MAGE AT BRINDISI.

MARFUL STORM AT SEA

lessons Taught by a Historic Mediterranean Voyage.

"And so it came to pass that they all safe to land." Acts xxvii., 44 "And so it came to pass that they a all sife to land." Acts xxvii., 44.

For visited your historical city, which serd to see because it was the terminus must famous road of the ages, the appian Way, and for its mighty overshadowing a city which even sals hosts could not thunder down, as to-morrow morning leave your hards for touching at Athens and Cornovage about the Mediterranean to asira. Egypt. I have been reading seeming in my New Testament of a cranean voyage in an Alexandrian. It was this very month of November, we was lying in a port not very far here. On board that vessel were two guished passengers: one, Josephus, the can as we have strong reasons to me, the other, a convict, one Paul by who was going to prison for upsetting or, as they termed it, "turning the dispite down." This convict had gained ambdence of the Captain. Indeed, ask that Paul knew almost as a about the sea as did the Captain about the sea as did the Captain and storms; and be knew what we talking about. Seeing the schild storm was coming, and perhapses something unseaworthy in the dealershing together. They say: "We he advised the Captain to stay in the But I hear the Captain and the he talking together. They say: "We afford to take the advice of this an and he a minister. He may be prach very well, but I don't believe martinspike from a luff tackle. Cast off! Shift the helm for Who fears the Mediterranean? e only a little way out when a turban, shook the mast as you ish a spear, and tossed the bulk rens. Overboard with the car-

sternation comes on crew and sasternation comes on crew and s. The sea monsters snort in the the billows clap their hands in struction. In the hull of the storm hain clank. It is the chain of the ste as he walks the deck, or holds a rigging amidst the lurching of the complex of the steep of the complex of the complex of the steep of the complex of the co pray dripping from his long beard out to the crew: "Now I exhort of good cheer; for there shall be no man's life among you, but of the there stood by me this night the sod, whose I am, and whom I ag. Fear not, Paul; thou must be fore Cassar; and, lo, God hath all them that sail with thee."

washed with salt water, and ow and there are no marine in-mpanies. All hands aboy, and

lays have passed, and there is no if the storm. It is midnight, the lookout, the man peers into and, by a flash of lightning, sees and, by a mash of age, and knows a line of the breakers, and knows coming near to some country, at in a few moments the ves s that in a few moments the vessel shivered on the rocks. The ship chaff in a tornado. They drop the line and by the light of the langue it is twenty fathoms. Speeding a little farther they drop is again, and by the light near they see it is fifteen fathoms. metrol and seventy-six souls within a t of awful shipwreek! The managers vessel, protending they want to look a side of the ship and undergird it, get enall boat, expecting in it to escape; see through the sham, and he tells it if they go off in the boat it will be she it they go off in the boat it will be the of them. The vessel strikes! The spring! The timbers crack! The parts in the thundering surge! Oh, wild struggling for life! Here they me point to plank. Here they to us if they would never rise, but, a hold of a timber, come floating and of the the strong of the the strong of the terms of the the strong of the timber. it to the beach. Here, strong aread their arms through the their chins plow the sand, and and wring out their wet locks.

When the roll of the ship is hundred and seventy-six people

me to pass that they escaped all int those who get us into trouble ay to help us out. These shipmen act of Fair Havens into the storm; con as the tempest dropped upon as the tempest dropped upon by wanted to go off in the small mg nothing for what became of the passengers. Ah me: human the same in all ages. They who to trouble never stop to help us out. lengt that young man into a life ion will be the first to laugh at rility, and to drop him out of carriety. Gamblers always make losses of gamblers. They who into the contest with fists, saying, k you," will be the first to run. the predicaments of your life, he names of those who have got se predicaments, and tell me the who ever helped you out. but when, with damaged rig-led to get into harbor, did they for Ye a plank or throw you a rope?

Isn has got thousands of men
the never got one out. Ho
ment the the think of the country that the country that the country the country that the country the country that the cods or bail out the defendant. The shows the fly the way over the gossa-gidge into the cobweb; but it never the fly the way out of the cobweb over tesamer bridge. I think that there samer bridge. I think that there senty of fast young men to help the all spend his money; but when he had I his substance in riotous living, they a go to the swine pastures, while they a thouselves to some other new comer who take Paul out of Fair Havens will have been by got into the

