Don't Procrastinate

Make Up Your Mind What You Are Going to Do. Then Go Ahead and Do It

Washington report-From a passage of Scripture unobserved by most readers Dr. Talmage in this discourse shows the importance of prompt action in anything we have to do for eurselves or others. Text: Ecclesiastes xi, 4, "He that observeth the wind

What do you find in this packed sentence of Solomon's monologue? I find in it a farmer at his front door examining the weather. It is seed time. His fields have been plowed and harrowed. The wheat is in the barn scattered. Now is the time to sow. But the wind is not favorable. It may blow up a storm before night, and he may get wet if he starts out for the sowing; or it may be a long storm, that will wash out the seed from the soil; or there may have been a long drought, and the wind may continue to blow dry weather. The parched fields may not take in the grain, and the birds may pick it up, and the labor as well as the seed may be wasted. So he gives up the work for that day and the house and waits to see what it will be on the morrow. the morrow the wind is still in the wrong direction, and for a whole week and for a month. Did you ever see such a long snell of had weather? The lethargic and overcautious and dilatory agriculturist allows the season to ss without sowing, and no sowing, course, no harvest. That is what Solomon means when he says in his "He that observeth the wind As much in our time as in Solo-

monic times there is abroad a fatal hesitancy, a disposition to let little things stop us, a ruinous adjournment. want to do some good in the world, but how easily we are halted in our endeavors. Perhaps we are solisome great charity. There is a good man who has large means, and he is accustomed to give liberally ganisations, to schools, to churches, to communities desolated with flood or devastated with fires. But that good man, like many a good man, is mercurial in his temperament. He is de-pressed by atmospheric changes. He is always victimised by the east wind. For this or that reason you postpone the charitable solicitation. Meanwhile the suffering that you wish to alleviate does its awful work, and the opportunity for relief is past. If the wind had been from the west or northwest, you would have entered the philanthropist's counting room and sought the gift, but the wind was blowing from east or northeast, and you did not make the attempt, and you thoroughly illustrated my text. "He that observeth

he wind shall not sow."
There comes a dark Sabbath morn-The pastor looks out of the window and sees the clouds gather and then discharge their burdens of rain. Instead of a full church it will be a handful of people with wet feet and the dripping umbrella at the doorway or in the end of the pew. The pastor has prepared one of his best sermons. It has cost him great research, and he has been much in prayer while preparing it. He puts sons who ought to have had better treatment. One of these hearers was a man in a crisis of struggle with evil appetite. A carefully prepared The grandest and best things ever evil appetite. A carefully prepared discourse under the divine blessing would have been to him complete victory. The fires of sin would have extinguished, and his keen and brilliant mind would have been con-secrated to the gospel ministry, and would have been a mighty evangel, and tens of thousands of souls would have, under the spell of his Christian eloquence, given up sin and started a new life, and throughout all the heavens there would have congratulation and hosanna, many ages of eternity had passed there would be celebration among the ransomed of what was one stormy Sunday in gospel sermon delivered to 15 or 20 people. But the crisis I speak of was not properly met. The man in not properly met. The man in struggle with evil habit heard that stormy day no word that moved He went out in the rain uninway and down to his overthrow. Had it been a sunshiny Sabbeth he would have heard something worth hearing. But the wind blew from the stormy direction that Sabbath day. That gospel husbandman noticed it and acted upon its suggestion and may discover some day his great mistake. He had a sack full of the financial of the wheat but he withheld it, and down to his overthrow.

sense of responsibility in regard to her household. She had begun to question herself as to whether it would not be better to introduce into her home a the destiny of her sons and daughters. would help her to decide the domestic question which was to her a solicitude. Her home had so far been controlled dared the riot of the elements that morning and had found her way to church, hoping to hear something that.

