husband through the darkness. But, no.

quaked with the shout over the lost one

ness, or the fault of some rough preaching

men and women have an idea that God

slander against the heavens; it is a defama-

I counted in my Bible 304 times the word

'mercy," single or compounded with

other words. I counted in my Bible 473.

times the word "love," single or com-

pounded with other words. Then I got

tired counting. Perhaps you might count

more, bging better at figures. But the

Hebrew and the Greek and the English

languages have been taxed till they cannot

lence and sympathy and bounteousness and

fatherliness and motherliness and patience

There are certain names so magnetic

that their pronunciation thrills all who

n great distress because he had jost a

lamb. Garibaldi said to his troops, "Let-

us help this poor shepherd find his lamb."

And so, with lanterns and torches, they

ment. The next morning Garibaldi was

found asleep far on into the day, and they

wakened him for some purpose and found

that he had not given up the search when the soldiers did, but had kept on still far-

ther into the night and had found it, and

couch and there lay the lamb, which Gari-

baldi ordered immediately taken to its

So the Commander of all the hosts of

heaven turned aside from his glorious and

victorious march through the centuries of

heaven and said, "I will go and recover

that lost world, and that race of whom

Adam was the progenitor, and let all who

night they came, but I do not see that the

angelic escort came any farther than the

clouds, but their most illustrious leader-

came all the way down, and by the time

wandering and lost world, our world fleecy

with the light, will be found in the bosom

ALL ARE INVITED.

and pardon of God; yea, still further, into

the ruins of the place where once was kept

the knowledge of your iniquities. The

a fragment of all your pardoned sins so

life was thrust out by metallic points of

cruelty that sickened the noonday sun till

it fainted and fell back on the black lounge

Six different kinds of sounds were heard

on that night which was interjected into

the daylight of Christ's assassination; the

groan of the expiring Lord was a sixth

wolves were pursuing a load of travelers,

and was devoured, and thereby the other

lives were saved, are inscribed the words,

"Greater love hath no man than this,

that a man lay down his life for his

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ford, for the past ten years.

interest in his beat livery, Gananoque, and

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is returning home because of impaired

friend.12

neighing of the war horses, for some of the

of the Judean midnight.

So I set open the wide gate of my text,

and pardon of our God.

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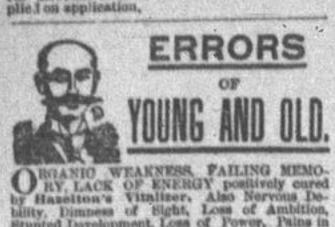
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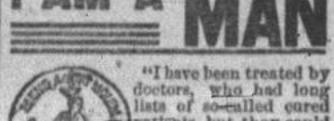
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TIS GOOD TO FORGET.

DR. TALMAGE DISCOURSES ON RIGHT-EOUS LAPSES OF MEMORY.

iributes of the Buity-An Eloquent Fina for Charity and Mercy.

BROOKLYN, June 5.-The enormous audience which thronged the Tabernacle this morning had fresh evidence of Dr. Talmage's originality. The value of a retenttive memory every one knew by experience and had heard extolled from their schooldays up, but they learned from Dr. Taimage's sermon that the art of forgetting is worth cultivating, and that there is the highest possible example for its exercise His text was Hebrews vill, 12, "Their sins and their iniquities will I remember no

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

Persons who had but little power to reall events, or put facts and names and dates in proper processions, have through this art had their memory re-enforced to an almost incredible extent. A good memory is an invaluable possession. By all means cultivate it. I had an aged friend who, detained all night at a miserable depot in waiting for a rail train fast in the snowbanks; entertained a group of some ten or fifteen clergymen likewise detained on their way home from a meeting presbytery, first, with a piece of chalk, drawing out on the black and sooty walls of the depot the characters of Walter Scott's "Marmion." and then reciting from memory the whole of that poem of

memory, and when I asked him if this story of the railroad depot was true, he terics. said, "I do not remember now, but it was any one else cannot use words too just like me." "Let me see," said he to me, "have I ever seen you before?" "Yes," I said, "you were my guest last night and I was with you an hour ago." What an awful contrast in that man between the greatest memory I ever knew and no mem-

A SPLENDID FACULTY. But right along with this art of recollection, which I cannot too highly eulogize, is one quite as important, and yet I never heard it applauded. I mean the art of forerrors or later excesses, the results of | that direction that we all need to cultivate. overwork, sickness, worry, &c. Full We might through that process be ten Simple, natural methods. Immediate fulness is a weakness and ought to be avoided by all possible means. So far from a weakness, my text ascribes it to God. Itis the very top of omnipotence that God is I know you will quote the Bible reference able to obliterate a part of his own memory. If we repent of sin and rightly seek the divine forgiveness, the record of the misbehavior is not only crossed off the books, but God actually lets it pass out of