no help to him when he gets into the ters of Melita, emark again, as a lesson learned from ext, that it is dangerous to refuse the hel of competent advisors. Paul told in not to go out with that ship. They aght he knew nothing about it. They is "He is only a minister." They went, the ship was destroyed. There are a st many people who now say of ministers: competent advisors. Paul told at many people who now say of ministers; sey know nothing about the world. They not talk to us?" Ah, my friends, it is not essary to have the Asiatic cholera beyon can give it medical treatment in irs. It is not necessary to have rown arm broken before you can whow to splinter a fracture. And who stand in the pulpit, and in the office Christian teacher, know that there are ain styles of belief and certain kinds of ayor that will lead to destruction as ceryior that will lead to destruction as cer ly as Paul knew that if that ship went of Fair Havens it would go to destrucof Fair Havens it would go to destruc"Rejoice, O young man, in thy youth;
let thy heart cheer thee in thy days of
youth; but know thou that for all these
las God will bring thee into judgment."
may not know much, but we know that,
oung people refuse the advice of parents,
y say. "Father is over-suspicious, and
ther is getting old." But those parents
the been on the sea of life. They know
ere the storms sleep, and during their
rage have seen a thousand battered hulks
rking the place where beauty burned, and
ellect foundered, and morality sank. They
old sailors, having answered many a
lai of distress and endured creaters. foundered, and morality sank. They sailors, having answered many a at of distress, and endured great stress weather, and gone scudding under poles; and the old folks know the poles; and they are talking about. Look at man—in his cheek the glow of rnal fires. His eye flashes not as a with thought, but with low passion. The with thought, but with low passion brain is a sewer through in which his flows and drinks. Men shudder as the groups and parents cry: "Wolf! or passes and parents cry: "Wolf!

Yet he once said the Lord's Frayer

at his mother's knee, and against that iniquitous brow once pressed a pure mother's lips.
But he refused her counsel. He went where
euroclydons have their lair. He foundered
on the sea, while all hell echoed at the roar of
the wreek: Lost Pacifics! Lost Pacifics!
Another lesson from the subject is that
Christians are always safe.
There did not seem to be much chance for
Paul getting out of that shipwreek, did there?
They had not, in those days, rockets with
which ta-throw ropes over foundering vessels. Their lifeboats were of but little

worth. And yet, notwithstanding all the danger, my text says that Paul escaped safe to land. And so it will always be with God's children. They may be plunged into darkness and trouble, but by the throne of the eternal God, I assert it, "they shall all escape safe to land."

Scmetimes there comes a storm of commercial disaster. The cables break. The masts fall. The cargoes are scattered over the sea. Oh! what struggling and leaping on kegs and hogsbeads and cornbins and store shelves! And yet, though they may have it so very hard in commercial circles, the good, trusting in God, all come safe to land.

Wreckers go out on the ocean's beach and find the shattered hulks of vessels; and on the streets of our great cities there is many a wreck. Mainsail slit with beatlers.

wreck. Mainsail slit with banker's pen. Hulks absam's end on insurance counters. Vast credits sinking, having suddenly sprung a leak. Yet all of them who are God's children shall at last, through His goodness and mercy, escape safe to land. The Scandinavian warriors used to drink wine out of the skulls of the enemies they had slain. Even so God will help us, out of the conquered ills and disasters of life, to drink sweetness and

and disasters of life, to drink sweetness and strength for our souls.

You have, my friends, had illustrations in your own life of how God delivers His people. I have had illustrations in my own life of the same truth. I was once in what on your Mediterranean you call a Eurocyldon, but what on the Atlantic we call a don, but what on the Atlantic we call a sycione, but the same storm. The steamer Orecce, of the National line, swung out into the river Mersey at Liverpool, bound for New York. We had on board seven hundred, crew and passengers. We cambudgether strangers—Italians, Irishmen, Eaglishmen, Swedes, Norwegians, Americans. Two flags floated from the maste-British and American ensigns. We had a new vessel, or one so thoroughly remodeled that the voyage had around it all the uncertainties of a trial trip. The great steamer felt its way cautiously out into the steamer felt its way cautiously out into the sea. The pilot was discharged, and commit-

ting ourselves to the care of Him who hold eth the winds in His fist, we were fairly started on our voyage of three thousand miles. It was rough nearly all the way—the sea with strong buffeting disputing our path But one night, at 11 o'clock, after the lights had been put out, a cyclone—a wind just made to tear ships to pieces— caught us in its clutches. It came down so suddenly that we had not time to take in the sails or to fasten the hatches. You may know sails or to fasten the hatches. You may know that the bottom of the Atlantic is strewn that the bottom of the Atlantic is strewn with the ghastly work of cyclones. Oh! they are cruel winds. They have hot breath, as though they came up from infernal furnaces. Their merriment is the cry of affrighted passengers. Their play is the foundering of steamers. And, when a ship goes down, they laugh until both continents hear them. They go in circles, or, as I describe them with my hand—rolling on! rolling on! with finger of terror writing on the whits sheet of the

wave this sentence of doom: "Let all that come within this circle perish! Brigantines, go down! Clippers, go down. Steamships, go down!" And the vessel, hearing the terrible voice, crouches in the surf, and as the waters gurgle through the hatches and port holes, it lowers away, thousands of feet down, farther and farther, until at last it strikes the bottom; and all is peace, for they have landed. Helmsuan, dead at the wheel! Engineer, dead amidst the extinguished furnaces! Captain, dead in the gangway! Passengers, dead in the cabin! Buried in the great cemetery of dead steamers, beside the City of Boston, the Lexington, the President, the Cambria—waiting for the archangel's trumpet to split up the decks, and wrench open the cabin doors, and unfasten the hatches. wave this sentence of doom: "Let all that on the batches

