MIGHTY WEAPON.

ENCING THE CAVILLERS.

stian Philosophy's Replies to Worldly Philosophy.

XT: *"There is none like that; give it* —I Samuel xxi., 9.

vid fled from his pursuers. The d runs very fast when it is chasing od man. The country is trying to David, and to slay him. David goes the house of a priest, and asks him sword or spear with which to defend lf. The priest, not being accustomed se deadly weapons, tells David that annot supply him; but suddenly the thinks of an old sword that had carefully wrapped up and laid away—ery sword that Goliath formerly used—e takes down that sword, and while he wrapping the sharp, glittering, memor-blade, it flashes upon David's mind that was the very sword that was used st himself when he was in the fight Goliath, and David can hardly keep and off it until the priest has unwound David stretches out his hand toward old sword, and says: "There is none like give it me." In other words, "I want own hand the sword that has been used st me, and against the cause of God." was given him. Well, my friends, that the first or the last sword once used by and Philistine iniquity which is to come e possession of Jesus Christ, and of rious church. I want, as well as God help me, to show you that many a n which has been used against the s of God is yet to be captured and used r side, and I only imitate David when I h cut my hand toward the blade of the tine, and cry: "There is none like that; it me"

mark, first, that this is true in regard scientific exploration. You know that first discoveries in astronomy and y and chronology were used to battle tianity. Worldly philosophy came out laboratory and out of its observatory, id: "Now, we will prove, by the very ure of the earth, and by the movement e heavenly bodies, that the Bible is a d that Christianity, as we have it g men, is a positive imposition." Good trembled. The telescope, the Leyden the electric batteries, all in the hands of Philistines. But one day, Christianity, g about for some weapon with which end itself, happened to see the very old that these atheistic Philistines had sing against the truth and cried out: re is none like that; give it me!" And rnicus, and Galileo, and Kepler, and Newton came forth and told the world in their ransacking of the earth aven, they had found overwhelming nce of the God whom we worship; and d Bible began to shake itself from the n, and Shaster, and Zendavesta with it had been covered up, and lay on the of the scholar, and in the laboratory of emist, and in the lap of the Christian, rmed and unanswered, while the towers e midnight heavens struck a silvery in its praise.

rdly philosophy said: "Matter is eter-The world always was. God did not it." Christian philosophy plunges its ar into rocks, and finds that the world radually made, and if gradually made, must have been some point at which rocess started; then, who started it? and t objection was overcome, and in the three words of the Bible we find that stated a magnificent truth when he "In the beginning."

rldly philosophy, said: "Your Bible is t inaccurate book; all that story in the estament again and again told, about rmy of the locusts—it is preposterous. is nothing in the coming of the locusts n army. An army walks, locusts fly. my goes in order and procession, locusts t order." "Wait!" said Christain phi-y; and in 1868, in the southwestern part his country, Christian men went examine the march of the locust. There en right before me who must have no-in that very part of the country the g up of the locust like an army; and it ound that all the newspapers unwit-spoke of them as an army. Why? seem to have a commander. They like a host. They halt like a No arrow ever went with hter flight than the locusts come even turning aside for the wind. If nd rises, the locusts drop and then rise after it has gone down, taking the line of march, not varying a foot. The ble right every time when it speaks of s coming like an army; worldly phil-y wrong.

rldly philosophy said: "All that story the light 'turned as clay to the seal' ply an absurdity." Old time worldly sophy said: "The light comes straight." tian philosophy said: "Wait a little ," and it goes on and makes discoveries nds that the atmosphere curves and the rays of light around the literally, "as the clay to the seal." Bible right again; worldly philosophy g again. "Ah," says worldly philoso-"all that illusion in Job about the ations of the earth is simply an ab-y. 'Where wast thou,' says God, I set the foundations of the earth.' The has no foundations." Christian phi-hy comes and finds that the word as ated "foundation" may be better lated "sockets." So now see how it ead if it is translated right: "Where thou when I set the sockets of the ?" Where is the socket? It is the hol-f God's hand—a socket large enough y world to turn in.

