BUDGET OF FUN.

MOROUS SECTORES FROM VARIOUS SOURCES.

An Aurumnal Idyl-Then You'll Remember Me-A Precaution-ary Measure-A Creature of Habit, Etc., Etc.

The roses from the wild rose-trees Upon the grass are falling, And geese in happy argosies Fly southward, wildly call ng. Upon the top rail of the fonce The squirrels madly chatter, And in the forest, deep and dense, The chestnuts gaily patter; And Mary Jane will soon commence To make the buck wheat batter.

Then You'll Remember Me. Restaurant Waiter (to departing cus-tomer who has failed to give him the accustomed tip) -"'You'll not forget me, will you ?"

Miserly Party-"No, indeed. I'll write you a letter when I get home."-Siftings.

A Precautionary Measure.

Enamored Youth -- "Your father treats me with the most distinguished considcration. The other night he called to me as I was leaving and reminded me I was forgetting my umbrella."

Sweet Girl-"Yes, papa wasafraid you would be coming back after it the next evening."-Philadelphia Record.

A Creature of Habit. "Are you going out riding?"

"Yes. "Why do you take that bell along in stead of a whip?"

"Because, you see, I bought this horse from the street railroad company and he won't move unless I ring a bell."-Fliegende Blatter,

Not Due to Success.

First Poetical Aspirant (to second ditto)-":o you say you sent off more than a hundred poems and never had one eturned !

Second P. A .- "That's what I said." First P. A. - "It's a phenomenal success! I wish I knew the secret." Second P. A .- "Well, I've sometimee thought it was because I never enclosed

postage stamps."-Life.

He Liked to Be Accurate. The farmer's wife ran out to the road and looked up and down. A tramp was ay, did you see any cows in the corn in that corner lot?"

"No, ma'am," he replied as he lifted his hat, "I didn't see any cows in the corn, but I did see some of the corn gong into the cows at -' But she was off. -Li e.

Didn't Recognize the Bivalves. Mr. Byam Kegs (from Kalamazoo, with ntense disgust). — "Here, waiter, I rdered raw oysters. What on airth re these nasty black stones! Waiter (petrified)-"Oystahs, sah-on

haff-sheil, sah!" Mr. Byam Keggs-"Haff-shell, is it! b, git out! I've eat a million canned ysters out home, and never saw a shell ary one of them."

Careful of his Mind.

Woman (to tramp)-"I s'pose you've aveled a good deal in this country?" Tramp- "I know every toot of it, Ma'ara, from Portland, Maine, to the Rio Grande.' Woman-"Don't ye git tired o' travel-

sometimes?"

the angry business man, "you have been here every day for the last six months. How many more times do you need to be told that I never buy anything of

peddlers?" "I am carrying out the wishes of my late father, sir," said the peddler. "He called on you 397 times without ever making a sale and then turned the job over to me. He died of a broken heart, sir, and I am fast breaking down, but I

three generations on my head. I'll take your entire stock if you quit and call it square."- Chicago Tribune.

A Mean Trick.

Gus De Smith has been engaged to a number of young ladies, but thus far he has never married any of them. Besides being a gay Lothario, Gus is also a poet. On meeting a friend recently Gus re-marked. marked :

"Did you hear that I was engaged again ?"

"You don't tell me so? When are you going to get married?" "I didn't say that I was going to get

"A didn't say that I was going to get married. I am only engaged." "What is the young lady's name?" "Her name is Lucy. Two other young ladies to whom I was engaged were named Lucy. That's why I engaged myself to this last girl. I can use on this present Lucy the sonnets and love-letters I used on the other two. See?" -Siftings.

A Pointed Reply.

After the downfall of Napoleon in 1815, the French Government became liable for the amount of 750 million francs, which was to be paid over to Allies within three years, to reimburse them for the expense of the campaiga. The payments were to be made in 1810 in gold, but as the French were unable to raise the amount in gold, the Allies had to be satisfied with silver in payment of

the other installment. The people of Paris were naturally very much interested, and took no pains to conceal their anguish at having to part with their gold and silver coin, The subject was under discussion one day in the salon of Madame de Stael. A young German officer who was present protested against the Allies being compelled to take the inferior metal in pay-

> ment. "You had better be satisfied," interrupted Madame de Stael; "we paid the first installment in gold, the second in silver, and, if pressed too closely, we might pay the third in iron."

