HOW TO CONQUER.

RE POWER OF EVIL HABITS.

almage Tells of a Campaign to Re cover Lost Ground,

TEXT: "When shall I accoke? I will seek be again."-Frov. xxiii., 35. With an insight into human nature such as other man ever reached, Solomon, in my et sketches the mental operations of one to having stepped aside from the path of citude desires to return. With a wish for mathing better, ho said: "When shall I rake When shall I come out of this horridy channe of iniquity?" But, soized upon by predicted habit, and forced down hill by presime, he cries out: "I will seek it yet an. I will try it once more." Our libraries are adorned with an elegant arater addressed to young men, pointing

I will try it once more." Our libraries are adorned with an elegant paratere addressed to young men, pointing it to been all the dangers and perils of life complete maps of the voyage, showing all erests, the quicksands, the shoals. But prove a man has already made shipwreck; space he is already off the track; suppose as already gone astray. How is he to a bek! That is a field comparatively un-acted. I propose to address myself to such, are those in this audience who, with ere are those in the anonized soul, are if the hear such a discussion. They com-re themselves with what they were ten as see, and cry out from the bondinge in his they are incarcerated. Now, if there any here, come with an carnest press, vet feeling they are beyond whe of Christian sympathy, and that the see and and call them brother. Look There is glorious and triumplant bope rea yet. I sound the trumpet of Gospel investives. The church is ready to spread harden at your return, and the hierarchs barrent to fall into line of bannered pro-sen at the news of your emancipation. I are the obstacles of your return, i then how you are to surmount those take. The first difficulty in the way of new you are to surmount those The first difficulty in the way of is the force of moral gravitation. wis a natural law which brings arth anything you throw into th be carth anything you throw into the me is a corresponding moral gravi-in other words, it is easier to go an it is to go up; it is easier to do an it is to do right. Call to mind rades of your boyhood days— them good, some of them bad— at affected you? Call to mind the s that you have heard in the last a years—some of them are pure that you have near in the fast on years some of them are purs-e of them impure. Which the saily sticks to your memory? the years of your life you have ortain courses of conduct—some of ed. some of them had. To which a solution of them bad, to when halts did you the more easily a my friends, we have to take but it of self-inspection to find out a is in all our souls a force of avitation! But that gravitation sisted. Just as you may pick up arth something and hold it in your and heaven, just so, by the power race, a soul fallen may be lifted ace, toward pardon, toward heaven. ral gravitation in every one of r in God's grace to overcome that

t thing in the way of your return er of evil habit. I know there are o say it is very easy for them to give abits. I do not believe them. Here given to intoxication. He knows it m given to intoxication. He knows it gracing his family, destroying his prop-raining him, body, mind and soul, hat man, being an intelligent man, loving his family, could easily up that habit, would he so? The fact that he does not give proves that it is hard to give it up. It ery easy thing to sail down stream, the arrying you with erast force, hat any arrying you with great force; but sup-you turn the boat up stream, is it so easy to row it? As long as we yield to the melinations in our hearts, and our bad a, we are sailing down stream; but the we try to turn, we put our boat in is just above Niagara, and try to tream. Take a man given to the using tobacco, as most of you do, im resolve to stop, and he finds it id as soon dare to a habit t habit, and I would as soon dare to put right hand in the fire as once to includge right hand in the fire as once to indulge it. Why? Because it was such a rife struggle to get over it. Now, a man be advised by his physi-n to give up the use of tobacco, gets around not knowing what to do h hinself. He cannot add up a line of arcs. He cannot sleep nights. It seems if the world had turned upside down. He is his business going to ruin. Where he hind and obliging he is seedfing and business going to ruin. Where he d and obliging he is scolding and ind and obliging he is scolding and i. The composure that characterized are given way to a freiful restlessness, a bas become a complete fulget. What is it that has rolled a wave of wee the earth and shaken a portent in the may He has tried to stop smoking or mg' After a while he says, "I am going out please. The doctor doesn't under-my case. I'm going back to my old "And he roturns. Everything assumes and composure. His business seems to iten the world becomes an attractive to live in. His children, seeing the ence, hall the return of their T's genial disposition. What wave for has dushed blue into the sky, and mess into the mountain foliage, and the of supphire into the sunset? What enness into the mountain foliage, and the of supphire into the sunset? What en-ment has lifted a world of beauty and h his soul? He has gone back to to-

al gravitation.