I thought that I had seen storms on the sea before; but all of them together might have come under one wing of that cyclone. We were only eight or nine hundred miles from home, and in high expectation of soon seeing our friends, for there was no one on board poor as not to have a friend. But it see as if we were to be disappointed. The most of us expected then and there to die. There were none who made light of the peril, save two. One was an Englishman, and he was drunk and the other was an Ameritime it was! A night to make one't hair turn white. We came out of the berths,

hair turn white. We came out of the berths, and stood in the gangway, and looked into the steerage, and sat in the cabin. While seated there, we heard overhead something like minute guns. It was the bursting of the sails. We held on with hoth hands to keep our places. Those who attempted to cross the floor came back bruised and gashed. Cups and glasses were dashed to fragments; pieces of the table getting loose, swang across the saloon. It seemed as if the hurricane took that great ship of thousands of tons and stood it on end, and said: "Shall I sink it, or let it go this once!" And then it came down with such force that the billows trampled over it, each mounted of a fury. We pled over it, each mounted of a fury. We felt that everything depended on the propeding screw. If that stopped for an instant we knew the vessel would fall off into the trough of the sea and sink; and so we prayed that the screw, which three times since leav-ing Liverpool had already stopped, might ing Liverpool had already stopped, might not stop now. Oh! how anxiously we istened for the regular thump of the ma-chinery, upon which our lives seemed to depend. After a while some one said: "The screw is stopped?" No: its sound had only been overpowered by the uproar of the tempest, and we breathed easier again when we heard the rebreathed easier again when we heard the regular pulsations of the overtasked machinery going thump, thump, At 3 o'clock in the morning the water covered the ship from prow to stern, and the skylights gave way! The deluge rushed in, and we felt that one or two more wayes like that must swamp us forever. As the water rolled back and forward in the cabins, and dashed against the wall, it sprang half way up to the ceiling. Rushing through the skylights as it came in with such terrifle roar, there went up from the cabin a shriek of horror which I pray God I may never hear again, but God has mercifully kept me from hearing that one cry. Into it seemed to be compressed the agony of expected shipwreek, pressed the agony of expected shipwreck, It seemed to say: "I shall never get home again! My children shall be orphaned, and my wife shall be widowed! I am launching now into eternity! In two minutes I shall meet my God."

meet my God?"

There were about five hundred and fifty passengers in the steerage, and as the water rushed in and touched the furnaces, and began violently to hiss, the poor creatures in the steerage imagined that the boilers were giving way. Those passengers writhed in the water and in the mud, some praying, some crying, all terrified. They made a rush for the deck. An officer stood on deck and beat them back with blow after blow. It was necessary. They could not have stood an instant on the deck. Oh! how they begged to get out of the hold of the ship! One woman, with a child in her arms, rushed up and caught hold of one of the officers and cried; "Do let me out! I will help you! Do let me out! I cannot die here!" Some got down and prayed to the Virgin Mary, saying: "O blessed mother! help you! Do let me out! I cannot die here! Some got down and prayed to the Virgin Mary, saying: "O blessed mother! keep us! Have mercy on us." Some stood with white hips and fixed gaze, silent in their terror. Some wrung their hands and cried out: "O God! what shall I do?" The time came when the crew could no konger stay on the deck, and the cry of the officers was: "Below: all hands below." Our brave and sympathetic Captain Andrews—whose praise I shall not cease to speak while I live—had been swept by the hurricane from his bridge, and had cal-

caped very narrowly with his life. The cyclone seemed to stand on the deck, waving its wing, crying: "This ship is mine! I have captured it! Ha! ha! I will command it! If God will permit, I will sink it here and now! By a thousand shipwrecks, I swear the doom of this vessel." There was a lull in the storm; but only that it might gain additional fury. Crash! went the lifeboat on one side. Crash! went the lifeboat on the other side. The great booms got loose, and, as with the left of a thunderbolt, pounded the deck and beat the mast—the jib boom, studding sail boom, and square sail boom, with their strong arms, beating time to the awful march and music of the hurricane.

time to the awful march and music of the hurricane.

Meanwhile the ocean became phosphorescent. The whole scene looked like fire. The water dripping from the rigging, there were ropes of fire; and there was a deck of fire. A ship of fire, and there was a deck of fire. A ship of fire, sailing on a sea of fire, through a night of fire. May I never see anything like itagain!

