New York City.—The Rev. J. Wilbur Chapman, D. D., the popular paster of the Fourth Prochyterian Church, who is remarkably successful as an evangelist, has prepared an interesting sermon upon the subject "A Lost Saviour." It is preached from the text. They have taken away my Lord." John 20: 13.

One of the masterpieces in the Louvre presents to us a picture of Christ upon the cross. His head is upon His breast; underneath His airms the little birds are flying for a place of refuse, and in the deepning shadows there is seen a woman kneeling with loving lips and hands pressed against His bleeding feet. Travelus stand before this painting with tear-wet heeles and go away with burning hearts. If I were an artist I should paint a companion piece with this text as the theme. I would not put tears upon her cheeks who speaks the word because the flowing of tears would prove a relief. When we cannot weep our grief is severest, but I would represent her with agony in her eyes and deepest sorrow in every expression of her face. If I could I would paint the sob as she cries out, "They have taken away my Lord." I have seen the distress of a mother bird when her little one was gone, the desauar of the deer when its companion was killed, the agony of the wife when her husband was taken, the sorrow of a mother when her baby was dead, but this text represents all these distresses put together, and we have a stery which cannot be expressed in words.

The speaker is Mary Magdalene, one of the inhabitants of Magdala, she who was possessed of seven devile. She was the sinner in the house of Simon, the Pharisee, who washed the Saviour's feet with her tears, anointed them with precious ointinent and covered them with precious ointinent and cross of the text of the words. Presented the house of the covered where she into the house of catches a vision of his Alaster and becomes one of the greatest preachers in the world's history. The thief on the cross is profane, and doubtless causes Christ a new pang of agony with his profanity, until turning his head he catches a vision of that blessed face and cries out, "Lord, remember me."

Kindred texts. I have been looking up the Bible these past days and have been greatly interested to see how many kindred subjects to this are to be found in God's word.

First, Awam and Evo. They are in paradise; overything about them is beautiful. Even God Himself saw that it was very good. The music of the birds is the sweetest, the fragranice of the flower is the best; there is no curse upon Eden, when suddenly the cloud appears, the moving of the serpent is heard and there is a great change. Adam and Eve are driven this best from the garden. Genesis 3: 23-24, "Therefors the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken. So He drove out the man, and He placed at the gate of the Garden of Eden cherubim and a flaming sword which turned every way, to keep the way of the tree of life."

Second, the Ark of the Covenant. This was a small chest overlaid with gold, four and a half feet long, two feet nine inches wide and the same measure in heighth. Within it were the tables of the iaw. It was carried by the priests as occasion required from place to place. So sacred was it that it was death for any one to look upon it but the priests, and so it was carried by the children of Israel on their travels through the desert as they entered about by the children of Israel on their travels through the desert as they entered the channel of the Jordan, and was taken theireen times around Jerieho in six days, but now the Philistines have

was taken thereen times around Jericho in six days, but now the Philistines have come up against the children of Israel and the ark is taken. Old Eli is waiting for tidings of the conflict. His seat is by the road side that he may hear the more speedily. At last there is a great shout of horror, and a man of Benjamin is seen running, with his clothes rent and earth upon his head.* There is trouble, but who can imagine the extent of it. Listen to him as he cries out, "Israel has flud before the Philistines," and the face of old Eli pales. Hophut and Phinchas are slain, and the old man begins to shake in an agony, but horror of horrors, the ark of God is taken! I. Samuel 4: 18, "And it came to pass when he made mention of the ark of God that he fell from off the seat backward to the side of the gate, and his neck brake and he died; for he was an old man and heavy. And he had judged Israel forty years." Tell us that the sun will not shine again, that the rain will not fall, that the stars are dead, that the moon will refuse to shine, but you will bring to us no such tidings as came to Israel when the news was earried that the ark was taken. It is as if God had departed from our own land. It is an awful thing to be without hope and without God iff the world.

Third, the Lost Bible. During the reign of Josiah, who began to reign when he was eight years old, the repairs to the temple were began, and in the midst of this work the book of the law was found. 2 Kings 22: 8. "And Hilkiah, the high priest, said unto Shaphan, the scribe. I have tound the hook of the law and put it in the side of the ark of the covenant of the Lord, your God, that it may have been maliciously concealed, but what a parrow escape. However, we need not tremble, for He who cared for Moses when he was in the ark and for His own. The worldiness, or we have permitted some sin to lay hold upon us. We have lost tip because we have been absorbed by fiction or worldiness, or we have permitted some sin to lay hold upon us. We have lost our Bible. And wh

pany, went a day's lourney; and they sought Him among their kinafolk and acquaintances. And when they found Him not they turned back again to Jerusalem, seeking Him." Mary and Joseph have made a journey to the feast and they are humeward bound. As they move out from Jerusalem up toward Gallies they are busy with the scenes about them, doubtless conversing with those who are traveling with these who are traveling with them, when suddenly they begin to look about for the child Jesus. Where can He be? Every search falls to locate Him. Wesrily they frudge back to Jerusalem, and there they flud Him with the wisemen! Many of us have lost fellowsing with our Saviour. Time was when we were clear to thin, when we walked in sweetest communica with Him, but now we have been hury about other things and we have lost the did joy. Let us learn towarths he have lost the did joy. Let us learn towarths the search of this searning that if we

have missed step with Him we must go back to Jerusalem, or that is, the place where we lost Him and begin over again the old life of peace and joy. God nity the man who is crying out in his heart to day if not with his lips, "They have taken away my Lord."