will shake off my old associates, and I will find Obristian companionship." And he ap-pears at the church door some Sabbath day, and the usher greets him with a look, as much as to say: "Why, you here? You are the last man I ever expected to see at church? Come, take this seat right down by the door?" Instead of saying: "Good morning; I am glad you are here. Come: I will give you a first rate seat, right up by the pulpit." Well, the prodigal, not yet discouraged, enters the prayer meeting, and some Christian man, with more zeal than common sense, saws: "Under the seat the enter is mercy for you." The young man, disgusted, chilled, throws himself back on his dignity, resolved he never will enter the house of God again. Perhaps not quite fully discouraged about reforms-tion, he sides up by some highly respoctable man he used to know going down the street, and immediately the respectable man has an

Lion, he isdes up by some highly respectable man he used to know going down the street, ind immediately the respectable man has an strand down some other street! Well, the prodigal, wishing to return, takes some mem-ber of a Christian association by the hand, or bries to. The Christian young man looks at blim, looks at the fackel apparel and the marks of dissipation, and instead of giving him a warm grip of the hand offers him the tip end of the long fingers of the left hand, which is suml to striking a man in the face. Oh, how few Christian people understand how much force and Gospel there is in a good, honest handhaking? Sometimes, when you have felt the need of encouragement, and some Christian man has taken you heartily by the hand, have you not felt that thrilling inrough every fibre of your body, mind and soul, an encouragement that was just what rou needed? You do not know anything at all about this unless you know when a man tries to return from evil courses of conduct, he rams against repulsions innumerable. Wo say of some man, he lives a block or two from the church, or half a mile from the shurch. There are people in our crowded eit-ies who lives thousand miles from the church. Vast deserts of indifference between them and the house of God. The fact is, we must keep our respectability, though thousands and tens of thousands prish. Christ at with publithe house of God. The fact is, we must keep aur respectability, though thousands and tens of thousands perish. Christ sat with publi-cans and sinuers. But if there comes to the house of God a man with marks of dissipation upon him, people throw up their hands in horror, as much as to say: "Isn't it shock-ing?" How these dainty, fastislious Chris-tians in all our churches are going to get into heaven I don't know, unless they have an respecial train of cars, cushioned and up-holstered, each one a car to himself? They holsterod, each one a car to himself! The sannet go with the great herd of publicans and anner go with the great herd of publications and inners. Oh, ya, who card your ho scorn at the raisen, I tell you plainly, if you had been surrounded by the same influences instead of sitting to-day amid the cultured and the refined and the Christian, you would have been a crouching wretch in stable or ditch, covered with fifth and about atoms It is not because you are naturally any bet ter, but because the mercy of God has pro-tected you. Who are you, that brought up in Christian circles, and watched by Chris-tian parentage, you should be so hard on the

fallen. I think men also are often hindored from return by the fact that churches are too any fous about their membership and too anxious about their denomination, and they rush out when they see a man about to give up his sin and return to God, and ask him how he is going to be baptized, whether by sprinkling or by immersion, and what kind of a church he is going to join. Oh, my friends! It is a poor time to talk about Presbyterian cate chisms, and Episcopal liturgies, and Motho list love-feasts, and baptisteries to a mar that is coming out of the darkness of sin into fall that is coming out of the darkness of sin into the giorious light of the dospel. Why, it rominds us of a man drowning in the son, and rounds us of a man drowning in the son, and a lifeboat puts out for him, and the man in the boat says to the man out of the boat: "Now, if I get you ashors, are you going to live in my street?" First get him ashore, and then talk about the non-essentials of religion. Who cares what church he joins, if he only joins Christ and starts for heaven? Ob, you ought to have, my brother, an illuminod face, and a hearty grip for every one that tries to turn from his evil way! Take hold of the same book with him, though his dissipations shake the book, remembering that he that con-verteth a sinner from the error of his ways shall save a soul from death, and hide a multitude of sins. Now, I have shown you these ob

multitude of sins. Now, I have shown you these ob-stackes because I want you to under-stand I know all the difficulties in the way; but I am now to tell you how Hannibal may scale the Alps and how the shackles may be unriveted and how the paths of virtue forsaken may be reon may be

counsel. Gather up all the energies of body, mind and soul, and appealing to God for success, doclare this day overlasting war against all drinking habits, all gambling practices, all houses of sin. Half-and-half work will amount to nothing; if must be s Waterloo. Shrink back now and yon are lost. Push on and you are saved. A Spar-ta general fell at the very moment of vio-tory, but he dipped his finger in his own blood and wrote on a rock near which he was dying, "Sparta has conquered." Though your struggle to get rid of sin may seen to be almost a doath struggle, you can dip your finger in your own blood and write on the lock of Ages, "Victory through our Lord Jeau Christ." Oh, what glorious nows it would be for one of these young men to send home to their parents. They go to the postoflos every day or two to see whether there are any lotters from you. How anxious they are to hear.