"Very well, Madame," replied the German officer, calmly; "you can pay the third installment in iron, if you choose, but if you try it we will give you a receipt in full in lead."

Penelope's Words of Comfort.

"Fenelope, can't you say something to soften the blow?" Implored the young man.

"Oh, Philip, Philip! What can I say? It is all over between us." "That doesn't solten it any," rejoined Philip; "that's what you said before."

And the unhappy youth looked mournfully at a ten-dollar volume of poems he had presented her a few months before, and heaved a righ so deep, so pro-found, that it made his shoes perceptibly tighter.

"Penelope," he continued, "when a young man builds all his hopes on the promise of a young woman and that young woman deliberately goes back on that promise, it knocks the props, as it were, out from under his hopes, and they come down, kerswash! You may Tramp—"(Cessionally, Ma'am, I am ppressed with more or less ennui: still, here's nothing like travel, you know, by a wreck of this kind and looking at the debris of his own happiness." "I couldn't help it, Philip," she re-plied. "I have become satisfied that we were not made for each other. We should not be happy together. We". "Is it because I am a mugwump?" he demanded. "No, Philip, it is not that, I think, with proper nursing, you would recover from that in time. Neither have I any objection to your personal appearance, your position in society, your habits" "My habits!" he e aculated. "I hope not. Penelope Witherspoon, I never in my life took a drink of anything intoxicating, never chewed tobacco, never smoked a cigar, never went to a circus, and never was in a ballroom. I don't drink tea or coffee, eat peatnuts, chew gum, read novels, swear, gamble, lie, use snuff, play checkers, sit up late at night, go to theatres, cat between meals, nor read Amelie Rives. I never kissed a young woman in my life"---"As far as my experience goes," asserted Penelope, retrospectively, "I can certify that you have not. "Philip," she added, with a glow of tender womanly sympathy on her face, "you asked me to say something to soften the blow. I think I can foresee a great future for you. Your habits have fitted you for a shin-

RELIGIOUS READING.

God's Love.

Thy love, O God, Restores me From sighs and teers to praise, And d-ep my soul adores thee, Nor thinks of time or place; I sek no more in good or ill, But union with thy holy will.

"Tis that which makes my treasure, "Tis that which brings me gain, Converting wee to plessure, And reaping joy from pain. Oh, 'tis enough, whate'er befall, To know that God is all in all. -[Madame Gulon

A Prayer. The most beautiful and efficient feature of the order of the King's Daughters is "The Prayer of Consecration," which each King's Daughter offers every morning upon rising. It is this: "E och morning I seek to give my-self to my Heavenly Father for the day, saying. Take me, Lord, and use me today as thou wilt. Whatever work thou hast for me to do give unto my hands. If there are those thou wouldst have me to help in any way, seed them to me. Take my time and use it as thou wilt. Let me be a vessel close to thy hand and meet for thy service, to be em-ployed only for thee and for ministry to others "in his name."" A Prayer.

Sincerity and Error.

Sincerity and Error. Bincerity is not that all-atoning virtue which a certain class of thinkers seem to re-gard it. Sincerity will not save a min from suffering the consequences of a mistaken course. A man may sincerely believe an untruth and act upon his belief, but all his sincerity will not save him from the conse-quences of his mistake. He may believe a rotten bridge to be perfectly secure, but his sincerity will not prevent the bridge from treaking down under his weight. Men say it makes no difference what a man believes, if he is only sincere. This is a failacy in re-ligion, as well as in temporal sflairs. It makes a tremendous difference what a man believes. The man who believes a lie will be dynamed—no matter how sincere he may bs.—,Evangelical Messenger.

Praying and Working.