rldly philosophy said: "What an absurd about Joshua making the sun and moon still. If the world had stopped an in-the whole universe would have been gear." "Stop," said Christain philoso-"not quite so quick." The world has notions—one on its own axis, and the around the sun. It was not necessary in g them stand still that both motions d be stopped—only the one turning the on its own axis. There was no reason he halting of the earth should have and disarranged the whole universe. a right and God right; infidelity wrong time. I knew it would be wrong. I God that the time has come when ians need not be scared at any scientific ation. The fact is that religion and e have struck hand in eternal friendship. he deeper down geology can dig and igher up astronomy can soar, all etter for us. The armies of the Jesus Christ have stormed the atories of the world's science, and the highest towers have flung out anner of the cross, and Christianity ht, from the observatories of Albany Washington, stretches out its hand to-the opposing scientific weapon, cry-"There is none like that; give it me!" reading this afternoon of Herschel, was looking at a meteor through escope, and when it came over the f the telescope it was so powerful he had rt his eyes. And it has been just so that an astronomer has gone into an ob-tory and looked up into the midnight ns, and the Lord God has, through some ing world, flamed upon his vision, and rned man cried out: "Who am I? Un-Unclean! Have mercy, Lord God!"

in, I remark, that the traveling dis-n of the world, which was averse to and religion, is to be brought on our The man that went down to Jericho ll amidst thieves was a type of a great travelers. There is many a man who y honest at home, who, when he is d, has his honor filched and his good stolen. There are but very few men an stand the stress of an expedition. Six at a watering-place has damned many a In the olden times God forbade the ing of men for the purposes of trade e of the corrupting influences attend-A good many men now cannot stand ansition from one place to another. men who seem to be very consistent at n the way of keeping the Sabbath, when they get into Spain, on the Lord's day always go out to see the bull fights. Plato said that no city ought to be built nearer to the sea than ten miles, lest it be tempted to commerce. But this traveling disposition of the world, which was adverse to that which is good, is to be brought on our side. These rail trains, why, they are to take our Bibles; these steamships, they are to transport our missionaries; these sailors rushing from city to city all around the world, are to be converted into Christian heralds and go out and preach Christ among the heathen nations. The Gospels are infinitely multiplied in beauty and power since Robinson, and Thompson, and Burckhardt have come back and talked to us about Siloam, and Capernaum, and Jerusalem, pointing out to us the lilies about which Jesus preached, the beach upon which Paul was shipwrecked, the fords at which Jordan was passed, the Red Sea bank on which were tossed the carcasses of the drowned Egyptians. A man said: "I went to the Holy Land an infidel; I came back a Christian. I could not help it."

I am not shocked at the idea of building a railroad to the Holy Land. I wish that all the world might go and see Golgotha and Bethlehem. If we cannot afford to pay for muleteers now, perhaps when the rail train goes we can afford to buy a ticket from Constantinople to Joppa, and so we will get to see the Holy Land. Then let Christians travel! God speed the rail trains, and guide the steamships this night panting across the deep in the phosphorescent wake of the shining feet of him who from wave cliff to wave cliff trod the stormed Tiberias. The Japanese come across the water and see our civilization, and examine our Christianity, and go back and tell the story, and keep that Empire rocking until Jesus shall reign.

Where'er the sun
Does his successive journeys run.

And the firearms, with which the infidel traveler brought down the Arab horseman and the jackals of the desert, have been surrendered to the church, and we reach forth our hands, crying: "There is none like that; give it me!"

So it has also been with the learning and the eloquence of the world. People say: "Religion is very good for women, it is very good for children, but not for men." But we have in the roll of Christ's host Mozart and Handel in music; Canova and Angelo in sculpture; Raphael and Reynolds in painting; Harvey and Boerhaave in medicine; Cowper and Scott in poetry; Crotius and Burke in statesmanship; Boyle and Leibnitz in philosophy; Thomas Chalmers and John Mason in theology. The most brilliant writings of a worldly nature are all aglow with scriptural allusions. Through senatorial speech and through essayist's discourse Sinai thunders and Calvary pleads and Siloam sparkles.

Samuel L. Southard was mighty in the court room and in the senate chamber, but he reserved his strongest eloquence for that day when he stood before the literary societies at Princeton commencement and pleaded for the grandeur of our Bible. Daniel Webster won not his chief garlands while he was consuming Hayne, nor when he opened the batteries of his eloquence on Bunker Hill, that rocking Sinai of the American Revolution, but on that day when, in the famous Girard will case, he showed his affection for the Christian religion and eulogized the Bible. The eloquence and the learning that have been on the other side came over to our side. Where is Gibbons's historical pen? Where is Robespierre's sword? Captured for God. "There is none like that; give it me!"