any lotters from you. How anxious they are to hear. Some one said to a Grecian general: "What was the proudest moment in your life?" He thought a moment, and said: "The proudest moment of my life was when I sont word home to my parents that I had gained the victory." And the proudest and most brilliant moment in your life will be the moment when you can send word to your pa-rents that you have conquered your evil habits by the grace of God and become eternal victor. Oh, despise not parental anxiety! The time will come when you will have neither father nor mother, and you will go around the place where they used to watch you and find them gone from the house, and gone from the field, and gone from the neighborhood. Gry as load for forgiveness as you may over the mound in the churchyard, they will not unswer. Dead! Dead! And then you will take out the white lock of hair that was cut from your mother's brow just before they from your mother's brow just before they buried her, and you will take the cane with from your mother's brow just before they buried her, and you will take the cane with which your father used to walk, and you will hink, and think, and wish that you had done just as they wanted you had done just as they wanted if you had never thrust a pang through their dear old hearts. God pity the poer young man who has brought disgrace on his father's name! God pity the young man who has broken his mother's heart! Better if he had never been born-better if, in the first hour of his life, instead of being laid against the warm bosom of maternal tenderness, he had been collined and tepulchered. There is no balm power-ful enough to heal the heart of one who has brought parents to a sorrowful grave, and who wanders about through the dismal cometery, rending the hair, and wringing the hands, and crying: "Mother! mother?" Oh, that to-day by all the memories of the past and by all the hopes of the future, you would yield your heart to God. May your father's God and your mother's God be your God forever!

LIQUOR AND DISEASE.

Fulmonary consumption, itself, is undoubt-edly aggravated by the use of alcoholic atim-ulents. "Wine-drinkers' tuberculosis" at-tacks the respiratory organs of an enormous percentage of male adults in the wine-grow-ing districts of Hungary and western Ger-many, and says Dr. Oswald in the Voice, "I have known to acce to be oured of their many, and, says Dr. Oswald in the Voice, "I have known topers to be cured of their infatuation by the invariable experience that the indulgence of their passion bought on a fit of hemorrhage from the lungs." "From the study of several hundred cases of lung discases within the past ten years," says Dr. J. H. Kellogg, "I have become satisfied that consumption is rarely a primary disease. In a malority of cases monitors proved clearly consumption is rarely a primary disease. In a majority of cases inquiries proved clearly that the system was first weakened by some other affection before the pulmonary diffi-culty manifested itself, and a peculiar form of the disease is the direct result of alcoholic poisoning. This is particularly true of per-sons who use alcohol to an immoderate de-gree, but is also true of moderate drinkers. These facts furnish an unanswerable objec-tion to the employment of alcoholic stimu-lants as a preventive of consumption. They lants as a preventive of consumption. They also clearly interdict the use of alcohol as a

also clearly interdict the use of alcohol as a curative remedy." The records of the Edinburgh charity hos-pitals prove that an average of eighty per cent, of all chronic kidney diseases can be traced to the habitual use of alcoholic liquors, Lager beer, especially, scens to favor the development of Bright's disease or granular degeneration of the kidneys, as demonstrated by the prevalence of that disease in southern Germany, and the beer-fuddled cities of eastern North America.

SUNDAY SCHOOL.

UBJECT FOR SUNDAY, AUG. 4.

'Sant Chosen of the Lord."-I Sam. iz 15 27-Golden Text, Prov.

vid 15-Comments.

After a continued and persistent demand of the people for a king, that they might be like other nations, notwithstanding the de-scription of the way their king would treat them, Samuel reheared in the second treat like other nations, notwithstanding the description of the way their king would treat them, Samuel reheared in the ears of the Lord said: "Harkon unto their voice and make them a king" (viii, 21, 22). It would then seem that Samuel, having sent every one to his city, waited upon the Lord to know what next to do and how to find the king. If. "Now, the Lord had told Samuel in his ear a day before Saul came, saying" — The revised version says: "The Lord had re-vealed unto Samuel".— Many words of God crowd to my pen as I think of Samuel meekly waiting to know God's will, and God, our Heavenly Father, so lovingly guid-ing His servant, who relied upon Him. "The meek will He guide in judgment, and the meek will He teach His way." "I will instruct thes and teach these in the way which thou shalt go." "Thine ears shall hear a word behind the shall direct thy paths" (F& xxv., 9; xxxii, 8; Isa, xxx., 21; Prov., Hi, 6, All these are true for us to-day, and if we sincerely want to know the will of God that we may do it, we may be perfectly use that He will show us His way." B. "To-morrow, about this time, I will wind the a man." Samuel was therefore ex-pecting confidently to meet the man whom God had selected; just where he should meet

