TEXT: "Noah planted a vineyard, and he drank of the wine and was drunken."—Genesis ix., 20, 21.

This Noah did the best and the worst thing for the world. He built an ark against the deluge of water, but intro-duced a deluge against which the human duced a deluge against which the human race has ever since been trying to build an ark—the deluge of drunkenness. In my text we hear his staggering steps. Shem and Japhet tried to cover up the disgrace, but there he is, drunk on wine at a time in the history of the world when, to say the least, there was no lack of water. Inebriation, having entered the world, has not retreated. Abigail, the fair and heroic wife, who saved the flocks of Nabal, her husband, from confiscation by invaders, goes home at night and finds him as interests. the flocks of Nabal, her husband, from confiscation by invaders, goes home at night and finds him so intoxicated she cannot tell him the story of his narrow escapa. Uriah came to see David, and David got him drunk and paved the way for the despoliation of a household. Even the church bishops needed to be charged to be sober and not given to too much wine, and so familiar were people of Bible times with the staggering and failing motion of the inebriate that Imiah, when he comes to describe the final dislocation of the worlds, savs. "The earth dislocation of the worlds, says, "The earth shall reel to and fro like a drunkard."

Ever since apples and grapes and wheat grew the world has been tempted to unhealthful stimulants. But the intoxicants of the olden time were an innocent beverage, a harmless orangesde, a quiet syrup, a peaceful soda-water as compared with the liquids of mod-ern inebriation, into waich a madness, and a fury, and a gloom, and a fire, and a suicide, and a retribution have mixed and mingled. Fermentation was a ways known, but it was Fermentation was always known, but it was not until a thousand years after Christ that distillation was invented. While we must confess that some of the ancient arts have been lost, the Christian era is superior to all others in the bad eminence of whisky and rum and gin. The modern drunk is a hundredfold worse than the ancient drunk. Noah in his intoxication became imbecile, but the victims of modern alcoholism have to struggle with whole menageries of wild beasts, and

tims of modern alcoholism have to struggle with whole menageries of wild beasts, and jungles of hissing serpents, and perditions of of blaspheming demons.

An arch fleed arrived in our world, and he built an invisible caldron of temptation. He built that caldron strong and stout for all ages and nations. First he squeezed into the caldron the juices of the forbidden fruit of Paradise. Then he gathered for it a distillation from the harvest fields and the orchards of the hemispheres. Then he poured into this caldron capsicum and copperas and logwood and deadly nightshade and assault and battery and vitriol and opium and rum and murder and sulphuric acid and theft and potash and cochineal and red carrots and and murder and sulphuric acid and theft and potash and cochineal and red carrots and poverty and death and hops. But it was a dry compound and it must be moistened, and it must be liquefied, and so the arch flend poured into that caldron the tears of centu-ries of orphanage and widowhood, and he poured in the blood of twenty thousand as-sassinations.

And then the arch fiend took a shovel that he had brought up from the furnaces be-neath, and he put that shovel into this great neath, and he put that shovel into this great caldron and began to stir, and the caldron began to heave and rock and boil and sput-ter and hiss and smoke, and the nations gathter and hiss and smoke, and the nations gathered around it with cups and tankards and demijohns and kegs, and there was enough for all, and the arch fiend cried: "Aha! champion fiend am I! Who has done more than I have for coffins and graveyards and prisons and insane asylums, and the populating of the lost world? And when this caldron is emptied I'll fill it again and I'll stir it again, and it will smoke again, and that smoke will join another smoke, the smoke of a torment that ascendeth for ever and ever. I drove fifty ships on the rocks of Newfoundland, and the Skerries, and the Goodwins. I have ruined more senators than gather this winter in the national councils. I have ruined more lords than are now gathered in the house of peers. The cup out of which I ordinarily drink is a bleached human skull, and the upholstery of my palace is so rich a crimson, because it is dyed in human gore, and the mesaic of my floors is made up of the bones of children dashed to death by drunken of children dashed to death by drunken of children dashed to death by drunken parents, and my favorite music—sweeter than Te Denm or triumphal march—my favorite music is the cry of daughters turned out at midnight on the street because father has come home from the carousal, and the even hundred voiced shriek of the sinking teamer, because the captain was not him-elf when he put the ship on the wrong curse. Champion fiend am II I have indied more fires, I have wrung out more gonies, I have stretched out more midight shadows, I have opened more Gol-othas, I have rolled more Juggernauts, I missary of diabolism. Champion fiend