So, also, has it been with the picture making of the world. We are very anxious on this day to have the printing press and the platform on the side of Christianity; but we overlook the engraver's knife and the painter's pencil. The antiquarian goes and looks at pictured ruins, or examines the chiseled pillars of Thebes, and Ninevah and Pompeii, and then comes back to tell us of the beastliness of ancient art; and it is a fact now, that many of the finest specimens—merely artistically considered—of sculpture and painting that are to be found amidst those ruins are not fit to be looked at, and they are locked up. How Paul must have felt, when, standing amidst those impurities that stared on him from the walls and the pavements and the bazars of Corinth, he preached of the pure and holy Jesus. The art of the world on the side of obscurity and crime and death.

In later days the palaces of Kings were adorned with pictures. But what to unclean Henry VIII. was a beautiful picture of the Madonna? What to Lord Jeffries, the unjust Judge, the picture of the "Last Judgment?" What to Nero, the unwashed, a picture of the baptism in the Jordan? The art of the world still on the side of superstitition and death. But that is being changed now. The Christian artist goes across the water, looks at the pictures, and brings back to his American studio much of the power of those old masters. The Christian minister goes over to Venice, looks at the "Crucifixion of Christ," and comes back to his American pulpit to talk as never before of the sufferings of the Saviour. The private tourist goes to Rome and looks at Raphael's picture of the "Last Judgment." The tears start, and he goes back to his room in the hotel, and prays God for preparation for that day when,

Shriveling like a parched scroll,
The flaming heavens together roll.

Our Sunday-school newspapers and walls are adorned with pictures of Joseph in the court, Daniel in the den, Shadrach in the fire, Paul in the shipwreck, Christ on the cross. Oh, that we might, in our families, think more of the power of Christian pictures! One little sketch of Samuel kneeling in prayer will mean more to your children than twenty sermons on devotion. One patient face of Christ by the hand of the artist will be more to your child than fifty sermons on forbearance. The art of the world is to be taken for Christ. What has become of Thorwaldsen's chisel and Ghirlandajo's crayon? Captured for the truth. "There is none like that; give it me!"

So, I remark, it is with business acumen and tact. When Christ was upon earth, the people that followed Him, for the most part, had no social position. There was but one man naturally brilliant in all the apostleship. Joseph, of Arimathea, the rich man, risked nothing when he offered a hole in the rock for the dead Christ. How many of the merchants in Asia Minor befriended Jesus? I think of only one, Lydia. How many of the castles on the beach of Galilee entertained Christ? Not one. When Peter came to Joppa, he stopped with one Simon, a tanner. What power had Christ's name on the Roman exchange, or in the bazars of Corinth? None. The prominent men of the day did not want to risk their reputation for sanity by pretending to be one of His followers. Now that is all changed. Among the mightiest men in our great cities to-day are the Christian merchants and the Christian bankers; and if to-morrow, at the Board of Trade, any man should get up and malign the name of Jesus, he would be quickly silenced or put out. In the front rank of all our Christian workers to-day are the Christian merchants; and the enterprises of the world are coming on the right side. There was a farm willed away some years ago, all the proceeds of that farm to go for spreading infidel books. Somehow matters have changed and now all the proceeds of that farm go toward the missionary cause. One of the finest printing presses ever built was built for the express purpose of publishing infidel tracts and books. Now it does nothing but print Holy Bibles. I believe that the time will come when, in commercial circles, the voice of Christ will be the mightiest of all voices, and the ships of Tarshish will bring presents and the Queen of Sheba her glory and the wise men of the East their myrrh and frankincense. I look off upon the business men of our cities and rejoice at the prospect that their tact, and ingenuity, and talent will, after a while, all be brought into the service of Christ. It will be one of the mightiest of weapons. "There is none like that; give it me!"