16. "To-morrow, about this time, I will send thee a man." Samuel was therefore expecting confidently to meet the man whom God had selected; just where he should meet him and how he would know him he left to God, whom he served, but in confidence made preparation for him. Now, as we read the first part of this chapter, and see by what a series of apparently most natural events Saul was brought to Samuel, all uncoescious of what awaited him, we must surely be compelled to believe that there is a God in whose hand our breath is and whose are all our ways; and that though a man's heart may devise his way the Lord directeth his steps. T. "The Lord said unto him, Behold the man?" All prophets, priests and kings in Israel were as to their office not their character, types of the greatest prophet and true Priest-King, Jesus of Nazareth; and as we read of this first king chosen to reign over Israel and hear the words: "Behold the man," we are at once carried forward to a day when the God of Samuel and of Israel stood in human form before the people for their acceptance or rejection, and the Roman Governor said: "Behold the man," to be a stood in human form before the people for their acceptance or rejection, and the Roman Governor said: "Behold the man," the addition of the hear the words to a day when the food of Samuel and the Roman Governor said: "Behold the man." Jehold pour King." John xix, 5, 14) and although then and still proceed.

Governor said: "Behold the man! Behold your King!" (John xix. 5, 14) and although then and still rejected He shall yet sit on the throne of David and reign over the house of Jacob forever and the people shall be all righteous. (Luke L. 32, 33; Isa., Ix., 21.) IS. "Tell me. I pray thee, where the seer's house is." A prophet was before time called a seer (v. 9;) that is one who sees what natur-al eyes cannot see. Saul and his servant had given up seeking the asses and were now seeking the man of God if perchance he might tell them where the lost animalsmight be found; and as they come near to the city be found; and as they come near to the city certain young maidens going out of the city to draw water inform them that the seer is be draw water inform them that the seer is just before them having come to the city that day, and that there is a sacrifice in the high place (vs. 11-13), so Saul stands face to face with the man he seeks, not knowing that Sarouel consister him.

Samuel expected him. 19. "I am the seer." How like this is to the reply of Jesus to the woman at the well, and to the blind man: "I that speak unto these am He." "It is He that taketh with thee." (John iv., 26: iz., 37.) "Ye shall eat these am He." "It is He that taketh with thee." (John iv., 26; ix., 37.) "Ye shall eat with me to-day." How surprised he must have been; as much so, perhaps, as Zaccheus, will only wanted to see Jesus, but was called down from the tree to receive Him into his "Set not thy mind on them; for they 20.

are found." If we would consult Him who is perfect in knowledge and is always with us (Job. xxxvi., 4) we would more readily find

LITTLE FIELD PREACHERS. Only the grasses, Loading with income and beauty the air Each bitle preacher, An eloque,t teacher, Of the good Got and hi, marvellous care. "If he so clothe us, doftly they murning in solemn accord, "Scall not your Father Clothey you much rather, Child of his promises, heir of his word?" "Do I ut consider A lity, and tou her Oisclose how she grows, in such beauty ar rayed As Solomou's splandor Never could lead her,---Queenliest closson time. Ged over madel "If he so dress us, If he so bless us," Lily and grasses in union sing, Care for the morrow, Chill of Eternity, heir of the King?"

RELIGIOUS.

Dearest of teachers, bris is lit le proachers Learning his wision I sit at your foot; Never a sorrow Or care I will corrow;

No anxious thought for my raiment of ment.

He whose good plea-ure Laid up in herven regardeth my need; God ror the rayen, Has feet and a haven,

Surely his child he will shelter and ford. -Ella G. Iers in Journal of Education.

THE BRIGHT SIDE.

Nature will always take the color of the spectacles we wear. They who choose to wear ye low ones are likely to die of the went ye low ones are likely to due of the jundier: Lay who prefer reason for make life a gindness and a breaking, an i gunerally walk on the similar ideo of the way. A poor willow, not having headed that to she to her hoy from the snew which been through the enclosed for lower based to cover him with boards. "Mother," said the bay, "what do poor focks do this cole weather who have no boar is to put upor their children." There are people who are never continued with their lot. Clouds and darkness are over their beaks, whether is rain or shine, --Christian Guardiens.

A TRUE REVIVAL.

A TRUE REVIVAL. Every revival of religion recorded in the finite, r marks the *Independent*, seems to have been a revival of personal right consness romang God's own people. No amount or autwart pro-perity, no increase of consider car possible mark out for or take the place of the initial comformity to the whole will of Gid on the part of these who may called by His name. The scener the ministers and courses recognize this fundam atal tra 1 and necessity and band all their emergies toward the bringing about of such a revival the tetter it will be for the church as such and the specific scall we all right he de and the specifier shall we all reach the de-strict entropy of seeb g unit-ofly and sceptical unbelievers brought under the power of the so-p L

TRUST-NOT SIGHT.