Drunkenness is the greatest evil of this ation, and it takes no logical process to rove to this audience that a drunken nation annot long be a free nation. I call your at-ntion to the fact that drunkenness is not absiding, certainly that it is not at a standill, but that it is on an onward march, and is a double quick. There is more rum vallowed in this country, and of a worse ind than was ever swallowed since the first stillery began its work of death. Where here was one drunken home there are ten unken homes. Where there was one

runkard's grave there are twenty drunkrd's graves. It is on the increase. Talk
bout crooked whisky—by which men mean
se whisky that does not pay the tax to govnment—I tell you all strong drink is
tooked. Crooked Otard, crooked Cognac,
tooked schnapps, crooked beer, crooked
ine, crooked whisky—because it makes a
an's path crooked, and his life crooked, and
I death crooked and his eternity crooked.
If I could gather all the armies of the dead death crooked and his eternity crooked. If I could gather all the armies of the dead misards and have them come to resurrece, and then add to that host all the armies lighing drunkards, five and ten abreast, I then if I could have you mount a horse ride along that line for review, you ald ride that horse till he dropped from austion, and you would mount another se and ride until he fell from exhaustion, you would take another and another. you would take another and another, you would ride along hour after hour day after day. Great host, in regiments, rigades. Great armies of them. And if you had voice stentorian enough to them all hear, and you could give the and, "Forward, march!" their would make the earth tremble. re which way you look in the commun-day the evil is increasing.

lattention to the fact that there are attention to the fact that there are indeed people born with a thirst for drink—a fact too often ignored. some ancestral lines there runs the of temptation. There are children swadding clothes are torn off the word death. Many a father has made of this sort: "In the name of God, I bequeath to my children my houses als and estates; share and share shall like. Hereto I affix my hand and seal

resence of witnesses." And yet perat very man has made another will
e people have never read, and that
been proved in the courts. That will
writing would read something like
In the name of disease and appetite
th, ame. I bequeath to my children
habits, my tankards shall be theirs,
n cup shall be theirs. Bhare and share
all they in the infamy. Hereto I afhand and seal in the presence of all
plauding harples of hell."

a the multitude of those who have
I habit born with them this army is begmented. And I am sorry to say that a
many of the drug stores are abetting
it, and alcohol is sold under the name
lers. It is bitters for this and bitters

Sens.

of Coping the

Mint.

States

ver pro-

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is any thralldom of alcoholism coming from that source, are going down, and some day a man sits with the bottle of black bitters on his table, and the cork files out, and after it files a flond and clutches the man by his throat and says: "Aha! I have been after you for ten years. I have got you now. Down with you, down with you?" Bitters! Ah! yes. They make a man's family bitter and his home bitter and his disnostition bitter and his death bitter and his hell bitter. Bits. Lers. A vast army all the time increasing.

It seems to me it is about time for the 17, 00,000 professors of religion in America to take sides. It is going to be an out and out battle with drunkenness and sobriety, be-tween heaven and hell, between God and the devil. Take sides before there is any further national decadence, take sides before your sons are sacrificed and the home of your daughter goes down under the alcoholism of an imbruted husband. Take sides while your voice, your pen, your property an imbruted husband. Take sides while your voice, your pen, your prayer, your vote may have any influence in arresting the despoliation of this nation. If the 17,000,000 professors of religion should take sides on this subject it would not be very long before the deatiny of this nation would be decided in the right direction.

Is drunkenness a state or national evil?
Does it belong to the North, or does it belong to the South? Does it belong to the East, or does it belong to the West? Ah, there is not an American river into which its tears have not fallen and into which its suicides have not plunged. What ruined that Southern plantation?—every field a fortune, the proprietor and his family once the most affluent supporters of summer watering places. What threw that New England farm into decay and turned the reseate cheeks that bloomed at the foot of the Green Mountains into the pallor of despair? What has smitten every street of every village, town and city of this continent with a moral pestilence? Strong drink.

To prove that this is a national evil I call To prove that this is a national evil I call up two States in opposite directions—Mains and Georgia. Let them testify in regard to this. State of Mains says: "It is so great an evil up here we have anothematized it as a State." State of Georgia says: "It is so great an evil down here that ninety counties of this State have made the sale of intoxicating drink a criminality." So the wordcomes up from all parts of the land. Either drunkenness will be destroyed in this country or the American Government will be destroyed.

grunkenness and free institutions are coming into a death grapple.

Gather up the money that the working
classes have spent for rum during the last
thirty years, and I will build for every workingman a house, and lay out for him a garden, and clothe his sons in broadcloth
and his daughters in sike, and stand at his
front door a practice. front door a prancing span of sorrels or bays, and secure him a policy of life insurance so that the present home may be well maintained after he is dead. The most persistent, most overpowering enemy of the working classes is intoxicating liquor. It is the anarchist of the centuries, and has boycotted and is now boycotting the body and aind and soul of American labor. It au-nually swindles industry out of a large per-centage of its earnings. It holds out its blasting solicitations to the mechanic or operative on his way to work, and at the acon spell and on his way home at even-ide. On Saturday, when the wages are paid, it snatches a large part of the money that might come to the family and sacrificas it among the saloon keepers. Stand the saloons of this country side by side, and it is sarefully estimated that they would reach

from New York to Chicago.