A good strong energy was a solution of the strong energy with the strong e A good, strong sermon under the divine are, like the farmer in the text. of blessing would have led her into the Kingdom of God and afterward her whole family. The children, whether they became farmers or mechanics or merchants or artists or men of learn-

lives of usefulness on earth would have taken thrones in heaven. It would have been a whole family saved for time and saved for eternity. But the pastor had adjourned the strong and effective dis-tourse to a clear Sunday. The mother went home chilled in body, mind and soul and concluded not to trouble herself or her household about the future and to let to-morrow take care of itself and keep on doing as they had beer doing. No God in that home. No religious consolation in time of bereave-ment. No formation of thorough Christian character in the lives of those growing up boys and girls. They will go out into the world to meet its vicissitudes without any sublime re-en-forcement of the gospel. What a pity it was that he did not put down the manuscript of his well prepared ser-mon on the Bible if he preached from notes or pour it out of his soul if he had lodged it there through careful preparation! No. He allowed that op-portunity, which could never return, to pass into eternity unimproved. He observed by the way the rain dashed against the windows of the parsonage and the windows of the church that the wind was from the east northeast, but he did not sow or sowed that which was not worth sowing.

In all departments of life ther those hindered by the wind of public opinion. It has become an aphorism in politics and in all great movements, "He is walting to see which way the wind blows." And it is no easy thing to defy public opinion, to be run upon by newspapers, to be overhauled in social circles, to be anathematised by those who heretofor were friends and admirers. It requires a heroism which few possess. Yet no great reformatory or elevating move ment has ever been accomplished until some one was willing to defy what the world should think or say or do. But there have been men and women of that kind. They stand all up and down the corridors of history, examples for us to follow.

Communities and churches and na tions sometimes are thrown into hysteria, and it requires a man of great equipose to maintain a right posi-tion. Thirty-one years ago there came a time of bitterness in American politics, and the impeachment of a president of the United States was de-manded. Two or three patriotic men, at the risk of losing their renatorial rosition, stood out against the demand of their political associates and saved the country from that which all people of all parties now see would have been a calamity and would have put every subsequent president at the mercy of his opponents. It only required the waiting of a few months, when time itself removed all controversy.

How many there are who give too

much time to watching the weather vane and studying the barometer! Make up your mind what you are going to do and then go ahead and do it. There always will be hindrances. It is a moral disaster 'f you allow prudence to overmaster al' the other graces. The Bible makes move of courage and faith and perseverance than it does of caution. It is not once a year that the great ocean steamers fail to sail at the appointed time because of the storm signals. Let the weather bureau pro prayer while preparing it. He puts the sermon aside for a clear day and talks platitudes and goes home quite the sermon aside for a clear day and talks platitudes and goes home quite the puts phesy what hurricane or tyclone it may, next Wednesday, next Thursday, next Saturday, the steamers will put depressed, but at the same time feel- out from New York and Philadelphia dig that he has done his duty. He and Boston harbors and will reach Livedid not realise that in that small erpool and Southampton and Glasaudience there were at least two person and Bremen, their arrivals as

> of hostility. Consider the grandes enterprise of the eternities—the salvation of a world. Did the Roman empire send up invitations to the heavens inviting the Lord to descend vociferations of welcome to come and take possession of the mos capacious and ornate of the palace and sail Galilee with richest imperial flotilla and walk over flowers of Solomon's gardens, which were in the outskirts of Jerusalem? No. It struck him with insult as soon as it could reach him. Let the camel drivers in the Bethlehem caravansary testify. See the vilest hate pursu him to the borders of the Nile! Watch his arraignment as a criminal in the courts! See how they belie his every action, misinterpret his best words howl at him with worst mobs, wear him out with sleepless nights on cold mountains! See him hoisted into martyrdom at which the noonday cowled itself with midnight shadows and

mistake. He had a sack full of the linest of the wheat, but he withheld it, and some day he will find, when the whole story is told, that he was a live to the was a live to t whole story is told, that he was a vivid illustration of the truth of my some of them died in prison, some of them were burned at the stake, some of them were burned at public expense that not sow." shall not sow."