I like that saying of Martin Luther, when he says, "I have so much business to do to-day, that I shall not be able to get through it with less than three hours' prayer." Now, most people would say, "I have so much business to do to day that I have only three minutes' prayer: I cannot afford the time." But Luther thought that the more he had to but faither thought that the more he had to do, the more he must pray, or else he could not get through it. That is a blesse! kind of logie: may we under tand it! "Praying and provender hinder no man's journey." If we have to stop and pray, it is no more an hindrance than when the risker has to stop at the farrier's to have his horse's shoe fastened; for if he went on without attending to that, it may be that ere long he would come to a stop of a far more serious kind,--[C, H. Spurgeon.

The Want of a Definite Purpose.

The Want of a Definite Purpose. A great hindrance to all religious work is the want of a definite purpose. It is said of some people that "they aim at nothing and hit it." The same might te said of much of the Christian work of today. The very first thing to do is to have a definite idea of what we desire to acomplish. The true object of the church is to Christianize the race, to lead men and women to accept Christ as their Saviour, and to cultivate in them the Christian graces. The danger is that we will lose sight of this great purpose. The object of the Sunday school is to Christianize the rising race through the teaching of the word of God, telling our youth the way to Christ, and teaching then the teaching of the word of God, telling our youth the way to Christ, and teaching then the walk in Christ. In our opinion, the great reason so many pastors and Sunday school teachers fail is they do not have a fixed purpose and then go to work to accomplish it. Aim at something if you wish to hit it. We have heard of a hunter who, in a fog, could not tell whether the object in the dis-tance was a bear or a calf. So he said he

"Look to Thy Conscience." Wouldst thou preserve thy faith, look to

TEMPERANCE READING.

Stop and Think. My boy, when they ask you to drink, Stop and think. Just think of the danger ahead Of the hear's that in sorrow have bled O'er hopes that were drowned in the bowl; Filled with death for the body and soul

When you hear a man asking for drink, Stop and think. The draught that he drinks will destroy High hopes and ambitions, my boy; And the man who a leader might be is a slave that no man's hand can free.

O this terrible demon of drink! Stop and think Of the graves where its victims are laid, Of the ruin and woe it has made, Of the wives and the mothers who pray For the curse to be taken away.

Yes, when you are tempted to drink, Stop and think Of the danger that lurks in the bowl, The death that it brings to the soul, The harvest of sin and of woe, And spurn back the temper with "No." —E. E. Resford, in Temperance Banner.

Pertinent Advict to Young Men. A writer in Fibre and Fabrie gives the following periment advice to young men, whether they be mechanics, mill hands, or whether they be mechanics, mill hands, or orkers in other channels of industry. "In the first place, shun the saloon, as in them you will never find the least possible incen-tron standing around street corners and cigar stores; let the wooden images of In-dians suffice for tobacco signs. Make up your mind that your Creator has created you for a higher purpose than to decorate he front of a eigar store. Learn to love so for a bigher purpose than to decorate he front of a eigar store. Learn to love so for a bigher purpose that the study of the sciences; you will find them dry and unit resetting at first, no doubt, but you can learn by the them and become eager to grasp why become interesting to you. Take our or more papers on your trade or calling they become interesting to you. Take our or more papers on your trade or calling they become interesting to you. Take our or more papers on your trade or calling you are delicient in mathematics, acquire shat which will be the most benefit to you would men novel literature; always perior but you are delicient in mathematics, acquire shat which will be the most benefit to you would men novel literature; always perior but is with mechanics and physics or natu-pation of so eight you can be and so it is with mechanics and physics or natu-pation of so caute, enabling us to see the and effect much quicker." Pertinent Advice to Young Men.

Why the Drinker is Tired in the Morning.

Morning. Dr. R. W. Richardson, of London, the noted physician, says he was recently able to convey a considerable amount of convic-lion to an intelligent scholar by a simple ex-periment. The scholar was singing the praises of the "ruddy bumper," and saying that he could not get through the day with-out it, when Dr. Richardson said to him: "Will you feel my pulse as I stand here?" He did so.

He did so, I said: "Count it carefully; what does it

Your pulse is seventy-four."

