THE CASTAWAYS.

HAT THE SEA CAPTAINS SAY.

simage Tells of the Spiritual Shipwreck and Its Causes,

Text. "Lest that by any means I myself tould be cast away." - Cor. ix., 27. In the presence of you who live on the Padific coast, I who live on the Atlantic coast may appropriately speak on this marine allusor of the text, for all who know about the know about the castaway. The implies that ministers of relation may help others into my appropriate that ministers of rest implies that ministers of rest mis if themselves. The carpenters that will Neah's ark did not get into it themselves. Gown and surplice, and diplomas, elves Gown and surplice, and diplomas, which was a surpliced and the surplices and having entertained foreign ambassadors at Hampton Court, died in darkness, the most eminent ministers of the most eminent ministers of the most eminent ministers of the most plunged into sin and died; his mean, plunged into sin and died; his mean, plunged into sin and died; his have been, not figuratively but literally, lease. We may have hands of ordination the head, and address consecrated assembles to be ad, and address consecrated assembles to be that is no reason why we shall serve but that is no reason why we shall head, and address consecrated assem-but that is no reason why we shall rily reach the realm celestial. The maj must go through the same gate lon as the layman. There have been of shipwreck where all on board I excepting the captain. Alas! if, "preached to others, I myself should staway." God forbid it.

ed some of the commentaries they thought about this word and I find they differ in regard used, while they agree in regarding. So I shall make my own see it is a nautical and seafarshow you that men may be-

that castaways, and now thanly nto that calamity. If live in scaboard cities. You sod upon the beach. Many of you at the ocean. Some of you have essels in great stress of weather. sen captain, and there is another, r isamother, and there are a goodly you who, though once you did not difference between a brig and a between a diamond knot and a sail knot, and although you could out the weather cross jack brace, it you could not man the fore clew now you are as familiar win a you are with your right hand were necessary you could take a car across to the mouth of the vitnent the loss of a single sail, re is a dark night in your memory. The vessel became unmanageable was scudding toward the shore, the cry: "Breakers ahead! ent the cry: "Bi the lee bow!" The vessel rock and you felt the deck np under your feet, and you were y, as when the Hercules drove on of Caffraria, as when the Portuent staying, splitting, grinding, the Goodwins But whether have followed the sea or not, you all stand the figure when I tell you that are men, who, by their sins and latens, are thrown helpless! Driven Wrecked for two worlds! Castaways!

staways! Castaways! By talking with some sea captains, I have and out that there are three or four causes r such a calamity to a vessel. I have been if that it comes sometimes from creating les lights on the beach. This was often so edden times. It is not many years ago, deel, that vagabonds used to wander up d down the beach, getting vessels ashore the night, throwing up false lights in their sence and deceiving them, that they may speil and ransack them. All kinds of fernal arts were used to occomplish this. all one night, on the Cornish coast, when e see was coming in fearfully, some villains ska lautern and tied it to a borse, and led e horse up and down the beach, the lantern ringing to the motion of the horse, and a sea the offing saw it, and made up his as not anywhere near the
d: There's a vessel—that
it has a movable light."
orchension till he heard the the ship's bottom, and it d the villians on shore gaths and treasures that were the land. And I have to tell you are a multitude of souls ruined by s on the beach. In the dark night a's danger, faise religion goes up and the shore, shaking its lantern, and men off and take that flickering and expiring as the signal of safety, and the cry is: s the main topsail to the mast! All is when sudden destruction cometh upon en, and they shall not escape. So there call kinds of lanterns swung on the beach dilosophical lanterns, educational lannanitarian lanterns. Men look at are deceived, when there is notht God's eternal lighthouse of the Gos-tican keep them from becoming casta-Once, on Wolf Crag light-they tried to build a cop-igure of a wolf with its mouth ure of a wolf with its mountains at the storms beating into it, the othat the storms beating into it, the dangers to would howl forth the dangers to ters that might be coming anywhere the coast. Of course it was a failure.

