ALMAGE'S FAREWELL.

IST WORDS OF GOOD CHEER,

Impressive Sermon on Embarking for the Holy Land.

De Rev. T. De Witt Talmage, D. D., on emissication at New York for the Holy analytication of the State of Paris, ad-set his millions of friends through the his millions of the star, 38; " king for his text Acts xx., 38;" And His printed him unto the ship." His printed below in full: nore than twenty-five million peo-

a more than twenty-five million peo-many countries to whom my sermons week by week, in English tongue and matron, through the kindness of the per press, I address these words. I then to a stanographer on the eve of arture for the Holy Land, Palestine, you read this sermon I will be mid-in. Igo to be gone a few weeks on a s fonctey. I go because I want for and hearers and readers to see Beth-and Namereth, and Jerusalen, and y and all the other places connected y Saviour's life and death, and so re-en-wred for sermons. I go because I Saviour sure and needs, and so re-ch-real for sermons. I go because I ing the "Life of Christ," and can be carate and graphic when I have been witness of the sacred places. Pray successful journeying and my safe

is on the eve of departure to pronounce is a sendiction upon all my friends in places and low, upon congregations to any second are read in absence of a upon groups gathered out on the is, and in mining districts, upon all adjusted and aged ones who cannot d charches, but to whom I have long interestivough the printed page. My second will be addressed to you from a faily for I feel like Paul when be Italy, for I feel like Paul when he "So, as rauch as in me is, I am ready at the Gospel to you that are at Rome The fact is that Paul was ever mov-out on land or sca. He was an old out from occupation, but from fre-e of travel. I think he could have a vessel across the Mediterranean as scone of the ship captains. The sail-persected at him for being a "land " If Paul's advice had been taken, " are scall never have gone ashore at of never have gone ashore at

the worsel went scudding under bare and was the only self-possessed man pairing possengers, he exclaims, in a al sounds above the thunder of the and the wrath of the sear "Be of

en who now go to sea with maps, and and modern compass, warned by buoy thouse, know nothing of the perils of navigation. Horney said that the first ventured on the sea must have art bound with oak and triple brass. then ventured only from headland to al and from island to island, and not after spread their sail for a voyage Before starting, the weather 10.803. ched and the vessel having been p on the shore, the mariners placed onders against the stern of the ship rel it off—they, at the last moment,

were then chiefly ships of burdenalt of passengers being the exception; world was not then migratory, as in y, when the first desire of a man in accessents to be to get into another The ship from which Jonah was a overboard, and in which Paul grisd prisoner, went out chiefly with arned plasmatry, while the chief with less of taking a cargo. As now, so then, is were accustomed to carry a flag. In times it was inscribed with the name such and eity. A vessel bound for Syra-lad on it the inscription, "Castor and The ships were provided with an-Anchors were of two kinds-those -those v dropped into the sea, and those w thrown up on to the rocks to hold d fast. This last kind was what Pau' i to when he said: "Which hope we is an anchor of the soul, both sure and ast, and which entereth into that with-That was what the sailors achor." The rocks and sand k anchor," and headlands not being mapped od a plumb h They would and find the water fifty fathoms, and ignin and find it forty fathoms, and ' again and find it thirty fathoms, thus spring, summer and autumn the an Son was white with the wings but at the first wintry blast they rack lvis to the nearest harbor; al ow the world's commerce prospers fover the wide and stormy deep t palaces of light, trampling the der foot and showering the sparks furnaces on the wild wind; and stian passenger, tippeted and its under the shelter of the smokea off upon the phosphorescent is written in scrolls of foam Thy way, O God, is in the sea, and the great waters!" those days of early navigation that up of men, women and children on of the Mediterranean. Paul is leave the congregation to whom he wheel, and they are come down to all. It is a solemn thing to part, a solemn that wait for a est. The solid ground may break th and the sen-how many dark mys-it hids in its boson! A few counsels, y good-by, a last look, and the ropes and the sails are holsted, and the are hauled in, and Paul is gone. I exsail over some of the same waters aich Paul sailed, but before going I ourge you all to embark for heaven, burch is the dry dock where souls are ted out for heaven. In making a ves-this voyage, the first need is sound ber. The floor timbers ought to be staff. For the want of it, vessels that able to run their jibbooms into the eye apest, when caught in a storm have hed like a wafer. The truths of shid like a wafer. The truths of rd are what I mean by floor timbers th your lighter materials. Nothing hown in the forest of divine truth, ch enough for this craft. m the craft. Neither pride, nor amor avarice will do for a rudder, only in the heart, but flashing in at only in the heart, but flashing in and tingling in the hand—love mar-i work, which many look upon as so a bride—love, not like brooks which mi ratile yet do nothing, but love like that runs up the steps of mill wheels trks in the barness of factory bands— at will not pass by on the other side, its the man who fell among thieves witho, not merely saying: "Poor fel-u are dreadfally hurt," but, like the amaritan, pours in oil and wine and board at the tavern. There must w, arranged to cut and override That is Christian perseverance. three mountain surges that dash against a soul in a minutebuilt prow that can bound over r lack of this, many have put back started again. It is the broadside so often sweeps the deck and fills Most troubles courageously and ount them. Stand on the prow; ou wipe of the spray of the split f out with the apostle: "None of gs move me." Let all your fears The right must conquer. Know od, strong anchor, "Which hope By this strong cable in anchor." By this strong cable is, hold on to your anchor. "If an we have an advocate with the Do not use the anchor wrongfully, aysstay in the same latitude and You will never ride up the har-mai Rest If you all the way drag by