Fifth, a Lost Saviour. Matthew 27: 3-5, "Then Judas which had betrayed Him, when he saw that He was condemned. repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. And he cast down the pieces of diver in the temple, and departed, and went and hanged himself." You have seen a storm held back by the force of the wind, when suddenly the wind ceased and the storm would break with all its fury. This was like Judas. I doubt not in all his following after, Jesus that again and again he was filled with the desire to be true to Christ, but the time passes and he is false to the appeal of his conscience, and suddenly the Master withdraws from him and all the storm of his awful spirit of betrayal breaks upon him, and Judas hangs himself. There are some of us who have been resisting Christ, for this spirit has influenced us. We are persuaded of His divine character. Some day His divine hold apon us may be broken. It would be an awful thing for us to have to say. "They have taken away my Lord."

The text again. Let us now think to

ying character. Some day his divine hold apon us may be broken. It would be an swful thing for us to have to say. "They have taken away my Lord."

The text again. Let us now think together especially of Christ's care. There are some texts very like it in the Bible, as for example, "Take not Thy holy spirit from me," "Restore unto me the joy of Thy salvation," "Without God, without hope in the world," for only those can appreciate Mary's position who have been in the same place with her, and the most of us have been there, and there have been they swithout number when we feit that all was lost, that our position was hope-less. Notice first of all the weakness of Mary's faith. If she had but stopped to consider she would have remembered His word that He must rise again. If in the dark hour of trial we would pause for a moment to think of His messages we shall be felivered from this awful fear. Oh, that God would strengthen our faith in the hour of trial. Notice also the strength of her love. Nothing could keep her away from Christ; the Jewish soldiers had no terror for her; she would see His body, for the loved that. There are certain things that cause as to lose conscious fellowship with Christ.

First, physical weakness. Whenever the body is weak be sure to watch and pray, for the devil will easily overthrow us at this time.

Second, verkness of faith, but since faith is the gift of God it becomes weak only because of lack of exercise, and it is not probable that they went in a body, but single that the

body is weak be sure to watch and pray, for the devil will easily overthrow us at this time.

Second, weakness of faith, but since faith is the gift of God it becomes weak only because of lack of exercise, and it is not necessary that any of us should fail because of this.

Third, sin. "Bleased are the pure in heart, for they shall see God." It is not given to give it minds alone to see Him, nor great hearts to feel His presence, but to pure hearts, and this blessing is within the reach of us all.

reach of us all.

Oh, to have no hope. What if we should lose Christ, what a dreary world this would be. Let us imagine Him as taken out of art, and with this would go Hoffman's "Christ in the Garden," "Christ before Pilate," and every other painting that has gone to enrich the galleries of the world. Suppose we have Him taken out of music, the inusic of the Old Testament would go, for they sang of the Saviour to come; the music of the New Testament would be banished, for He is the theme of the Psalms. All the music that is worth singing in the world's history would depart from us, for He is the subject of our praising. Suppose He were taken out of literature; the lest books in the world are either written directly concerning Him, or have been inspired indirectly by His matchless love. If He were taken out of preaching there is no man in all the world that could hold a congregation for sany longth of time, for men delighted to hear concerning Christ, and without Christ the message would be as sounding brase and a tinkling symbol. What if He were taken out of our living, Men who do not call themselves religious yet believe in Christ and flee to Him again and again in the bour of temptation and trial, and without Christ they would be like a boat upon the sea, rudderless and helpless. What if He were taken out of our homes; how could we live when the baby goes away and the mother's heart is breaking.

"Oh, to have no hope, no Saviour, How dark this world would be."

breaking.

"Oh, to have no hope, no Saviour,
How dark this world would be."