"Your pulse is seventy-four." I then sat down in a chair and asked him so count again. He did so, and said: "Your pulse has gone down to seventy." I then lay down on the lounge, and said: "Will you take it again!" He replied: "Why, it is only sixty-four; her setup.

He replied: "Why, it is only sixty-four; what a very extraordinary thing." I then said: "When you lie down at night, that is the way nature gives your heart a rest. You know nothing about it, but the beating organ is resting to that extent; and f you reckon it up it is a great deal of rest, because in lying down, the heart is doing to trokes less a minute. Multiply it by 60 and it is 600; multiplying it by a hours, and within a fraction it is 5000 strokes different; and as the heart is throwing six ounces of blood at every stroke, it makes a difference blood at every stroke, it makes a difference of 20,000 ounces of lifting during the night. When I lie down without any alcohol, that is the rest my heart gets; but when you take your wine or grog you do not allow the rest, for the influence of alcohol is to increase the number of strokes and increase of the strike for the influence of alcohol is to increase the number of strokes, and instead of getting the rest you put on it something like 15,000 ratra strokes, and the result is you rise up rery seedy and unfit for the next day's work till you have a little more of the 'rad-ly bumper' which you say is the soul of man here below."

A Righteous Verdict.

We rejoice that a Chicago jury has at last taken the part of the widow and the father-

SUNDAY SCHOOL.

THE LESSON FOR OCTOBER 28.

"The Fall of Jericho,"-Josh. 6: 1.17.

-Golden Text, Heb. 11: 30.-Explanatory Notes.

1. "Jericho was straightly shut up." As if to say, you cannot enter here, nor think to scale these walls, for we are too strong for you. But there was one house in the city from whose window hung a scarlet thread and in which was gathered a company of those who feared and trusted in the God of Israel. Blessed household of faith and pre-cioussure of the scarlet line. (See ii., 18-21; yi., 22-25.) This present evil world is as cer-tainly doomed to judgment as was the city of Jericho, and although it may shut itse i up in its fancied self security, the time draws of Jericho, and although it may shut itself up in its fancied self security, the time drawn near when it shall be said "come. my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast; for, behold, the Lord cometh out of His place, to punish the inhabitants of the earth for their iniquity." "As it was in the days of Noah, so it shall be also in the days of the Son of Man." Luke xvii., 26.) Our eyes see the same pleasure loving, business absorbed, self secure, unrighteons world judgment is at the door; the only safe ones are those who, like Eahab or Noah, believe God and prove the reality of their faith by obsidience and by seeking the safety of other, Gol and prove the reality of their faith by obschence and by seeking the safety of others, 2, "See, I have given into thime hand Jer-icho." Thus said the captain of the Lord's host to Joshua, and this captain was non-other than the Lord Hunself, the same who said to the Father concerning His followers: "The glory which Thou gavest Me I have given them" John xvii., 25; and who says to us: "All things are yours, ye are my witnesses; go ye, therefore; lo, I am with you." We have only to thankfully receive, gladly enjoy and hasten to posses fully the gladly enjoy and hasten to possess fully the land of our inheritance, that thus we may glorify God and honor His name.

3-5. Here are instructions clear and simple for the seven days, and the result of their obcdience is plauly stated to be the fall of Jericho, not by their power or might but by the direct hand of God. The men of war, numbering over 600,000 (Num. xxvi.,51) were to compass the city once a day for six days, and on the seventh day they were to do it syven times; soven priests, each with a trumpet of ram's horn, were to precede the ark of the covenant, blowing their trumpets, the armed men going first; but until the seventh time on the seventh day there was no sound of a human vorce to be heard (v., 10, nothing but the sound of the ram's horns 10, nothing but the sound of the ram's horns blown by the seven praests who marched he fore the Ark. The significance of the trum-pets of ram's horns is most b autiful and in-structive; when isaac was spared to Abraham it was a ram that was offered as a burnt offering in his stead (Gen. xxii, 13); on the great a nual day of atonement it was also a great a mual day of atonement it was also a rain that was offered as a burnt offering, both for the priest and the people (Lev. xvi.), the continual burnt offering every morning and evening was to be a lamb of the first year (Num. xxviii.3), and always a male "without a blemish" (Lev. i, 3); thus the ram ever speaks to us of the burnt offering. The horn signifies power and sometimes domin-ion the ten horns are ten kings," Dan vii,24; so that when we hear the sound of the ram's horn trumpets it is like making all to bear of the power of Him who is our burut offering. The trumpets of Gideon's three hundred were no doubt trumpets of ram's horns. The The trumpets of Gideon's three hundred were no doubt trumpets of ram's horns. The whole Bible cries: "All hail the power of Jesus name," man is nothing. He is every-thing: Moses is nothing. Joshua is nothing, all Israel is nothing but only vessels to he