so all new inventions for the saving of is soul are unavailing. What the human wants is a light bursting forth from the standing on the great
the light of pardon, the
confort, the light of comfort, the light of heav-You might better go to-night, and de-yall the great light-houses on the dan-us coasts—the Barnegat lighthouse, the that Rock lighthouse, the Sherryvorshouse, the Longships lighthouse, the Longships lighthouse, the lybead lighthouse—than to put out God's at even famp—the Gospel. Woe to those wing false lanterns on the beach till grash into ruin. Castaways! Casta-

talking with sea captains I have heard it sometimes ships come to this calam-the sudden swoop of a tempest. For a x vessel is sailing along in the East and there is not a single cloud on the at suddenly the breeze freshens, and way, haul away there!" but before square the booms and tarpaulin chways the vessel is groaning and in the grip of a tornado, and into the trough of the sea, obside it rolls on to the beach over, leaving the crew to struggle coless surf. Castaway! Castaway! I have to tell you that there are thoumen destroyed through the sudden temptations. Some great induce-worldiness or to sensuality, or to sper or to some form of dissipation, pen them. If they had time to ex-uer libbe, if they had time to consult friends, if they had time to delib-ley could stand it; but the temptae so suddenly—an euroclydon on the thean, a whirlwind of the Carib-One awful surge of temptation and perish. And so we often the old story: "I hadn't

perish. And so we often the old story: "I hadn't iny friend in a great many years. We were glad to meet. He said I must ik and he took me by the arm and pressed along, and filled the cup until the bub-ran over the edge, and in a red moment ran over the edge, and in an evil moment ran over the edge, and in an evil moment my good resolutions were swept away, is to the outraging of God and my own I I fell." Or the story is: "I had hard it to support my family. I thought that one false entry, by one deception, by one beginnent, I might spring out free from my trouble; and the temptation came is me so flercely I could not deliberate. If wong and having done wrong it I could not stop." O, is the first step that costs; the wrong and having done wrong I could not stop." O, the first step that costs; the discasier; and the third; and on to the Once having broken loose from the or, it is not so easy to the the parted is. How often it is that men are d, for the reason that the temptation is from some unexpected quarter. As is lie in Margate Roads, safe from southwinds, but the wind changing to the

northeast, they are driven helpless and go down. O that God would have mercy upon those upon whom there comes the sudden swoop of temptation, lest they perish, becoming castaways! castaways!

By talking with sea captains, I have found out also that some vessels come to this calamity through sheer recklessness. There are three million men who follow the sea for a living. It is a simple fact that the average of human life on the sea is less than twelve years. This comes from the fact that men by familiarity with danger sometimes become receives.

come reckiess—the captain, the helmsman, the stoker, the man on the lookout, become reckless, and in nine out of ten shipwrecks, it is found that some one was awfully to blame. So I have to tell you that men are morally shipwrecked through sheer recklessness. There are thousands who do not care where they are in specified this recklessness. There are thousands who do not care where they are in spiritual things. They do not know which way they are sailing and the sea is black with piratical hulks that would grapple them with hooks of steel and blindfold them and make them "walk the plank." They do not know what the next moment may bring forth. Drifting in their theology. Drifting in their habits. Drifting in regard to all their future. No God, no Christ, no settled anticipations of eternal felicity; but all the time coming nearer and nearer to a deangerous pations of eternal felicity: but all the time coming nearer and nearer to a dangerous coast. Some of them are on fire with evil habit, and they shall burn on the sea, the charred bulk tossed up on the barren beach. Many of them with great troubles, financial troubles, domestic troubles, social troubles; but they never pray for comfort. With an aggravation of sin they pray for no pardon. They do not steer for the lightship that dances in gladness at the mouth of heaven's harbor: reckless as to where they harbor; reckless as to where they come out, drifting further from God, further