This evil is pouring its vitriolic and damnable liquors down the throats of hundreds of thousands of laborers, and while the ordinary strikes are ruinous, both to employers and employes. I proclaim a universal strike against strong drink, which strike, if kept up, will be the relief of the working lasses and the salvation of the hation. I will undertake to say that there is not a healthy laborer in the United States who, within the next twenty years if he will rewithin the next twenty years, if he will re-fuse all intoxicating beverages and be sav-ing, may not become a capitalist on a small scale.

Oh, how many are waiting to see if some-thing cannot be done for the stopping of in-temperance! Thousands of drunkards waiting who cannot go ten minutes in any direc-tion without having the temptation glaring tion without having the temptation glaring before their eyes or appealing to their nostrils, they fighting against it with enfeebled will and diseased appetite, conquering, then surrendering, conquering again and surrendering again, and crying, "How long, O Lord! how long before these infamous solicitations shall be gone!" And how many mothers are waiting to see if this national curse cannot lift? Oh, is that the boy who had the honest breath who somes home with breath vitiated or discomes home with breath vitiated or disguised? What a change! How quickly those habits of early coming home have been exchanged for the rattling of the night key in the door long after the last watchman has one by and tried to see that everything was osed up for the night.

Oh! what a change for that young man, who we had hoped would do something in merchandise or in artisanship or in a profes-sion that would do honor to the family name. sion that would do honor to the family hame, long after mother's wrinkled hands are folded from the last toil! All that exchanged for startled look when the door bell rings, lest something has happened; and the wish that the scarlet fever twenty years ago had been fatal, for then he would have gone directly to the bosom of his Saviour. But alas! poor old soul, she has lived to experience what Solomon said, "A foolish son is a

heaviness to his mother."
Oh! what a funeral it will be when that Oh! what a funeral is will And how moth-boy is brought home dead! And how moth-boy is brought home and say: "Is this my boy boy is brought home dead: And now moting or will sit there and say: "Is this my boy that I used to fondle, and that I walked the floor with in the night when he was sick? Is this the boy that I held to the baptismal font for baptism? Is this the boy for whom I toiled until the blood burst from the tips of ny fingers, that he might have a good start and a good home? Lord, why hast Thou let me live to see this? Can it be that these swollen hands are the ones that used to wander over my face when rocking him to sleep!
Can it be that this swollen brow is that I
once so rapturously kissei? Foor boy! how
tired he does look. I wonder who struck
him that blow across the temple? I wonder if he uttered a dying prayer? Wake up, my son; don't you hear me? wake up! Oh! he can't hear me! Dead! dead! doad! 'Oh, Absolom, my son, my son, would God that I had died for thee, oh, Absolom, my son,

I am not much of a mathematician and p cannot estimate it, but is there any one here quick enough at figures to estimate how many mothers there are waiting for something to be done! Ay, there are many wives waiting for domestic rescue. He promised something different from that when, after the long acquaintance and the careful scrutiny of character, the hand and the heart were offered and accepted. What the heart were offered and accepted. What a hell on earth a woman lives in who has a drunken husband! O death, how lovely thou art to her, and how soft and warm thy skeleton hand! The sepulcher at midnight in winter is a king's drawing-room compared with that woman's home. It is not so much the blow on the heart that how on the heart. the blow on the heart.

the blow on the heart.

The rum flend came to the door of that beautiful home, and opened the door and stood there and said: "I curse this dwelling with an unrelenting curse. I curse that father into a maniac, I curse that mother into a pauper. I curse those sons into vagabonds. I curse those daughters into profilgacy. Cursed be bread tray and cradle, Cursed be couch and chair, and family Bible with record of marriages and births and deaths. Curse upon curse." Oh, how many wives are there waiting to see if something cannot be done to shake these frosts of the second death off the orange blossoms! Yea, God is waiting, the God who works through human instrumentalities, waiting to see whether this nation is going to overthrow this evil, and if it refuse to do so God will wipe out the nation as He did Phonicia, as He did Rome, as He did Thebes, as He did Babylon.

Ay, He is waiting to see what the church of God will do. If the church does not do its work, then He will wipe it out as He did its work, then He will wipe it out as He did

the church of Ephesia, church of Thyatira, church of Sardis. The Protestant and Roman Catholic churches to-day stand side by side, with an impotent look, gazing on this svil, which costs this country more than a billion dollars a year to take care of the 30,000 idiots, and to bury the 75,000 drunkards. Protagoras boasted that out of the sixty years of his life forty years he had spent in ruining youth; but this evil may make the more infamous boast that all its life it has been ruining the bodies, minds and souls of the human race.

rouls of the human race.

