BIMETALLIST DEFINES "CHEAP" MONEY FOR HIM.

Seems That He Never Could See That "Cheap" Money Means "Dear" Prices for the Products of the Farmer and the Mechanic

Hon. H. F. Bartine in National Bimetallist: The above named gentleman is a good fellow personally but he is a republican politician at all times and above all things. If the idea that the republican party can do any wrong or make any mistakes ever found its way into his head, it became a fast prisoner upon reaching there. Mr. Cannon has just been interviewed by an Inter-Ocean reporter, and takes occasion to sneer at "cheap money" men of all parties. This is to be regretted because Mr. Cannon has bestowed some thought upon the money question, and has certainly many times expressed a desire to have silver restored. True, he opposes every measure looking to that end, but still he claims that he wants it done. Why? How will the restoration of silver have any effect upen business? In just one way. By lessening the demand for gold. If that will not make gold "cheaper," then there is nothing in the law of supply and demand. But Mr. Cannon does not like "cheap" money. He despises it. Then we ask again why does he want silver restored?

Whether silver be restored by international agreement or by the action of the United States alone, the effect must he to make gold cheaper. That means a rise of prices. We are scarcely prepared to believe Mr. Cannon is ignorant enough to think that prices can be raised without making money cheaper, aithough there are people who assert tuat claim. Mr. Cannon is strongly opposed to the retirement of the greenbacks. But why? What harm will it do? Certainly the presence of all this mass of paper in our currency tends to make money "cheap," that is, cheaper than it would be without it. He seems to be afraid that if the greenbacks be retired, it may make money just a little too "dear" to be good. Then the questions arise what in his judgment is "cheap" money, what is "dear" money, and what is money that is neither cheap" nor "dear," but just "sound?" He surely must know that the true test of either "cheapness" or "dearness" in money is its purchasing power. If so, perhaps he will kindly vouchsafe to inform us what quantity of products of any kind he chooses to name, it will take to buy a "cheap" dollar, what quantity a "dear dollar" and what quantity a "sound" dollar.

People who have so much to say about "cheap" money ought certainly to be able to give some definite idea of what they mean by the term "cheap" as applied to money. If by "sound" money Mr. Cannon means gold, he ought in all consistency to favor the retirement of the greenbacks, because that would bring us just so much nearer to the true value of gold. If it was a good thing to destroy silver as standand money and make things cheaper, why will it not be a good thing to destroy the greenbacks and cheapen things still more? "Ah, Joseph, Joseph! Have a care or you will never be a bishop."

ALL ARE ONE.

Amalgamated Silver Forces Pushing on to Victory in November.

The friends of silver restoration will be pleased to learn that the three principal silver organizations of the United States have been practically consolidated for work. The details have been substantially agreed upon by representatives of The American Bimetallic League, The National Bimetallic Union, and The National Silver Committee. Nothing remains but for the different organizations to ratify, and this will no doubt be done with promptness. By the terms of the consolidation General A. J. Warner, of Ohio, will be president, Hon. R. C. Chambers, of Utah, first vice-president, and Judge Henry G. Miller, of Illinois, second vice-president. The work will go on as heretofore, except that it will be more vigorously pressed. The principal office and general headquarters will be at 134 Monroe Street (Rooms 509-510-511, Fort Dearborn Building) Chicago, Ill., with Mr. E. B.

Light as general business manager. The skies are brightening, the silver sentiment is rapidly crystalizing, and Wall street is losing its grip.

Let the bimetallists press the campaign all along the line, working in the ranks of all parties, and building up a sentiment in favor of a true American financial policy everywhere.

The overshadowing importance of the money question is daily becoming clearer. Even the manufacturers are beginning to see that they cannot prosper on the gold basis, with the competition of silver using nations destroying the American farmer, and with oriental competition now directly threatening to sap the foundations of the entire manufacturing system of the United States. with intelligent and harmonious action will win the battle for silver restoration

in 1896. Are you an American?

WILL VETO IT.