There was another person in that stormy Sunday audience that deserved something better from that pastor than hounded out of it. Now we cross the ocean to see the room in which they ocean to see the room in which they monuments which the church of the world has reared to their matchless fidelity and courage. After 100 or 200 or 300 years the world has made up it religion that would decide against mind that instead of being flagellated the destiny of her sons and daughters. instead of cave of the mountain fo

residence they ought to have had be stowed upon them an Alhambra. serving the wind. Better start now Obstacles will help you if you conquer them. Cut your way through. Peter me farmers or mechanics or sor artists or men of learnslon or women at the head of with the institution he founded, workhouseholds, would have done their ed five years for \$25 a year and his mork in a Christian way and after board. Many of us who are now

preachers of the gospel or medical practitioners or members of the bar or ractitioners or members of the bar or terchants or citizens in various kinds of business had very poor opportunity at the start because we had it too easy—far too easy. We never appreciated what it is to get an education because our fathers or older brothers paid the schooling, and we did not get the muscle which nothing but hard work can develop. I congratulate you, young man, if to you life is a struggle. It is out of such circumstances God makes heroes, if they are willing to be made. Cut your way through If it were proper to do so and you should stand in any board of bank di-

rectors, in any board of trade, in any egislature, state or national, and ask all who were brought up in luxury and ease to lift their hand, here and there a hand might be lifted. But ask those who had an awful hard time at the start to lift their hands, and most of the hands would be lifted. The heroes of church and state were not brought up on confectionery and cake.
But my subject takes another step.
Through medical science and denthrough medical science and dentistry that has improved the world's mastication and stronger defense against climatic changes and better understanding of the laws of health human life has been greatly prolonged. But a centenarian is still a wonder. How many people do you know a frundred years old? I do not know one. We talk of a century as though it were a very long reach of time. But what is one century on earth compared with centuries that we are

to live somewhere, somehow—ten centuries, a million centuries, a quintillion of centuries? We are all deter-mined to get ready for the longer life we are to live after our exit from things sublunary. We are waiting for more propitious opportunity. We have too much business to attend to now or too much pleasure to allow inything to interfere with its briliant progress. We are waiting until the wind blows in the right direction. We are going to sow and sow the very best grain, and we are going to raise in eternal harvest of happiness. We like what you say about heaven, and we are going there, and at the right time we will get ready. But my lungs are sound, my digestion is good, the examining physician of the insurance company says my heart beats just the right number of

times a minute, and I am cautious about sitting in a draft, and I observe all the laws of hygiene, and my father and mother lived to be very old, and I come from a long lived family. So we adjourn and postpone until, like the farmer suggested by my text, we allow the seeding to pass, and sudden pneumonia or a reckless bicycle or an ungoverned au tomobile put us out of life with all its magnificent opportunities of deciding aright the question of ever-lasting residence. A Spanish proverb says: 'The road of By and By leads

says: 'The road of By to the town of Never.' Whether in your life it is a south wind or a north wind, a west wind, or an east wind, that is now blowing, do you not feel like saying: "This whole subject I now decide. Lord God, through thy Son Jesus Christ, my Savior, I am thine forever. I throw myself, reckless of everything else, in-to the fathomless ocean of Thy mer-"But," says someone in a frivolou

nd rollicking way, "I am not like the farmer you find in your text. I do not watch the wind. What do I care about the weather vane? I am sow-ing now." What are you sowing my brother? Are you sowing evil habits? Are you sowing infidel and atheistic beliefs? Are you sowing hatreds, revenges, discontents, un-clean thoughts or unclean actions If so, you will raise a big crop—s very big crop. The farmer times plants things that do not comup, and he has to plant them over But those evil things that again. you have planted will take root and come up in harvest of disappointment, in harvest of pain, in harvest first of all the writing prophets, although four of the other prophets are put before him in the canon of Scripture, wrote an as-tounding metaphor that may be quoted as descriptive of those who do evil: "They have sown the wind, and they shall reap the whirlwind." Some one has said. "Children may be strangled, but deeds never."