Put on your spectacles and take a candle and examine the platforms of the two loading political parties of this country, and ser what they are doing for the arrest of this avii and for the overthrow of this abomination. Resolutions and the resolution of the second transfer and transfer and the second transfer and the second transfer and the second transfer and transfer an evil and for the overthrow of this abomination. Resolutions—oh! yes, resolutions about
Mormonism! It is safe to attack that organized nastiness two thousand miles away.
But not one resolution against drunkenness,
which would turn this entire nation into one
bestial Salt Lake City. Resolutions against
political corruption, but not one word about
drunkenness, which would rot this nation
from scalp to heel. Resolutions about protection against competition with foreign industries, but not one word about protection
of family and oburch and nation against the
scalding, blasting, all consuming, damning
tariff of strong drink put upon every financial, individual, spiritual, moral, national
interest.

I look in another direction. The Church of God is the grandest and most glorious institu-tion on earth. What has it in solid phalanx accomplished for the overthrow of drunken-Have its forces ever been marshaled! ness? Have its forces ever been marshaled?
No, not in this direction. Not long ago a
great ecclesiastical court assembled in New
York, and resolutions arraigning strong
drink were offered, and clergymen with
strong drink on their tables and strong
drink in their collars defeated the resolutions by threatening speeches. They could
not bear to give up their own lusts.

I tall this making a way to make the control of the co

I tell this audience what many of you may never have thought of, that to-day—not in the millennium, but to-day—the church holds the balance of power in America; and if Christian people—the men and the women who profess to love the Lord Jesus Christ and to love purity and to be the sworn enemics of all uncleanness and debauchery and sin—if all such would march side by side and shoulder to shoulder this evil would soon be overthrown. Think of three hundred thousand churches and Sunday-schools in Christendom marching shoulder to shoulder! How

tendom marching shoulder to shoul ter! How very short a time it would take them to put down this evil, if all the churches of God, transatiantic and cisatiantic, were armed on this subject?

Young men of America pass over into the army of testotalism. Whisky, good to preserve corpses, ought never to turn you into a corpse. Tens of thousands of young men have been dragged out of repectability and out of purity, and out of good char-acter, and into darkness by this infernal stuff called strong drink. Do not touch it! Do

In the front door of our church in Brooklyn, a few summers ago, this scene occurred: Sabbath morning a young man was entering for divine worship. A friend passing along the street said, "Joe, come along with me; I am going down to Coney Island and we'll have a gay Sunday." "No," replied Joe; "I have started to go here to church, and I am have started to go here to church, and I am going to attend service here." "Oh, Joe," his friend said, "you can go to church any time! The day is bright, and we'll go to Coney Island, and we'll have a splendid time." The temptation was too strong, and the twain went to the beach, spent the day in drunkenness and riot. The evening train started up from Brighton. The young men were on it. Joe, in his intoxication, when the train was in full speed, tried to pass around from one seat to another and fell and was crushed.

Under the lantern, as Joe lay bleeding his life away on the grass, he said to his com-rade: "John, that was a bad business, your rade: "John, that was a bad business, your taking me away from church; it was a very bad business. You ought not to have done that, John. I want you to tell the boys to-morrow when you see them that rum and Sabbath breaking old this for me. And John, while you are telling them I will be in hell, and it will be your fault?" List not time for me to rull out from fault." Is it not time for me to pull out from the great organ of God's word, with many banks of keys, the tremolo stop? "Look not upon the wine when it is red, when it moveth itself aright in the cup, for at last it biteth

like a serpent and stingeth like an adder."

But this evil will be arrosted. Blucher came up just before night and saved the day at Waterloo. At 4 o'clock in the afternoon it looked very badly for the English. Generals Ponsonby and Pickton fallen. Sabers broken, Ponsonby and Pickton fallen. Sabers broken, flags surrendered, Scots Grays annihilated. Only forty-two men left out of the German brigade. The English army falling back and falling back. Nanoleon rubbed his hands together and said: "Aha! aha! we'll teach that little Englishman a lesson. Ninety chances out of a hundred are in our favor. Magnifleent!" Ha even sent Magnificent! magnificent!" He even sent messages to Paris to say he had won the day. But before sundown Blucher came up, and But before sundown Blucher came up, and he who had been the conqueror of Austerlitz became the victim of Waterloo. The name which had shaken all Europe and filled even America with apprehension, that name went down, and Napoleon, muddy and hatless, and crazed with his disasters, was found feeling for the stirrup of a horse, that he might mount and resume the conflict.

Well, my friends, alcoholism is imperial, and it is a conqueror, and there are good people who say the night of national overthrow is coming, and that it is almost night. But before sundown the Conqueror of earth and heaven will ride in on the white horse,

and heaven will ride in on the white horse, and alcoholism, which has had its Austerlitz of triumph, shall have its Waterloo of defeat. Alcoholism having lost its crown, the grizzly and cruel breaker of human hearts, crazed with the disaster, will be found feeling in vain for the stirrup in which to re-mount its foaming charger. "So, O Lord, let Thine enemies perish!"

A PICTURE OF "DARKEST NEW YORK."