Everybody prayed, A lad of twelve years of age got down and prayed for his mother. "If I should give up," he said, "I do not know what would become of mother." There were men who, I think, had not prayed for thirty years, who then got down on their knees. When a I think, had not prayed for thirty years, who then got down on their knees. When a man who has neglected God all his life feels that he has come to his last time, it makes a very busy night. All of our sins and shortcomings passed through our minds, My own life seemed utterly unsatisfactory. I could only say: "Here, Lord, take me as I am, I cannot mend matters now. Lord Jesus, Thou didst die for the chief of sinners. That's me! It seems, Lord, as if my work is done, and poorly dene, and upon Thy infinite mercy I east myself, and in this hour of shipwreck and farkness commit myself and her whom I hold by the hand to Thee, O Lord Jesus! praying that it may be a short struggle in the water, and that at the same instant we may both arrive in glory!" Oh! I tell you a man prays straight to the mark when he has a cyclone above him, an ocean beneath him, and eternity so close to him that be can feel its breath on his cheek.

its treath on his cheek.

The night was long. At last we saw the lawn looking through the port holes. As in the olden time, in the fourth watch of the the olden time, in the fourth watch of the night, Jesus came walking on the sea, from wave cliff to wave cliff; and when He puts His foot upon a billow, though it may be lossed up with might it goes down. He cried to the wirds, Hush! They knew His voice. The waves knew His foot. They died away, And in the shining track of His feet I read these letters on scrolls of foam and fire; The carth shall be filled with the knowledge of God as the waters cover God as the waters sea." The ocean calmed.

ath of the steamer became more and more mild; until, on the last morning but, the sun threw round about us a glory such as I never witnessed before. God made a pavement of mosaic, reaching from horizon to horizon, for all the splendors of earth and heaven to walk upon—a pavement bright mough for the foot of a scraph—bright mough for the wheels of the archangel's hariot. As a parent embraces a child, and tisses away its grief, so over that sen, that had been writhing in agony in the tempest, the morning threw its arms of beauty and of senediction, and the lips of earth and heaven

As I came on deck—it was very early, and we were nearing the shore—I saw a few sails against the sky. They seemed like the spirits of the night-walking the billows. I leaned iver the taffrail of the vessel, and said: "Thy way, O God, is in the sea, and Thy path in he great waters."

It grew lighter. The clouds were hung in

It grew lighter. The clouds were hung in purple clusters along the sky; and, as if those ourple clusters were pressed into red wine and poured out upon the sea, every wave turned into crimson. Yonder, fire cleft stood opposite to fire cleft; and here, a cloud, cent and tinged with light, seemed like a calace, with flames bursting from the wintows. The whole scene lighted up until it seemed as if the angels of God were ascending and descending apon stairs of fire, and the wave-crests, changed into jusper, and crystal, and amethyst, as they were flung toward the beach, ande me think of the crowns of heaver cast before the throne of the great Jehovah. I leaned over the taffrail again, and said, with more emotion than before: "Thy way, O God, is in the sea, and Thy path in the great waters?"

waters?"
So, I thought, will be the going off of the storm and night of the Christian's life. The darkness will fold its tents and away! The golden feet of the rising morn will come skipping upon the mountains and all the skipping upon the mountains, and all the wrathful billows of the world's woe bre-k into the splender of eternal joy,
And so we come into the harbor The
cyclone behind us. Our friends before us. God, who is always good, all around us. And if the roll of the crew and the passengers had been called seven audred souls would have answered to their names. "And so it came to pass that we all scaped safe to land." And may God grant that, when all our Sabbaths on earth are suded, we may find that, through the rich mercy of our Lord Jesus Christ, we all have weathered the gale!

Into the harbs of heaven now we glide,
Monie at last?
Softly we driet on the bright slover tide.
Home at last?
Glory to God. All our dangers are o'er;
We sand secure on the slore, field shore,
Wery to God. we will shout evermore,
Home at last?
Home at last?

TEMPERANCE NEWS AND NOTES. In Damascus the natives style drunken men as victims of "the English disease." The Blue Ribbon Society in Christiania Sweden, now numbers about 500 members.

The retail liquor traffic is now prohibited In seventy-nine municipalities of the province of Manitoba.

Cardinal Manning declares that upon the work of total abstinence depends the great ness of the Nation.

Fortune knocks once at every man's door but she doesn't go hunting through beer saloons for him if he happens to be out.

A liquor officer, in searching a house in Boston, found behind a large picture an opening in the wall which concealed fifty bottles of lager beer.

Mayor Cregier, of Chicago, recently re-voked for one year the licenses of thirteen saloon-keepers for not obeying the Sunday Curtain Closing law. Eighty Japanese girls at Nagasaki, Japan are banded together in a Y. W. C. T. U. that

is said to be the strongest organization the kind in the Empire. It is our observation, says the Scientific American, that beer drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity.

A Chicago paper says the danger line is passed as regards the corn crop. Not at all. The danger line will only be reached when

the corn is manufactured into whisky It is reported that in Louisville, Ky., it is mpossible to keep dippers on the public wells cause the saloon men have them taken of or destroyed so as to force the thirsty public

into their dives. "If you wish for a clear mind, strong mus cles, quiet nerves and long life, avoid all drinks but water," says a wise physician. We might add that money can be kept in the pocket, and comfort brought to the home if nothing stronger than water is chosen.