Now, if what I have said be true, away with all downheartedness! If science is to be on the right side, and the traveling disposition of the world on the right side, and the learning of the world on the right side, and the picture making on the right side, and the business acumen and tact of the world on the right side—Thine, O Lord, is the kingdom? Oh, fall into line, all ye people! It is a grand thing to be in such an army, and led by such a commander, and on the way to such a victory. If what I have said is true, then Christ is going to gather up for Himself out of this world everything that is worth anything, and there will be nothing but the scum left. A proclamation of amnesty goes forth now from the throne of God, saying: "Whosoever will, let him come." However long you may have wandered, however great your sins may have been, "whosoever will, let him come." Oh, that I could marshall all this audience on the side of Christ. He is the best friend a man ever had. He is so kind—He is so lovely, so sympathetic. I cannot see how you can stay away from Him. Come now and accept His mercy. Behold Him as He stretches out the arms of His salvation, saying: "Look unto Me, all ye ends of the earth, and be ye saved; for I am God." Make final choice now.

You will either be willows planted by the water courses or the chaff which the wind driveth away.

RELIGIOUS.

THE CROSS.

Dr. R. S. Storrs, in a recent discourse, makes the following eloquent allusion to the cross: "I do not marvel that God loves the cross. The world shows His power, but the cross shows His heart, shows His love and self-sacrifice. . . . I do not marvel that He sets it up in the white, unfading snow on the breast of the mighty western mountain. I do not wonder that He blazons it in a resplendent constellation among the stars, and when the modern sidereal astronomy tells me that the sun, with all His system, is moving through space at the rate of almost six hundred millions of miles in a year, and that other suns are moving likewise with an equal rapidity, but that all are moving as far as yet can be ascertained, by the most delicate lens of the mightiest telescope, in right lines of direction and not in closed circular orbits, I sometimes ask myself whether it may not be that some of these courses will be found by and by to be transverse to others, so that the universe itself shall at least be seen by us to be builded and fashioned in the [illegible] of the cross."

SAFE.

The fact that we know a thing to be wrong does not prevent our doing it. Knowing that a thing is wrong restrains us from its commission only to the degree that our knowledge that it is wrong is suffused with a living sense of the sinfulness and damnableness of the act contemplated. It is tolerably clear where our work needs to be put. How can I learn to hate sin? Not by studying it. Looking at the darkness does not make it blacker; it makes it brighter, and the longer you look the more threads of whiteness you will find in it. Nor can we become more conscious of the sinfulness of sin by any resolved and heroic straining and producing of our moral perceptions. Sin discloses its heinousness only as it is beheld in the light of the perfect holiness of Almighty God. The ground still needs the sky, the nether firmament yet hangs upon the upper. Christ, that bundle of heavenly sunshine, is this gross world's only hope. History can not utterly fail till it has succeeded in expunging the memory of the thirty-three years of the perfect Jesus. It was in God's eye that David saw the foulness of his own adulterousness. The Lord opened the heavens above us, and let the Eternal shine in the midst of our days, and cause his own revealed holiness to work within us the perfect knowledge of sin and the perfect abhorrence of it. Then we are safe; safe from the devil and a whole hell full of his angels; safe as Paul was safe, who stood unflinching before the thorn, because he had heard the voices that were unutterable; safe as the Lord was safe, who stepped forward triumphant to Calvary, because on the mount he had gathered armament from the prophets, and been suffused with the light and wrapped about with the glory shed upon him from the uncovered heavens.—*Rev. C. H. Parkhurst.*

JOYOUS CHRISTIANS.

No one will question that there is room for more gladness in our world. Who is to supply it if the Christian does not? When thoughtful men seriously propound the inquiry, "is life worth living?" it is surely time for all who love Christ to answer that question by the most practical of methods—to show the world the gladness of the life which Christ inspires. Wordsworth has given us an immortal ode on the happiness which comes from duty. We want a singer to inspire us all with a not less noble aim—the duty of happiness, and specially of happiness as Christians.

No influence or power is more manifest in nature than that of joy. It is the great mainspring starting all the wheels of nature's activities. The sun delights to shine. The stars never look tired of their calm watchful gaze. The streams rejoice so to run and sing. The flowers delight in blossoming. Joy laughs in a thousand little bud, and dances in young leaves, and carols in the song of birds. The very grass however you cut it, or tread upon it, lifts up its head with a new joy every morning, and welcomes you in your evening weariness to the rest of its cool, playful shadows. The little child, fresh from God, comes to us with joy on its dimpled face, and gladness in its play and merry movements. No feature in nature is more marked than that of joy. Coleridge said that "the sunny hues, and fair forms, and breathing sweets of nature made it impossible for him to be a jarring and dissonant thing amongst the general minstrelsy."