TRUST-NOT SIGHT. "Under His wings shalt then trust." No. "whit then eet." If a little englet wanter to see for itself what was going on, and thought it could take care of liself for a little, and hopped from under the shadow of the wings it would neith rise af oner warm. The sharp wind would child it, and the crue hand might seize it then. So you are to trust, rest, quarty and peac fully "under His wings"; stay there, not be peeping out and word-ring whether God really is taking care of you! You may be always safe and happy t ere. Safe, for ' in the shad w is Thy wings will I take my refuge." Happy, for "in the shadow of Thy wings will tree (Job. xxxvi., 4) we would more readily find our lost things. 21. "A Benjamite, * * * smallest of the tribes, * * * my family the least of all the families." Benjamin, since the slaughter of Judg. The data will be the tribes of the families." Benjamin, since the slaughter of Judg. The data will be the tribes of the families." Benjamin and the least of the tribes of the families." Benjamin and the least of the tribes of the families." Benjamin and the least of the tribes of the families." Benjamin and the least of the tribes of the families." Benjamin and the least of the tribes of the families are the state of the tribes of the families." Benjamin and the least of the tribes of th



AFTER TASCOTT.

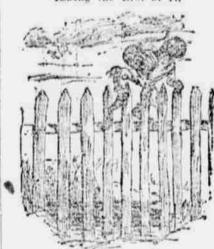
In the far West: First detective-'Did you watch the house all night? What did you find out?" Second de-tective-"Yes, I did, and it had twins!"

Polly, the Privateer,

The schooner Polly, of Bangor. Me., is probably the oldest vessel in service flying the dag, having been built in Amesbury, Mass., in 1804. She served as a privateer in 1812 and captured several prizes. She was taken by the English man-of-war Newcastle and started for Halifax, but the Americans left on board overpowered the prize erew and recars tured her.

Subsequently she has been employed as a fisherman, and latterly as a conster. She has never been wrecked, but has suffered several collisions. She is su good a sailer that it takes a larger boat to beat her. New York Tels im.

Making the Best of It.



I. Hasty dight with the prize.



the fact is, as we all know in our own ience, that habit is a taskmaster; a we obsy it, it does not chastise us is reast, and we find we are to be rith scorpion whips and bound with ble, and thrown into the track of aking Juggernants! During the war here was ble and bound with there was a ship set on fire just above there was a ship set on fire just above a Falls, and then, cut loose from its set over the falls. It was said to have seene brilliant beyond all description, sere are thou ands of men on fire of dt, coming down through the rapids ough the awful night of temptation the description. arest them. God only can arrest them. ne a man after five, or ten, or twenty evil doing resolves to do right? Why forces of darkness are allied against forces of darkness are allied against He cannot sloep nights. He gots down kness in the midnight and cries, "God ac". He bites his fip. He grinds his He clenches his fist in his dotermina keep his purpose. He dare not look bottles in the window of a wine store. One long, bitter orbanism head to. e bottles in the window of a wine store, so one long, bitter, exhaustive, hand to fight, with inflamed, tantalizing and files habit. When he thinks he is en-files habit. When he thinks he is en-files, he old inclinations pounce upon like a pack of hounds with their muzzles by away at the flanks of one poor rein-in Faris there is a sculptured repro-tion of Bacehus, the god of revelry. He ing on a panther at full leap. Oh, how withe: Let overy one who is speeding a ways understand he is not riding a s and well-brokes steed, but he is riding inster, wild and bloodthirsty, going at a heap.

w many there are who resolve on a both to and say: "When shall I awake?" isod on by their old habits, cry: "I try it once more; I will seek it yet "Years ago there were some Prince-adonts who were skating, and the ice ery thin, and some one warned they any back from the air hole, and finally ed them entirely to leave the place. are young man with bravado, after all thad stopped, cried out: "One round "He swept around and went down, are thousands and tens of thousands of built their souls in that way. It is the and more, are to say that if a

also to say that if a man wants to m evil evil practices, society rapulses ing to reform, he says: "Now I