come out, drifting further from God, further from early religious influences, further from happiness; and what is the worst thing about it is, they are taking their families along with them, and the way one goes, the probability is they will all go. Yet no anxiety. As unconscious of danger as the passengers aboard the Arctic one moment before the Vesta crashed into her. Wrapped up in the business of the store, not remembering that soon they must quit all their earthly possessions. Absorbed in their social position, not knowing that very soon they will have attended the last levee, and whirled in the last schottishe. They do not deliberately choose to beruined; neither did the French frigate Medusa aim for the Arguin banks, but there it went to pieces. I wish I could wake you up. The perils are so augmented, you will die just as certainly as you sit there unless you bestir yourself. Are you willing you will die just as certainly as you sit there unless you bestir yourself. Are you willing to become a castaway? You throw out no oar. You take no surroundings. You watch no compass. You are not calculating your bearings while the wind is abaft, and yonder is a long line of foam bounding the horizon, and you will be pushed on toward it, and thousands have perished there, and you are driving in the same direction. Ready about! Down helm! Hard down! Man the life boat! Pull, my lads, pull! "He that being often reproved hardemeth his neck, shall be sud-Pull, my lads, pull: "He that being often reproved hardeneth his neck, shall be sud-denly destroyed and the neck, shall be suddenly destroyed and that without remedy."
But some of you are saying within yourselves: "What shall I do?" Do? Do? Why, my brother, do what any ship does whit is in trouble. Lift a distress signal. the sea there is a flash and a boom. You listen and you look. A vessel is in trouble. The distress gun is sounded, or a rocket is sent up, or a blanket is lifted, or a bundle of rags—any-thing to catch the eye of the passing craft. So if you want to be taken of the wreck of your sin, you must lift a dis-tress signal. The publican lifted the disthe wreck of your sin, you must lift a distress signal. The publican lifted the distress signal when he cried: "God, be merciful to me a sinner?" Peter lifted the distress signal when he said: "Lord, save me, I perish." The blind man lifted the distress signal when he said: "Lord, that my eves may be opened." The jailer lifted the distress signal when he said: "What must I do to be saved?" And help will never come to your soul until you lift some signal. You must make some demonstration, give some sign, make some heaven-piercing outery for must make some demonstration, give some sign, make some heaven-piercing outcry for help, lifting the distress signal for the church's prayer, lifting the distress signal for heaven's pardon. Pray! Pray! The voice of the Lord now sounds in your ears: "In Me is thy help." Too proud to raise such a signal, too proud to be saved.

There was an old sailor thumping about in a small heat in a temper.

a small boat in a tempest. The larger vessel had gone down. He felt he must die. The surf was breaking over the boat, and he said: "I took off my life belt that it might soon be over, and I thought somewhat indistinctly about my friends on shore and then I bid them good-by like, and I was about sinking back and giving it up, when I saw a bright star. The clouds were breaking away, and there that blessed star shone down on me,

and it seemed to take right hold on me; and somehow, I cannot tell how it was, but somehow, while I was trying to watch that star, it seemed to help me and seemed to lift me." O, sinking soul, see you not the glimmer be-tween the rifts of the storm cloud? That is the star of hope,

Deathstruck, I ceased the tide to stem, When suddenly a star arose, It was the star of Bethlehem!

If there are any here who consider them. solves castaways, let me say God is doing overything to save you. Did you ever hear of Lionel Luken? He was the inventor of the insubmergible life boat. All honor is due to his memory by scafaring men, as well as by landsmen. How many lives he saved by his invention. In after days that invention was improved, and one day there was a perfect life boat, the Northumberland, ready at Ramsgate. The life boat being ready, to test it the crew came out and leaped on the gun-whale on one side to see if the boat would upset; it was impossible to it. Then amid the huzzas of cited thousands, that boat was launched, and it has gone and come, picking up a great many of the shipwrecked. But I have to tell many of the shipwrecked. But I had from you now of a grander launching, and from the dry docks of heaven. Word came up the dry docks of heaven, on the rocks. In that a world was beating on the rocks. In the presence of the potentates of heaven the the presence of the potentates of heaven the life boat of the world's redemption was launched. It shoved off the golden sands amid angelic hosannas. The surges of dark-ness beat against its bow, but it sailed on, and it comes in sight of us this hour. It comes for you, it comes for me. Soul' soul! get into it. Make one leap for heaven. Let the leat on past and your opportunity is the boat go past and your opportunity is