In a recent official report on the "prisons and station houses" of the city, Dr. A. S. Daniel, physician in charge of the Isaac T. Hopper Home for discharged women prisoners, referring to the untoward saloon influence, as a source of the abnormal increase of crime, says: "We have nine thousand saloons, in parts of the city where they are most harmful, the proprietors of which openly violate at least two important laws—the open door on Sundays and the selling of liquor to children under sixteen years of liquor to children under sixteen years of age—doing this at any hour of the day or night. The east side saloons are owned chiefly by brewers." The account which Dr. Daniel gives of the condition of intextcated women brought to the various station houses, dissolute and disorderly, to be under the care and control of men only, is most shocking in its details. The report says: "Among the women we find old and young, lying more or less drunk; many victous, all hopeless; many, through no fault of their own, out of work and unable to find it; women with little children, and the young servant girl out of a place, apply for a night's lodging; and all are accommodated until there is not even room on the floor to sleep." Alas, for "Darkest New York?"

Tuose people who have been in the habit of becoming intoxicated by consuming brandy chocolates may be compelled to change their methods of dissipation. A petition has recently been sent to the Legislature by L. Edwin Dudley, Secretary of the Law and Order League, in which a request is made for the enactment of a law prohibiting the manufacture and sale of any kinds of confectionery containing alcohol or intoxicating liquors, and this has been referred to the Committee on Public Health. Although this petition was circulated by Mr. Dudley, the inspiration came from the Woman's Christian Temperance Union, which had received complaints of instances of inebriation and the acquisition of a taste for alcohol in children through this means.—Boston Transcript. * ALCOHOLIC CONFECTIONER'S

DRIVING nails into the sky is rather a

SUNDAY SCHOOL.

LESSON FOR SUNDAY, MARCH

"Naaman Healed," 2 Kings, v., 1-15-Golden Text; Psalm vill., 8-Commentary.

1. "Now Naaman, captain of the host of the king of Syria, was a great man with his master and honorable, because by him the Lord had given deliverance unto Syria." The Bible is full of contrasts. The great contrast is between the Son of God and the devil; then

is between the Son of God and the devil; then between those who believe God, stand before Him and serve Him, and such as are only men of this world, serving of sin and Satan.

2. "And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid, and she waited on Naaman's wife." Let any little girl consider well the situation of this little maid, stolen from home, which was as much to her as home is to any child, and now a little slave in a far off land, with little if any prospect of seeing father and mother

a little slave in a far off land, with little if any prospect of seeing father and mother again; and yet she seems to be faithful in her new home under these hard circumstances. Let the boys consider Joseph, stolen from home by his own brethren and serving as a slave in Egypt; and yet we read four times in one chapter that the Lord was with him (Gen. xxxix., 2, 3, 21, 23).

3. "Would God my lord were with the prophet that is in Samaria! for He would recover him of his leprosy." Not only faithful as a servant, but faithful in testimony, and that for the benefit of her enemy, reminding us of Rom. v., 8-10, Matt. v., 44; Rom. xii., 20, 21. She knew of the mighty works done by Elisha, seven of which are recorded in the last three chapters, and she believed that such a mighty man of God believed that such a mighty man of God could heal even a leper. If Christians had as much faith in Jesus as this little maid had in Elisha they would be pointing every sin-sick and heavy laden soul to Him. 4. "And one went in and told his lord, say-

4. "And one went in and told his lord, saying. Thus and thus said the maid that is of the land of Israel." The little girl's saying is being sprend abroad. It has now reached his ears for whom it was intended. We have only to speak of Jesus as we have opportunity, and we may be sure that the message will in due time be owned of God.

5. "And the king of Syria said, Go to; go, and I will send a letter unto the king of Israel." The little girl spoke of the prophet in Israel, not of the king of Israel, but kings and such prophets as Elijah and Elisha were not often in sympathy (I Kings xviii., 17 xxii., 18; II Chron. xvi., 10; xviii., 25, 26) and the king of Syria may have though that if there was any power in Israel to heal leprosy the king of Israel would surely know it. But neither of these kings knew the God of Elisha nor the power that could heal the loper.

6. "Behold I have sent Naaman, my

vant, to thee, that thou mayest recover him of his leprosy." Thus wrote the king of Syria to the king of Israel. The Lord who gave deliverance to Syria is not recognized. We cannot wonder at this if we consider the church of Christ to-day and see her re-Bance upon money and influence and the fa-vor of this world, while He whose name she bears is comparatively unknown and un-

sought and unhonored.
7. "Am I God, to kill and to make alive, 7. "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?" Thus spake the king of Israel, when having read the letter he rent his clothes and fancied that Syrin's king sought a quarrel with him. "Am I God?" reminds us of Jacob's angry words to his wife Rachel (Gen. xxx., 2, and killing and making alive reminds us of Ibent. xxxii., 39, I Sam. ii., 6. The king of Israel was in the place of God's representative, and instead of getting angry he should have felt honored, and been able to point to Him who alone can kill and mabe alive.

9. "Let him come now to me and he shall

who alone can kill and males alive.