Him and show forth His Glory. 6-11. As the Lord commanded Joshua so 6-11. As the Lord commanded Joshna so he commanded the people; nothing added, nothing left out; he was simply God's mouthpiece. God's obscient servant, doing His will, walking in His ways. The central object in the great procession was the Ark of the Lord, and the only sound was that of the seven trumpets: "So the Ark of the Lord compassed the city, going about it once." Thus they did the first day and returned and lodged in the camp at Gilgal. The place of roling away the reproach of Egypt, keeping the passover and submitting to the glorious Captain, is the only place to start out from each morning and return to each evening; each morning and return to each evening; the flesh reckoned dead, "not I but Christ," the blood cleansing Jesus Himself satisfying, and our bodies a living sacrifice unto Him each day and hour; this is the starting place in the morning and the resting place in the woming and we go forth e bear the Ark and blow the trumpet; or like Gideon's three hundred let the light shine and

of all sins is unbelief, for it makes God a liar (I John v., 10), and despises the blood of the covenant, treading under foot the Bon of God (Heb x., 29).—Lesson Helper.

Appearances Are Deceiving DEPOSITS -----ROJIAT SHTAI 31

Fat Boy (from the Maseum, who is not looking for the worst of it, drops into a tailor shop unnoticed)-"Did 1 understand you to say you would make me this suit for \$25."

Tailor (who thinks he has struck a sucker)—"Yes, sir; I' ve only one price."
Fat Boy—"Well, 1 will take this; you can take my measure."



Fat Boy-"Well, I'm ready, sir." Tailor (who has been taken in) - "Excuse me, sir: you have made a mistake. This is a tailor shop; we don't cover balloons. You will find a sall-loft on the next square. - Cincinnati Enquirer.

Will Have a Pleasant Visit.

"I think I will get one of those for my little boy," said Brown, as he stopped before a fakir who was making the day hideous with a big wooden rattle. "he likes anything that will make a noise."

"Then, are you going up town?" "No; I've got to go to the telegraph office first. My wife expects her mother to-morrow, and I want to wire her that I'll meet her at the station."-Epoch.

Went On His Way Rejoicing.

Dick (calls on Miss Smith, and spics his rival at the parlor window too late. having rung)- "Is Miss Smith in?"

Biddle-"Yes, sir." Dick-"Very glad of it. Beastly weather outside. Don't tell her I called." -Time.

Hard Luck.

"By Jove! that was hard luck. It tells here in the paper about an unknown burglar being killed while plying his trade."

"Well, what's hard about that?"

"Oh, well, it seems kinder tough that the man should be killed before he'd

41.7

would not tell whether the object in the dis-tance was a bear or a calf. So he said he would fire in such a way as to hit if a bear and miss if a calf. We tancy some religious work is done in this way.--[Hartford Reli-gious Herald.

broaden one's mind."- The Epoch.

Two Pictures.

In Courtship-"What makes the stars o dim to-night?" she asked.

"Your eyes are so bright they out-hine them," he said, as he tenderly pressed her hand. After Marriage - "I wonder how many

clegraph poles it would take to reach rom here to the moon?" she said. usingly.

"One, if it was long enough," he mapped; "why can't you talk sense?" Boston Courier.