Joy is both full of insight and is medicinal. Our best poets delight to depict its power in each of these ministries. Wordsworth said it was "with an eye made quiet by the deep power of joy that he saw into the life of things." Then he felt sensations sweet passing into his purer mind, with tranquil restoration. Then he came to know that blessed mood in which the burden of the mystery of this unintelligible world is lightened; and he became a living soul. If this be the ministry of the joy of nature, surely the "joy of the Lord" would lighten many dark problems in life, lift many a burden, change the home and the business of many a weary and tired child of God, and fill them with brightness and song.—*The Quiver.*

Good, the more communicated, more abundant grows.

The Lord may lead you round, but He will lead you right.

He who seems not to himself more than he is, is more than he seems.—*Goethe.*

Man originally fell by losing his confidence in God, and can only be raised by the restoration of his confidence; in other words, unbelief was his ruin, and he now stands by faith.

"Since from thy bounty we recieve
Such proofs of love divine,
Had we a thousand hearts to give,
Lord, they should all be thine."
—*Clericus in American Messenger.*

The story is told of a woman who freely used her tongue to the scandal of others, and made confession to the priest of what she had done. He gave her a ripe thistle top, and told her to go out in various directions, and scatter the seeds one by one. Wondering at the penance, she obeyed, and then returned and told her confessor. To her amazement, he bade her go back and gather the scattered seeds; and when she objected that it would be impossible, he replied that it would be still more difficult to gather up and destroy all evil reports which she had circulated about others. Any thoughtless, careless child can scatter a handful of thistle seed before the wind in a moment, but the strongest and wisest men cannot gather them again.

QUARTERLY REVIEW.

LESSON FOR SUNDAY, JUNE 30.

From the Triumphal Entry to the Resurrection.

From Bethany to Calvary—The twelve lessons now coming under review begin with the Triumphal Entry and end with the Resurrection. They may be arranged in three groups. 1. The Kingly Coming. Less. 1-4. 2. The Saviour's Sorrow. Less. 5-8. 3. The Redeemer's Triumph. Less. 9-12. The royal ride from Bethany to Jerusalem was followed by the rejection of the heir and divine Son, and giving a summary of the commandments, and the final fall of the temple. The dangers threatening the disciples called for the command to watch. A true friend anointed the Lord at Bethany, and He appointed the Lord's Supper as a memorial of Himself. Then passing through the agony in Gethsemane, He was betrayed by a false friend. His own people condemned Jesus; and then brought Him to the Roman governor to be sentenced; He suffered on the cruel cross for our sins, and rose for our justification.

QUESTIONS.

Introductory—With what great event does this review begin? With what end? Into how many groups may the lessons be divided? State the three.

1. The Kingly Coming—From what place was the triumphal entry made? Who procured the beast on which Jesus rode? How was it covered? How was the way strewn? Who greeted Jesus? By what cry? Into what sacred building did He enter? To whom did Jesus speak in parables? Who planted a vineyard? To whom did the man let it? What did he ask in return? Whom did he send to get the fruit? How were they treated? How was the hair put away? Who asked Jesus which was the first or greatest commandment? What did He say was the greatest command? What was the second? Who called Jesus's attention to the magnificence of the temple? What did He say of it? What perils to disciples did He foretell?

2. The Saviour's Sorrow—What signs of coming trials did Jesus describe? What were all to do? At what feast did a woman anoint Jesus's head? In whose house? In what town? How did some disciples speak of her act? How did Jesus commend her? Where was the Passover prepared for Jesus? How did the disciples find the place? What memorial did He appoint at that time? Whither did Jesus go after the Supper? By whom was Jesus betrayed? In what garden? By whom arrested? Whose ear was cut off? Whither was Jesus taken by the officers?

3. The Redeemer's triumph—Who sought to put Jesus to death? By what kind of witnesses? How did the high priest require Him to answer? What answer did Jesus make? What was the verdict of the Jewish council? Before what governor was Jesus next taken? What did Pilate ask Jesus? Whom was Pilate willing to release? Whom did the people choose? How was Jesus treated by the soldiers? Where was He crucified? Who were crucified with Him? How many classes of persons reviled Him? What did Jesus say on the cross? What did the Roman centurion say? Who came to the sepulchre of Jesus on Sunday morning? What did they see rolled away? Who sat within the sepulchre? How did He greet the women? What woman saw Jesus early that morning? Who saw Him toward evening of that day? To whom did they bring the good news? How was it received?—*Lesson Helper.*

THE WORKINGS OF PROHIBITION.