gained. First of all, my brother, throw yourself on God. Go to Him, frankly and carnestly, and tell Him these habits you have, and ask Him, if there is any help in all the resources of commontent love, to give it to you. Do not go with a long rigmarole people call prayer, made up of "ohs" and "als" and "forever and forever amens!" Go people call prayer, made up of "ohs" and "alss" and "forever and forever amens?" Go to God and cry for help; help; help; help; and if you cannot ery for help, just look and live. I remember in the war I was at Antietam, and I went into the hospitals after the battle, and I said to a man, "Where we you hurt?" He made no answer, but held up his arm swollen and splintered. I saw where he was hurt. The simple fact is, when a man has a wounded soni, all he has to do is to hold it up before a sympathetic Lord and get it healed. It does not take any long prayer. Just hold up the wound. Oh, it is no small thing when a man is nerv-ous and weak and exhausted, coming from his evil ways, to feel that God puts two om-nipotent arms around about him and says: "Young man, I will stand by you." The mountains may depart and the hills be re-moved, but I will never fail you." And then, as the soul thinks the news is to good to be true, and cannot believe it, and kooks up in God's face, God ifts His right hand and takes and only and which the hills regist hand and takes God's face, God lifts His right hand and takes an oath, an affidavit, saying: "As I live, saith the Lord God, I have no pleasure in the

leath of him that dieth." Bessed be God for such a Gospel as this! "Cut he slices thin," said the wife to the husband, "or there will not be enough to go all around for the children; cut the slices thin." Blessed be God, there is a full loaf for every one that wants it; bread enough and to spare. No thin slices at the Lord's table, I remember when the Master Street hospital, in Philadelphia, was opened during the war, a telegram came saying: "There will be three hundred wounded men to-night; be ready to take care of them," and from my ready to take care of them, and roun toy church there went in some twenty or thirty men and women to look after these poor wounded fellows. As they came, some from one part of the land, some from another, no one asked whother this man was from Oregon, or from Massachusotts, or from Minnesota, or from Massachusetts, or from Minnesota, or from New York. There was a wounded soldier, and the only question was how to take off the

rags most gently, and put on the ban go, and administer the cordial. And when a soul comes to God He does not ask where yon came from or what your ancestry was. Healing for all your wounds. Pardon for all

your guilt. Confort for all your troubles. Then, also, I counsel you, if you want to get hack, to quit all your bad associations. One unboly intimacy will fill your soul with moral distemper. In all the ages of the church there has not been an instance where a man kept one ovil associate and was re-formed. Among the fourteen hundred millformed. Among the fourteen hundred init-ion of the race not one instance. Go home to-day, open your desk, take out letter paper, stamp and envelope, and then write a letter something like this: "My old companions: I start this day for heaven. Until I am persuaded you will join me in this, forewell."

no in this, farowoll."

me in this, farowell." Then sign your name, and send the letter with the first poet. Give up your bad com-panions, or give up heaven. It is not ten bad companions that destroy a man, nor five bad companions, nor three bad companions, but one. What chance is there for that young man I saw along the street, four or five young men with him, halting in front of a grog shop, urging him to go in, he resisting, violently resisting, until after s while they forced him to go in? It was s summer night and the door was left open, and is aw the process. They held him fast, and they put the cup to his lips, and they forced down the strong drink. What chance is there for such a young man? I counsel you also seek Christian advice. Every Christian man is bound to help you. First of all, seek God; then seek Christian

Alcohol also exerts its baneful influence on arious faculties of the mind. Like hasheesh, it first excites and then almost eradicates the instinct of combativeness; but the main characteristic result of the alcohol habit is the loss of self-reliance

A MEDICAL TEMPERANCE ASSOCIATION.

The medical aspect of the temperance ques-tion is a phase of the subject of temperance which has not been given the prominence it deserves in this country. In Great Britain there has existed for sev-

eral years a Medical Temperance Association which publishes a quarterly magnzine called the Medical Temperance Journal.

Many of the most eminent physicians on both sides of the Atlantic abstain from the use of alcohol both for themselves and patients

Dr. N. S. Davis, of Chicago, President of the recent International Medical Congress, says: "I have prescribed no form of alco hole drink, formented or distilled, for internal use in the treatment of disease for forty years, and find no need for any." Dr. Dowkontt, founder and Medical Direc

for of the International Medical Missionary Society, a total abstainer for a quarter of a century, proposes the formation of an Ameri-can Medical Temperance Association, to be erroposed of physicians in good standing of either school. He calls upon all Christian physicaus throughout this country and Canada to send their names to him as willing to become members of such an association. He desires the following points: 1, name; 2, college and date of graduation; 8, how long personal abstinence; 4, how long in practice without aid of alcohol.

FOINTS FOR PROHIBITION'

FOINTS FOR PROHIBITION" The damage wrought to the physical health of its citizons, whereby they become unable to support their families or themselves, and so become a charge to society as paupers, or as inmates of insane asylums or hospitals, is a damage wrought to the State. The State not only loses through the diminished pro-duction, but it loses through the diminished pro-duction but it loses through the diminished pro-capacity to labor caused by the drink habit, which is chiefly caused and fostered by the saloons, cannot onaily be estimated, but the cost of maintaining the victims of the drink habit in ahnshouses and asylums has often habit in almshouses and asylums has often been calculated.