ine torescui, top railant, the skysall, the gaff-mil and other canvas. Faith is our canvas, Hoist if and the winds of heaven will drive you alseed. Sails made out of any other can-vas than faith will be slit to tathers by the first northeaster. Strong faith never last a battle. It will crush foes, blast rocks, queuch lightnings, threah mountains. It is a shield to the warrior, a crunk to the most penderous wheel a lever to pry up pyramide, a drum whose beat gives strength to the step of the heavenly soldiery, and sails to waft ships laden with priceless pearls from the arbor of earth to the harbor of heaven. But you are not yet equipped. You must have what seamen call the running rigging. This comprises the ship's braces halliards, dew lines and such like. Without these the yards could not be braced, the sails l(fed nor he canvas in anywise managed. We have prayer for the running rigging. Unless you understand this tackling you are not a spirit-tia seaman. By pulling on these ropes you hoist the sails of faith and turenthem every understand this tackling you are not a spirit-ial seaman. By pulling on these ropes you holst the sails of faith and turn them every whither. The prow of courage will not cut the wave, nor the sail of faith spread and dap its wing, unless you have strong prayer for a halliard.

halliard. One more arrangement and you will be ready for the sea. You must have a compass -which is the Bible. Look at it every day, und always sail by it, as its needle noints to-ward the Star of Bethlehem. Through fog and darkness and storm it works faithfully. Search the Scriptures. "Box the compass." Lot me give you two or three rules for the voyage. Allow your appetites and passions only an under deck passage. Do not allow them ever to come up on the promenade deck. Mortify your members which are upon the carth. Never allow your lower nature any-thing better than a steerage passage. Let watchildness walk the decks as an armed sen-tinel, and shoot down with great promptness tinel, and shoot down with great promptuess anything like a mutiny of riotous appetites. Be sure to look out of the forecastle for abergs. These are cold Christians floating leabergs. leabergs. These are cold Caristian's doaling about in the church. The frigid zone pro-fessors will sink you. Steer clear of icebergs. Keep a log-book during all the voyage-au account of how many furlongs you make a day. The merchant keeps a day book as well as a ledger. You ought to know every night as well as every year, how things are going. When the express train stops at the going. When the express train sounding on depot you hear a hammer sounding on the wheels, thus testing the safety of the wheels, thus testing the safety of of the

rail train. Bound, as we are, with more than express speed toward a great eternity, ought we not often to try the work of selfexamination? Be sure to keep your colors up! You know the ships of England, Russia, France and Spain by the ensigns they carry. Sometime Spain by the ensigns they carry. Sometimes a it is a lion, sometimes an eagle, sometimes a star, sometimes a crown. Let it over be known who you are, and for what port you are bound. Let "Christian" be written on the very front, with a figure of a cross, a crown and a dove; and from the masthead by float the streamers of Immanuel. Then

The pirate vessels of temptation will pass you unharmed as they say: "There goes a Chris-tian, bound for the port of heaven. We will not disturb her, for she has too many guns aboard." Run up your flag on this pulley: "I am not ashamed of the Gospel of Christ, for it is the power of God and the wisdom of God unto salvation." When driven back, or laboring under great stress of wasther access laboring under great stress of weather-now changing from starboard tack to larboard. abit their from arboard to starboard—look above the topgallants, and your heart shall beat like a war drum as the streamers float on the wind. The sign of the cross will make you patient, and the crown will make you glad. and then from larboard to starboard-look