There are other persons who truthfully say: "I am doing the best I The clouds are thick and the wind blows the wrong way, but I am sowing prayers and sowing kindnesses and sowing helpfulness and sowing hopes of a better world" Good for you, my brother, my sis-What you plant will come up, What you sow will rise into a harvest of the wealth of which you will not know until you go up higher. hear the rustling of your harvest in the bright fields of heaven. The soft gales of that land, as they pass, bend the full headed grain in curves of beauty. It is golden in the light of the sun that never sets. As you pass in you will not have to girdle on the sickle for the reaping, and there will be nothing to remind you of weary husbandmen toiling under hot summer sun on earth and lying down untide, so tired were they, so very tired No, no; your harvest will be reaped without any toil of your hands, without any besweating of your brow. Christ in one of His sermons told how your harvest will be gathered when He said, 'The reapers are angels.'

SAILOR'S HORRIBLE FATE.

Caught in Cable and Drawn Through

the Tow Chock to Death. A horrible fatality is reported from A norrhole latelly is reported from Sault Ste. Marie. John A. Gates, of Westbrook, Ont., who was sailing from Buffalo as second mate of the steamer Mariska, was the victim. The steamer was towing the schooner John Smeaton. When pas-sing the Sault Ste. Marie Govern-ment nier. Gates in throwing of ment pier, Gates, in throwing off the cable, stepped in the coil of mas-senger rope. As it played out with lightning rapidity it pulled his body through the tow chock, whence it fell 30 feet into the water. The body was dragged under water, and when the cable and body were drawn on the schooner life was extinct. Gates served as a sailor in the Span-ish-American war. The body was sent to Kingston, Ont., for burial.

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. 11. JULY 14, 1901.

eginning of Sin and Redemption.—Gen. 3: 1-15 Commentary.—In our last lesson we studied the creation. The famwe studied the creation. The family was founded and the Sabbath instituted, and man was placed in the garden of Eden which, according to God's plan, was to become a city of blessedness and purity. Our first parents were perfect and complete, with all the possibilities of manhood before them. Adam and his wife were "the most splendid specimens of the race the world has ever seen; fair as an angel, holy as a mens of the race the world has ever seen; fair as an angel, holy as a seraph." But into the garden of delights the tempter came. How long Adam and his wife may have enjoyed the good things that God had provided before the tempter appeared we cannot tell; neither do we know from whemce he came, or how he came to be; but he came and compelled man to decide which way he would go and whom he would serve.

1. The serpent—"That it was a real serpent is evident from the plain and artless style of the history; and from the many alkusions made to it in the New Testament. More subtile—"Serpends are proverbial for window.

from the many alkusions made to it in the New Testament. More subtile—"Serpents are proverbial for wisdom. Matt x. 16. But these reptiles were at first, probably, far superior in beauty as well as in sagacity to what they are in their present state." He said—"There was in the bosoms of the first pair no principle of evil to work upon, and this solicitation to sin came from without, as in the analogous case of Jesus Christ, Matt. iv. 3; and as the tempter could not assume the human form, there being only Adam and Eve in the world, the agency of an inferior creature had to be employed." Unto the woman—"Though sirless and holy, she was a free agent liable to be tempted." Hath God said—"Is it true that he hath restricted you in using the fruits of this delightful place? This is not the conception of the pair who inhabited his breast to lead him to enter such a scene and bring wickedness and misery there is some mistake."

2. We may eat—"Eve resist; the first assault by looking at the large—"Testament."

I Teachings—To talk with Satan is likely to result in yielding to his sequencing to this sequention. Those who sin generally blame others for their actions.

PRACTICAL SURVEY.