Cleveland Against All Measures in Favor of the People.

The president appeals to congress for help in sustaining the finances of the, country on a "sound basis." It is next to certain that congress will not respond in accordance with his desires. in the first place Mr. Cleveland takes it upon himself to determine what is a "sound basis," and in the second place he assumes to dictate the legislation necessary to preserve it. Such being the case, the question naturally arises: tation of the country anyway. Mr. | phones.

Cleveland seems to be under the impression that he is the government, and that the only function of congress is to come together and register his de- THE GLORIOUS HERITAGE OF crees. A mere matter of form of course. His second election, coupled with his success in forcing the repeal of the "Sherman law," appears to have completely turned his head. It is more than likely that he will veto any measure that is sent to him. So far as the merits of the tariff bill are concerned it is a matter of indifference to us what he does with it. As a party measure it is neither fish nor flesh, and its merits are doubtless fairly open to dispute. But in our judgment any president makes a mistake who vetoes a bill merely because he does not approve of its details. The veto power is an extraordinary one and should only be exercised on extraordinary occasions. Unless a measure contravenes public policy, or violates the constitution, the president should not set up his judgment against the combined wisdom of both houses of congress. In the present juncture nothing will satisfy Mr. Cleveland but legislation that will fasten the golden shackles upon the limbs of his countrymen for all time. Candor forces us to admit, though, that there are large numbers of republicans in congress who would be very glad to help him. Some of them may actually do so. But some will not. Others dare not. We do not believe that there will be any legislation that will tend to sustain the gold standard. Without such legislation that standard cannot be maintained for any considerable length of time. With a war, under existing conditions, that premium is bound to come a little later, and then good bye to the gold standard with all of its oppression, extortion and wrong.

THE GOLD LUNATICS.

Sample of the Legislation with Which They Have Destroyed the Country. "A Banker," writing to the New York Sun concerning the president's project for bringing financial peace to the country by retiring the greenbacks, presents the following inquiries, which might be profitably considered by some of the bankers who are giving their

approval to the scheme: "When the greenbacks have been retired, what then? What kind of lawful money will be available for the 25 per cent reserve fund of the banks? Gold! "In what kind of legal tender money shall the national bank notes be redeemable? Gold!

"Where will the gold come from to settle the international 'balance of trade?' From the banks!

"Then what will become of the gold reserve of the banks? And what then will become of the banks when their 'gold reserve' is exhausted? And how will the suspension of specie payments by the banks affect the public mind?

"There is now about \$200,000,000 gold in the country available for the 25 per cent lawful reserve, and more than \$400,000,000 is needed. Where shall the banks get all this gold from? "These are pertinent questions which our Don Quixote and his faithful Squire

have not grappled with." To relieve the treasury from the obligation to pay out gold would be, inevitably, to transfer to the banks the whole of the demand for gold. In the first place, such a transfer could not possibly inspire the public mind with greater confidence in the certainty of gold payments, because, in the second place, it would not add another ounce to the available stock of gold. In the absence of enough gold to meet the urgent demand for the metal, the probable result would be to force the banks, | years, and they will only have begun to within a brief period, to suspend specie payments. This would be the culminating catastrophe of an attempt to maintain gold monometalism which, if Mr. Cleveland should have his way, would have added nearly \$700,000,000 to the indebtedness of the American people. The effort to sustain this false system has filled the world with loss and misery, and the craziest schemes are now devised to avoid the only conclusion that is possible if safety is to be attained, which is to supplement standard gold with full standard silver. -The Manufacturer.