"Their sins and their iniquities will I remember no more." To remember no more one than against the other. The entire past of both the moralist, with his imperfections, and the profligate, with his debaucheries, is as much obliterated in the one case as in the other. Forgotten, forever and forever. "Their sins and their iniquities will I remember no more." This sublime attribute of forgetfulness on the part of God you and I need, in our finite way, to imitate. You will do well

to cast out of your recollection all wrongs done you. During the course of one's life he is sure to be misrepresented, to be lied about, to be injured. There are those who keep those things fresh by frequent rehearsal. If things have appeared in print, they keep them in their scrapbook, for they cut these precious paragraphs out of newspapers or books, and at leisure times ook them over, or they have them tied up in bundles, or thrust in pigeouholes, and they frequently regale themselves and their friends by an inspection of these flings, these sarcasms, these falsehoods.

I have known gentlemen who carried them in their pocketbooks, so that they could easily get at these irritations, and they put their right hand in the inside of the cost pocket over their heart and say: "Look here! Let me show you something." Scientists catch wasps and hornets and polity bureaus for study, and that is well. But these of whom I speak catch the wasps, and the hornets, and poisonous insects, and play with them, and put them on them-selves and on their friends, and see how far the noxious things can jump, and show how deep they can sting. Have no such scrapbook. Keep nothing in your possession that is disagreeable. Tear up the falsehoods, and the slanders, and the hyper-

Imitate the Lord in my text and forget, actually forget, sublimely forget, There is no happiness for you in any other plan or procedure. You see all around you, in the church and out of the church, dispositions acerb, malign, cynical, pessimistic. Do you know how these men and women got that disposition? It was by the embalmment of things pantherine and viperous. They have spent much of their time in calling the roll of all the rats that have nibbled at their reputation. Their soul is a cage of vultures. Everything in them is sour or imbittered. The milk of human kindness has been curdled. They do not believe in anybody or anything. If they see two people whispering, they think it is about themselves. If they see two people laughing, they think it is about them-

selves. Where there is one sweet pippin in their orchard, there are fifty crab apples. They have never been able to forget. They do not want to forget. They never will forthan those desired. By mail, 81.00. Full par-ticulars (sowet) sees. THE LANE MEDICINE got. Their wretchedness is supreme, for can find here and there a man or woman for there are not many of them) whose disposition is genial and summery. Why? Have they always been treated well? Oh, no. Hard things have been said against them. They have been charged with offiset down to a desire for a display, and they have many a time been the subject of tittle-tattle, and they have had enough small assaults like gnats and enough great attacks like lions to have made them perpetually miserable, if they would have consented to be miserable. But they have had enough divine philosophy to cast off the annoyances, and they have kept themselves in the sunlight of God's favor and have realized that these oppositions and hindrances are a part of a mighty discipline, by which they are to be prepared for usefulness and heaven. The secret of it all is, they have by the help of the Etoenal God

learned how to forget. AN APT ILLUSTRATION. Another practical thought: When our faults are repented of let them go out of mind. If God forgets them, we have a right to forget them. Having once reagain. Suppose I owe you a large sum of money, and you are persuaded I am inco-pacitated to pay, and you give me acquitant of the road and in the most lonely public works, Mr. Perley.

part of the road at nightfall.

As he went along on horseback a thundary of the dismal road at nightfall.

As he went along on horseback a thundary public works, Mr. Perley.

Princess at 201

more of that discussion." money. It is something that weighs on

my milnd like a millstone. Do forgive mer found a little one fagged out and drenches that debt." This time you clear loss your | of the storm and almost dead. He wrapped patience and say: "You are a nuisance, it up as well as he could, and mounted his What do you mean by this reiteration of horse and resumed his journey home. that affair? I am almost sorry I forgave | Coming in sight of his cabin, he saw it you that dobt. Do you doubt my veracity all lighted up and supposed his wife had or do you not understand the plain lan- kindled all these lights so as to guide her

guage in which' I told you that debt was tians guilty of worse folly than that, the wife of the house, who was insensible While it is right that they repent of new | as from some great calamity. On inquiry sins and of recent sins, what is the use of | the returned husband found that the little bothering yourself and insulting God by child of that cablu was gone, She had were forgiven? God has forgotten them. | wandered out to meet her father and got the present he had promised, and the child Why do you not forget them? No; you | was lost. Then the father unrolled from drag the load on with you and 365 times a | the blanket the child he had found in the year, if you pray every day, you ask God | fields, and, lot it was his own child and the to recall occurrences which he has not only lost one of the prairie home, and the cabin forgiven but forgotten. Quit this foily. I do not ask you less to realize the turpitude of sin, but I ask you to a higher faith How suggestive of the fact that once we in the promise of God and the full deliv- were lost in the open fields, or among the erance of his mercy. He does not give a | mountain crags, God's wandering children, receipt for part payment or so much re- and he found us, dying in the tempest, and ceived on account, but receipt in full, God | wrapped us in the mantle of his love and having for Christ's sake decreed, "your | fetched us home, gladness and congratulasins and your iniquities will I remember I tion bidding us welcome. The fact is that