Before you gain port you will smell the hand breezes of heaven; and Christ, the Pilot, will meet you as you come into the Narrows of Death, and fasten to you, and say: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Are you ready for such a voyage? Make up your minds. The gang-planks are lifting. The bell rings. All aboard for heaven! The world is not your rest. The chaffinch is the silliest bird in all the earth for trying to make its nest on the rest. The chaffinch is the silliest bird in all the earth for trying to make its nest on the rocking billow. Oh, how I wish that as I em-hark for the Holy Land in the East, all to whom I preach by tongue or type would em-bark for heaven. What you all most need is God, and you need Him now. Some of you I leave in trouble. Things are going very rough with you. You have had a hard struggle with poverty, or sickness or perse-cution or hereavement. Light after light has gone out and it is so dark that you can hardly see any blessing left. May that Jesus, who comforted the widow of Nain, and raised

that God has prepared for those who love Him! I utter not the word farewell; it is too sad, too formal & word for me to speak or write. But, considering that I have your hand tightly clasped in both of mine, I utter a kind, an affectionate and a cheerful good-by!



"David's Lament For Absalom,"-11 Samue', 18: 18 33-Golden \ Tex., Proverbs 17:

25-Notes.

Davio, hearing of Absalom's rebellion, took his servants, and followed by six hun-dred faithful Fhilistimes under Ittai the Git-tite, fiel from Jerusalem. Zadok and Abia-thar also, with the Levites bearing the ark, went with him, but David sent back the ark, went with him, but David sent back the ark, saying that if God delighted in him Hewould bring him back to his city and threne. Hushai, the archite, David's friend, was also sent back, in order that, perchance, he might be used of God to defeat the counsel of Ahithophel, who had turned traitor to David and become Absalom's counselor. It turned out as David had trusted it would: Absalom accepted the advice of Hushai rather than that of Ahithophel, and Hushai sent word to David which hed him and all who were with him to cross over Jordan to the other side, and they came to Mahamim, a Levitical city of God, where leng before the angels of God met Jacob Gea, xxift, 2, Absalom and his army also crossed the Jordan, and his as he bung by his head in an oak. The perise unmediately preceding the one which be given of a basilom at the hands of Jord as he bung by his head in an oak. The begins our beson says. They touk Absalom

Jorb as he bung by his head in an oak. The verse immediately preceding the one which begins our basen says; "They took Absalom and cast him into a great pit in the wood, and laid a very great heap of stones upon him." Thus perished beautiful Absalom. 18. "Absalom's monument." This is the R. V. translation instead of "Absalom's place." Here is the record of something this wicked, willtul, wayward son has done in his lifetime that his name might be perpet-uated. unterl

In Absalom's life everything was for Absa-In Absalon's life everything was for Absa-lom, and his name, and his pleasure; it might be raid of him as of Belshnzzar, "The God in whose hand thy breath is, and whose are all thy ways, hast then not glorified." (Dan. v., 23.) The life of a Christian is to deny self and please God, magnifying His name; unto such He says: "I will give in Mine house, and within My walls, a place and a name better them of says: "I will give in Mine house, and within My walls, a place and a name better than of sons and of daughters; I will give them an everlasting name that shall not be cut off."

everinsting name that shall not be cut off." 19, 20. "Then said Ahimanz the son of Za-dok: Let me now run and bear the King tid-ings." This was the son of Zadok the priest, and he had alrendy endangered his life for David when he and Jonathan, son of Ablathar, brought word from Hushai to David that he should flee across the Jordan (chan with), now he is antions to constant.

David that he should flee across the Jordan (chap, xvii.); now he is anxious to convey to David what he thought would be glad tidings for him, but Joab will not consent. "Then said Joab to Cushi: Go tell the King what thou hast seen." We do not know any-thing more about this man than is here re-corded, nor why Joab sent him instead of Ahimaa, unless the reason is found in the words "what thou hast seen." His name sig-nifies "black," and he may have been a per-sonal attendant upon Joab, and seems to have

sonal attendant upon Joab, and seems to have witnessed the killing of Absalom. 22, 23. "Then Ahimaaz ran by the way of the plain and overran Cushi." This "power-ful brother," for such is the significance of his name, was so eager to bear tidings that he again pleaded with Joab to let him run after Cashi, and Joab finally consented. He was so wwift of foot that he outran Cushi and got to David first. This reminds us of that other disciple who outran Peter and came first to the sepulcher (John xx., 4). 24. "And David sat between the two gates,

and the watchman went up to the roof over the gate." We now pass from the battle field with its twenty thousand slain (verse 7), and the monument which Absalem did not build for himself (the heap of stones), to behold David as be receives the tidings from the messengers Ahimanz and Cushi.