Think Currency on a sound basis! Great earth!! Did not these goldbugs promise, in 1893, that when the existing silver law was repealed and the currency was put on a "sound basis" that the land would flow with milk and noney? And what has been the outcome of those promises? The land has flowed with blood of broken hearts and reeked with discouragement, misery and nopelessness. Yet the gold bugs are doing everything they can to increase the terrible power of the gold standard. Cleveland wants five hundred millions more representatives has tried to comply at that. Shall we preach science? The with his demands by providing for bonds. And at this date there is a tacit threat that more bonds will be issued whether Congress consents or not .-

National Bimetallist. Victory in Sight. Courage and determination, coupled outlook is most cheering. The gold he had to stoop to his work, and I nostandard, with its burden of oppression, | ticed that in order to bind the sheaves is tottering and evidently nearing its end. The people of this country will neither submit to endless taxation nor to a further fall of prices in order to sustain it. In no other way can it be upheld. We must either go on borrowing gold indefinitely, or a large part of our paper currency must be drawn in and retired, which means of course still lower prices for what we have to sell. The Senate is standing like a rock against any contraction of the currency, and if the people be but true to themselves the battle will be won in 1896.

As speaking tubes are found not to work on the English war ships owing to the rattling of the machinery, the ad-What has congress to do with the legis- | miralty has determined to try tele-

TALMAGE'S SERMON.

EVERY CHRISTIAN.

Golden Text: "Put Ye in the Sichle, for the Harvest Is Ripe" - Joel, ill, 13-Prayer and Song the Bulwarks of the Christian Religion.



canto that was ever sung-the sickle, | picture." the sickle of the Bible, the sickle that has reaped the harvest of many cen- ing of this harvest is Christian song. turies. Sharp and bent into a semi- I know in many churches the whole circle, and glittering, this reaping hook. work is delegated to a few people standno longer than your arm, has furnished | ing in the organ-loft. But, my friends, the bread for thousands of years. Its as others cannot repent for us and success has produced the wealth of na- others cannot die for us, we cannot tions. It has had more to do with the delegate to others the work of singing world's progress than sword, and pen, for us. While a few drilled artists and pencil, and chisel, all put together. shall take the chants and execute the Christ puts the sickle into exquisite more skillful music, when the hymn is sermonic simile, and you see that in- given out let there be hundreds and strument flash all up and down the thousands of voices uniting in the ac-Apocalypse as St. John swings it, while clamation. On the way to grandeurs through Joel in my text God commands | that never cease and glories that never the people, as through his servants now | die, let us sing. At the battle of Luthe commands them-"Put ye in the zen, a general came to the king and sickle, for the harvest is ripe."

the temporal harvests. We praised argue here you may argue back. The God for the wheat, the rye, the oats, argument you make against religion the cotton, the rice, all the fruits of the | may be more skillful than the argument orchard and all the grains of the field; I make in behalf of religion. But who and the nation never does a better thing | can stand before the pathos of some than when in autumn it gathers to uplifted song like that which we somefestivity and thanks God for the great- | times sing: ness of the harvest. But I come to-day to speak to you of richer harvests, even the spiritual. How shall we estimate the value of a man? We say he is worth so many dollars, or has achieved such and such a position; but we know very well there are some men at the top of the ladder who ought to be at the bottom, and some at the bottom who ought to be at the top, and the only way to estimate a man is by the soul. We all know that we shall live forever. Death cannot kill us. Other crafts may be drawn into the whirlpool or shivered on the rocks, but this life within us will weather all storms and drop no anchor, and ten million years after death will shake out signals on the high seas of eternity. You put the mendicant off your doorstep and say he is only a beggar; but he is worth all the gold of the mountains, worth all the pearls of the sea, worth the solid earth, worth sun, moon and stars, worth the entire material universe. Take all the paper that ever came from the papermills and put it side by side and sheet by sheet, and let man with fleetest pens make figures on that paper for 10,000 express the value of the soul. Suppose I owned Colorado and Nevada and Australia, of how much value would they be to me one moment after I departed this life? How much of Philadelphia does Stephen Girard own today? How much of Boston property does Abbott Lawrence own to-day? The man who to-day hath a dollar in his pocket hath more worldly estate than the millionaire who died last year. How do you suppose I feel, standing here surrounded by a multitude of souls, each one worth more than the material universe? Oh, was I not right in saying, this spiritual harvest is richer than the temporal harvest? must tighten the girdle, I must sharpen the sickle, I must be careful how I swing the instrument for gathering the grain, lest one stalk be lost. One of the most powerful sickles for reaping this spiritual harvest is the preaching of the Gospel. If the sickle have a rosewood handle, and it be adorned with precious stones, and yet it cannot bring down the grain, it is not much of a sickle, and preaching amounts to nothing unless it harvests souls for God. Shall we preach philosophy? The of gold bonds. The republican house of Ralph Waldo Emersons could beat us Agassizes could beat us at that. The minister of Jesus Christ with weakest arm going forth in earnest prayer, and wielding this sickle of the Gospel, shall find the harvest all around him waiting for the angel sheaf-binders. Oh, this harvest of souls! I notice in the fields The friends of bimetallism have that the farmer did not stand upright every reason to feel encouraged, for the when he gathered the grain. I noticed the better he had to put his knee upon them. And as we go forth in this work for God we cannot stand upright in our