the world does not know God, or they would all flock to him. Through their own blindof life drop. We have enough things in the present, and there will be enough in | that has got abroad in the centuries, many the future to disturb us, without running a special train into the great gone-by to is a tyrant and oppressor, an autocrat, a fetch us as special freight things left be- Nana Sahib, an Omnipotent Herod Antipas. hind. Some ten years ago, when there was It is a libel against the Almighty; it is a a great railroad strike, I remember seeing all along the route from Omaha to Chi- | tion of the infinities. eago, and from Chicago to New York, hundreds and thousands of freight cars switched on the side tracks, those cars loaded with all kinds of perishable material, decaying and wasting. After the strike was over did the raffroad companies bring all that perished material down to the markets? No, they threw it off where it was destroyed, and loaded up with somepay any more tribute to the love and mercy and kindness and grow and charity and tenderness and friendship and benevo-

Let the long train of your thoughts throw off the worse than useless freight of a corrupt and destroyed past, and load up with gratitude and faith and holy determination. We do not please God by the cultivation of the miserable. He would rather see us happy than to see us de pressed. You would rather see your chil- hear it. Such is the name of the Italian dren laugh than to see them cry, and your heavenly Father has no fondness for hys. heavenly Father has no fondness for hys

DON'T SHOW IGNOBLE SCARS, Not only forget your pardoned transressions, but allow others to forget them. The chief stock on hand of many people is explored the mountains, but did not find to recount in prayer meetings and pulpits | the lamb, and after an unsuccessful search what big scoundrels they once were. They late at night they went to their encampnot only will not forget their forgiven deficits, but they seem to be determined that the church and the world shall not forget them. If you want to declare that you have been the chief of sinners and extol the grace that could save such a wretch as you were, do so, but do not go into par- he pulled down the blankets from his ticulars. Do not tell how many times you got drunk or to what bad places you went, or how many free rides you had in the prison van before you were converted. Lump it, brother; give it to us in bulk. If you have any scars got in honorabl warfare, show them; but if you have scars

got in ignoble warfare, do not display them. to the horrible pit from which you were will accompany me." And through the digged. Yes, be thankful for that rescue, but do not make displays of the mud of that horrible pit, or splash it over other people. Sometimes Thave felt in Christian meetings discomfited and unfit for Chris- his errand is done our little world, our tian service because I had done none of estimation of many necessary for Chris of the Great Shepherd, and then all heaven else out of it. God's power of forgetting is tian usefulness, for I never swore a will take up the cantata and sing, "The so great that if two men appeal to him, and word, or ever got drunk, or went lost sheep found." the one man, after a life all right, gets the to compromising places, or was guilty sins of his heart pardoned, and the other of assault and battery, or ever utman, after a life of abomination gets par. | tered a slanderous word, or ever did any doned, God remembers no more against one a hurt, although I knew my heart was sinful enough, and I said to myself, "There is no use of my trying to do any good, for l never went through those depraved experi- place has been torn down and the records ences;" but afterward I saw consolation in the thought that no one gained any ordination by the laying on of the hands of than the ruins of Melrose or Kentworth, dissoluteness and infamy. And though an for from these last ruins you can pick up ordinary moral life, ending in a Christian | some fragment of a sculptured stone or you life, may not be as dramatic a story to tell | can see the curve of some breken arch, but about, let us be grateful to God rather after your repentance and your forgiveness than worry about it, if we have never | you cannot find in all the memory of God plunged into outward abominations.

It may be appropriate in a meeting of reformed drunkards or reformed debauchees | their iniquities will I remember no more." to quote for those not reformed how desperate and nasty you once were, but do not drive a scavenger's cart into assemblages of people, the most of whom have always been decent and respectable. But I have I on when the plateau of limestone was been sometimes in great evangelistic meet- | shaken by a paroxyam that set the rocks, ings where people went into particulars | which had been upright, aslant, and or about the sins that they once committed so much so that I felt like putting my hand on my pecketbook or calling for the police lest these reformed men might fall from grace and go at their old business of theft or drunkenness or cutthroatery. If your sins have been forgiven and your life purifled, forget the waywardness of the past, and allow others to forget it.