25, 26, "And the watchmen cried and told the King." He sees first the one and then the other running alone, and he reports each to the King as he comes in sight, and now we may fancy the anxiety of the King's trem-bling heart till he hears the tidings. We are re-minded somewhat of Eli as he sat in the gate waiting to hear tidings of the battle, his heart trembling for the Ark of God (I Sam. iv., 13), but Eli seems to have been nearer to God than David, for Eli trembled for the Ark, not for his sons, while David's only anziety was his son. was his son. 27, 28. "All is well." This was the shout of Ahimaaz, as he drew near to the King with the tidings that the King's enemies were overcome. The watchman recognized Ahi-maz by his running, before he came near consider to be some as the fore here. enough to be seen as to his features. Some of us want to do things just like other people, but Scripture teaches us that God takes a man as he is, and works through one in one way and another in another way and all equally for His glory. Let us see Jesus only, and yielding fully to Him, let Him work in and yielding fully to Him, let Him work in and through us by His spirit as He pleases. 29, 30. "And the King said: 1s the young man Absalom safe?" Ahimaaz had cried: "It is well," but the King replies: "It is well with Absalom?" He seemed to have no heart for any but this wicked son. It is a wonderful picture of human love. 31. "And Cushi said: Tidings, my Lord the King; for the Lord have accord these

RELIGIOUS READING. TEMPERANCE.

CN 8 10 % It isn't the thing ,, dear, It is the thing you leave undone

It is the thin; you have undons Which gives you a bit of heartache At the setting of the sun; The bender word forgotten, The letter you did not write, The flower you might have sent, dear, Are your haunting ghosts tonight

The stone you might have lifted Out of the brother's way;

These little acts of kindness,

So easily out of mind,

These chane is to be angels, Which even mortals find-

They com - in night and silence, E ich child's reproac sful wraith, When hope is faint and flagging, And a blight has dropped on faith.

For life is all too short, dear, Ani sorrow is all too great To suffer our slow compassion That tarries until too late:

And it's not the thing you do, dear, It's the thing you leave undone, Which gives you the bitter heartache At the setting of the sun. - Margaret E. Sangster.

Just as you are pleased at finding faults.

Here is a needed lasson well put by a "lit-disoner" "Two little girls wore playing church. One said: "Now, we are to have prayer. You kneed down and be a 'real Christian." I'l just sit down and put my hands up to my face. I'm going to be one of those 'style. Christians."

Charity is more extensive than either of

the two other graces, which center ultimate-ly in curselves; for we believe and we hope for our own sakes; but love which is a most di interested principle, carries us out of our-selves into desires and endeavors of pro-

moting the interests of other beings .- After-

bury. Give us, oh, give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in allent sullenness. He will do more in the same time, he will do it bet-ter, he will persevere longer. One is scarcely ensible of fatigue while he marches to make harmony as they revolve in their spheres. Wondrous is the strength of cheer-fulness, altogether past calculation its po-wers of endurance. Efforts, to be perma-nently u-eth, must be uniformly joynes, a

nently useful, must be uniformly joyous, a spirit all sunshine, graceful from very glad-ness, teautiful because bright - Carlyte.

A single bitter word may disquiet an en-

tire family for a whole day. One surly glance casts a gloom over the household,

ou are displeased at finding perfection

of those stylish Christians.

Lavater.

bury.

The bit of hearthstone couns d You burried too much to say; The loving touch of the hand, dear,

The gentle and winsome tone That you had no time or thought for, With trouble enough of your own.

BLUE RIBBON BAND. Dark clouds hung heavy o'er our land, Vice stalked abroad, with powerful hand Ladd low the good and wise: The hearts of wives and mothers bled To know their cherished ones had fied From virtue's sucred ties.

From 'mongst these clouds a star appears, A gleam of hope each bosom cheers, It sheds a heartfelt ray; Hath made a brighter prospect known, The light hath on the drunkard shone, He's dashed his cup away.