> Oh, this is a mighty Gospel! It captured not only John the lamb, but Paul the lion. Men may gnash their teeth at it, and clinch their fists, but it is the power of God and the wisdom of God

rhetoric and metaphysics and our eru-

dition. We have to stoop to our work.

Ay, we have to put our knee to it or

we will never gather sheaves for the

Lord's garner. Peter swung that sickle

on the day of Pentecost, and three thou-

sand sheaves came in. Richard Baxter

swung that sickle at Kidderminster,

and McCheyne at Dundee, and vast mul-

titudes came into the kingdom of our

unto salvation. But alas, if it is only preached in pulpits and on Sabbath days! We must go forth into our stores, our shops, our banking-houses, our factories, and the streets, and everywhere preach Christ. We stand in our pulpits for two hours on the Sabbath and commend Christ to the people; but there are 168 hours in the week, and what are the two hours on the Sabbath against the 166? Oh, there comes down the ordination of God this day upon all the peo-HE sword has been ple, men who toil with head and hand poetized and the and foot-the ordination comes upon all world has celebrat- merchants, upon all mechanics, upon ed the sword of all toilers, and God says to you as he Bolivar, the sword says to me: "Go, teach all nations. He of Cortez, and the that believeth and is baptized shall be sword of Lafayette. saved, and he that believeth not shall be The pen has been damned." Mighty Gospel, let the whole properly eulogized, earth hear it! The story of Christ is and the world has to regenerate the nations, it is to eradicelebrated the pen cate all wrong, it is to turn the earth of Addison, the pen into a paradise. An old artist painted of Southey, and the pen of Irving. The | the Lord's Supper, and he wanted the painters' pencil has been honored, and chief attention directed to the face of the world has celebrated the pencil of Christ. When he invited his friends in Murillo, the pencil of Rubens, and the to criticise the picture, they admired pencil of Bierstadt. The sculptor's the chalices more than they did the chisel has come in for high encomium, face, and the old artist said: "This and the world has celebrated Chantrey's picture is a failure," and he dashed out chisel, and Crawford's chisel, and the picture of the cups, and said: "I Greenough's chisel. But there is one shall have nothing to detract from the instrument about which I sing the first | face of the Lord; Christ is the all of this

Another powerful sickle for the reapsaid: "Those soldiers are singing as Last November there was great re- they are going into battle. Shall I joicing all over the land. With trum- stop them?" "No," said the king, "men pet and cornet and organ and thousand- that can sing like that can fight." Oh, voiced psalm we praised the Lord for the power of Christian song! When I

Show pity, Lord, O Lord, forgive! Let a repenting rebel live!