What Can He Tell Pa?

Clara (shyly)-"You will have to gain apa's consent first, Mr. Sampson, ere I ve you my answer."

Mr. Sampson (heart throbbing with hope)---"Can I see him at once, dear

"I think so. Mr. Sampson; and papa is oabsurdly practical, he may ask some oolish questions." What will he ask?

He may want to know how much you re worth, and oh, Mr. Sampson-George and the name dropped so sweetly from er lips)-what will you tell him?-Sift-

Learning to Shop.

Pretty Miss-"Have you any plows?" Jeweler --- "Plows?" Yes, or harrows !"

"Harrows?" "Yes; or rakes, or hoes, or mowing achines_"

"See here, my little miss, you seem to e out of your head, and I don't know ut may be I ought to call a doctor or oliceman or-

"Oh, mercy me! Don't do that! My ead is all right. You see, I wanted to o shopping, and as I had not any money a told me to be careful not to ask for nything the store 1 went into was likely bave in stock."-Philadelphia Record.

Food for a Lover.

He-"Amanda, this is the neat little estaurant where I have those delicious anches I have mentioned to you but ould not describe, and this is Tom, the aiter who serves me my favorite dishes nicely. She-"How sweet, Adolphus."

He-"What will you order, Amanda? hey have birds, oysters, and all the elicacies of the season."

She-"Your favorite dish, Adolphus, course. Waiter, you may fetch Mr. ligwag's favorite order, which he says ou serve so nicely.

Waiter-"Yes, lady" (giving order)-Draw one in de dark. Soused pigs' feet de iron."-New York Sun.

Vanquished. "You malicious nuisance!" exclaimed My skins, as I write, are in normal con-dition again."—New York News.

ing career." "In what capacity, may I ask?" "As a \$500-a-week freak in a dime museum. - Chicago Tribune.

Squirrel Skins and the Weather.

Tacked upon the wall in one corner of my room are three native gray squirrel skins. The agile chatterers that were once within these soft jackets were shot last October in the Maine woods, and their furs were tanned and sent to me at the same time by an enthusiastic sportsman of my acquaintance. The ordinary way in which these skins are preserved in the

country, is by merely tacking them upon a good broad shingle, sprinkling a little salt over them and then setting aside for a week to dry. For almost a year now have these furs been upon my wall in a soft, pliant and dry condition, as they should be. Last Tuesday, though, when the atmosphere was so excessively sat-

urated with moisture I found them soaking wet, with great beads of water distributed over the surface. The salt with which they were permeated, had simply been unable to withstand the humidity in the air, and had, of a consequence, been dissolved by it. If squirrel skins prove to be such an accurate register of atmospheric moisture, it might not be a bad idea for the Signal Service Bureau to adopt them henceforth as standard hygrometers, or at least to use them in connection with their other instruments.

thy conscience. A good conscience is the bottom faith sails in; if the conscience be winner, and helped to send a genius of unwrecked, how can it be thought that faith should be safe! if faith be the jewel, a good conscience is the cabinet in which it is kept; and if the cabinet be broken, the jewel must needs be in danger of losing. Now you know what sirs waste the conscience; sins either deliberately committed, or impenitently con-tinued in. Oh, take heed of deliberate sin; like a stone thrown into a clear stream, it will so disturb thy soul, and muddy it, that thon, who even now couldst see thy interest thon, who even now couldst see thy interest in the promise, will now be at a loss, and not know what to think of thyself. They are like a fire on the top of the house, it will be no easy matter to quench it. But if thou hast been so unhappy as to fall into such a slough, take heed of lying in it by impenitence: the sheep may fall into a ditch, but it is the swine that wallow in it; and therefore how hard wilt thou find it, thinkest thou, to act thy faith on the promise when thou art, by thy filthy garments and when thou art, by thy filthy garments and besmeared countenance, so unlike one of God's holy ones! It is dangerous to drink but far more to let, it lie in the body long. Thou canst not act thy faith, though a believer, on the promise, so as to apply the part in it presents to thy soul, till thou hast renewed thy repentance.-[Gurnall,

Family Prayers.