The Christian's hope, the Christian's theme, At length has come. The matchless scheme Hath been proclaimed around; It doth the mother's hope restore, A wife's complaints are heard no more, There is a second to be a s There's rapture in the sound.

Advance ye now, Blue Ribbon band, And scatter blessings through the land, Oh leave no path untrod: Let not temptations thee allure, From purposes so when so pure, But place thy trust in God. -G.W. Cooke, in Buttle Axe for Temperance

STATISTICS AND COMMON SENSE.

STATISTICS AND COMMON SENSE. The statement is made that a committee, appointed by the British Medical Associa-tion, reports the average age of total abstaim-ers to be fifty-one years and twenty-two days, habitually temperate drinkers, sixty-three years and thirteen days; careless drink-ers, fifty-nine years and sixty-seven days, and habitual drinkers fifty-seven years and fifty-nine days. fifty-nine days. According to these remarkable figures the

According to these remarkable figures the habitual drinker may reasonably expect to live six years longer than the total alsti-nence mar, while the temperate or moderate drinker may count on outliving his cold-water arighter sonio twelve years or so. No could these statistics will impress a great many people, but it should be recol-lected that statistics are not always reliable.

lected that statistics are not niways reliable. We must exercise our common sense in pars-ing judgment upon these matters. The Brit-ish Medical Association may issue its reports by the scoree, but no perfectly same runn will believe that a fellow, who is all the time full of liquer, stands a better chance of living to a good old age than a man who has never touched alcohol. The thing is not reasona-ble

But these figures may be accepted without But these figures may be accepted without any damage to the cause of total abstinence. Let us take a countron sense view of them. Admitting that the average total abstinence man dies at the age of fifty-one, he has en-joyed, after reaching manhood, thirty years of his life, in the full possession of his facul-ties, and with a continuous capacity for work and pleasure. On the other hand, the haidfund deinker after reaching the age of habitual drinker, after reaching the age of twenty-one, it is fair to say loses about half of his time, and really lives only about of his time, and reary inces only about eighteen years, for the time passed in inc-briety, and its resulting illness, and the con-sequent loss of employment should not be counted as a part of a useful, enjoyable life, Viewed in this light, the total abstinence man actually lives fifty-one years, but the indicated drinker lives only thirty-nine years. It will take something hesides statistics to convince sensible people that alcohed is the genuine elixir of life — Atlanta Constitution.

THE BLACK RIVER.

giance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hearts. Like unexpected flowors which spring up along our path, full of freshness, fracranes, and heauty, so kind words and gentle acts spot called home. No matter how humble the abode, if it be sweetened with kindness and smiles, the heart will turn lovingly to-ward it from all the sumits of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun—Etmogelical Messenger. "The Cities of the Black River," is the ti-cle of a vivid lecture recently delivered in different parts of England. The river is aldifferent parts of England The river is al-cohol with its three dark tributaries—wine, beer and spirits. "Last year," said the lec-turer, "the English people actually swal-lowed 29,000,000 gallons of wine, 955,600,000 gallons of beer, and 36,000,000 gallons of spirits, the whole being sufficient to form a lake fifteen feet deep, 120 feet wide and ten miles long. In spending £125,000,000 upon this, the country has created the 'city of reel-ing men,' with 1,000,000 inhalutants and 190,-000 licensed houses to increase their number; The people of God act as if the fields now so fully open to missionary labors would al-ways be open, but this is not the case. If not occupied by Christian missionaries they are apt to be pre-occupied by other forces, which are sometimes even more difficult to encounter than the original heathenism of ing men,' with 1,000,000 inhabitants and 190,-000 licensed houses to increase their number; 'the city of the blocktained hand,' with its 700,000 criminal inhabitants; 'the **city** of the iron doors,' with lite **80**,000 human beings confined in prisens; 'the city of the men in blue,' with its 51,000 po-licemen required mainly through drink, and wating more than 23,000,000 every year; 'the city of the pale check,' requiring 18,-500 doctors in the United Kingdom, when 4000 would be sufficient but for alcohol, 'the entry of the method food point is the second the people. Commerce, with the immoral-ity of merchants who come under the gencity of the restless foot, with its roving army of 50,000 vagabonds, and not a doner tectotalers amongst them, 'the city of the fireless grate,' and all the misery which helped to raise the bitter cry of outenst Lon-don; and 'the sad city of the midnight street,' with 400,000 runned girls; 'the city of the starving poor, with its uillion of pau-pers; and 'the city of the drink-siain dead,' with its daily average of 350 victims. Shall 't be said of this 'Black River'— ''Men may come and men may go,



a until they have the flying ilb.