Are not thy mercles large and free? May not a sinner trust in thee? Another mighty sickle for the reaping of the Gospel harvest is prayer. What does God do with our prayers? Does he go on the battlements of heaven and throw them off? No. What do you do with gifts given you by those who love you very much? You keep them with great sacredness. And do you suppose God will take our prayers, offered in the sincerity and love of our hearts, and scatter them to the winds? Oh, no! He will answer them all in some way. Oh, what a mighty thing prayer is! It is not a long rigamarole of "ohs," and "ahs," and "for ever and ever. Amen." It is a breathing of the heart into the heart of God. Oh, what a mighty thing prayer is! Elijah with it reached up to the clouds and shook down the showers. With it John Knox shook Scotland. With it Martin Luther shook the earth. And when Philipp Melanchthon lay sick unto death, as many supposed, Martin Luther came in and said: "Philipp, we can't spare you!" "Oh," said he, "Martin, you must let me go; I am tired of persecution and tired of life. I want to go to be with my only he could pray, and convalescence days of our lives. came and Martin Luther went back and said to his friends: "God has saved the life of Philipp Melanchthon in direct answer to my prayer." Oh, the power

of prayer! Have you tested it? . . one the most atheistic, I invite him into the kingdom of God with just as much heartiness as those who have for fifty years been under the teaching of the Gospel and believed it all. When I was living in Philadelphia a gentleman told me of a scene in which he was a participant. In Callowhill street, Philadelphia, there had been a powerful meeting going on for some time and many were converted, and among othera one of the prominent members of the worst club-house in that city. The next night the leader of that clubhouse, the president of it, resolved that he would endeavor to get his comrade away. He came to the door, and before he entered he heard a Christian song, and under its power his soul was agitated. He went in and asked for prayer. Before he came out he was a subject of converting mercy. The next night another comrade went to reclaim the two who had been lost to their sinful circle. He went, and under the power of the Holy Ghost became a changed man, and the work went on until they were all saved and the infamous club-house disbanded. Oh, it is a mighty Gospel! Though you came here a child of sin you can go away a child of grace; you can go away singing:

Amazing grace, how sweet the sound That saved a wretch like me; once was lost, but now am found-Was blind, but now I see. Oh, give up your sins! Most of your

life is already gone. Your children are going on the same wrong road. Why do you not stop? "This day is salvation come to thy house." Why not this moment look up into the face of Christ and say:

Just as I am, without one plea But that thy blood was shed for me, And that thou bid'st me some to thee, O Lamb of God, I come, I come.

God is going to save you. You at going to be among the shining ores. After the toils of life are over, you are going up to the everlasting rest, you are going up to join your loved ones, departed parents and departed children. "O, my God," says some man, "how can I come to thee? I am so far off. Who will help me, I am so weak? It seems such a great undertaking." Oh, my brother, it is a great undertaking! It is so great you cannot accomplish it, but Christ can do the work. He will correct your heart and he will correct your life. "Oh," you say, "I will stop profanity." That will not save you. "Oh," you say, "I will stop Sabbathbreaking." That will not save you. There is only one door into the kingdom of God, and that is faith; only one ship that sails for heaven, and that is faith. Faith the first step, the second step, the hundredth step, the thousandth step, the last step. By faith we enter the kingdom. By faith we keep in. By faith we die. Heaven a reward

the Philippian dungeon. The jailor said: "What shall I do?" Some of you would say: "Better get out of the place before the walls crush you." What did the Apostle say? "Believe on the Lord Jesus Christ and thou shalt be saved." "Ah," you say, "there's the rub." What is faith? Suppose you were thirsty and I offered you this glass of water, and you believed I meant to give it to you, and you came up and took it. You exercise faith. You believe I mean to keep my promise. Christ offers you the water of everlasting life. You take it. That is faith. Enter into the kingdom of God. Enter now. The door of life is set wide

of faith. The earthquake shook down

open. I plead with you by the blood sweat of Gethsemane and the deathgroan of Golgotha, by cross and crown. by Pilate's court-room and Joseph's sepulchre, by harps and chains, by kingdoms of light and realms of darkness, by the trumpet of the archangel that shall wake the dead, and by the throne of the Lord God Almighty and the Lamb, that you attend now to the things of eternity. Oh, what a sad thing it will be if, having come so near heaven, we miss it! Oh, to have come within sight of the shining pinnacles of the city and not have entered! Oh, to have been so near we have seen the mighty throng enter, and we not joining them! Angels of God, fly this way! Good news for you, tell the story among the redeemed on high! If there be one there especially longing for our salvation, let that one know it now. We put down our sorrows. Glory be to God for such a hope, for such a pardon, for such a joy, for such a heaven, for such a Christ!