There is a story written by Dr. Henry
Van Pyke entitled "The Lost Word." It
gives in account of one Hermas, the son of
Denuctrius, who became a Christian. Because of this his father, a man of large
wealth, disinherited him. He becomes a
disciple of John, and at last wearies of
this discipleship, and utterly discouraged this discipleship, and utterly discouraged he wanders back in the vicinity of his old home. There he meets a magician, who reads his fortune in a leaf, and finally promises if he will give him but one word out of his vocabulary that he will restore him to the old joy that once was his. The promise is at last made, and suddenly Hermas is in his lower easy without Hermas is in his lower easy without Hermas is in his lower easy without Hermas is in his lower easy. out of his vocabulary that he will restore him to the old joy that once was his. The bromise is at last made, and suddenly Hermas is in his home again without the one word, and the one word is the name of his Lord. He finds his father dying and the old man welcomes his return and cries out. "My son, when you left me you found something that made your life beautiful. Mine has been a failure; will you not tell me what I must do now, for I am to die," and unconsciously the boy began, "Father, you must believe in—" and hehold, the word had gone from him. He had parted with it, and he stands shamefaced in the presence of his dying father. He marries a beautiful girl, and God gives him a lovely child. They are scated one day in the garden with their hearts overflowing with gratitude, when the wife suggests that they kneed down and express their thanks for all their treasures, and again he begins, "We thank thee, oh—" and speech fails him, for he has sold his Lord and he cannot even recall His name. He is a competitor in the chariot races and wins the prize, but cares nothing for it, because his heart is heavy. He takes his little son in the chariot with him and whirls about the course. The horses become unmanagoable and the child is threwn from the chariot and seriously injured. Nearer dead than alive he is carried back to the palace, and the father kneels down by his bedside. There is no hope now except in prayer. He cries out, "Spare him, oh, spare him, oh—" and there is no word to fill the place, for he has sold his Lord. Then suddenly his old master, John, appears, and after tears of repentance he is restored samis to his priceless position. Is this not an illustration for many of us who have in an unguarded moment because of our love for the world and our desire for power parted with Him who alone can satisfy the soul. It is an awful thing to be without Christ. God save us from the cry of Mary, "They have taken away my Lord."

A Useful Society. Writing in the June Century, of the organizations to create or preserve beauty in public places, Sylvester Bax-ter thus speaks of the service of the American Science and Historic Preservation society: "Its record of work accomplished includes the purchase by New York state, at its instance, of thirty-three in the steps for preserving such historic monuments in New York city as Fraunces' Tavern; the home of Alexander Hamilton, and the cottage of Edgar Allan Poe, the Phillipse Manor hall in Yonkers, the mansion of Sir William Johnson in Johnstown and the ruins of the forts at Crow Point and Ticonderoga, A feature of the society is the organization of a woman's aux fliary which has performed effective

A Large Contract. Little Howard Green, on returning from his first visit to Sunday school. "Mamma, does God watch me all the

time? "Yes, my son," she answered "Well," said Howard, "then what is he doing with the other people while he is watching me?" THE SABBATH SCHOOL

International Lesson Comments For August 24.

Subject: Report of the Spies, Num. xill., 1-3 and xiii., 25 to xiv., 4 Golden Text. Psq. xl., 4-Memory Verses, 30-33-Commentary on the Day's Lesson.

Explanatory. "Everything was now ready for taking possession of Canaan, provided the people had the necessary laith and courage. Accordingly Mosse commanded them in the name of Jehovah (Deut. 1: 20, 21) to go up and take possession of the land. They only needed to trust in God and go forward, and in less than two years from leaving Egypt the land would have been theirs. The God who had delivered them with a mighty hand, who had made a path through the sea, who had rained bread from heaven, and brought water from a rock, and spoken from Sinss and entered into cavenant with them, and was leading them with His visible presence—this God bade them go up and take possession of the land of promise. They should have trusted and obeyed."

going at the rate of less than afteen miles a day. It is not probable that they went in a body, but singly or by twos.

26. "To Kadesh." Kadesh means holy. "Shewed them the fruit." They had brought back grapes, pomegranates and figs. The bunch of grapes was very large. V. 23.

27. "Floweth with milk and honey." This was a poetical description of a country rich in posturage and produce. Thus far the reports of the spics agree. They all commend the richness and fruitfulness of the soil.

all commend the richness and fruitfulness of the soil.

28. "Nevertheless." The report was given publicly and it was artistly arranged to begin with commendations, in order that their subsequent slanders might receive credit. This would introduce the godless majority report; there is in it no reference to Jehovah. It is an infidel document. "Children of Anak." "Long necked, famous giants, descendants from Arias, founder of the city of Hebron. The spies were terrified at sight of them."

29. "The Amalekites." etc. These people had already attacked the Israelites once. Ex. 17: 8-18. The Hittites were a strong, warlike people. The Jehusites held the region about Jerusalem. The Amorites were mountaineers.

the region about Jerusalem. The Amorites were mountaineers,

30. "Caleb." The soy from the tribe of Judah. He begins the minority report with an unwavering trust in God. Joshun also joined with him. 14: 6, 20, "Stilled the people." A bitter wall of desnar was going un from the vast throng of people.

31. "We be not able." This had not been asserted before. The ten spies are increasing in their opposition. been asserted before. The ten spies are in-creasing in their opposition.

32. "Evil report—cateth up." How un-belief grows. At first it was only a sug-gestion (vs. 28, 29), then it became an as-sertion (v. 31), then it assumed the form of an "evil report." The spies cannot mean that the land was harren and the inhabit-ants dying of famine, for the fruit they brought with them and their first report would contradict this, but it has been thought that there was a pestilence in the land at this time, and also that the spies had learned that the people were constant-ly engaged in wars to maintain their inde-pendence.

pendence.