Senator Blair says, on the basis of a careful investigation of statistics, that "from two-thirds to four-fifths of the inmates of our poor houses are sent there by strong drink." The State Board of Health of Massachusetts made an inquiry, the results of which are given in their sixth report, as to the proportion of in-inates in the almahouses of the cities and towns who were there by reason of strong drink. In some cities the proportion ran as high as 90 per cent. The overseers of the Massachusetts State Board of Charities, esti-mated that the proportion of paupers who are drunkards ranges from one-tenth in some loca"ities to nine-tenths in others.—Inde-pendent. Senator Blair says, on the basis of a careful pendent.

IT WORKED WELL:

IT WORKED WELL: After the late fire in Seattle prohibition reigned for several days. Most of the dives and salcons were burned and the mayor pro-hibited the rest from reopening. Thousands of lemonade stands sprung up and many men began to appreciate temperance drinks. A new beverage, strawberry lemonade, had a great sale and was pronounced by many, even drinkers, to be better than beer. Tem-porary prohibition worked so well that a petition was signed by more than a thousand leading citizens, asking that all the salcons in the city be kept closed for three months is the interests of rapid rebuilding.

slaughter of Judg. xx., 40-18, was literally the smallest of the tribes in point of numbers, and it may have been in the same re-spect that Saul's family was also the least, for his father is said in verse 1 to have been a

mighty man of power or substance. 22-94. "So Saul did not eat with Samual that day." What a day of surprises for Saul! Samuel expects him, speaks to him of a high place in Israel, invites him to a feast, gives him the chief place at the feast, and the chief portion of the feast, a pertion specially reserved for him, while all that Saul had in view when he came to Samuel was that he might recover the lost asses of his father. How many people are to-day intent upon earthly things, thinking of nothing higher, while there is a feast and a kingdom and great henor awaiting them, of which they are utterly important. utterly ignorant.

Samuel communed with Saul upon the top of the house." This was after the feast when they were come down from the high place into the city, and Saul and Samuel were alone. We are not left in ignorance as to the subject of their conversation, for chapter x., 16, implies that the communion was

ter x. 16, implies that the communion was concerning the kingdom. 26. "Up, that I may send thee away." So spake Samuel to Saul, very early next mor-ing. Just as the three apostles had soon () come down from the Mount of Transfigura-tion where they would fain have remained, so Saul must go forth from this holy place and return to take up for a little season the ordinary affairs of life. Though by faith in Christ Jesus we are now children of God and

and rotating affairs of life. Though by faith in Christ Jesus we are now children of God and joint heirs with Christ, seated with Christ in the heavenliness (Rom. viii., 17; Eph. ii., 6); yet we must go forth day by day into the or-dinary affairs of life, there to glorify God while we wait for the kingdom. 27. "Stand thou still a while, that I may show these the Word of God." The servant was told to pass on and thus Samuel and Saul were again alone with God. Samuel then annointed him Captain or Prince (R. V.) over the Lord's inheritance, foretoid four events which should come to pass that day, and gave him certain commands until he should see him again and shew him what to do. The events foretoid that morning, all of which came to pass that day (chap. x., 9). do. The events foretoid that day (chap, x_i , y_i , which came to pass that day (chap, x_i , y_i , teach me that as I begin each new day, all the events of the day, all the people I shall meet and all they shall say to me, are all foreknown to God and foreseen by Him, and therefore it becomes me to be still and know therefore it becomes me to be still and know that He is God, and that He is making all things work together for my good (Ps xivi., 10; Rom. viil., 28).—Lesson Helner.

FOSTERING LIQUOR DRINKING IN INDIA

A memorial signed by a large number of Hindow asking for legislation to check the alarming spread of the liquor drinking habit in India was presented to the British Viceroy of that country some time ago. The Viceroy scenes to have paid no attention to the mat-ter, but the House of Commons, by a vote of 113 to 103, promptly passed a resolution cen-suring the Government for fostering spirit drinking in India. How is it that the "boather" in coming in contact with our "heathen" in coming in contact with our boasted Christian civilization are imbued by our vices faster than they can be elevated by our religion? Have the so-called "Christian" autions the right to appropriate that name so long as they tolerate an evil which is not only their own chief curso, but constitutes the greatest hindrance to the work of the mis-sionaries? Is there not a grim irony in the sionaries? Is there not a grim irony in the idea that the missionaries sent to convert, and the rum sent to ruin the heathen are pro-ducts of the same civilization? Boston is a great missionary centre, but a whisky mill at Boston has a seven-year contract to fur-nish 3000 gallons of gin daily for the de-bauching of the poor wretches on the Congo, -The Witness.