who comforted the widow of Nain, and raised thedeceased to life, with His gentle hand of sympathy wipe away your tears. All is well, When David was fleeing through the wil-ferness, pursued by his son, he was being prepared to become the sweet singer of is-The pit and the dungeon were the best

chools at which Joseph ever graduated. The hurricane that upset the tent and killed lob's children prepared the man of Uz to write the magnificent poem that has aswrite counded the ages. There is no way to get the wheat out of the straw but to thresh it. There is no way to purify the gold but to urn it. Look at the people who have always had it their own way. They are proud, dis-contented, useless and unhappy. If you want to find cheerful folks, go among those who have been purified by the fire. After Rossini had rendered "William Tell" the five hundredth time, a company of musicians came under his window in Paris and serenaded him. They put upon his brow a golden crown of laurel leaves. But amidst and crown of an and a state in the second provided and the second state of the second

this world could give him, to the joyful ex-perience of Isaac Watts, whose misfortunes were innumerable, when he says: The hill of Zion yields A thousand sacred sweets. Defore we reach the heareniy fields Or walk the golden streets.

Then let our songs abound, And every tear be dry; We're marching through immanuel's ground To fairer worlds on ligh.

It is prosperity that kills and trouble that saves. While the Israelites were on the march, amidst great privations and hard-shirs, they behaved well. After a while, they prayed for meat, and the sky darkened with prayed for meat, and the sky darkened with a large flock of quails, and these quails fell in great multitudes all about them; and the Is-raelites ate and ate, and stuffed themselves until they died. Oh! my friends, it is not hardship, or trial, or starvation that injures the soul, but abundant supply. It is not the vulture of trouble that eats up the Christian's life, it is the quaik! it is the quails!

life; it is the quails! it is the quails! I cannot leave you until once more I confeasing faith in the Saviour whom I have preached. He is my all in all. I owe more to the grace of God than most men. With this ardent temperament, if I had gone over-board I would have gone to the very depths, You know I can do nothing by halves.

O to grace how great a debtor Daily I'm constrained to be !

I think all will be well. Do not be worried about me. I know that my Redesmer liveth, and if any fatality should befall me, I think I should go straight. I have been most think I should go straight. I have been most unworthy, and would be sorry to think that any one of my friends had been as unworthy a Christian as myself. But God has helped a great many through, and I hope He will help me through. It is a long account of shortcomings, but if He is going to rub any of it out, I think He will rub it all out. And now give us (for I go not alone) your benediction. When you send letters to a friend in a distant land, you say via such a city, or via such a strainer. When you send you good wishes to us, send them via the

city, or via such a steamer. When you send you good wishes to us, send them via the throne of God. We shall not travel out of the reach of your prayers.

There is a scene where spirits dwell, Where friend holds intercourse with friend; Though sundered far, by faith we meet Around one common mercy seat.

Around one common mercy seat. And now, may the blessing of God come down upon your bodies and upon your souls, your fathers and mothers, your companions, your children, your brothers and sisters, and your friends! May you be blessed in your business and in your pleasures, in your joys and in your sorrows, in the house and by the way! And if, during our separation, an arrow from the unseen world should strike any of us, may it only hasten on the raptures

the King; for the Lord have avenged thee this day of all them that rose up against thee," Thus from the mouth of two witnesses thee," Thus from the mouth of two who of the the fact is established that the enemies of the King are defeated.

King are defeated. 32. "The enemies of my Lord the King be as that young man is." Still unaffected by the good tidings of the defeat of the enemy the King again asks: "Is the young man Ab-salom safe!" and receives his reply in these not doubtful words, which declare that Absa-iom is dead. The thing which he feared has forth and ft is proved that wicked Absalom forth, and it is proved that wicked Absalom is more to him than his faithful soldiers or captains or all his people. 33. "O my son Ab salom! my son, my son Absalom! would God I had died for thee, O