I am expecting that there will be whole families here who will get into that life boat. In 1833, the Isabella came ashore off Hast-ings, England. The air was filled with sounds—the hearse sea trumpet, the crash of the axes, and the bellowing of the tornade. A boat from the shore came under the stern of the disabled vessel. There were women and children on board that vessel. Some of the sailors jumped into the small boat and Some of the sailors jumped into the small boat and said: "Now give us the children." A father who stood on deck took his first born and threw him to the boat. The sailors caught him safely, and the next, and the next, to the last. Still the sea rocking, the storm howling. "Now," said the sailors, "now the mother;" and she leaped, and was saved. The boat went to the shore; but boses it as to the shore the landsque were so fore it got to the shore the landsmen were so impatient to help the suffering people that they waded clear down into the surf with they waded clear down into the surf with blankets and garments, and promises of help and succor. So there are whole families here who are going to be saved, and saved alto-gether. Give us that child for Christ, that other child, that other. Give us the mother, give us the father, whole family. They must all come in. whole family. They must all come in. All heaven wades in to help you. I claim this whole audience for God. I pick not out one man here nor one man there; I claim you all. There are some of you who, thirfy years ago, were consecrated to Christ by your parents in baptism. Certainly I am not stepping over the right bound when I claim you for Jesus. Then there are many here who have been seeking God for a good while, and am I not right in claiming you for Jesus? Then there are some here who have been further away, and you drink, and you swear, and you bring up your families without any God to take care of them when you are dead. And I claim you, my brother; I claim all of you. You will have to pray sometime; why not begin now, while all the ripe and purple cluster of

divine promise bend over into your cupy rather than postpone your prayer until your chance is past, and the night drops, and the sea washes you out, and the appalling fact shall be announced that notwithstanding all your magnificent opportunities, you have be-come a castaway.

RELIGIOUS.

SOMETIME-SOMEWHERE.

Unanswered yet! the prayers your lips have pleaded In agony of heart—these many years? Does faith begin to fail? Is hope departing? And think you all in vain, those falling

Say not, the Father hath not heard your You shall have your desire--sometimesomewhere.

Unanswered yet! though when you first presented
This one petition at the Father's throne, It seemed you could not wait the time of

asking, So urgent was your heart to make it known: Though years have passed since then-do not despair.
The Lord will answer you—sometime—some

Unanswered yet! Nay do not say un-granted— Perhaps your work is not yet wholly

The work began when your first prayer was uttered, And God will finish what He has begun, you will keep the incense burning there, His glory you shall see—sometime—som

Unanswered yet! Faith cannot be un-

answered;
Her feet are firmly planted on the rock;
Amid the widest storms she stands unquals before the loudest thunder shock. She knows Omnipotence has heard the

prayer,
And cries—"it shall be done"—sometime—
somewhere.

METHODS OF CHURCH WORK. A large amount of energy is spent in hurrying from place to place, and taking part in all kinds of gatherings with a more or less relicious character. Properly speaking, this can hardly be called work, though it passes current as such with large numbers of Christian people. In many case it is added to the control of the tian people. In many cases it is neither more nor less than self-indulgent dissipation, and it operates as mischievously as dissipation always does. It broads often an habitual foverishness of spirit, quite incompatible with that restfulness of spirit without which there can be no healthy growth of Christian character. It results not seldom in the decharacter. It results not seldom in the de-velopment of a superficiality and smallness of spiritual understanding that are none the more beautiful that they are linked with a calm self-confidence and self-importance that irritate and repel. It disinclines to the cultivation of those holy graces that flourish beat in the atmosphere of steady loy-alty to nearest duty. Evidence of this ten-dency surrounds us everywhere, and, in presence of it, it is not unnecessary to insist that our methods should never be such as that our methods should never be such as to lower the tone of Christian character among our church members. They should do nothing to fester that craving for mulicity and exc.tement in tandits for the quest work of self culture, which is of such vast impor-tance. I cannot stay to apply this principle of self culture, which is of such vast impor-tance. I cannot stay to apply this principle to such matters as the irrepressible bazarr and interminable soirce. I will only say that my firm conviction is, that neither in the one case nor the other is the game worth the candle; and that, further, I can con-ceive, without any stretch of imagination, what a saving and a profit it would be, both to paster and peorle, were it laid down as a law that no member shall be expected to at-tend all night long at a ten-meeting, where sermons are resented and speeches laughed at and sacred sings are hailed with rounds of indecent applause.—Joseph Corbett, D. D., in the Canada Presbyterian.

THE INFIDEL'S SHEEP.

Away among the hills of Northern New England were two infidel neighbors who had lived to man's estate, sinning and blasheming against God. One of them heard the Gespel message, and hearing, believed unto eternal life. A short time afterward the converted man went to the house of his infi cl neighbor, and said to

I have come to talk with you. I have on converte i,"
"Yes, I heard that you had been down

there and gone forward for prayers," said the skeptic, with a sneer, "and I was sur-prised, for I hall thought you were about as a man as there was in town.

