you have a soul to sell to the devil; and on the left side, and over the head-board, and over the foot-board, and hurriedly devoured his soul.

Report the voice celestial cries,

No longer dare delay;

The wretch that scorns the mandate, dies,

And meets a fiery day?

Again, we need

man-like; evil for good is devil-like. Which of these nations have we? Christ will have nothing to do with us but to cast us off. He is a God of justice. We have all been chastised and lied about. There are people who dislike us so much that if we should come down to poverty and disgrace, they would say, "Good for him! Didn't I tell you so?" They do not understand us. I am not a heretic, but I am a Christian.

"Whoa! whoo!" to the lathered man. Then leaning over to Jehu, Jehu salutes him in the words of the text—

words not more appropriate for that hour and that place than for this hour and place.

IS THINE HEART RIGHT?

I should like to hear of your physical health. Well, myself, I like to have everybody else well; and so might ask, is your heart right? Your nerves right, your lungs, your entire body right? But I am busy to-day taking diagnosis of the more important spiritual conditions. I should like to hear of your financial welfare. I want everybody to have plenty of money, ample apparel, large stores, comfortable homes, and so forth; and I might say, is thy business right, your income right, your worldly surroundings right? But what are these financial questions, compared with the inquiry as to whether you have been able to pay your debts to God; as to whether you are insured for eternity; as to whether you have a soul to sell to the devil; and on the left side, and over the head-board, and over the foot-board, and hurriedly devoured his soul.

Report the voice celestial cries,

No longer dare delay;

The wretch that scorns the mandate, dies,

And meets a fiery day?

Again, we need

and sing psalms to all eternity. No, "I saw a great multitude in white robes, and they followed me and a golden reed to measure the city, and it was twelve thousand furlongs"—that is, fifteen hundred miles in circumference. Ah! Heaven is not a little colony, at one corner of God's dominion, where a few are entombed deposited in a tomb of stone, but the whole world is buried in the grave from which the fat has been skimmed, and a teaspoonful of made mustard. If you have no gravy, substitute soup stock or a cupful of soup left over from yesterday. Bull on brisket before stirring in the chopped meat is not enough—two or three pounds of meat and mutton are required to supply the family table.

For this purpose very heavy weights

are not necessary—from two hundred

to four hundred pounds.

OUR LAST MOMENT.

The last time we had in crossing

the ocean was at the mouth of the Hudson River, and we were at midnight, and were obliged to lie there till the morning waiting for the rising of the tide, before we could go up the city.

How the vessel pitched and writhed in the water! So, sometimes, the last illness of the Christian is a struggle.

It is a terrible trial to him.

There is some one who says, "I will forgive that man the wrong he did me about that house and lot; I will forgive that man who overreached me in that bargain; I will forgive that man who sold me a shoddy overcoat; I will forgive them—all but one. That man I CANNOT FORGIVE."

The villain—I can hardly keep my eyes on him. If I am going to heaven, depends on my forgive him. I will stay out!"

Wrong feeling.

If a man lie to me, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence in him again. But I would have no rest if I could not offer a sincere prayer for the temporal and everlasting welfare of all men, who were lost, and outcasts, who had inflicted upon me.

If I lie to you, I will not disturb you; that man, even, I am not called to trust him again.

If a man betray me once, I am not called to put confidence