Absalom my son, my son," Perhaps there are no more pathetic words in all Scripture than these, but there are various ways of looking at them. Absalom appears to be in-deed a lost soul, passing out into the blackdeed a lost soul, passing out into the black-ness of darkness forever, and well might David wish to have died in his stead, for he was ready to meet God and Absalom was not; but then God was overruling all this txvii. 14), and He is infinitely wise and good. David was in this grief for Absalom, honoring him more than God (I Sam. ii. 29); and while his great love is commendable, his idolatry is not. Let those who foolishly tay, "I do not want to go to Heaven if my wife, my husband, my son, my daughter.

say, "I do not want to go to Heaven if my wife, my husband, my son, my daughter, my brother or my sister is not there," con-sider well these words of our Lord Jesus Christ: "If any man come to Me, and hath not his father and mother, and sisters, yea, bis own life also, he cannot be My disciple." (Luke xiv., 26.)-Lesson Helper.

A CATHOLIC CRUSADER.

A CATHOLIC CRUSADER. Miss Sallie A. Moore, of Philadelphia, President of St. Malachy's Ladies' Total Ab-tinence Society, has the bonor of being the first Catholic woman to address a public as-sembly in the presence of a bishop and priests. This was at the last annual conven-tion of the Catholic Total Abstinence Union held recently at Cleveland, Ohio. Miss Moore sends this assurance to Miss Willard: "I am with you beart and soul in the grand motto, 'No sectarianism in religion, no sec-tionalism in politics, no sex in citizenship; but each and all of us for God and home and native land.'"

An English guide, while showing the beau-ties of the little town Saltaire, where no liquor is allowed to be sold, explained that the "rate of morality" was remarkably high while that of mortality was very low, being about thirteen to the thousand.

ity of increments who come under the gen-eral name Christian, is a terrible bindrance to missionary labors, if it goes into a hea-then country before the people have learned the nature of missionary work. In Western Africa today the race is between rum and religion. Where rum has gone first, real re-ligion has had hard work to make headway. Worsever if Pertustants deday, the perceligion has had hard were to hay, the repre-Moreover, if Protostants delay, the repre-Moreover, if Protestants delay, the repre-sentatives of a corrupt Christianity are always ready to enter in and make the people nominal con-verts, who are barder to be won to Curist than real heathen. The American Beard started a mission to Umaila's kingdom in southeastern Africa in 1881, but through various causes it was not fully begun. Last various causes it was not fully begun. Last year two missionaries arrived at the capital to begin the work, but the Fortugeso had got there ahead of them, and they were sent away with these words from the king: "Toll those who sent you, your fost have delayed too long. Had you been the first here to mourn the death of my father, yours would be the place new occupied by the Partmeson be the place now occupied by the P stugese. They came first to mourn the death of my father. They are my teachers and the teachers of my people. I cannot manage two sets of teachers at one and the same time. -Baptist Missionary

DRINKING A FARM.

My homeless friend with the chromatic nose, while you are stirring up the sugar in a ten-cent glass of gin, let me give you a fact to wash down with it. You say you have longed for years for the free, independent life of the farmer, but have never been able to get enough money together to buy a farm. But this is just where you are mis-taken. For worked yours, you have been taken. For several years you have been drinking a good imp oved farm at the rate of 100 square feet at a gulp. If you doubt this statement figure it out for yourself. An acre of land contains 43,560 square feet. E timating, for convenience, the land at \$43.56 per acre, you will see that it brings the land to just one mill per square foot, one cent for ten square feet. Now pour down the flery dose and longine you are swallowing a strawberry patch. Call in five of your friends and have thom help you uip down a 500 toot garden. Get on a pro-nged spree some day, and see how long a time it requires to swallow a pasture large enough to feed a cow. Put down that glass of gin; there's dirt in it-10) square feet of od, rich dirt, worth \$13.56 per acre.- Hol

GOD'S WORK AND MAN'S WORK.