"Well," said the Christian, "I have a duty to do to you, and I want you to stop talking, I have a duty to do to you, and I want you to stop talking, and hear me. I haven't slept much for two nights for think ng of it. I have got four sheep in my flock to at belong to you. They came into my fold six years ago, and I knew they had your mark on them, but I took them and marked them with my mark; and you inquire i all around and could not hear anything of them. But they are in my field, with the increase of them. And now I want anything of them. But they are in my field, with the increase of them. And now I want to settle this matter. I have lain awake nights and groaned over it; and I have come to get rid of it. And now I am at your option. I will do just what you say. If it is a few years in state prison, I will suffer that. If it is makey or projectly you want, say the word. I have a good farm and money at insection. terest, and you can have all you ask. I want to settle this matter up, and get rid of it." The infidel was amazed. He began to

"If you have got them sheep, you are wel-come to them. I don't want nothing of you, if you will only go away; a man who will come to me as you have-something most have got hold of you that I don't understand. You may keep the sheep, if you will only go away.

"No." said the Christian, "I must settle this matter up, and pay for the sheep; I shall not be satisfied without. And you must tell w much

Well,"said the skeptic, "if you must pay for them, you may give me what the sheep were worth when they got into your field and pay mosax per cent. Interest on the amount, and go off and let me alone."

The man counted out the value of the sheep and interest on the amount, and laid it down, and then doubled the dose, and laid as much down beside it, and went his way, leaving a load on his neighbor's heart almost as heavy as that which he himself had borne. The full result of that scene is only known to God. One thing is certain, the infidel was seen to frequent the house of prayer, and we may be sure that he afterwards believed there was some power in the Gospel, and that all Christians were not hypocrites.— The Christian.

ADVANCE OF TOTAL ABSTINENCE PRINCIPLES. A total abstinence journal called La Feuille de Temperance has been established in France. In a recent issue Professor G. in France. In a recent issue Professor G. Bunge, who is considered an authority upon alcoholic subjects, referring to the advance alcoholic subjects, referring to the advance of total abstinence principles, says that when once established they suffer no arrest by obstacles, but are continually progressant. He reviews the prohibition movement in America, and says that in England there are 5,000,000 total abstainers; in Norway, 100,000; in Sweden, 60,000; in Denmark, 30,000. He continues: "The society of the Blue Cross, at ten years of age, counts 5000 members, and the movement gains from day to day. They have established the fact that where the principle of total abstinence is where the principle of total abstinence is once accepted the movement stops for no obstacles; it continually progresses, until at last it secures a strong majority in the Government and attains its end—the provention by law of the sale of alcoholic beverages."

C. P. HUNTINGTON has gone to Europe to consult with the King of Belgium about the projected Congo (African) railroad.

TEMPERANCE.

TREPERANCE CAMP-MEETING SERVOR. The white mists from the word ariso, Like the thin smoke of sacrifice, From Indian altars in the shade Where once the red man bowed and prayed

The soft green mass invites the knees To bend in worship, and the trees Lift their stout arms in list'ning air, And leafy lips seem whispering prayer.

Beneath this roof of braided bought We may renew our sacred vows; For here we see, like fire divine, The burning bush and the flaming vino. eath this roof of braided bought

This is the temple of the Lord, Here nature sings in sweet accord Her happy hymn of grateful thanks, From shady groves and grassy banks.

As vapors rise toward the sun, As brookists to the ocean run, As plants spring upward from the sod Our thoughts here turn to heaven and God

The rocks are altars by the brook And pealins are writ in nature's book; The towering pine, a taporing spiro, The radiant birds our ringing choic

Red blossoms are the fragrant urns And censer cups, where incense burns; God is our trust, and He will bless Our worship in the wilderness. —George W. Bungay, in National Advocate.