S. "Let him come now to me and he shall know that there is a p-ophet in Israel." Thus spake the man of God when he heard that the king had rent his clothes. Here is the one to whom Nasman should have come; he fears not man, nor does he seek honor from man, but he loves to honor God.

9. Nasman came with his honor and

"So Naaman came with his horses and house of Elisha." A great and honorable and mighty man of this world stands at the and mighty man of this world stands at the door of this poor and dependent servant of God. He is now in the right place, but not in the right spirit. He knows that he is a loper, that he has a deadly disease, and he but then he is no poor man; he does not come as a beggar; he is not like the leper of Matt. viii., nor the ten of Luke xviii. He is able to pay for his healing and he wants it done as to a great and mighty man. He is dealing with men and wants his position before men He is dealing to be recognized. He does not know Luke

avi., 15.

10. "And Elisha sent a messenger unto him saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." What magthee, and thou shart be clean. What mag-nificent indifference to earth's potentates and earth's favors. What an opportunity to make a friend with great influence and obtain a great sum of money. But, like Abram before the king of Sodom, he is conscious that the possessor of heaven and earth is his friend, and he can afford to say concerning the king of Syria's gold and silver, "I will receive none" (vs., 16). But what a gracious message he sends to Naa-man, and what a simple requirement and glorious result.

11. "But Naaman was wroth, and went away and said, Behold, I thought" * * *
He wanted health, but he wanted it given in a style belitting his high position, and he had his own thoughts as to how it ought to be done. He fancied just how Elisha would come out and cry to Jehovah, and with great demonstration make him a well man. But Elisha all his thoughts are swept away. Elisha no demonstration, but only a kind message telling him what to do and promising health. Many are to-day out of Christ and unsaved just because they have their own thoughts as to how they ought to be converted, and

they won't come any other way.

12. "Are not Abana and Pharpar, rivers
of Damascus, better than all the waters of Israel?" Here are some more of his thoughts; Syria is better than Israel, Damascus than Jerusalem, Abana and Pharpar than Jordan. It is a great humiliation for him, a Syrian, to come to Israel seeking any favor, and he does not want favors; he can pay for all he gets. But to be treated thus, and then to be ent to Jordan, is too much for his Syrian

pride, and he went away in a rage.

13. "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it?" Thus reason his servants with him, showing more wisdom than their master, for "Great men are not always wise" (Job xxxii., 9); and they had him, too, as we sny, for that was just the thought of his

"Then went he down." That is good for every proud person must come do if they come willingly it will save trouble of bringing them down.

for every proud person must come down, and if they come willingly it will save God the trouble of bringing them down.

"And dipped bimself seven times in Jordan, according to the saying of the man of God." He is now obedient and in the way of blessing, and blessed he shall be, Jordan is the river of judgment. Had there never been sin there had never been sickness. Sin must be judged and condemned and put away. Seven times denotes perfect cleansing.

cleansing.

"And his flesh came again like unto the flesh of a little child, and he was clean."

Just as the man of God had said so it came Just as the man of God had said so it came to pass. It always has been, is and will be just as God says. There is nothing like the word of God, and on our part nothing like obedience. It is not some great thing we are to do to be clean, but just come as we are, and accept Jesus as God's gift to us and He will do great things for us.—Lesson Helser.

THE British forces, under the command of Major Smyth, have captured the stockades of the Tsawbwa of Wuntho, in Upper Bur-mah, killing twenty-seven of the defenders. The Tsawbwa's palace was set on fire looted and finally destroyed. The British loss was

RELIGIOUS READING.

RESIGNATION "Since thy Father's arms sustain thee,

Peaceful be:
When a chastening hand restrains thee
Is it He.
Know His love in full completeness
Fills the measure of thy weakness;
If He wound thy spirit sore
Trust Him more.

"Without murmur, uncomplaining, In His hand Lay whatever things thou canst not Understand. Though the world thy folly spurnetb From thy faith in pity turneth, Peace thy inmost soul shall fill, Lying still.

"Like an infant, if thou thinkest Thou canst stand;
Childlike, proudly pushing back
The offered hand;
Conrage soon is changed to fear,
Strength doth feebleness appear, In His love if thou abide, He will guide.

Fearest sometimes that thy Father Hath forgot?
When the clouds around thee gather
Doubt Him not.
Always both He daylight broken,
Always both He comfort spoken,
Better both He been for years
Than the form Than thy fears.

"Therefore, whatsoe 'er betideth Night or day,— Know His love for thee provideth Good alway. Crown of sorrow gladly take, Grateful, wear it for His sake,— Sweetly bending to His will, Lying still.

"To His own thy Saviour giveth Daily strength: To each troubled soul that liveth Peace at length.
Weakest kimbs have largest shars
Of this tender Shepherd's care;
Ask Him not, then, 'When?' or 'How?'
Only bow,'

CHARACTER VS. ENVIRONMENT.