A PERSONAL CHRIST. The living soul is not content to be spoked The fiving soul is not content to be specked, to by a book alone, but by a Person. The word is mightly when it is 'mode field.' The necessities underlying the incarnation are impartive as ever, We can have ne-scingathy with the 'stream of benchmer' that would distribute Christ as a pair presence perveding all things, or bury hi-personality in the tamb of the universa. We consider afford to increase this tendents of personality in the fomb of the universe. We cannot afford to ignore the teaching or second history. We remember that the strongth of Judaism was bent on invertion in a Tao hash, the pillar of fire, the tem-ple, were, as far as the nature of the thing, would dlaw, a vesture of personality for first. Then came Christ 1540 the work charting work, as the nature of the thing would dlaw, a vesture of personality for first the sector will never depart from the rharting sector will never depart from the and personality, he ween the heart of Chris-in the one band and the solid of man on the other --Jonnes starting.

ther. - James Stie ing.

A GREAT SEARCH. "Can-t thou by scatching find out. God?

- lide al., 7. "Search me, O God, and know my heart -Paulin curxix., 23.

If we would by searching find out God, we must nek Him first to search and to find u. He knows us infinitely better than we know outs lyes, and he knows whether we know outs lyes, and he knows whether we thus justime to find Him. He who begins this justim (10) with the words; "O God, Theu bast searched me and known me," ends the with a news of that G d wordd, attu-I next bast searched me and knewn me," ends it with a pray r that God would still more (search bire and knew him (verse 22). He wided it lay his heart open to God, well knewing that it was already before Him, and that the duringes of wilful concealment as well as the light of candid confession were "both aliks" to that All seeing Eye (verse 12). Thus the psalmist knew something of God; he ree gaussi that before film with whom we have to do all things whom we have to do all things are naked and open, for God hath taught him this great truth in his deep-est heait, and was ever teaching it more and more in answer to his prayer. When God has thus some of the heart, the man is no one rist in utaging some some day and in a log long r left in utter ignorance, standing aloof ketore an unknown God; he has had dealings before an unknown God; he has had dealings which he can never forget with his Master, and having known God as the searcher, he cannot rest till the H-dy S, irit of God re-veais ham also as the cleanser of the heart. To know G sl thus, we must know him in Jesus Christ, who exme to reveal Him to man. En ightened by this glorious revela-tion, we know things which prophets and righteous men sought in vain to know, and are no longer forced to ask without hope of an answer. Can we find God? because now an answer. Can we find God? because now we can say God has found us.-Suaday at Home.

THE SALOON-REEPER'S IDEA OF LIBERTY. They have in New York harbor a statute of liberty-American liberty, and a grand conception it is. But what would it be if modeled according to the idea of the advo-cate of the liquor traffic? A reeling, red-eyed, slobbering, dobauched man, and at his fect a woman crouched, with her hands up litted to the man who has been brutalized by drink, but who is her natural and sanctified protector, her brow bleeding from blows in litered by his hands. That is the idea of liberty as conceived by the men who advo-cate the majorn.-Seactor Colquitt. They have in New York harbor a statute cate the saloon .- Senator Colquitt.

The city of Leroy, Kansas, which is quite a railroad center, was recently the scene of a radical transformation of signs. Through the magical influence of Prohibition the ugly advertisement "beer" has given place to the more cheerful announcement "beef."

U. Stuck Inst, but bound to get away

yith that watermelon.

The Latest and Largest Steam Engine.

The largest steam engine in the world that constructed for the new new Italian cruiser, Sardegna. It really consists of four triple expansion ingines, which can be used together or separately as desired, the entire combinalion being capable of developing a force of 22,000 nominal, or 25,000 actual horsepower. The ship is driven by twin erews and two engines are connected to the shaft of each screw, but one screw can be stopped altogether if the vessel is to be turned around, or, for ordinary sailing, one engine only may be used for each screw; but, in case it should be necessary to increase the speed, the other angines can at once be connected and the full power exerted. As usual with naval machinery, a large number of auxiliary enrines are used. On the Sardegna there are to less than 20 compound auxiliary engines for feeding the boilers, keeping up the draught and so on, besides a great ariety of single-cylinder machines.-merican Architect.



"Himmell Dot vas gurious music"



"No wonder, ain't ut!"-Life.

"HAVE you any children?" asked the ndlord. "None but a goat," was the andlord. "None but a goas, teply. "All right; you can have the