THE WHISKY HABIT. The Prairie Farmer has insisted-does yet -that the true way to diminish the immol-erate drinking of spirituous and fermented liquors is to have it considered degrading for induors is to have it considered degrading for persons to be seen drinking at public bars, and especially that the treating habit be abolished. It will become so as soon as the average man becomes a shamed to be seen in drinking salcons. It is public opinion alone, educated thereto by the more sober-minded, that can bring this about. Accomplished, it would we have the control of the salcons of would reduce the public dram-shop nuisance one-half at once, and, finally, do away almost entirely with these post-holes of drunkenness. It would make Sundays orderly in our great cities, save money to the homes of working men, eliminate nine-tenths of the criminals from the country, and carry the hundreds of millions of dollars now viciously spent in drink into making the homes of the now intemperate classes confortable. It would do away in a great measure with strikes and other labor troubles, for then the working men could think not conformation. men could think not only earnestly, but exgently toward righting the diff tween employers and themselves.

It has been said that the consumption of spirits is yearly decreasing through the environment of prohibitory laws. The New York Tribune gives, from efficial sources, the decrease and increase in sales to the people from 1877 to 1887. A digost shows that, taking the quantities consumed in consecutive periods of three years, the average in 1888 was 1.23 gallons, against 1.16 gallons in the three years ending with 1879. This includes every man, woman and child in the cludes every man, woman and child in the country. What a presentation! In 1883, counting five individuals as the average family, this would give each adult over all gallons of strong whisky yearly.

THE TRAFFIC IN STRONG DRINK. I have a loathing. I have a thorough disgust for the gew-gaws of rum-bought wealth. When I get into the horse-cars and smell the foul stench of liquor; when I go into the streets and find the same, I see behind mo that brownstone mansion on our neck, built of rum, and behind that again I see the pallid faces, shivering forms, and fluttering rags of a numberless host. And I would have had one of the daughters of the owner of that mansion stand by at the door and watch her father's victims as they march into the docks of the police court every day. I would take another child, and the police should lead her through all the dark alleys and passages where broken-hearted mothers, and children without parents or food, attest to the manner in which her parent made his money. The rum-seller is the root of the evil, and until it is made a crime to sell intoxicating beverages intemperance will continue to exist, -

valuable in cases of fainting or collapse. The secondary effect is, however, to lower the temperature, which sometimes falls two or three degrees below the normal point of ninety-eight degrees, and the warmth of the body cannot be restored as quickly as it is lest. For this reason drunkards are more likely to suffer from exposure to cold than temperate people, and the stuper of alcohol is apt to pass into the sleep of death.—The Hespital.

TEMPERANCE NEWS AND NOTES. The beer garden is the primary school of intemperance.

In Chicago, says a leading brower, eighty-six per cent of the saloons are controled by the broweries. The beer bill of Chicago last year was \$20,-800,000. No wonder that in Chicago there are

complaints of poverty. In Kansas there is but one pauper to every 1358 of the population. This shows that pro-hibition prohibits pauperism.

Of the seventy-five criminals in the prison at Stockton, Cal., all but one acknowledged strong drink as the cause of their sinning. The membership of the West Washington Territory W. C. T. U. has increased more

then forty per cent. during the last season. A leading worker has said: "Great issues make great men; but when the sea of politicrl issues gots shallow, little fishes only can swim."

What you want is not to shut your ; but to shut the doors of the saloon; and then you may open your ports as wide as you

It was stated in the House of Lords recent-

ly that the merchants of England ship every year to the west coast of Africa 20,000 tous of rum and gin. The Salvation Army recently caused to be presented, in the House of Commons, a peti-tion in favor of Sunday closing, signed by

about 450,000 persons. Dr. V. D. Wallace, one of the most active W. C. T. U. workers in Massachusetts, hares with her husband a large medical practice in

Needham and Boston. It is better to walk through mud to church than that our pavements, every brick of which represents some loyal wife's or orphan's tears, sacrifices, and agonies, be made

by saloon money. A prominent physician states that out of 623 moderate and immoderate drinkers with whom he has conversed, 161 acquired the de-sire for wine and other alcoholic poisons by their use in articles of diet.

There are 150,000 public houses in Belgium, one for every forty of the population, and the annual consumption of spirits is about nine litres per head. The Government pro-poses a heavy duty on all additional public

The new Earl of Carlisle is a strong teeto-taller, and so is Lady Carlisle. Since he has had the management of the estates as one of the trustees he has closed all the public-houses on the property. The cellar at Castle Howard contained some of the best home-brewed ale in England, and the brew-houses were fampus everywhere; but they have been entirely destroyed and the vats emptied.