A Mississippi town of 7500 inhabitants provides a large number of saloons for the men to get drunk in, but has repeatedly failed to sustain the existence of even one ice cream parlor for the refreshment of wives and children. The same stream of money could not flow in two opposite directions.

RELIGIOUS READING.

UPON THE SHORES OF GALILEE. Upon the shores of Galilee.
Upon the shores of Galilee.
Betwixt white clouds, like lakes of blue,
The sapphire of the sky shone through:
Where Magdala once flourished fair,
A falcon poised in languid air;
Mist fashioned into strange design,
Far mountains loomed in purple line;
Sweet strains that swelled to choral close From oleander copses rose.

And through the calm hest boomed the bee Upon the shores of Galilee

Beneath stirred leaves along the marge Beneath stirred leaves along the marg The swelling fig grew ripe and large; Perpetual summer seemed to rest Upon the water's tranquil breast. No white sail swept the lake along. There rang no soaring worship song; Bethsaida's razed walls were dumb, And silence sealed Capernaum; Gray old Tiberias alone Upreared its parapets of stone; And yet what joy it was to be Upon the shores of Galilee!

Here trod His ever-patient feet
In twilight cold and noontide heat;
Perchance beside yon fountain's brink
He paused awhile to rest and drink,
And blessed the children at their play
Before He took His onward way.
These are the waves He bade be still
That even now obey His will;
The same sky throws its arch above
As when He taught His creed of love,
The same winds blow their blessings free
Upon the shores of Galilee.

And though wild desolation now Rests on the shore's and mountain's brow.
The living words that here had birth
Have zoned with glory all the earth.
They dwell in prayerful hearts afar
Beneath the New World's zenith star. And spread where blue Pacific smiles Upon her peaceful paim-girt isles. And when, in years to come, with men
The lonely land shall teem again,
Revered of all His name shall be
Upon the shores of Galilee.
—[Congregationalist

CONVERSION

CONVERSION.

No period in life is so monactions in view of its results as that in which the sinner awakes from his indifference, is brought the terms of salvation, is enabled to rejoice in God his Savier. Then his views of the world of life, of the object of his being, of all things, in fact, are essentially modified and changed. Then does he commence to run the race, that successively followed, will conduct "to glory, honor, and immortality." Then is he watched with the intensest solicitude by those holy beings, who are sent forth "to minister for them who shall be heirs of salvation." And if there is "joy among the angels of God, over one sinner that repenteth," who can tell how much that joy may be enhanced, should the highly-favored object of it, by the grace of God become a bright and shinning light in the world, and bring forth much fruit to the glory and praise of his Saviour.

As the opening of the Christian life is thus

As the opening of the Christian life is thus important in its results, and as so much depends on a right commencement, special care should be had that the great outlines of that life should be well understood. There are multitudes who experience renewing grace, whom nature has endowed with an ardent temperament, and who in the joy of their first love, often overlook the fact, that "bonds and afflictions" are appointed to all who would overcome the world, and become heirs of immortal life. In the fancied strength of their attachment to their Saviour, they set at nought the obstacles that would oppose their progress, and often are disposed to wonder at the trials of more experienced disciples. Instances are not unfrequent, where in the reaction of feeling that sometimes succeed this state of mind, these very As the opening of the Christian life is thus times succeed this state of mind, these very individuals are entirely unfitted to meet the real difficulties of the way, and fail to retain. in time of trial, the spirit and temper of their Master. Such have yet to learn the solemn import of the cross. Blest indeed are they who have known its import by experience, and have learned, at the feet of Carist, to make a right improvement of afflictions.

GETTING USED TO IT. One of the saddest things about the saddest

disaster that America has ever known, the Conemaugh Valley flood, is the fact that a large part of the loss of human life was needless. Even after the waters were let loose hundreds and thousands might have saved their lives, it is said, had they believed the messenger who came riding wildly through the streets, telling them of the awful peril that threatened them. But "they had heard these rumors before." "They were not going to be frightened into fleeing from their homes;" "they were used to such warnings," Alas! alas! the warning was disregarded once too often, and the whelming flood slew its thousands. But whelming flood slew its thousands. But how exactly like the unrepentant man did these victims of the rising waters reason! There is not a man in America within sound of the church-bell who has not received warnings as earnest as the Pennsylvania sufferers ever heard, to fice from the wrath to come. The tragic element is wanting, perhaps; no flying horseman rides through our streets telling us to flee to the mountains for salvation from sin, but, Sueday after Sunday, from ten thousand pulpits comes substantially the same message. "Turn ye, turn ye, for why will ye die!" And men listen very comfortably to the oft-repeated warning, perhaps with a smile or a sneer, with the unspoken thought in their hearts that they have got used to that old story, and they cannot be any longer scared into the kingdom of heaven as though they were frightened girls. Or, perhaps, they listen with a half-formed determination to escape from destruction when the danger is more imminent. And all the time God's patient hand holds back the pent-up flood and gives the unrepentant another and another chance. Yet the peril is not abated. God's chance. Yet the peril is not abated. God's omnipotence cannot avert the destruction which is sure to overtake the guilty, unrepentant soul. The reservoir of wos is being filled up. Men are treasuring up for thenselves "wrath against the day of wrath," and though a thousand warnings may be unbeeded, at last comes the cloud-burst of destruction. warnings may be unheeded, at last comes the cloud-burst of destruction. It is a common phrase, lightly bantered about, that history repeats itself, but it is as full of significance as it was in the days of Noah; "For as in the days that were before the flood they were eating and drinking, married and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall the coming of the Son of man be." Ever since the days of Noah, in the moral world, the history of the patriarch's time has been repeated. The warning watchman on the city wall has sounded the alarm, and the thoughtless citizens have disregarded and despised it, but the time has always ed and despised it, but the time has ome when the words of warning have had a terrible significance and the unprepared have found too often then that it was too