Speak Out Your Love. A French journal gives one excellent way by which we may advance Christ's

kingdom, as follows: Let your friends know that you love them. Do not keep alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill your lives with sweetness; speak kind, approving words while their hearts can hear them. The things you mean to say when they are gone say before they go. The flowers you mean to send for their coffin send to brighten their

homes before they leave them. If my friends have alabaster boxes full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary days and open them that I may be refreshed and cheered by them while I need them. I would rather have a bare coffin God." "No," said Martin Luther, "you without a flower, and funeral withshall not go; you must take this food out an eulogy, than life withand then I will pray for you." "No, out the sweetness of love and Martin," said Melanchthon, "you must sympathy. Let us learn to anoint let me go." Martin Luther said: "You our friends beforehand for burial. take this food, or I will ex-communi- Post-mortem kindnesses do not cheer cate you." He took the food and Mar- the burdened spirit. Flowers on the tin Luther knelt down and prayed as coffin cast no fragrance over the weary

PROVERBIAL.

A maiden should never be married in colors if she wishes to be happy, the I invite any one the most infidel, any most unfortunate colors being yellow

Widows who re-marry ought not to be dressed in white. Wednesday is the most fortunate day for marriages, Saturday the most unlucky. The thirteenth of the month is unfor-

tunate for all purposes. Birds in flocks are lucky, and the sun to shine upon a bride is most propitious, denoting success in all matters

and mutual ove. If a green-pea pod containing nine peas is put by a maiden over the halldoor, she will be married if the first stranger who enters happens to be a

bachelor. Daniel Webster was lofty and dignified. His abstraction sometimes created the impression of incivility where no

discourtesy was intended. Gladstone is polite to everybody. At his country home he knows everyone in the vicinity, and has a kindly word for even the poorest farm laborer. William Penn's formal but kindly politeness impressed even the Indians with whom he dealt. names given him by them was "The Good Big Chief."

Madison made it a point to touch his hat to everyone who bowed to him, and the front part of his hat brim was always worn threatbare in consequence of this punctiliousness.

Henry Clay was said to make the most engaging bow of any gentleman of his time.

Haydn was the personification of courtesy. He once said: "It does not pay to be impolite, even to a dog." The Duke of Marlborough said that he owed his success as much to his ele-

gant deportment as to his talents. Chesterfield was so graceful that one of his contemporaries said it was worth a journey across England to see him

Andrew Jackson was rough in his manners, but he could be polite when he pleased. He was always courteous

THE SUNDAY SCHOOL.

LESSON IX, MARCH 1-JESUS THE MESSIAH-LUKE 9:18-27.

Golden Text: "This Is My Beloved Son, Hear Ye Him" -- Luke ix:35 -- The Grand Triumph of the Savior of Mankind.



O-DAY we come to another milestone of progress. Jesus begins to unfold more clearly to his disciples his true nature as the Messiah. He must make atonement by his death Thus only can he found the new king-dom and fulfil his mission as the Mes-Lest this strange and incom-

prehensible view the Messiah should stagger their faith, h true, transcendent nature was revealed in the transfiguration and proved by many miracles of grace and power. We see thus how much was needed that the faith of the disciples should be encouraged, as in our last lessen. The chapter selected should be searched for those facts and truths which reveal to us the true nature and work of the Messiah, and the lesson taught with reference to this one purpose

The full text for to-day is as follows: 18. And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying. Whom say the people that I am?

19. They answering said, John the Baptist; but some say Elias; and others say, that one of the old prophets is risen again. 20. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21. And he straitly charged them, and commanded them to tell no man that thing: 22. Saying, The Son of man must suffer

many things, and be rejected of the elders and chief priests and scribes, and be slain. and be raised the third day. 23. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

lose it: but whosoever will lose his life for my sake, the same shall save it. 25. For what is man advantaged, if he gain the whole world, and lose himself.