Family Prayers. There is one mark of a household in which God is known and loved, which is too often wanting in our dwy—I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be mes-ured by its effects during a long period of time, and family prayers, though occupying only a few minutes, do make a great differ-ence to any household at the end of the year. How, indeed, can it be otherwise, when each morning, and perhaps each evening, too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on the footing of perfect equality before the Eternal, in of perfect equality before the Eternal, whose presence each is as nothing, or than nothing, yet to whom each is so infinitely dear, that he has redeem-ed by his blood each and all of them? How ed by his blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away— the spirits of envy and pride and untruth-fulness and sloth, and the whole tribe of avil thoughts, and make way for his gracious presence in the hearts of old and young alike, who, as he brings us, one by one, nearer to the true end of our existence, so does he, and he alone, make us to be "of one mind in a house" here within the narrow presence of such home circle, and hereafter in that countless family of all nations and kindreds and people and tongues, which shall dwe'l with him, the universal Parent to all eterni-ty.—[Canon Liddon.

The liquor traffic in the Samoan Islands is being carried on to-day solely because the United States Government refused to enter into an agreement which all the other powers interested in had signified their approval of. It is claimed on good authority that the na-tives are being literally murdered by the im-portation of drink and fire-arms, to the great detriment of trade.

According to the statement of the ex-Mayor of St. Louis, the revenue from saloons was over \$2000 less than the expenses with which they taxed the city. This exclusive of the poverty resulting to homes and indi-viduals.

usual promise to an untimely grave. Mrs. Lucy A. Elkins, the widow of the painter whose "Mount Shasta," and other brilliant works of art, had placed him high up on the ladder of fame, has under the dram-shop act, recovered \$5000 damages against a Chicago recovered \$5000 damages against a Chicago saloon-keeper, who, despite her entreaties to the contrary, persisted in selling her husband, who was a victim to intemperance, strong drink. The owners of the building where the saloon is located were found equally responsible with the saloon-keeper. It was shown in the testimony that the deceased artist had been induced to part with some of his valuable paint'ines for a more some in his valuable paintings for a mere song, in order to raise money to buy more alcoholic poison.

The saloon keeper who will continue t The school keeper who will continue to sell liquor to a man who, by his indulgence in the intoxicating cup, is ruining his life and beggaring his family, is in every sense of the word what we have already designated him-a vampire. The amount recovered by him-a vampire. The amount recovered 1 Mrs. Eikins is said to be the largest sum evrecovered in the country in a case of this kind, but we think it was by far too little What can \$5000 do to compensate the widow and children who were so ruthlessly robbed of the one who should have been their stay of the one who should have been their stay and support, and who could so easily have earned a princely income for his family? We are glad, however, for the lesson which has been taught the heartless rum-selfer to whom law has brought home the Scripture denuncia-tion: Wes unto him that giv-th his neigh-bor drink, that puttest thy bottle to him, and muke t him drunken also?" $-P_{c}$ airie Firm r

Temperance News and Notes.

Kentucky has 4122 retail liquor dealers; Louisville six saleons to each church. Unlicensed liquor saloons are called "blind

pigs" in Minnesota. A severe libel on the

tomperance society with eighteen m bers was lately organized at Kinklang. China.

The recent banquet of the Commercial Travelers' Convention, held at Minneapolis, attended by 650 guests, was served without

A new beverage has been invented in France intermediate between beer and wine, and which is to be sold under the name of barley wine.

Drink seems to be prevalent in Belgium as Drink seems to be prevalent in Belgium as anywhere else-perhaps more so. A news-paper published in Flanders states that "the daily consumption of a workingman-not a drunkard-there includes at 5:50 A. M., a 'worm killer,' at 5 A. M., 'an eye opener,' at 11 A. M., a 'whip,' at 2 P. M., a 'digester,' at 5 P. M., a 'soldier,' and at 7:50 P. M., a 'finisher.'" The regular yearly expenditure, without counting extras on festive occasions, amounts to 210 frances, 800 to 1200 frances being the usual wages. being the usual wages.