Joining in the amusements of others is, m our social state, the next thing to sympa-thy in their distresses, and even the slenderest bond that holds society together should rather be strengthened than snapt.—Landor.

When, twenty-five years ago, Alfred Love first advocated the principles of arbitration to settle difficulties, some person said: "As well might one attempt to drive a span of flory steeds with white ribbon reins." This is just what the W. C. T. U. expect to do. We have harnessed the two "flory steeds," War and Intemperance, together, and with the power of the white ribbon and the inspiration of our beautiful banner hovered over by the white dove of peace, we expect to drive them from our beloved country, and finally from the world.—Hannah J. Bailey. WHAT THE W. C. T. U. WILL DO.

SUNDAY SCHOOL.

LESSON FOR SUNDAY, NOV. 24

"solomon's Wise Choice," I Kings 5, 3-15 -Golden Text: Prov. 8, 11-Comments.

The last days of David were devoted to gathering together materials for the Temple of the Lord, to be built by Solomon, his son, at Jerusalem. Because he had set his affection upon the house of his God he gave and gathered in great abundance wood, iron, brass, silver, gold and precious stones, and gave to Solomon a solemn charge concerning the house and kingdom. David also purchased a site for the house, the very place where Abraham had centuries before offered up Isaac (II Chron. iii., 1; Gen. xxii., 2, 14), and there he built an altar unto the Lord and offered sacrifice, the Lord answering him by fire from Heaven (I Chron. xxi., 22-26).

"So David slept with his fathers, and was buried in the city of David; having reigned over Israel forty years; seven years in Hebron and thirty-three years in Jerusalem." (I Kings, ii., 16, 11.)

"Then Solomon sat on the Throne of the Lord as King instead of David, his father, and prospered, and all Israel obeyed Him." (I Chron. xxiz., 23.)

5. "In Gibeon the Lord appeared to Solomon in a dream by night." The ark of God was in a tent which David had pitched for it

5. "In Gibeon the Lord appeared to Solomon in a dream by night." The ark of God was in a tent which David had pitched for it in Jerusalem, but the tabernacie and alter of burnt offering were at Gibeon (II Chron. I., 3, 4), and thither Solomon and all the congregation had gone to offer sacrifice. The Lord had appeared to Samuel at the tabernacle in Shiloh and to David at the threshing floor of Araunak (I Sam. iii., 21; II Chron. iii., 1), but we do not read that He ever appeared to Saul, for Saul was thorwaghly discontinuous. peared to Saul, for Saul was ther eighly diso-bedient and rebellious, but David and Solo-mon, though great sinners and often over-come, sincerely sought the Lord. The Lord appeared to Solomon a second time on another occasion, and these great favors should have drawn and kept him very close to God (I Ki ix. 2 xi 2). The Lord for

another occasion, and these great favors should have drawn and kept him very close to God (I Ki. Ix. 2; xi., 2). The Lord frequently revealed Himself to His servants in visions and dreams (Num. xii., 6; Job xxxiii., 15), but Moses was honored above all others in this respect (Num. xii., 7, 8; Deuf. xxxiv., 10); God now reveals Himself to us by His word and Spirit as really as He did to Moses, Samuel, Solomon and others.