24. For whosoever will save his life shall

or be cast away? 26. For whosover shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's and

of the holy angels. 27. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. Some explanations to the text are as follows:

Note that there can be no high and noble character without daily self-denial. soever makes self first is necessarily mean and low. Hence God has made life full of opportunities to deny self for others. "Take up his cross daily," not merely on special occasions. (1) The cross is the symbol of doing our duty, even at the cost of the most painful death. It is the emblem, not of mere suffering, but of suffering for the sake of Christ-and his gospel. (2) Each one must take up his own cros (3) He must take it up voluntarily, accept it, not merely endure what is laid upon him. This is what changes the cross into a glory. "The cross for the cross, never; but the cross for the Lord, always." (4) The cross is a test. It is the Ithuriel's spear, which tests whether we are disciples in deed and in truth, or only seekers after the loaves and fishes. "And follow To follow Christ is to take him for our master, our teacher, our example: to believe his doctrines, to uphold his cause to obey his precepts, and to do it though it leads to heaven by the way of the cross It is not merely to do right, but to do right for his sake, under his leadership, and according to his teaching. An old mystic

a cross, and never run away from one.

25. For what is a man advantaged

What profit does he gain? Some have said that this regarding of profit and reward is only another form of selfishness. But selfishness is the seeking our own good at the expense or injury of others. To seek what is profitable is not selfishness, but wisdom. It is simply folly to throw away life, or pleasure, or wealth, for no good whatever. The wise man wants to know what good will come of it to himself or others. Only a fool will have no regard to profit. If, an "if" that is never realized. but even if he gain the whole world, al the pleasure, the wealth, the sources of enjoyment, the honors, the blessings this world can give, and lose himself, his life, his health, his power of enjoyment, if he is racked with pain, or tormented with remorse, if he loses his character, his integrity, his love of God, and after a short enjoyment there is nothing left but eterna misery. In the process of gaining he has lost the power to enjoy his gains. Or be cast away, rather, forfeit himself, forfeit his soul, which is given up for the sake of worldly gain. There is no compensation for the loss of the soul. All other losses may be repaired. The loss of the soul is

without remedy and without hope. Illustration. There is a Russian legend of one who entered a diamond mine in search of great riches. He filled his pockets with great gems, and then threw them away to make room for larger ones. At length he became very thirsty, but there was no water there. He sought to find the way out, but was hopelessly lost in the intricate mazes. He heard the flow of rivers, but they were rivers of gems; and he hastened forward at the sound of a waterfall, but it was a cascade of jewels He was very rich in precious stones, but he was dying of thirst, and his riches were worse than useless. He had lost himself and perished amid his treasures

26. Whosover shall be ashamed of me one reason why men would refuse to take up their cross. And of my words, the truths I teach, the claims I make, the hopes I hold forth, the commands I give. There was great danger of this shame. For Jesus and his cause would be unpopu lar. The fashions, the wealth, the drift of thought in the world would be directly opposed to the kingdom which Jesus set He himself was to be crucified as a malefactor; his glory invisible. His kingdom was small, with followers few and poor; and its glory was in the future; its principles spiritual. Persecution, reproaches, sneers would press hard upon the disciples; only a mighty faith could keep them from being ashamed. Of him shall the son of man be asnamed, because their character and conduct are wholly unlike his. They do not belong in his company; they have acted in a manner entirely unworthy of his disciples.

MARVELS OF THE MOUTH.

The teeth of fish, like teeth of most animals, are not fastened to the bone, but are held in sockets.

The tongue of the toad and frog is prehensile. By means of it these animals seize and hold their prey.

The treatise of John Hunter in 1771 is considered the foundation of the science of dentistry in England.

Ovid. Martial and Horace all refer in their poems to the use of artificial teetn as common in their time.