During the famine in Ireland, in 1870, Britsh and foreign charity, public and private,
contributed \$6,305,000 for the relief of the
starving population. The very same year
there went into the tills of the saloon keepers
in Ireland \$46,875,000, paid in mainly by the
poor working people. Is it any wonder that
there was starvation? If there had been no
liquor saloons there would probably have
been no suffering for ad.

SUNDAY SCHOOL

LESSON FOR SUNDAY SEPT. 1.

Subject "David and Gollath." I Sam. zvii., 32-51-Golden Text: Rom. viil., 31- Commentary

After the spirit of the Lord came mightily upon David, as we learned in last week's les-son, the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled

son, the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him (chap, xvi., 14); and that evil spirit is mentioned five times in the closing verses of the chapter, as well as in chaps, xviii., 10; xix., 9. Saul, having refused to obey God and follow Him, is simply left by God to the guidance of the one whom he preferred.

David, after his anointing, returned to the care of his father's sheep; Saul, having learned that he was a skillful player on the harp, sent for him that he might thus quiet him when troubled with the evil spirit, and so he became Saul's armor bearer, but seems to have at times returned to feed his father's sheep at Hethlehem (xvii., 15).

32. "And David said to Saul, Let no man's heart fall because of him." The armies of Israel and of the Philistines were in battle array upon two mountains facing each other, and between them lay a valley; for forty days, morning and evening, Goliath, the giant, the champion of the Philistines, steed and cried for some man of Israel to come and fight with him, saying. If he kill me we will be your servants, and if I kill him you will be our servants. Thus he defied or reproached the armies of Israel, and inasmuch as he was a man over nine feet high, his coat of mail weighing over 150, nounds, and the head of a man over nine feet high, his coat of mail a man over nine feet high, his coat of maily weighing over 150 pounds, and the head of his spear about twenty pounds, no man in Israel was willing to try battle with him. David had three brothers in the army, but among all the thousands of Israel there was no one, from the King down, who had faith enough in God to contend with this proud, dethan and wicked adversary. At this time David arrives in camp, bringing from home some food for his brethren and a present for some food for his brethren and a present for the captain of their thousand, and, seeing how matters stood, expressed surprise that the armies of the living God should be defled by a man, and he an uncircumeted Philis-tine. He is brought before Saul and says to

tine. He is brought before Saul and says to him the words of this verse.

33. "And Saul said to David, Thou art not able." Saul, like all his soldiers, saw only with his natural eyes, and looking upon David's youth and apparent inexperience in matters of war, said: Thou art but a youth, while this Philistine is a man of war from his youth, and therefore thou art not able to go against him to fight with him. In Sauf's eyes it was simply a question of man against man, and so it seemed to be in the eyes of all largel, and the God of Israel, the Lord God man, and so it seemed to be in the eyes of all Israel, and the God of Israel, the Lord God of Hosts, was not thought of, much less relied upon. How could a people whose history from their very beginning was so full of the mighty power of God on their behalf ever forget Him or fail to trust in Him?

34–36. "He hath deflect the armies of the Living God." The Living God was to David a far greater reality than this mass of defaunt and blaspheming flesh and blood. If David was but a youth and unskilled in the art of war, he knew the Living God and had personal dealings with Him.

war, he knew the Living cool and had per-sonal dealings with Him.

37, "The Lord that delivered me, * * *
will deliver me." This sounds like the great apostle to the Gentiles when he said. "I was delivered out of the month of the hon; and the Lord shall deliver me from every evil work, and will preserve me from every evil work, and will preserve me unto His beavenly kingdom." If Tim, iv., 17, 18. What simple confidence in God, what grand assurance; and yet so many Christians cannot get be-yond "I hope it is well with me," "I trust I ama child of God."

am a child of God."

38, 39, "And Pavid said, I cannot go with these; for I have not proved them." When Saul saw the grand confidence of David in the Living God, he said, "Go, and the Lord be with thes." then he armed David with his armor and David assayed to go, but he was glad to put it off, for he was not accustomed to rely upon such helps. He had no armor but the presence of God when he slew tha lion and the bear, and he would go now with the same.

the same.