"And God said: Ask what I shall give thee." It is written that Ahasuerus said to Queen Esther; "What is thy request? It shall be even given these to the half of the kingdom." And that Solomon gave unto the Queen of Sheba all her desire, whatsoever she asked (Esther v., 3, 6, 1 Kings x., 13); but here is the King of Kings saying to King Solomon: "Ask what I shall give thee." This same Lord said once to a poor blind beggar: "What wilt thou that I shall do unto thee?" (Luke xviii., 41) and is saying to-day: "Ask and ye shall receive;" "All things whatsoever we shall receive;" "All

do unto thee?" (Luke xviii., 41) and is saying to-day: "Ask and ye shall receive;" "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Mat. vii., 7; xxi., 22.) 6-9. "And Solomon said: Thou hast showed unto thy servant David, my father, great mercy." Acknowledgment of mercies received is always most appropriate in all our approaches to God. Our highest place is laying low at our Redeemer's feet, realizing our ing low at our Redeemer's feet, realizing our own weakness, but rejoicing in His wisdom own weakness, but rejoicing in his weakness, and strength, glorying not in wisdom, might or riches, but in knowing Him who is in Himself all wisdom and wealth and power. He that glorieth let him glory in the Lord.

"He walked before Thee in truth, and in mystelliness of heart.

righteousness, and in uprightness of heart with Thee. This is his testimony to God concerning his father, happy the fathers who can have such testimony given concerning them by their sons.
"I am but a little child; I know not how to go out or come in." This is his testimony concerning himself, and his unfitness in him-self, for the high position to which he had

self, for the high position to which he had been called.

"Thy people which Thou hast chosen."

They are the Lord's people whom He has chosen to make Him a name, and Solomon is the Lord's representative among them. David said in his last words that "He that ruleth over men must be just, ruling in the fear of God," and Solomon seems to de-

sire to be just such a ruler over God's chosen Give therefore Thy servant an "Give therefore Thy servant an under-standing heart to judge Thy people." In the parallel passage of H Chron. L., 7-12, his request is stated to be for wisdom and knowl-edge that he may go out and in before the people and judge them. That Jesus Christ Himself is the Wisdom of God we are plainly told in I Cor. L., 24, 36, and that He is made unto us Wisdom; but while we trust Him to save us, how very few seem willing to let Him be their Wisdom in the everyday life, preferring rather to lean upon their own to let Him be their Wisdom in the everyday life, preferring rather to lean upon their own understanding and go their own way. 19-14. "And the speech pleased the Lord, that Solomon had asked this thing." It was wisdom for judgment that Solomon asked for, that he might discern between good and had, as is manifest in the record which fol-lows our lesson and in the record which fol-

lows our lesson and in the last verse of this chapter. "Understanding to discern judgment." It "Understanding to discern judgment." It pleased the Lord that he had not asked riches nor long life, but this one thing—the power to discern right and wrong and to do the right, or in one word, "Righteousness." This is one peculiar feature of the character of Jehovah that "The righteous Lord loveth righteousness" (Ps. xi., 7), and above all places is this desirable in a ruler.
"Behold, I have done according to thy words; lo, I have given thee a wise and an understanding heart." In chapter iv., 20-29, we read that Judah and Israel were many as the sand which is by the sea in multitude.

the sand which is by the sea in multitude, and that God gave Solomon wisdom and understanding exceeding much and largeness of heart, even as the sand which is on the seashore; which certainly indicates that, though the people were so numerous, Solomon would have wisdom given him for every case that might come before him.

"I have also given thee that which thou hast not asked, both riches and honor." How diligently people seek that which may get them food and raiment and have little or no time left to seek God, while He keeps saying:
"Seek ye first the kingdom of God, and His
righteousness and all these things shall be
added unto you;" offering to do for us exceeding abundantly above all we ask or think (Matt. vi., 33; Epb. iii., 20).

"If thou wilt walk in my ways, * * * then I will lengthen thy days." Wisdom is given him for the asking, riches and honor without being asked for, but length of days is promised only on condition of obedience; provided he will keep God's statutes and com-mandments and walk in His ways; otherwise it would not be a blessing either to himself or his people to have his days on earth length-

15, "And Solomon awoke; and behold it to. "And Solomon awoke: and behold it was a dream to some purpose, for the Lord was in it as the was in the dreams of Jacob, Joseph his son, Nelsuchadnezzar, Daniel, Joseph, husband of Mary, Pilnte's wife, and others. God does sometimes even to this day reveal. His will in a dream or vision of the night, concerning special guidance on unusual matters; but ordinarily He does not reveal Himself except by His Word, and never in conflict with it. Whatever is not in perfect agree-ment with the Word of God proceeds not com God but from the prince of darkness God but from the prince of darkness.

(Isa. viii., 20.) "He came to Jerusalem * * and offered up burnt offerings and peace offerings." The burnt offering typified our Lord Jesus offering Himself wholly to God, everythought, word and doed acceptable, and appreciated only by God. The peace effering was partly burnt and partly eaten, partaken of both by God and man, and shows how when we truly believe in Jesus we have fellowship with God.—Lesson Helner.

A live lobster, half red and half green, the dividing color line running lengthwise his whole body, is now on exhibi-tion in Portland, Me. Fishermen say that specimeus like this are very rare.

TEMPERANCE.

WRO IS THY NEIGHBOR! Thy neighbor? it is be whom thou Hast power to aid and bless; Whose sching heart or burning brow Thy soothing band may pres

Thy neighbor? 'tis the fainting poor Whose eye with want is dim, Whom hunger sends from door to door; Go thou and succor him.