The Pittsburg (Penn.) *Leader* publishes fourteen letters in reply to inquiries made of editors in Iowa, Kansas and Maine as to the working of the Prohibitory law. The replies may be summarized as follows:

First—Have drunkenness and the crimes therefrom diminished under constitutional prohibition in your State?

Replies were yes, 6; no, 2; doubtful, 1. The Maine editors all replied that as that State had had statutory prohibition for thirty years before the constitutional amendment was adopted that it had made no practical difference.

Second—Has it been found possible to effectually enfore prohibition in your State? If it has, by what means has enforcement been made effective? If not, to what do you contribute the failure to practically enforce it?

Replies were yes, 9; no, 3; doubtful, 1.

Third—What has been the financial effect of constitutional prohibition? Have the revenues of your city and town treasuries been affected beneficially or injuriously thereby?

Replies were favorable, 8; unfavorable, 3; doubtful, 2.

Fourth—What has been the effect of prohibition on the business of your State? Has it tended to stimulate or depress general business?

Replies were favorable, 8; unfavorable, 3.

Fifth—Is the intelligent sentiment of your State, as represented by its leading men in the various walks of life, favorable or unfavorable toward the working of constitutional prohibition?

Replies were favorable, 10; unfavorable, 2; not able to answer, 2.

Sixth—Do you regard constitutional prohibition as, on the whole, conducive to the general welfare of your State and its people, or otherwise?

Replies were favorable, 10; unfavorable, 3; unanswered, 1.

A BARKEEPER ON TEMPERANCE.

One of the most estimable ladies of Minneapolis heard of a temperance lecture in a place where she was not expecting it the other day, says the Minneapolis *Tribune*. It was in a liquor store, and the man who delivered it was the dispenser of sour mash and cognac. The lady is not only a firm beliver in temperance principles, but a prominent worker in one of the prominent churches in the city, as well known as any in the city. Under ordinary circumstances she would not use brandy to season mince pies, but it was an urgent case of sickness and she wanted as good an article of brandy as could be had. She asked her physician where the best could be found in the city, and was given the number of a prominent firm on Nicollet avenue. As she was down town that morning she went for it herself. The man who filled the flask asked no questions, but looked curiously.

"I am using this for diphtheria," said the lady, as she took her change. "I should not be purchasing it if it were not for a case of sickness."

"Diphtheria!" said the man who was waiting on her, "I know all about that. I've had three cases in my own family this spring."

"I suppose you used this same remedy, did you?" said the lady.

"Not a drop of it," said the man behind the bar in a tone of horror. "My wife won't have it in the house and I never touch it myself. We are temperance people. It is dangerous stuff to have around and we won't use it even for sickness."

The lady took her change and went out thunderstruck, while the temperance man began mixing whisky sours for a group of gentlemen who had just come in.

THE ECONOMY OF PROHIBITION.

A correspondent of the Newcastle (Eng.) *Daily Chronicle* emphasizes the economy of prohibition by careful statistics. He shows that in 1888 in that district the proportion paid for manual labor in making spirits was not quite two pence in every sovereign's worth of liquor, and that only ten pence out of every pound spent in liquor went to the working classes. Any one therefore who bought £5 worth of alcoholic drinks last year benefited the labor market to the extent of four shillings and two pence. Contract this with the statement that of £5 spent for shoes £2 goes back for labor, and of £5 spent for woolen cloth £3 goes back to labor.

Whether or not the world would be vastly benefited by the total and final banishment from it of all intoxicating drinks, seems to me not now an open question. Three-fourths of mankind confess the affirmative with their tongues; and I believe all the rest acknowledge it in their hearts.

TEMPERANCE.

SAY NO.