33. "Sons of Anak." Anak literally signified long necked. The sons of Anak were a race of giants in strength. It seems to be a fact that in primitive times men of great stature

t. "All the congregation." There were few noble exceptions, however, "Wept hat night." These loud wailings, resound-ing by night from tent to tent and from

that night." These loud waitings, resounding by night from tent to tent and from tribe to trine, spread the contagious despendency through the whole camp. They were surrounded by the dark and chilling clouds of unbelief, and were occupied with themselves and their difficulties instead of with God and His resources. All this grief was on account of imaginary troubles.

2. 3. "Better—to return." They may mured against Moses and Aaron and wished to return to their former life of servitude. "Their wish to return to the groanings, burdens, tasks and insults of the brick yards of Egynt, from which a nitving Jenovah had led them forth was indicative of a base ingratitude and a servility of spirit exceedingly offensive."

4. "Make a captain." They rejudiated Moses and Aaron and Jehovah. According to Nehemiah 9: 17 they actually appointed a captain to lead them back to the taskmaster's lash in Egypt. Moses and Aaron then fell on their faces before the people and Joshua and Caleb rent their clothes as a sign of their great grief, and made a strong appeal to the congregation in favor of taking the land at once. But the people like a fronzied mob tried to stone them to death, and were prevented from so doing only by the glory of the Lord shining forth from the tabernacie. "The majesty of Jehovah flashed forth suddenly to strike the people with terror in their rebullion, and to deter them from their snining forth from the tabernacie. "The majests of Jehovah flashed forth suddenly to strike the people with terror in their rebellion, and to deter them from their wieked design." God now threatened the nation with destruction, and they would have perished but for the prayer of Moses. The ten anies were smitten with the plague and died. Every person over twenty years of age, except the two faithful soies, was to die before the nation entered Canaan. As a reward for their faithfulness Caleb and Joshus were permitted to enter the promised land. Caleb received Hehron as his possession, the very place he sparched as a spy, where were the best fruits and the strongest enemies. Joshus had his name changed from Oshes to Joshus, which signifies savior, and was also honored by being chosen as Moses' successor to lead the people into Canaan. Thus does God reward the faithful and punish the wicked.

Age Limit and Hair Dye. For a long time there has been close to complete cessation in the manufacture of hair dye, but in the past year or so a boom has developed in that branch of industry. The general establishment of an age limit in the employment of men in commercial and mechanical pursuits is said to be responsible for this un expected revival. An official of the American Federation of Labor says he knows for a fact of many men who are using dyes to hide their gray hairs and hosts of others who shave constantly to look young enough to be able to hold their positions. Statistics prove that it is every day beoming more difficult for a man past the prime of life to secure employ ment. The skilled mechanic engi neer or employe who wants a job in any service must have youth as well as ability. If he doesn't possess it he must counterfelt it. Presumably the elderly man with a bald bead must wear a wig in order to cover his

CHRISTIAN ENDEAVOR TOPICS. August 24-"Freedom for Service." 2 Tim. II. 4; Gat. v. I; Heb. xil. 1, 2.

SCRIPTURE VERSES-Rom. vill. 21; 2 Cor. III. 17; Gal. v. 1; Jas. I. 25; II. 12; 1 Cor. vIII. 9; Gal. v. 13; 1 Pot. H. 16; 2 pet. H. 19,

Lesson Thoughts.

Christ has no slaves in his service

ah his servants are children, and all his children are free. Blind, ignorant service is not free slaves of heathenism free; scrupulous legal service is not freedom, else were the slavish Pharisees free; but a real knowledge of this truth is what gives liberty:—that God, through Jesus Christ our Savier, accepts us as his children

Faithful study of God's word revenls more and more clearly the love or his salvation, and a knowledge of this truth makes us free indeed, for then every service is free from compulsion and is only the spentaneous

Selections.

in its own measure every truth we learn gives us a sense of liberty. The truth emancipates from superstition, from timerous waiting upon the opin ion of authorities, from all that cramps mental movement and stunts mental growth. But true freedom is freedom from sin, and the truth which brings that freedom is the truth about God the Father, and Jeaus Christ whom he has sent.

Tis so great, and yet so awfor So bewildering, yet so brave, To be king in every conflict Where before I crouched a slave. It's so glorious to be conscious Of a giorious power within, Stronger than the rallying forces

Jesus Christ not only gives life to the soul which believes in him, he also commands the Spirit to descend upon him, to set him free from all ensiaving habits. "If the son make you free, ye shall be free indeed."

Of a charged and marshalled sin.

If we would be freed from the condage of sin, and have our connection with God's family made real. rightful, permanent, the only way to enter into that blessed freedom is by faith in the Scn of God, and by him to be manumitted and adopted as mighty.

Suggested Hymns.

Come, Holy Spirit. Take thou my hand and lead me. While thou, O my God, art my help and defender Turn thee, O lost one.