Thy neighbor? 'tis that drunken man, Whose years are at the brim. Bent low with poverty and pain; Go thou and rescue him.

Thy neighbor? 'tis his wife, bereft Of every earthly gem; This wife and children helpless left; Go thou and shelter them:

Where o'er thou meet'st a human form 'Neath drunkeness bent down, Semember 'tis thy neighbor worm; Thy brother, or thy son I ass not, oh pass not heedless by,

Perhaps thou canst redeem. Himself and his from misery: Go reason, plead with him Geo, W. Cook, in Battle-Axe of Temperance.

TEMPERANCE AT COLLEGE.

Or. Andrew P. Fenbedy recently addressed the Harvard Total Abstinence League. He said:

If I had a son I would not send him to college unless he would give me a piedge not to touch intoxicating liquors. I believe that college life is a cruom period, and habits formed there are not easily broken. Of my own class of fifty-three members—when the temptations to drink were less and there was even a prejudice against anything was even a prejudice against anything stronger than wine, when discipline was stricter, when we had less spending money—two died sots; one plunged into low dissipation, and was only reformed after stern interference of his father; a fourth had his life shortened by his early had habits; a fifth, a man of fine abilities, was addicted to drink and failed of attaining more than a shadow of the reputation he might have had. All these men were drinkers in college, and it has been my experience that all other gracinates who have tallen in bad habits of drink have contracted their ways in college. It is not safe to yield to the temptation, even to a slight degree. I cannot recall from my knowledge any cases of men who have never been intemperate before twenty-five years them intemperate before twenty-five years of age, becoming drunkards later. It is true that some intemperate men reform, but a very small percentage. But you say we do not mean to become drunkards. That very same self-confidence which you express is dangerous. The over-confident man is very upt to go beyond the limit he would consider unsafe in another. It is those who are willing to go to the very cipe of safety who are ing to go to the very edge of safety who are lured over into evil. The young man who begins to drink to the limit of soberness transcends that line little by little till he has become a confirmed drunkard.

In college life there are great temptations, Many of your pleasantest companions drink, and drink to excess, though not perhaps of-ten. You are away from home influences and restrictions and are brought to look lightly on drink. You are at a period when habits are formed. It is for you to decide habits are formed. It is for you to decide whether your animal instincts and appetites shall prevail. You have a life's work to do now, for if you carb your appetites you will be able to master them, but if you give way, you have become their slave. You may wish to drink a little, without ever going far, as you think many respectable men do. But as you think many respectable men do. But you will find that very few of the most superior men give way to drink at all; and those who do would achieve more if they ab-stained entirely. If you learn to depend on figure to enhance social gatherings you will find in later life that you cannot enjoy the most brilliant society without some stimulus to the inner man. A man addicted to the habit of drink is less self-reliant and capable of deing himself justice, though he may never go to excess. If you yield to the temptation of strong drink you will be led to gambling and other vices which are perhaps never found in abstainers. Drinking is also an ex-pensive habit and tempts a man to get money in any way he can. Indulgence in any degree brings you into the class of those who drink still more, so that if you make a beginning you are apt to reach the bitter end before long. I would remind you also, that most liquors now are adulterated with pois-senesserings. I have spoken of the perils to which you expose yourself by strong drink, and I believe that you who preserve yourself from these dangers by joining this league will look back in after years with devout gratitude. In the highest point of view, in the culture of your immortal natures, you have chosen the better course and you should make it your life purpose always to preserve the better way and fix yourselves in the eternal principles of right.

A ROHT WHICH DEOVE A MAN MAD.

Mr. J. T. Thomson observes: 'There was a dear friend of mine who lost his reason some time ago, but after three years in an asylum he recovered and again entere this asylum he recovered and again entered his old position. I one day asked him, 'Do you know the cause of the loss of your reason?' He replied 'I thought I was standing on a green spot surrounded by thousands of merry-makers, who were singing and dancing. In the distance I saw a great wheel revolving, and toward it all the dancers were slowly making their way. I could not see the other side of the wheel where I was standing, and I thought I shifted my position until I could get a better view of that stupendous till could get a better view of that stupendous wheel. I saw the merry-makers step from the greensward, and being caught by this wheel greensward, and being caucht by this wheel were thrown into a great chasm on the other side. As I saw the people fall into that fearful abyss I turned with a cry, and my reason was gone. I myself was present when that dear friend of mine turned with that cry, and I was the first to take the strong man in my arms and hold him. If the thought of so many people falling into an abyss was enough to turn a man's reason, what must be the thought of men and women going in thousands toward the brink of the bottomless abyss? Lost, and with Christ at hand. Horrible, truly horrible'



"You stay dare, ain'd ut. I vas of holdin' you get tired."



Mr. Speitzer (enthusiastically)-"Ach! Dot Wagner musick was sound human. almost somedimes."-Lire,