The scene is aid in the garden of Eden. Of the beauty of the place and the happiness of the pair who inhabited it we may endeavor to form some conception, but the imagination must ever fail in the effort.

Man's integrity tested.—Man was created "just and right, sufficient to have stod, yet free to fall." He could not be otherwise and be man. His highest prerogative, yet capable of abuse and fraught with most disastrous consequences. "The tree of knowledge," etc., was represented by the same terms as things permitted. The tempter and the sin. 1. The malignity of the tempter such a scene and bring wickedness and misery there is some mistake."

2. We may eat—"Eve resist; the first assault by looking at the large—"The tree is some mistake."

could not screen him from the eye of God; and he could not stand in His presence naked; therefore he fled to hide himself. This is what conscience will always do; it will cause man to hide himself from God.—C. H. M.

11 Who told thee—In admitting that he was afrail and naked he unconsciously acknowledged his sin.

12. The woman—Here we find him actually laying the blame of his fall on the circumstances in which God had placed him, and thus, indirectly, on God himself.

13. Beguiled—Deceived me by flattering lies.

14. Thou art cursed—It is believed by many that before the fall the serbent went upright, and had an entirely different form from what he now has; others think that his form was the same but that the form was the same, but that after the fall "his attitude became a badge of shame and repulsiveness." From being a model of grace and elegance, it has become the type of all that is odious, disgusting and low.

ow.
15. Enmity-This enmity still 15. Enmity—This enmity still exists; mankind loaths and detests everything of the serpent kind. Thy seed—Evil spirits and wicked men. Her seed—An allusion to Christ and his church. Bruise thy head—"The serpent's poison is lodged in its head; and a bruise on that part is fatal."

fatal."
Teachings—To talk with Satan is likely to result in yielding to his seductions. Those who sin generally blame others for their actions. PRACTICAL SURVEY.
The scene is laid in the garden of Eden. Of the beauty of the place and the happiness of the pair who inhabited it we may endeavor to form some conception, but the imagination must ever fail in the effort.

The Markets

Leading Wheat Markets. Following are the closing quota-tions at important wheat centres to-

Toronto Dairy Markets. Toronto Dairy Markets.

Butter—The receipts are fair
with local prices steady, but for export the market is weaker. Pound
rolls job at 15 to 17 1-2c; large rolls
14 to 15 1-2c; good to choice tubs
14 to 16c; inferior, 10 to 12c;
oreamery, boxes, 18 to 18 1-2c, and
rolls 19 to 20c.

Eggs—The market is steady with
choice stock selling at 11 1-2 to 12c
per dozen in case lots. Cracked eggs,
8 1-2 to 9c.

81-2 to 9c. Cheese—Market quiet and prices steady. Full cream, September, 10c; do., new, 91-4 to 91-2c.

Hides and Wool Hides, 6 1-2 to 71-2c; hides, cured, 71-2c; calfskins, No. 1, 10c; calfskins, No. 2, 10c; calfskins, No. 2, 8c; deacons, dairies, each 60 to 65c; sheepskins, fresh, 90c to \$1; pelts, each 20 to 30c; lambskins, each 30 to 35c; tallow readened. each 30 to 35c; tallow, rendered, 5 to 51-4c; wool, fleece, 13 to 14c;

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Manitoba Wheat Markets.

The local market drags along with almost no business doing. During the past week buyers have been especially difficult to find, and values have lost about 2c on the week. Sellers are not disposed to operate at present prices and the market is very quiet. The weather continues very quiet. The weather continues very favorable and the crop situation is unchanged. Reports from all parts of the country say, that the grain is growing splendidly, and there is nothing adverse to say. Some of the wheat is in the shot blade. Grobs are damaging readen stuff. Grubs are damaging garden stuff.-Winnipeg Commerch June 29th.

Foreign Crops Destroyed. Foreign Crops Destroyed.