A human will, firmly set on a life of hollness, may make the most untoward environ-ment only a means of progress onward and upward. In short, in spits of environment we find that man is what he wills to be; that outward circumstance determines characer only so far as it is permitted to deter mine it, by impelling a man on in that course that he has more or less consciously determined to pursue. The more we con-sider the teaching of experience, and the sider the teaching of experience, and the conclusions of science, the more we discover the Scripture to be profoundly true that says, "As a man thinketh in his heart, so is he." It is the leepest current of man's nature, far below the surface, and maffected by outward circumstance, that determines the exential character. To the development of this self-determined nature environment powerfully contributes, and to one unacquainted with the hidden spring of action its effect may well seem to be considered. But by one who knows that underneath surface currents the tide of man's patters is setting from or toward fod and good, the effect of those things that merely touch the surface will not be exagge ated. Man is what he, in the depths of hi heart, wills to be, not what his surroundings make him. This, science, experience, and the Word of God unite in testifying .-Golden Censer.

PHOYE ONE ANOTHER

The author of these words is John, the Divine, who says, "Beloved, let us love one another; for hye is of God, and knoweth God." Such divinity contains more essential Christianity than is produced by many worldly wise doctors of divinity, with all their puffed up philosophy, or better said, earthly, see and devillah wisdom, whereby the fe, a populsion are general. How take that wisdom, where the said comments from above which is pure, peaceable, gentle, and easy to be entreated, full of merey and good fruits, without partiality and without hypocrisy. Where our people accept the divinity of the Holy Scriptures. and without hypocrisy. Where our people accept the divinity of the Holy Scriptures, and obediently walk in the light as God is in the light, they get slong nicely without any quack doctoring, and it is sincerely hoped that the time will never come when such

It should never be forgotten that "the fruit of righteougness is sown in peace of them that make peace." Love joy and peace" are the first triple blessings of the spirit, which cannot be separated without doing violence to our holy religion. Whoever would command confidence and respect as a teacher of the religion of Jesus Christ must himself take heed that he continue in must himself take need that he continue in the doctrine he preaches to others. Does he teach others to live in peace and love one another, then he must himself not commence or continue in strife, but "follow the things that make for peace," and in all sincerity and truth say, "Beloved, let us love one another." This cannot be a hard task, if truly born of God and filled with the con-straining love of Christ. Is not this the best evidence we can have

that we are been of God when we love the brethren, love these that are begotten of him Lo we not read: "Love is of God, and every one that leveth is born of God, and knowed God". But what must we think of such as say they love God and yet, by their works, show that they hate their brethren? Does not John call them liars? (1 John 4:20.) This is plain language, and sets rather sough on those who want to include their sinful propensities, and yet be regarded as Chris

tian gentlemen.

To cursue a course of malice and unwar-rantable opposition against the brotherhood. is most un-Christian and disastrous to th cause of Christ. Our Saviour commanded us to love one another, as He lovel us, even to the extent of laying down our lives for the brethren, if needs be. This may, in our day, be seldom required. Yet, there is ample room for the vigorous exercise of love one toward another. Here is a brother who has actually trespassed against you You resuke him and he repents. Of course you will now forgive him as your heavenly Father forgave you. But he continues to trespace against you—perhaps even seven times. Now your patience is almost ex-hausted. You say, what is the use of trying to get along with such a one. But step brother! think how often you have tre passed against your heavenly Father an needed forgiveness; and will not you forgive your patient brother, as often as you have been forgiven, and yet may have occasion to be forgiven? Of course, you will.—[Rev. J. W. Loose.

TEMPERANCE NEWS AND NOTES. Nearly 30,000,000 barrels of beer were browed in the United States last year. The education department of South Australia has issued a Temperance Piedge Book

for use in the schools. In connection with the British Women's Temperance Association, a Temperance Home for Women has been established. The widow of John B. Gough, who lives in Worcester, Mass., is the victim of pro-gressive paralysis and is in a helpless condi-tion.

An English Mayor had signed the pledge for his term of office, because as chief magis-trate he could not reconcile drinking him-self and sending me. to prison for the same

An English physician says that where a case of serious illness requires a consultation the chances of recovery are estimated chiefly by the drinking habits of the patient, and they most hopefully estimate the chances of the total abstainer.

Dr. Parker, of London, in his recent address on "Individualism," stated his own plan for making General Booth's scheme an almost perfect success. It was to "shut up the public houses," for permanent reformation is impossible while the present state of things exists in this respect.

TEMPERANCE.

PATHER IS WITH US AT SIGHT. "Father is with us at night,"
I once heard a young man say,
"And oh! how happy the evenings areI think of them all day.
No matter how bard I work,

It gives me so much delight To think in our cosy little home Father is with us at night.

"Dear mother, how pleased she is— She sets him the large arm-chair. And then when sround the table, How much we enjoy the fare. We cat of our mother's bread, And listen to father's talk.

That sweetens the hours of all next day.

And brightens the homeward walk.