Search me, O Lord, and try this heaof mine. True hearted, whole-hearted.

EPWORTH LEAGUE MEETING TOPICS. August 24-Freedom for Service-2 Tim. 2, 4;

Gal. 5. 1; Heb. 12. 1, 2.

So supremely sacred is man's free dom of will that no power in the universe can bind it without man's consent. He cannot always do as he wills, but he can always will as he chooses. The more you think of this truth, if clearly apprehended, the sublimer it appears and the grander grows the being intrusted with this The highest form of freedom is the unobstructed privilege of doing whatever ought to be done. An heroic soldier of Jesus Christ is not daunted by privation and suffering. The splendid freedom he enjoys in loyalty to his Master is ample compensation for all trials and pains and losses.

Secret sins harbored, wrong desires cherished, unholy ambitions encour-aged, are shakles that bind the soul in slavery. Only they are truly free whom the truth makes free. the importance of avoiding error of every kind. Christ alone can start the soul in a course of genuine fib-erty. Conversion should be deep and thorough, such as the change wrought in Paul's life. No surface work will answer. Satan is a fisherman. His hooks are set at almost every turn in life. They catch and hold and hinder even when they fail to utterly destroy us. Generally these hooks are shrewdly covered with tempting balt, But frequently people are so blinded by sin that they bite at the bare hook and become entangled in strange nets. All these may be avoided by alert watchful disciples who seek not experform duty. One whom Christ has set at liberty may be his own arbites regarding what he shall do and what leave undone. Conscientiously avoiding Satan's devices, we may find with in a Power greater than ourselves, who makes for righteous freedom. Christ's service imposes a voke, but

it is easy to bear if borne submissive ly. "My yoke," Christ assures us calculated to render more pleasant and enjoyable the performance of life's duties. Indolence: indifference, apathy are weights too oftetn found upon pro Christian shoulders. should be cast aside as heavy ob structions to the proffered freedom of God's children. The clamorings of the carnal nature for indulgence huge weights. In just so car as we are crucified with Christ will these be lightened or swept away. Sin is the heaviest of all weights. How inex-pressibly greatful should we be that the blood of Jesus Christ can cleanse from all sin! Would that a deep and persistent longing for the clean heart and right spirit might take possession of every Epworthian! Purity is power Sometimes we unnecessarily burden ourselves with loads too heavy for our strength. Christ pities us when we undertake to carry for ritin more than our strength warrants and comes promptly to the rescue. He will suit the burden to the back if we will be

Natives Keep the Secret. The Antaimoro, one of the oldest tribes of Madaguscar, possess the secret of making from the pulp of a na tive shrub, a very beautiful and enduring kind of paper, resembling parchment. Each family possesses a lew sheets of this paper, on which its chronicles and traditions are recorded and the same paper is used for transcribing the laws of Mohammedanism, The paper is said to have been invented in the middle of the ninth century by a Mohammedan shipwrecked on the coast, who desired to transcribe his torn and water sonked copy of the Koran in an enduring form, says Youth's Companion. The Antaimore will only make the paper for sale when ome pressing necessity arises.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

oem: Fire and Water-The Smallest Dose of Alcohol Actually Paralyzes Certain Important Brain Functions-Fake Statistles About Long Lived Drinkers.

The demon of fire hates water;
When he leaps to your roof with a cry,
As a war-charger leaps to the slaughter
In a flash of the rill he will die!

But when from the garret to basement He coils like a myriad snake, And his red tongues hiss from each eneasement, He will laugh at the rush of a lake!

The demon of wine hates water!

If he menase your life with a gleam,
At a cup from the brook he will totter
And fly from the beautiful stream. But when from the brain to the fingers,

He's wrapt every nerve in his fires, to hope in the catamet lingers. In the ashes of hell it expires!

The Results of Drink.

In the ashes of hell it expires!

The Results of Drink.

Of late there has been a growing disposition on the part of many to doubt the extreme peril of a "moderate" use of intoxicating liquors. Perhaps at no time in recent years have the liquor interests so readily found apparently reputable physicians who, for a suitable consideration, are willing to write commendatory articles in praise of this or that beer or whisky. Thus it has happened tast, in soits of the constantly accumulating evidence upon the other side of the question, not a few people have come to believe that the statements made by temperance advocates are gross exaggerations.

Professor Forel speaks with authority in the scientific discussion of anything that pertains to the mental machinery of human beings, and his statement that a dose of alcohol, so minute as to equal merely a glass of light wine or a mug of German beer, actually paralyzes important brain functions, is a statement to which too much importance cannot be attributed. The public ought to know that fact. Particularly it ought to know that fact are allowed as a somewhat elaborate article along similar lines. The more complete study made by Dr. Helenius has made a careful and elaborate study of highly important statistics in his examination of English life insurrance figures. We have called attention to the facts discussed more than once, and not a great while ago presented a somewhat elaborate article along similar lines. The more complete study made by Dr. Helenius is a valuable contribution to the literature of the subject.