Dare to say "No" when you're tempted to drink,
Pause for a moment, my brave boy, and think;
Think of the wrecks upon life's ocean tossed,
For answering "yes" without counting the cost.
Think of the mother who bore you in pain,
Think of the tears that will fall like rain;
Think of the heart, and how cruel the blow,
Think of her love, and at once answer "No."
Think of the hopes that are drowned in the bowl,
Think of the danger to body and soul.
Think of sad lives, once as pure as the snow;
Look at them now, and at once answer "No."
Think of a manhood with rum-tainted breath,
Think of its end, and the terrible death.
Think of the homes that now shadowed with woe,
Might have been heaven, had the answer been "No."
Think of lone graves both unwept and unknown,
Hiding fond hopes that were fair as your own.
Think of proud forms now forever laid low,
That might still be here, had they learned to say "No."
Think of the demon that lurks in the bowl,
Driving to ruin both body and soul.
Think of all this as life's journey you go,
And when you're assailed by the tempter, say "No."

—*Goodall's Sun.*

THE LEAGUE OF THE CROSS.

A new crusade has commenced in the Roman Catholic Church, which has attracted much attention in the community. The "League of the Cross" is an organization started by Cardinal Manning in England and it has extended to various parts of this country. The following is the pledge:

"I do solemnly promise, with the help of God, to abstain from drinking or treating in saloons or like places, and from entering such places without strict necessity. I also promise to attend the meetings of the League, to observe its rules, and to do all I can to promote its objects, and induce others to join it."

In St. Peter's, one of the largest Roman Catholic churches in the city of Brooklyn, with Fathers Fransioli, Barry and Ward, a large organization has been formed. Father Barry at one of the meetings said:

"We have from twelve to fifteen thousand nominal Roman Catholics in this parish, the area of which is eight blocks long by three blocks broad—the largest parish in the diocese. Every corner of every block almost is decorated with a rum-shop. There are sixty-five saloons about, and we find that drunkenness is constantly increasing. For every drunkard we reclaim the rum-shops make ten new ones. The parish is like a ship with strained timbers. The five priests here have been laboring to pump it dry, but the water rushes in faster than ever. Now we are going to stop the leak.

"The branches of this tree of intemperance sprout faster than they can be clipped, so the only thing to do is to strike at the root. We are like an ambulance corps on a battle-field. As fast as we fix one wounded man up, ten newly wounded are brought to us from the front. What is the use of our work when the bullets are allowed to fly as fast as ever? We are not even holding our own, for, as I said before, drunkenness is on the increase.

"There is no use denying the proposition that saloons produce drunkenness, and drunkenness produces crime. Against this state of affairs, therefore, we propose to strive. Of course we must necessarily hurt the saloon business, and that may antagonize the saloon-keepers. We cannot help that. What we are going to do is to save our people from perdition. This is our duty, and we must do it, no matter whom we hurt. We have God on our side and have no fear of any forces which may array themselves against us. With God's help we must win.

"Never in the history of our country has the subject of intemperance received such consideration as at the present time. Light is now shed on it as never before. Religion and philanthropy have thown their rays upon it and laid bare its depths of iniquity. No intelligent man has dubious views on the subject. The evidence is clear—no clearer if written by an angel. There are no faltering words. We know it to be one of the greatest vices with which man can be afflicted. Perhaps it has never raged more fiercely than now, and men are organized to combat it it."

MISSIONS AND LIQUOR.

Seldom has there been a more interesting debate in the British House of Lords than that which took place a few nights ago on the liquor traffic in Africa. Complaints have been made from time to time by the missionaries in letters from different centers to the Home Boards; and in various ways and at different times the Boards have brought the facts before the Government. The results, however, have been small.

It is only latterly, and partly through the interposition of one of the native Queens, that the matter has been seriously looked at by the upper classes, and by the men in power. Among the more prominent persons who have interested themselves in the matter is the Duke of Westminster, who, although he has not cut himself off from all the enjoyments of social life, has come to be a potent personality in moral and religious circles. The subject to which we have referred above was brought before the House of Lords by the Duke in a speech of much weight. It was shown by the Duke, and by others who followed in the same vein, that the European settlements in Africa, instead of being "centers of civilization and light and moral healthfulness were really cancerous sores, thrusting their roots deeper and deeper into the land, and spreading disease and death."

The cause was clearly pointed out. It was cheap spirits—gin and sometimes rum. Imported, as it was shown, in large quantities, these fiery and poisonous compounds, when brought within the reach of the natives, are eagerly sought after, and exercise a most demoralizing influence. Every product of the country is brought to the traders to be exchanged for them, and, instead of bales of merchandise, kegs of spirits are taken into the interior, where their destructive effects baffle all description. It was stated on good authority, by the Duke and others, that wherever the spirits were introduced cotton goods and other products of civilization ceased to be in any extensive demand. The appeal to the Government was therefore based on trade as well as on humanitarian considerations. It was shown that much good had followed the enforcement of stringent laws in Zululand and other parts. As the result of the debate the Government has promised to take all possible steps to remedy the evil.