Man's work in boautifying the earth is rary different from God's work. God's work is seen in majestic peaks which perce the sky, in foaming waterfalls, in pathless for-ests, in tanglest bushwords, in rich valleys, in ever-charging outlin's of earth and heaven. Man's work appears in prim foot-paths, in monotonouals triumed bedges, and a beds of flowers set out with mathematical xactness which suggests a neat diagram in facilit. We never tire of God's work in beautifying the world, there is a newness of surprise in it which never fails. We do grow weary of the dead levels, the hard, straight lines, the new more indical balance of circles, triangles and parallelograms, into which man "improves" God's work. And when we tarn to the libble and see that here also appears the tangled order of God's creation-beights, the tangied order of God's creation-heights, depths and wandering mazes, which defy the utmost reach of the human mir.d-we recognize that the beauty of God's work in the Bod's line the beauty of God's work in the Book is like the beauty of G d's work in the world; and are thankful that, at least within the covers of Holy Scripture, man cannot introluce the prim order of a dead system. Humanly speaking, the Bible would not have been so new or so living a book to-day, if it had not been written in the order of a local treating body for the area. day, if it had not been written in the order of a legical treatise, beginning with an ex-act definition of God, and ending with a minutely precise exposition of eschatology. God gave the Bible, as he gave the world, in that apparently disorderly order wherein appear the truest beauty and the deepast unity. God left to no man the work of making trim flower-beds and equally trim systems of theology.—S. S. Times. But I flow on for ever.

AN ALCOHOLIC TRANCE.

In the Quarterly Journal of Instricty, Dr Crothers writes of the "Alcoholic Trance in Cruinnal Cases, unintaining that "the trance state in inducivity is a distinct brain condition," that "this brain state is one in countion," that "this brain state is one in which all memory and consciousness of acts or words are suspended," and that "during this trance period crime against person or property may be committed without any motive or apparent plan, usually unforseen and unexpected." He also maintains that this condition should be fully recognized by court condition should be fully recognized by court and jury, and the measure of responsibility and punishment suited to each case; that "they should not be punished as criminals, nor should they be liberated as same men; they should be housed and confined in hos-pitals." This alcoholic "trance," which makes possible the unconscious commission of crime certainly involves streat wrill by the of crime, certainly involves great peril to the community. This view makes yet more ob-vious the importance of abstinence, and the suppression of the drink traffic, to the end that the dangerous alcoholic "trance" may be avoided and prevented.-National Advocate

A NATIONAL STRIKE AGAINST RUM

The Alliance News calls upon the millions of English, Irish, Scotch and Weish people to join in a monster national strike against the tyrants ale, wine and spirits, cry-ing: "Wake up! One hundred and twentying: 'Wake up! One hundred and twenty-three millions of pounds were taken from the pockets of the British public last year by the robber Drink. Who can estimate the poverty, the crime, and the misery the liquor produced? Join the drink strikers?"

THE BEIGHTER DAY IS COMINO.

A not increase of nearly \$77,000 Christians A not increase of negative stription of the relation of the year is no insignificant return. The leaths among the 19,700.321 Christians of list year must have made a large figure. This loss and all other losses have been made good by conversions and immigration, and nearly 900,000 gained in addition. We now have 142,767 churches and 98,322 ministers. showing a net gain of 3,882 churches and 3,665 ministers. A clear addition of an average of between ten and eleven churches, and as many ministers every day in the year, does not appear to indicate decline of power or growth. A daily harvest of 210 souls is not symp-tomatic of that decay which certain certain scepties profess to discover in Christianity in this country. If in addition to the grand totals of churches, ministers and communi-cants, and the gains in each for the year, we woul, give the grand total of the mil-lions, yes, billions of money invested in Christian churches and Christian institu-tions, and the millions upon molions more raised for the spread of Christianity's Gos-pel, we might nope to convince even the Theosophists, who think that now is the op-portunity for Buddhism to take America, that Christianity has still some hold upon the people of dis country.-The Isde-pendent. totals of churches, ministers and communi

The Supreme Court of Iowa has decided in favor of the constitutionality of the prohibitory law of that State in authorizing mining of liquor kept for sale, even though it is sent from another State and is owned by persons living in such other State

-A. C. Webb, in Pennau's Art Journal-

A Parisian scientist, who has been experimenting with a view to ascertaining the translucency of large bodies of water, says that daylight entirely ceases in the waters of the Mediterranean at a depth of 1518 feet.



"Do you sell postage-stamps here, Bub?" asked old Mrs. Bargin, entering he drug store.

"No, 'm," returned the boy; "we just give 'em away at cost."-Pack.

Make Yourself Solid.

If you have frequent headaches, dizziess and fainting spells, accompanied by chills, cramps, corns, bunions, chilblains, pilepsy and jaquillee, it is a sign that you are not well, but are liable to die any minute. Pay your subscription a year in advance and thus make yourself solid for a good obituary notice .- Dansville (N. Y. T. Reman



1 .- Charlie brings home Carlo.



(A year after)-Carlo brings home Charlie.