The following message has been received by Bishop Crowther, of the Niger mission from the Mohammedan Emir, West Africa: "It is not a long matter; it is about barasa (rum). Barasa, barasa, barasa! It has ruined our country; it has ruined our people wars much: it has made our people mad. very much; it has made our people mad. I beg you, Maiam Kipo, don't forget this writing, because we all beg that he should beg the great priests that they should beg the English Queen to prevent bringing barasa into this land."

Eight conductors and trainmen of the Long Island Railroad were recently dis-charged because they entered saloons and drank during hours of duty.

Gideon's three numered let the light some and blow the trump t: in other words, bear Christ about everywhere and sound forth His praises as Redeemer and King. What did the people of Jericho think of this great procession, the strange looking priests bear-ing on their shoulders that mysterious something, covered with a blue covering (Num, iv, 5, 6), the seven trumpet blowing priests and the silent multitu le! As they saw Israel, having compassed their city once, return to their tents at Gilgal, did they laugh at such a strange proceeding : did they say: "Well, there is a mighty host of them, but it will take more win i than those seven men have to blow down to se mighty walls." did they ask if it could be their mighty God that they carried under that blue covering; did they return to their homes from witness-ing that great sight, proud and defiant and self secure as ever, had they no knowledge ing that great sight, proud and defiant and self-secure as ever, had they no knowledge that they had but six days more to live, and that their only deliverer could be the God of that people Israel; when they knew what had been done to the kings and the cities on the east of Jordan (0, 9-11), why did they not open their gates and seek mercy from the God of Israel? Ferhaps some answers to these questions may be found by asking somewhat similar questions of our scholars, or of these about us who know that any day death may overtake them, and yet they are not ready nor do they make any preparation: not ready nor do they make any preparation but busy, pleasure loving and seemingly in-different to eternal things, they go heedlessly on, notwithstanding warnings without number. 12-14. "And the second day they com-

passed the city once and returned into the camp; so they did six days." Just the same order of march, just the same solemn pro-cession, the blowing of trumpets the only sound heard, and the same quiet return to Gilgal without apparently may result; but they were obeying God, and the result was sure in His time. There is nothing for the Christian worker to do but to see only Jesus, Christian worker to do but to see only Jesus, obey Him implicitly though it make one ap-pear as a fool in the eyes of those who know not God, and go right on sure that He will accomplish His purjose in His own time and way. Neither fear nor discouragement is becoming in one who follows Jesus, but a firm faith and a cheerful obedience.

It is the and a cheerful obeneaded. Ib, 16, "Shout: for the Lord hath given you the city." If the people of Jericho watched these strange doings with either La-creasing or decreasing int-rest, there must have been some excitement when, on the seventh day, instead of returning to change they have the compass the city the sevent they began to compas the city the second time; and when the tidings spread within the city that they were starting the third time, and the fourth, and the fifth, we can almost and the fourth, and the first, we can atmost imagine that by the time Israel was about to start the seventh time all Jericho was alarmed and crowded the walls to see what would be next. At the appointed time the people shouted with a great shout (v. 20), the wall fell down flat, and except Rahab and all who were with her, every one and every

all who were with her, every one and every thing in Jericho perished. 17. "Only Rahab, the harlot, shall live; she and all that are with her in the house." And why! Because she bad faith in God and proved it by her works: therefore she was saved, and all who hearkened unto her and balance her works that bay saved. saved, and all who hearkened unto her and believed her word; and not only so, but she became great in Israel, the mother of Honz (Matt. i., 5), one of the faithful receiving honorable mention in heb, xi., 31, and placed by the side of Abraham in Jas. 6, 21-26 as justified by a faith proving itself by works. Thore is nothing so grand as "Faith in God." it makes us His children, joint heirs with Christ on His throne in that day. All who perished in Jericho perished because they believed not (Heb, xi., 31); the greatest



WOODSMAN-"Ain't you afcerd this'll break with both of us?" BRUIN (taking a new hitch)-"Don't bother; there'll be only one of us in