The one fact that stands out in startling clearness through every chapter is that the total abstance has the assurance of longer life, other things being coult, not only than the drunkard and the hard drinking men than the anstainers, periodically seat out by the liquor interests and published even in such reputable papera as the Chicago Tribune, not very long ago, are an impudent fraud. The most elaborate and painstaking observation ever directed to the study

In tacts like these the very reputable and constantly increasing circle of physicians who condemn the use of alcohol, even for medicinal purposes, will find important collateral testimony. A drink that is so uniformly pernicious to health certainly comes to us with poor recommendation when we are in sickness.—The Voice.

Alcoholism Among Children.

Alcoholism deteriorates the race and the descendants of alcoholics are predisposed to madness, epilepsy and to all of the nervous ills, for, according to Dr. Ladame, of Geneva, two-thirds if not three-fourths of epilepties are the descendants of alcoholics. Whatever may be thought of these figures, it is certain that alcoholism is frequently found in the descendants of epileptics or of madmen, and that it is most often manifested in parents whose children are afflicted with mental debility, morbid obsessions and nightmares. We have a case in which the trouble of the nervous system produced by congenital intoxication was manifested in the child by dipsomania, characterized by periodical and absolutely irresistible need for alcoholic drinks. The most intense desire seized the child in the presence of wines or liquors, which was not calmed until he had obtained that which he desired, and here we have the effect of hereditary transmission of the Alcoholism Among Children. which he desired, and here we have the effect of hereditary transmission of the appetence for alcohol, which lead its vic-tim to chronic alcoholism with all of its

tim to chronic alcoholism with all of its consequences.

According to Roubinovitch, a very good idea is obtained of the hereditary consequences of alcohol on the nervous system by considering the atatistics of Denme. Among fifty-seven children chosen at harard from ten alcoholic families there ware tweive idiots, five cases of hydrocephalus, five epileptics, two dinsomaniaes, and eight normal children, these figures not including twenty-live deaths which occurred in the first weeks of hire.

As a corollary of all these mental heredo-alcoholic manifestations juvenife or infantile criminality increases more and more among drinking families, and in Switzerland one-half of the children detained in houses of carrection are the issue of alcoholic parents. Alcoholism from the milk of the mother is a well-demonstrated clinical reality, as the alcoholic parents.

lemonstrated clinical reality, as the alco-ted passes into the milk of the nurse, and many maladies and convulsions of roung children have no other cause than the alcoholism of the nurse.

A Sad Fact. The Bishop of London, Viscount Pee and Lady Henry Somerset have recently estimed that drunkenness among English women is increasing at an alarming rate the number of convictions of London the number of convertions of London women for intoxication having risen from twenty-five to fifty-one per thousand within a few years. The Bishop of London told of many cases among the upper circles of society where husbands had been dragged down to poverty and displace by the drunkenness of wives.

"A parasite makes a poor partner." So says the South-West, a liquor organ. The liquor traffic is a parasite with which the Government by revenue and license laws law gone into partnership. For every dollar paid by it into the public treasury, a conservative estimate is that ten dollars of cost is entailed on the people. A very poor partner, indeed, and the somer such partnership is dissolved the better for all,

The Crusade in Brief. In hot weather steer clear of all alco-Public opinion has branded the saloon as it is kept in America as a nuisance and the cause of untold degradation and desolation.

The Mayor of Findlay, Ohio, has issued orders to the effect that every woman ound drinking or loitering in saloons hall be arrested.

shall be arrested.

By yielding even occasionally to the craving for rum, it may grow to be overmastering and become a disease, but if fought manfully it can be conquered.

Motto of the British Woman's Temperance Association: "We bind ourselves that others may be free."

It is only a very low down specimen of humanity who deliberately and with malice aforethought starts out to induce on himself the suppor of drunkenness.

on himself the styper of drunkenness.

One day Edison was asked why he did not use stimulating striaks. The great inventor answered, "Why should I log my brain" Frances E. Willard was once asked the same question, and replied, "I have a better use for my head."

Miss Jean Geddes, a young Scotchwoman, is employed as a detective by the Anti-Saloon League of Now Jersey. She has been signally encossful in securing convictions for violation of the Sunday closing law and selling liquor to minors.

RAM'S HORN BLASTS.

川爾

7 00 many persons are looking for an Impersonal religion In time of trouble refuse the devil's refuse the devil's proffered help.

It is sometimes take prejudice for conscience. Culture will never

Falsehood turns its back on truth and he who looks through the one may often see the other,

The bitterest rod may drive to the aweetest comfort. Every youth will become a yeoman

What we gain in sentiment we are apt to lose in sense.

Conscience is a good watch, but it will not wind itself. Aptitude in prayer may depend on

The miracle is the finsh that comes when God touches man.

The Bible owes its place to its power and not to our polemics. God brings His servants to the side

of His Son by the path of His sufferings. What God sends down depends good deal on what we will give up.