GOD'S GREAT MERCY. But what I most want in the light of | soldiers were in the saddle, was one sound; onous insects and transfix them in curios- this text to impress upon n.y hearers and the bang of the hammers was a second readers is that we have a sin forgetting I sound; the jeer of malignants was a third God. Suppose that on the last day- sound; the weeping of friends and coadcalled the last day because the sun will jutors was a fourth sound; the plash of For never again rise upon our earth, the earth | blood on the rocks was a fifth sound; the itself being flung into flery demolitionsupposing that on that last day a group of sound. And they all commingled into one infernal spirits should somehow get near | sadness. Over a place in Russia where enough the gate of heaven, and challenge our entrance, and say: "How canst thou, and to save them a servant sprang from the sied into the mouths of the wild beasts the just Lord, let those souls into the realm of supernal gladness? Why, they said a great many things they never aught to have said, and they did a great many things they ought never to have done.

Sinners are they; sinners all." And suppose God should deign to answer, he might say: "Yes, but did not my | tracheotomy with his own lips drawn from only Son die for their ransom? Did he not | the windpipe of a diphtheritic patient that pay the price? Not one drop of blood was | which cured the patient and slew the sur- HOME-MADE -retained in his arteries, not one nerve of geon, and all have honored the self sacrihis that was not wrung in the torture. He I fice. But all other scenes of sacrifice pale took in his own body and soul all the suf- | before this most illustrious martyr of all fering that those sinners deserve. They time and all eternity. After that agoniz-pleaded that sacrifice. They took the full ing spectacle in behalf of our fallen race pardon that I promised to all who, through | nothing about the sin forgetting God is too my Son, earnestly applied for it, and it passed out of my mind that they were offenders. I forgot all about it. Yes, I for "Their sins and their iniquities will I regot all about it. 'Their sins and their in- | member no more." iquities do I remember no more.'" A sin forgetting God! That is clear beyond and far above a sin pardoning God.

How often we hear it said, "I can forgive, but I cannot forget." That is equal to saying, "I verbally admit it is all right, but I will keep the old grudge good." Huno one can be happy if he carries perpetu- man forgiveness is often a flimsy affair. It health ally in mind the mean things that have been done him. On the other hand, you far up. It does not fix things up. The contestants may shake hands or, passing each drug store, Kingston. other on the highway, they may speak the | The McLachlas farm in Admaston, pu "Good morning" or the "Good night," but | up for sale on Friday, was purchased by the old cordiality never returns. The rela-tions always remain strained. There is The New York cance club ha something in the demeanor ever after that ciousness; and their generosities have been | s. ems to say, "I would not do you harm; Indeed, I wish you well, but that unfortunate affair can never pass out of my mind." There may no hard words pass between In hig bottles 50c and \$1.00. them, but until death breaks in the same coolness remains. But God lets our pardoned offenses go into oblivion. He never | sold the whole business to James Funnell, throws them up to us again. He feels as J. D. Riddell has been appointed superin-kindly toward us as though we had been tendent of the Outarie Central rallway. He spotless and positively angelic all along. A STORY OF THE PRAIRIE. Many years ago a family, consisting of | Hanson's Magto Corn Salve oures corns

the husband and wife and little girl of two and bunions with three applications. 15c. years, lived far out in a cabin on a western | per box at Wade's drug store, Kingston. prairie. The husband took a few cattle to | There is considerable reason for believing market. Before he started his little child that the Prespots slevator scheme will be asked him to buy for her a doll, and he carried through. Six citizens have subscribpromised. He could, after the sale of the | ed \$34,000 of the \$75,000 required. eattle, purchase household necessities, and | Have you a garden ? If so go to Wilson's certainly would not forget the doll he had for your seeds. Flower or vegetable seeds July meet, there will be an promised. In the village to which he went in great variety. We bought them fresh he sold the cattle and obtained the groceries for his household and the doll for The Globs appeals strongly to Sir Hector AUCTION his little darling. He started home along Langevin to acquit bimself of the charge of

part of the road and in the heaviest part of the storm he heaviest part of the storm he heavi a child cry. Robbers I. R. Brook, President; R. C. CARTER, Vice cel that debt. All is right now. Start had been known to do some had work again." And the next day I come in and again." And the next day I come in and sort say: "You know about that hig debt I owed you. I have come in to get you to let me off. I feel so had about it I cannot let me off." You reply with a little impatience: "I did let you off. Don't but the child's cry became more keen and bother yourself and bother me with any more of that discussion." The following day I come in and say: around in the darkness and all in vain, un-"My dear sir, about that debt. I can never bered near the road where the child might get over the fact that I owed you that be and for that he started, and sore snough

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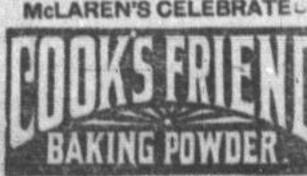
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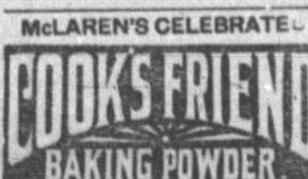
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