Irkutsk cable — With its crops withering under the present wave of equatorial heat, the great valley of the Volga is threatened with widespread famine. The river has fallen so low that steamers and barges conveying 1,000,000 poods (15,873 tons) of freight have grounded and cannot get to their destinaed and cannot get to their destinaed and cannot get to their destina-tion until rains swell the stream to its normal level. The rural peasantry, is destitute in many districts. Far-mers, landlords and traders are ap-prehensive of serious times. The distress is so great that the people are emigrating.

Crops Short in Russia. London cable.—A despatch from St. Petersburg says the crops in the Province of Saratoff are withering and the grass is scorched, owing to the prolonged heat and drouth. The price of corn is jumping up and the outlook at Saratoff and in the neighboring Volga district is alarmhboring Volga district is alarm

ing. The scarcity promises be as severe as the famine of a challe ago. Cheese Markets. Winchester, July 5.—At the meeting of the Cheese Board to-day 750 boxes were registered, 537 white and 213 colored. The highest offer was

9c for both.
Ottawa, July 5.—There were 1,958
boxes of cheese boarded on the Ottawa board to-day, made up of 1,547,
white and 411 colored. The buyers 9e for both. combined on 9c, and when the sellers realized that the top notch figure was offered, most of them sold out, with about 850 boxes unsold.

Perth, July 5.—Twenty-eight hundred and forty boxes cheese were brought into Perth chaese market to-day all white and June make. All end.

day, all white and June make. All sold. Price paid, 91-8c. Price paid, 91-8c.
Iroquois, July 5.—At the Cheese
Board to-day 794 colored and 107.
white cheese were offered. The bidding, started by Mr. Weir at 9c, was
brisk until 91-4c was reached, at
which price Mr. Weir bought 230 and
Mr. Ault 410 boxes.

Mr. Ault 410 boxes. Bradstreet's on Trade.

Trade at Montreal this week has weather. The movement has been confined largely to the necessities of the moment. Retail trade throughout the country is in a prosperous condition and the manufacturers and tablears have been been been been considered.

and jobbers have been buying freely in expectation of a good fall business.

The hot weather has had a tendency to check business in some departments of wholesale trade this work of the state of the s week at Toronto. Values of staple goods are steady. Cotton goods have been steadily hardening and prices are being slowly restored to

list prices.

Trade at Hamilton continues to expand. The warm weather has added to the demand for all summer lines and travellers in various parts of the country are sending in good orders for the fall trade. The prosecutive constitution of the country are sending in good orders for the fall trade. The prosecutive constitution of the country are senting to the fall trade. orders for the fall trade. The prosects, according to reports coming in from different parts of the agricultural community, are encouraging and foreshadow good business conditions in the fall after the harvest. Values of staple goods continue to be well maintained.

The fine crop prospects in Manitoba continue to have a good effect on trade.

Trade at Victoria, Vancouver and the Kootenays has improved somewhat the past ten days. The north-ern trade is brisk and large lots of goods are being shipped to the min



Mrs. Fayson (reading from letter)—Good gracious, Henry, our cottage at Deal that we lent to mother has been burnt out. Mother herself only Fayson-Humph! Misfortunes never come singly.-Pick-Me-Up.

4. Shall not surely die—Satan now comes out in his true character as "the father of lies." In this he tacitly appeals to the fact of her own imortality, a fact which she may well ne supposed to be award of 5. God doth know—The tempter re

5. God doth know—The tempter reflects upon God, as though He were unwilling to permit them to enjoy the best things. Opened—And so they were to the fact that they had lost the purity of their moral character. Shall be as God (R. V.)—The object shall be as God (R. V.)—The object of the tempter appears to have been to persuade our first parents that they should, by eating of this fruit, become wise and powerful as God, and be able to exist forever, independently of Him —Clarks

and be able to exist forever, independently of Him.—Clarke.