40. "And by drew near to the Philistine." The first effect of alcohol on the system is to proved, he took his staff, and with his sling in his hand, which he had not proved, he chose the temperature of the body about one degree and a half. It is this effect which makes it forth. We can only use in the service of God the truths which we have proved in our own daily life; what we have not eaten for our own benefit we cannot well give to others. The Bible brooks are full of stones, each of which, told forth in the power of the each of which, ton forth in any giant of un-Spirit, is capable of killing any giant of un-bolist or fear or proud deliance. How many belief or fear or proud defiance. How many in your Bible have you already marked

"tried and proved.
41-44. "When the Philistine booked about and saw David he disdained him." So the flesh always despises the Spirit, just as Ish-nuel mocked Isaac, but the flesh shall be con-

nuel mocked Isaac, but the flesh shall be con-quered and the Spirit will prevail.

45. "Thou comest with sword, spear and shield; but I come in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied." Goliath repre-sented simply himself and his own power and skill; but David thought nothing of him-self; he represented the Lord of Hosts, the God of Israel, and the question was not what could David do, but what could he do in whose name David went forth.

46. "That all the earth may know that

46. "That all the earth may know that there is a God in Israel." David says what God will do, and that through him as the instrument, but the object will be to honor God and not David. Had there been in David's heart any desire for his own fame he could not have gone forward so confidently,
47. "All this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's and He will give you into our hands." See how David is nothing and God is everything; it is Faul's cry, "Not I, but the Grace of God" (Gal. ii., 20; Cor. xv., 10),

48, 49, "David hested, and ran toward the

army to meet the Philistine." What a moment of intensest interest it is as David now runs to meet his enemy, and as he does so sends with deadly aim, and more than human power, a stone from his well tried sling. In an instant the giant falls upon his face to the earth, the stone having sunk into his forehead. Where is now his strength or his forehead. Where is now his strength or the power of his gods in whose name he had cursed Davidy. His has eased to reproach the God of Israel, his tongue is silent in death. God could have done it as easily without David's help, but He chose thus to honor His servant who delighted to honor Him.

50. "So David prevailed over the Philis-tine with a sling and with a stone." The giant's great stature, belinet of brass, coat of mail, greaves, and spear and sword were in a moment rendered worthless by the God directed stone from the shepherd's sling "Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord." "All flesh is grass, and all the goodliness thereof is as the flower of the field; but the word of our God

shall stand forever."
51. "David ran, and stood upon the Philistine, and took his sword (the giant's), * * * and cut off his head therewith." Thus the great defler of God lost his head by his own sword Death seems to be Satan's mightiest weapon, but our David has through death destroyed

him that had the power of death, that is the him that had the power of death, that is the devil (Heb. ii., 14); thus slaying him with his own weapon; and although he is still a roar-ing lion going about seeking whom he may devour, he is a conquered lion; and the God of Peace will most effectually and forever bruise him under our feet shortly. As faithful followers of the Lord Jesus Christ let us seek to become skillful in the use of the sword of the Spirit, which is the Word of God, that with it we may effectually slay and give no quarter to the giants of pride, self will, love of praise, slander, backbiting, envy, and all the others who under their leader are conthe others who under their leader are con-stantly attacking us, and whom we too often allow to overcome us and thus bring reproach on the name of the only Living and True God.-Lesson Helper,









Touch -New York Herald.

Cyrns W. Field.

This is the gentleman who laid the Atlantic Cable, Mr. Cyrus W. Field, the renius of that remarkable family of which David Dudley and Judge Stephen are tonspicuous members. He used to own thout \$6,000,000, until Manhattan Ele-



cated Railway stock dropped, a few years igo, from 175 to plain 15. Mr. Gould elleved Mr. Field of all the stock he had to more use for, at about 93 .- Once A Week.

None Required.

"Let's you and I play mind reading," said the first little girl, as they stood at the gate.

"Oh, no," replied the second, "But why?"

"Because mamma doesn't want me to. and beside I know all what is going on anyhow. You've get a new hired girlyour mother is having an old dress made ver-your sister's beau has gone back on her, and your father stayed out all night the other night."-Detroit Fre-

Dr. von Bulow was recently asked to conduct the performance of an operetta which he considered worthless. He declined, but went to the show and occupied a conspicuous seat. What rendered him more conspicuous was the fact that he was attired in deepest mourning. "That stuff," he said, meaning the operetta, "is being buried, and I am attending its funeral."