We are commanded to rejoice in one another as well as in ourselves. The analysis that destroys is

high a price to pay for our knowledge, True love for God cannot be satisfied with selfish pleasure in His pres-

Take care to fill your pulpit with loving plety and your pews will fill up with living people.

Died on Devil's Island.

Only the other day there died on Devil's Island, the French convict settlement off Cayenne, the man who invented and patented the telegraphic system now universally adonted in France, and known as the multiple transmission system. Victor Nimault, twenty years ago, was an electrical employe of the French telegraphic service. In 1871 he discovered and legally protected a system of multiple transmission, on which he had been busied for years. Almost coincidentally a M. Baudot (not an official) invented a somewhat similar apparatus. This M. Baudot, being a personal friend of M. Raynaud, the director of the telegraphic department, found favor with that gentleman, and the Baudot system was finally accepted and universally adopted as the better of the two. Victor Nimault brought action against M. Baudot and M. Raynaud, and, after losing lawsuit after lawsuit, fired at and mortally wounded M. Raynaud. The unhappy inventor, was tried, sentenced to imprisonment for life, and in due course was sent out to Cayenne. Twenty years having elapsed, he was recently pardoned by President Loubet. A subscription made by his friends in France left by the same boat which took out his pardon. But it arrived too late, for Victor Nimault, who had been ill for some time, died the day before port was made. The irony of it all is that poor Ni-mault's system has been in use in France for many years now; for, after he was sentenced, it was found to be. preferable to the one adopted and anproved by Raynaud, the then director of the telegraphic department.

Story of Wise Dog.

Sir Walter Scott tells of one of his dogs that one day furiously attacked the baker and was with great difficulty called off. But as the dog observed the baker coming every day to leave bread for the family, he began to regard him in a more favorable light. and in time the dog and the baker became great friends. One day Sir Walter was telling somebody how the dog had attacked the baker, and as soon as he began the story the dog skulked into the corner of the room, turned his face to the wall, hung down his ears and lowered his tail and displayed every sign of being heartily ashamed of filmself. But when he came to the end of his story, and said, "But Tray didn't bite the baker," the dog turned around, jumped and frisked about, and was evidently quite restored to his own good opinion. To try the dog, Scott repeated the story in a different tone of voice in the midst of the conversation, but it was always the same Directly he began the dog crept into the corner, but when he came to "But Tray didn't bite the baker," he always capered back in triumph.

King Edward a "Fire Flend." King Edward, from childhood, has always shown the keenest interest in fires and firemen. Of all the enter tainments provided for him by the city of New York, he has most often remembered, and says he most enjoyed, a parade of the volunteer fire department in his honor. There were 6,000 firemen in uniform, and all, save those in charge of ropes and tillers, bore torches. It was a great spectacle, and the Prince, as he looked at the brillia: a display in Madison square cried repeatedly: "This is for me; this is for me!" with unaffected glee During many years of his life he used to be informed whenever a really big blaze was signaled, and he has attended, incognito, most of the fires in London during the last thirty years.-Everybody's Magazine.

Repairing Longfellow's Home-

The repairs on the outside of the old Longfellow home, Portland, Me., have The house is to have a new begun. roof and the woodwork and blinds are to be painted. The floor in the vestibule, from the street, is to be restored to its original appearance, and the old stone front doorstep, which has een covered up for many years, is to be raised and used again, as formerly. Over this old step the family have gone from the beginning of the house. On it stood Zilpah Longfellow, in 1798, the mother of the poet Longfellow, and presented a standard to the Portland federal volunteers, the first uniformed military company in Maine. This company was reorganized as the Portland light infantry, and next year the members are anticipating a

THE RELIGIOUS LIFF

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: When God Says "Walt"-The Race in the World's Vast Arena For the Prize of the High Calling-Be Steadfast in Seeking the Lord.

When our God writes upon the wall
In letters broad and free,
He writes that all may understand,
And where all men may see.
Men build and plot and plan and dream, sliminate the marks
of the Cross from When God says "Wait!"

When men, their course set Canaan-ward, Unthinking, onward press, Then comes the stern command: "First, wait!

wait!
Walk in the wilderness."
The kings of old heard that decree;
Not Babylon alone
Saw letters writ, or heard the words.
They framed each throne. To day to day it is the same,

Despite our modern creeds;
The balance yet goes up or down
By reason of our deeds.
Great kings must pause in humbleness,
And men of common clay
Must heed the writing of the hand
Along the way.

This is a lesson to the world—
The world that soon forgets—
The world that blessings takes, and then
Remembers not its debts.
The hollowed hand that holds us all
Writes lessons, soon or late;
And mortal man must understand,
When God says "Wait!"

Man builds his glory for himself, Assuming overmuch; It crumbles into nothingness— It crumbles with a touch.

Man dreams of wealth, of rule, of realm;
Yet, even as he turns.
Upon the wall, in words of fire,
His lesson burns.