6. Good for food—Corresponding to "the lust of the flesh." A delight to the eyes (R. V.)—An appeal to the higher sense of beauty, "the lust of the eye." Desired to make one wise—"The pride of life." See 1. John ii. 16. She was at last completely over-thrown. Unto her husband—Adam sinned with his eyes open, Paul says he was not deceived. I. Tim. ii. 14.

7. Knew that they were naked—Proving that they were no longer innocent, for innocence is a stranger to shame. Their eyes were opened,

to shame. Their eyes were opened, but they saw shame and disgrace. "They were conscious of guilt and unworthiness in each other's eyes, and in the sight of God." Made themselves—Instead of turning to God for forgiveness, they endeavored by their own efforts to cover their sin and shame.

and shame.

8. Heard the voice—The voice is properly used here, for as God is an infinite Spirit, and cannot be confined. finite Spirit, and cannot be confined to any form, so He can have no personal appearance.—Clarke. "They heard the sound of the divine going, such as was usual when God appeared to them and conversed with them." Cool of the day—The evening, the customary time of worship. Hid themselves—"Shame, remorse, fear— a sense of guilt—feelings to which they had hitherto been strangers, disordered their minds and led them to shun him whose approach they used shun him whose approach they used

9. Where art thou-This question 9. Where art thou—Ims question proved two things, 1. That man was lost. 2. That God had come to seek. Thus we see man's sin, and God's amazing grace.—C. H. M.

10. I was afraid—Sin makes cowade of another theorems at a dam's

ards of men, because, etc.—Adam's reply is full of evasion. He confesses not his sin but only his fear and shame at his bodily nakedness. The question just asked had given him opportunity to confess his sin.—Jacobus. I hid myself—Adam's apren date.

ness of her privileges.
3. The tree—"The tree of the knowledge of good and evil." Gen. ii.
17. It was placed in the garden as a moral test. The object was not to cause their downfail, but to test their integrity.

18. Satan now helieved the tempter and doubted God;

suited from (a) unbelief. The woman believed the tempter and doubted God; (b) the lust of the eye.

The results of sin. 1. Conscious loss of rectitude. This is the soul's garment, enabling it to stand in the presence of God. Rev. iii. 18. One robbed of his clothing hides in shame, so the soul robbed of righteousness seeks to hide from God. When the robe is renewed in salvation men again rejoice in the pre-

When the robe is renewed in salvation men again rejoice in the presence of God. Isa. lxi. 10; Rev. xix. 8. 2. Slavish fear of God. They sought to hide from God.

The promise of the Deliverer. V. 15. The picture is dark indeed. Man is fallen and is thrust out from the presence of God, and the way to Paradise and the tree of life is guarded. But out of the darkness shines God's promise. The "seed" of the woman shall "brulse the head" of the serpent. Here commenced the remedial scheme of salvation.

MORE IRISH OUTRAGES.

Crowd Jeer While Lady Pole-Carew's

Wood Burns.

London, July 5.—Lady Beatrice
Pole-Carew and her sister, Lady C.
Butler, have been awarded £50 compensation at Clonmel Quarter Sessions for the malicious burning of five hundred acres of wood at Callena, County Tipperary.

While the fire was being extinguished, a process which took two guished, a process which took two days, the assembled neighbors were

piering and hooting, and gave no assistance. Three dogs, the ladies' property, have also been poisoned.

The levy for the amount will be made on the township from which the hostile demonstrations hailed.

Two milel cows and a helfer have been found terribly mutilated on the been found terribly mutilated on the farm of a man named Donelly, at Dundonald, North Down. The farm-liouse has been twice burnt down in house has been twice burnt down in two years.

The following significant resolution

has just been passed by the Killoran Branch of the United Irish League,

Branch of The United Irish League, in the County Silgo:

"That all the householders of the parish, without exception of class or creed, who shall not on this day fortnight, June 30, be enrolled as members of this league, be considered eligible for the 'forty-foot pole medicine; that a black-list of their names he posted up in some public place, in