It remains to be seen what will be done. It is most certainly one of the disgraces of this nineteenth century that we should be building and tearing down in this fashion—sending missionaries and sending rum to heathen lands at one and the same time.—*Mail and Express.*

TEMPERANCE NEWS AND NOTES.

A saloon keeper says the letters W. C. T. U. means "women constantly torment us."

The W. C. T. U. of Bangkok, Siam, proclaims its activity by means of a banner at the Paris Exposition.

Sam Small hasn't been a newspaper paragrapher for nothing. He defines high license as a high lie with no sense in it.

Governor Humphrey says a proposition to restore the saloon in Kansas would be voted down by at least 120,000 majority.

The W. C. T. U. of Minneapolis will soon open a large coffee palace, where two thousand people can be fed in one day.

There is not a single liquor saloon in Tyrroll County, N. C., and consequently the lawyers in the county are on the verge of starvation.

The Niagara Square W. C. T. U., of Buffalo, N. Y., has been incorporated and proposes to establish a woman's sanitarium and foundlings' home in that city.

A recent canvass of the schools of England revealed the fact that ninety-five per cent. of the young people taking first rank were members of the Band of Hope.

Grasshoppers in Minnesota.

Professor Otto Lugger, of the Minnesota Experimental Farm, is reported as being hopeful that the grasshopper pest in Otter Tail County will be exterminated. So far, he has had good success in smothering the eggs now in the proper state to hatch. This is done by plowing the land deeply where the eggs are laid, thus breaking the masses and preventing the young "hoppers" from reaching the surface. The dry weather has operated against full success, and the fall and winter were also favorable to the life of the eggs.

The adult female locust lays its eggs in favorable localities, in large communities, in cylindrical masses, from half to

OVIPOSITING BY GRASSHOPPERS.

three-quarters, and sometimes nearly an inch in depth. The eggs are now just ready to hatch, and rain would be of benefit in preventing the young "hoppers" from reaching the surface. The hatching is expected to continue two weeks.

The Legislature of Minnesota appropriated $2000 at the last session for use in the destruction of the eggs of the grasshopper. Some 4000 acres have been planted, and Professor Lugger is hopeful that the efforts to destroy the pest will be successful, notwithstanding the dry weather. A good, soaking rain would improve the prospect of subduing the pest very materially.

As illustrating the manner in which the egg-masses are laid, the cut shows the locust ovipositing, an egg mass, individual eggs, the cell filled with eggs, and the manner of forming the cell. These are left with access of air and means of escape for the insect. The object of the deep plowing is to break up and cover the whole so that the young will not be able to reach the surface.—*Prairie Farmer.*

Blacking is Rough on Shoes.

Tired men and women who have laid aside the old reliable blacking-brush for patent shoe polishes, applied with a sponge, may profit by the dictim of a son of St. Crispin when a patron brought him a pair of shoes worn out after a month's use. The uppers were cracked and cut; there was a dissolution of partnership between the welts and soles, and the shape was hopelessly spoiled. The customer considered himself a light wearer, under ordinary tests, and found fault with the shoes. "Not a bit," said the shoemaker, as he showed a dozen others similarly ruined, and as he explained irreparably so. "That all comes of those shoe polishes; they're the best friends we've got, though they cheat us out of repairs. Most of them are made by boiling together shellac, borax and aniline black. They rot the leather quicker than any acid you could name. The old blacking brush gives more trouble, but the polish lasts and it gives the shoes a fair chance for wear."—*San Francisco Chronicle.*

Assisting a Suicide.

It has been held in England that if two persons agree to kill themselves, and one survives, the survivor is guilty of murder.

In Arkansas assisting another to commit suicide is murder. In California aiding, advising or encouraging one to do so is a felony. In Kansas it is manslaughter in the first degree. In Massachusetts it is murder. New York has no statute on the subject.—*Mail and Express.*

The Long Island 17-year locusts are distinguished by the red eyes, others having black.

Fido and the Soda Water.

—*New York Herald.*