

his brethren—and unsparing too—so I prepared a sermon to rebuke that failure; and after I had done my best to point out the evil and its remedy, in the class-meeting that followed the sermon, he said, when called upon to speak: “Well, brethren, I guess some of you got hit to-day.”

I never prepared another special sermon to rebuke special evils of that kind.

PHILOM.

Man from a Woman's Viewpoint.

HAD the Apostle Paul lived in this closing decade of the nineteenth century, perhaps he would not have raised his voice in favor of woman's silence in the Churches. Here is an analysis of the sex to which Paul belonged by one of that sex on which he enjoined silence. She was advocating woman suffrage before the Ohio Legislature, and said:

“I divide mankind into four classes:

“First—Those who do not know and do not know that they do not know. These are fools; leave them.

“Second—Those who do not know and know they do not know. These are children; teach them.

“Third—Those who know and do not know they know. These are asleep; rouse them.

“Fourth—Those who know and know they know. These are wise men; follow them.”

Paul himself could not have done better than that.

A Voice from Without.

A CERTAIN young minister was preaching, one morning, on the subject of man praising his Creator, using the thought that all creation, even the birds, seemed to be sending up a daily hymn of praise, and why should not man do so also? Outside of the church was a grove, and it being a bright June day, the air was filled with the songs of the birds. The minister, having finished his talk about the song of creation and intending to make a climax,

turned toward an open window, and, with an appropriate gesture, exclaimed: “Let us pause a moment, and listen to the song of praise that nature is sending up, at this moment, to the throne of the Creator.” Everybody listened, but just then an old ass outside of the church rent the air with its “? ? ? ? ? !”

The minister made the pause very short.

Zaccheus Applied.

IT is said to have been a custom of the late Mr. Spurgeon to send the theological students under his care into the pulpit with sealed envelopes containing texts which they were required to expound at sight, or themes upon which they should discourse.

On one of these occasions, the student, on opening the paper, found this subject and direction given him: “Apply the story of Zaccheus to your own circumstances and your call to the ministry.” And the student promptly delivered himself in the following way:

“My brethren, the subject on which I have to address you to-day is a comparison between Zaccheus and myself. Well, the first thing we read about Zaccheus is that he was small of stature, and I never felt so small as I do now. In the second place, we read that he was up a tree, which is very much my position now. And, thirdly, we read that Zaccheus made haste to come down; and in this I gladly and promptly follow his example.”

Mark Twain tells of a minister who took advantage of a christening to display his oratorical powers. “He is a little fellow,” said he, as he took the infant, “and, as I look into your faces, I see an expression of scorn, which suggests that you despise him. But if you had the soul of a poet, or the gifts of prophecy, you would not despise him. You would look far into the future and see what might be. So this little child may be a great poet and write tragedies, or perhaps a great warrior wading in blood to his neck; he may be—or, what is his name? His name is—oh! Mary Ann!”