When God says "Wait!" the revelers,
Garbed for the feast and rout,
Stand wondering, as one by one
The gleaming lights go out.
All down the centuries there ring
The sounding tones of fate.
Man realizes what he is
When God says "Wait!"
-W. D. Nesbit, in Baltimore American.

Prize of the High Calling.

Prize of the High Calling.

One of Paul's vivid word paintings from the great picture gallery of the ages is set for our contemplation. The race of the prize of the high calling. Who has not in imagination viewed that race in the world's vast arena? We know just how far one runner has gone ahead of the rest; he has passed the first turning. Not near the goal yet, but doing well. But there is still a chance of losing the race. The runner must not be too confident. Because he has made a good start he must not grow lax, neither cease to husband his strength, nor forget to bend his every energy and altention to the business in hand.

"Not as though I had already attained," he says, not over-confident, but trusting in the strength that sustains.

"Rather he is one set in full view of a great result," says Robert Rainy. "Some experience of the benefits of it is already entering into his history, but is yet to be brought to pass in its fulness, and that must be along a line of believing endeavor, Christ working and Paul working; Christ faithful, with Paul faithful. 'I follow after, if that I may lay hold and extend my grasp, seeing Christ lus laid hold with His grasp on me."

But suppose when the race was well started he had paused to look back with satisfaction on the course he had already

ter, if that I may lay hold and extend my grasp, seeing Christ has laid hold with His grasp on me."

But suppose when the race was well started he had paused to look back with satisfaction on the course he had already come, as so many Christians do, siter the first start, and seeing others so far behind threed his attention toward the beauties of the way, forgetting the need of earnest attention if he would win? Another might gain the advantage, and suddenly he might find that he who had thought so easily to outdistance all was left too far behind to ever hope to win the goal before the race was ended and the set time passed away.

If then we would go on unto perfection we must be steadiast, seeking the Lord first, as we did when we first found Himosting all other things aside that may come in the way of our vision of Him. We must have steadfastness, for without this all other means of growth, though they be on every hand, may be passed by unheeded while we pursue some butterfly along the way. Thus an invalid must eat only those things which will build up healthy flesh and muscle, must observe the laws of bealth, must take exercise daily and sleep the requisite number of hours if he would hope to win health again. And if he he not steadfast in purpose he may allow himself lapses in his diet, grow weary of following rules and stay up late, indulging himself in some pastime, forgetting that he is losing ground where he had gained it but the day before by careful following of the physician's directions:

"As new-born babes desire the sincere milk of the word, that ye may grow thereby." And next we must have food—the word of God. Without the daily Bible reading how can we expect to thrive spiritually?

Through the weekly church services we may get in training and growstrong. Much

Through the weekly church services we Through the weekly church services may get in training and growstrong. Much has been said against the clause in our good old piedge concerning attendance on the regular services of our church. The piedge calls our setting forth of the rules and is only our setting forth of the rules and laws of spiritual health by which we may grow more like Jesus. We but subscribe ourselves to be steadfast in our endeavor to follow them faithfully in order that we may grow into the perfection Jesus would

may grow into the perfection Jeaus would see in us.

"That ye might walk worthy of the Lord, unto all pleasing."

"We should ask ourselves, Do we make it our ever-present object to astisty Jesus Christ?" says Alexander Maclaren, and adds. "Nothing will so string the muscles for the fight and free us from heing entangled with the things of this life as the ambition to 'please Him who has called us to be soldiers."

And the great means of growth, the myatical communion table—where by faith we partake of His broken body and shed blood, where He infuses, as it were, into us His own life—this precious means of growth, His last blessing, we are never to forget nor anglest, "till He comes."

Henry Drummond says:

His last blessing, we are never to forget nor neglect, "till He comes."

Heary Drummond savs:

"No man can make things grow. He can get them to grow by arranging all the circumstances and fulfilling all the conditions,

"Do not imagine that you have got these things because you know how to get them. As well try to feed upon a cookery book.

"Spend the time you have spent in sighing for fruits, in fulfiling the conditions of their growth. The fruits will come, must come."—Grace L. Hill, in the Mail and Express.

Transforming Power of Prayer.

Some one has beautifully said regarding prayer as a transforming power: "Prayer will in time make the human countenance its own divinest altar. Years upon years of true thoughts, like ceaseless music shut up within, will vibrate along the nerves of expression until the lines of the living instrument are drawn into correspondence, and the harmony of visible form matches the unheard harmonies of the mind." Transforming Power of Prayer.

Life in Christ implies enjoyment of spir-itual life. The religion of Jeaus Christ is a religion of joy.—The Rev. George Adams, Brooklyn, N. Y.

Settling the "Tip" Question.

The awkward question of the tip
was solved by a big New Englander was solved by a big New Englander from the State or Maine who was dising in a London restaurant the other evening. Having paid his bill he was informed by the walter that what he had paid did "not include the walter," "Wat," and the stranger, "I are no waiter, did 17" And as he looked quite ready to the rendy to do so on any further ; contion the subject was dropped.

Don't sit up late or be late to mosts