Ah! would, in this busy world,
That every brave lad could say,
As they pass to the store or counting-

And join in their work each day, And join in their work each day.
That no matter how many cares.
Our home at least is bright;
For we have this thought to cheer us up,
Father is with us at night.
Mrs. M.A. Kudder, in Temperance Banner.

LAW TO SUPPRESS DRUNGENNESS.

It is expected that a general law for the It is expected that a general law for the suppression of drunkenness will be enacted, and put in force in all the states of the German confederation before the year is ended. A bill on the subject has been prepared by the Prussian Government and has received the approval of the Emperor, who from the day he succeeded to the throne has persistently demanded some restriction upon the sale of intoxicating liquors. For nearly three sale of intoxicating liquors, For nearly three sale of intoxicating liquors are been engaged in collecting statistics and evidence on the points concerned, and the decisions at last arrived at have already been sanctioned by the bundesrath. The bill decrees the withdrawal of saleon licenses and the imposition of fines desrath. The bill decrees the withdrawal of salcon licenses and the imposition of fines upon salconkeepers who encourage persons of intemperate habits. The drunkards themselves will be fined if they are poor so as to prevent them from indulging in the vice of intemperance, and terms of imprisonment are to be imposed in cases where a monetary fine would probably not have the desired effect.

THEY DIED SOBER.

Apropos of General Cutchson's remarks on social drinking in Washington, the general was led to tell the story of an army experience of his with whisky. It was in the trenches before Petersburg. As solonel of the regiment he had prohibited the sale of liquor save on a doctor's order, and in that

aguor save on a doctor's order, and in that case prohibition prohibited.

The division commander, however, issued orders that a ration of whisky should be served to each man in the tranches and the liquor for the twentieth Michigan was brought in two great from kettles. As the men clustered around with their tin cups some one cried out:

"Hoys if I'm wong to be shot to day I."

"Boys, if I'm going to be shot to-day, I and to die sober"

The cry was taken up by the regiment.
The cettles were seized by willing hands and
the whisky was poured on the ground. Fiftytwo out of 120 of the brave Michigan boys of
the twentieth were shot that day and every one who died, died sober .- Detroit Tri-

TENTE NATIONAL TEMPERANCE CONVENTION. The Ninth National Temperance Conven-The Ninth National Temperance Conven-tion, held in Saratoga Springs, 1881, re-quested and empowered the National Tem-perance Society to call another convention in the series, when, in their judgment, the exigences of the case should require. The Board of Managers of the society, believing the time has fully come for such a convention, appointed the following com-mittee to issue such a call.

mittee to issue such a call.

mittee to issue such a call.

We do, therefore, earnestly and cordially invite all associations of ministers and churches, all general assembles and synods, all general and annual conferences, classes, presbyteries, and religious national or State conference organization, woman's had all and State temperance organization, woman's had all and State unions Grand Divisions Sons of Temperance, Grand Lodges of Good Temperance, Grand Lodges of Good Temperance, and other State Temperance bodies, to send delegates to a national temperance convention, to be held, commencing at ten o'clock A. M., July 15, 1891, in the First Mothodist Church, Saratoga Springs, N. Y. Each body to be entitled to send seven

Each body be entitled to sand seve delegates, of which the presiding officer and secretary shall be two. In the Methodist Episcopal Church, where the bishops severally are presidents of a number of ferences, this rule may not be binding. same variation of this rule may apply to other organizations similarly constituted. In case any presbytery, association, conference or organization, shall not be in session after the issue of this call and prior to the meeting of the convention, or shall fail to appoint delegates, the presiding officer, or, in his absence or failure to do so, the secretary may appoint the same. All delegates must have credontials duly signed delegates must have credontials duly signed by one or both of the officers of their respec-tive bodies. Vacancies in delegations may be filled by the remaining delegates. It is pro-posed that the convention shall be composed entirely of delegates from delegative bodies, and not from subordinate organizations. Temperance matters have never had more

hearty recognition from all classes of society than to-day. More than ever curse us, and breathe out threatenings against us, but more also pray and work for us. Lines of opposi-tion are more sharply drawn, and the number of the indifferent is being steadily re-

It is therefore in the highest degree necessary that all friends of temperance, forced by new perils and new opportunities, take counsel together for a forward movement against this special agent of that vilo trinity: the world, the flesh, and the devil.

Arrangements have been made for a reduction of fare on the principal railrends and at the hotels. For particulars apply to the Secretary of the committee.

THEODORE L. CUYLER, President,

J. N. STEARNS, Corresponding Sec.

Unappreciated Attachment.



A gentlemen of leisure, wishing to leave the country, will trade (though very much attached to him) a fine watch dog for a fifty-four calibre revolver or Gatling gun .- Life.

To purify greasy sinks and pipes pour down a pailful of boiling water in which three or four pounds of washing sode have been dissolved. A good disinfectant is prepared in the same way using op-peras. Copperas is a poison and annot be left about.