"Note, there was no smith found at all the land of Israel," etc.-I 11 . 19-21.

ing and giad salutation to this unhost, Chautauquans, Christian Engespel workers and their friends
parts of Wisconsin and America,
d sinners! My text is gloriously
ite. What a gailing subjugation
lites were suffering! The Philistines
ed off all the biseksmiths and torn
the blacksmiths shops and abolished
smith's trade in the land of Israel.
Philistines had a particular grudge
lecksmiths, aithough I have always hecksmiths, aithough I have always them and have sometimes thought o have been one myself. The Phil-ould not even allow these parties to r valuable mines of brass and iron, I they make any swords or spears, re only two swords left in all the a, these Philistines went on until taken all the grindstones from the rael, so that if an Israelitish farmer sharpen his plow or his ax he had to the carrison of the Philistines ne. There was only one sharpene farmers and the mechanics hav-ng to whet up the coulter, and the the pickax save a simple file, in-

at idea of these Philistines was to Israelites disarmed. They might out of the hills to make swords of, ould not have any blacksmiths to iron. If they got the iron welded, id have no grindstones on which to instruments of agriculture or the weapons up to an edge. Oh, you aponiess Israelites, reduced to a file, y you! But these Philistines were to keep their heel on the neck of rep. Jonathan, on his hands and nbs up a great rock beyond which ds and knees, climbs up the same I these two men, with their two how to pieces the Philistines, the their wing a great terror upon them. So a; so it is now. The two men of ; so it is now. The two men of or knees mightier than a Philistine

first from this subject how dangeror the church of God to allow its o stay in the hands of its enemies. scalines might again and again nined a supply of swords and as for instance, when they spoils of the Ammonites, but melites seemed content to have ds, no spears, no blacksmiths, ones, no active iron mines, until it to for them to make any resistance. farmers tugging along with their and plows, and I say, "Where are with those things?" They say, ing over to the garantee to get these things sharp-to get these things sharp-"You foolish nen; why don't "You foolish nen;" "Oh," they e going over to the garrison n them at home?" blacksmiths' shops are all torn we have nothing left us but a

in the church of Christ to-day. illing to give up our weapons to the The world boasts that it has gob-The world boasts that it has gob-the schools, and the colleges, and and the sciences, and the literature, orinting press. Infidelity is making attempt to get all our weapons in and then to keep them. You know ing this boast all the time, and after when the great battle betw. In sin-councies has opened, if we up not se will be as badly off as these Is-without any swords to fight with without any swords to fight with out any sharpened instruments. on the superintendents of literary is to see to it that the men who go lissrooms to stand beside the Ley-

and the electric batteries, and the pes or telescopes be children of Philistines. The atheistic thinkers are trying to get all the intel-ipons of this century in their own we want is sejent re the science, and scholastic Chris-capture the scholarship, and philoso-tistians to capture the philosophy, turing Christians to take back the platform.

ant to send out against Schenkel uss and Renau of the past men like Theodore Christlieb of Bonn, and e infidel scientists a God worship-ian and Hitchcock and Agassiz. capture all the philosophical I swing around the telescopes vel until through them we can see ng star of the Redeemer, and with gical hammer discover the "Rock and amid the flora of the realms. Bose of Sharon and the Ldly of

pe and telescope in one instrument ontrivances and lids 0,000 or 40,000 times a day, all its and nerves and bones showing the will of an infinite God, and then up with the peroration, "He that the eye, shall He not see?" And want to discourse about the human inderful integuments, membranes don, and its chain of small bones, auditory nerves. uditory nerves, closing with the "He that planted the ear, shall He

want some one able to expound chapter of Genesis, bringing to it egy and the astronomy of the world ob suggested. 'the stones of the be in league' with the truth, and rs in their courses shall fight against Oh, church of God. go out and rethese weapons. Let men of God take possession of the platform. Let rinting press of this country speak thrist, and the reporters, and the ers, and the editors and publishers ody of Christian men have not the the courage, or the consecration to en let some Jonathan on his busy I on his praying knees climb up on thindrance, and in the name of God of Israel slash to pieces those Phillistines. If these men will averted to God, then they must be History tells us that when Rome

I learn from this subject what a neunt of the church's resources is hidden and buried and undeveloped. intimates that that was a very der the hills. Well, that is the diffi-th the church of God at this day. Its not developed. If one-half of its could be brought out, it might take its interview. ic iniquities of the day by the throat ke them bite the dust. If human te were consecrated to the Lord brist, it could in a few years persuade the earth to surrender to God.

enough undeveloped Christian the United States to bring the orld to Christ, but it is buried unta of indifference and under whole his of sloth. Now, is it not time for ing to begin, and the pickaxes to begin, and the pickaxes to for this buried metal to be

enlisted for Christ's sake? I like the nickname that the English soldiers gave to Blucher, the commander, They called him "Old
Forwards." We have had enough retreats in
the church of Christ; let us have a glorious
advance. And I say to you now as the
general said when his troops were affrighted.
Rising up in his stirrups, his hair flying in
the wind, he lifted his voice antil 20,000
troops heard him, crying out, "Forward, the
whole line!"

Again, I learn from this subject that we
sometimes do well to take advantage of the
world's sharpening instruments. These

sometimes do well to take advantage of the world's sharpening instruments. These Israelites were reduced to a file, and so they went over to the garrison of the Philistines to get their axes, and their goads, and their plows sharpened. The Bible distinctly states in the context that they had no other instruments now with which to do this work, and the Israelites did right when they went over to the Philistines to use their grindstones. My friends, is it not right for us to employ the world's grindstones? If there be art, if there be logic, if there be business faculty on the other side, let us go over and employ it for Christ's sake

The fact is we fight with too dull weapons and we work with too dull implements. We hack and we maul when we ought to make a hack and we maul when we ought to make a clean stroke. Let us go over among sharp business men and among sharp literary men and find out what their taste is, and then transfer it to the cause of Christ. If they have science and art, it will do us good to rub against it. In other words, let us em-ploy the world's grindstones. We will listen to their music, and we will watch their acu-men and we will use their grindstones and men, and we will use their grindstones, and we will borrow their philosophical apparatus to make our experiments, and we will bor-row their printing presses to publish our Bibles, and we will borrow their rail trains to carry our Christian literature, and we will borrow their ships to transport our

That was what made Paul such a master in That was what made Paul such a master in his day. He not only got all the learning he could get of Dr. Gamaliel, but afterward standing on Mars hill and in crowded thoroughfares quoted their poetry and grasped their logic and wielded their eloquence and employed their mythology until Dionysius, the Arcopagite, learned in the schools of these and Helicalise. Athens and Heliopolis, went down under his tremendous powers.

That was what gave Thomas Chaimers his power in his day. He conquered the world's astronomy and compelled it to ring out the wisdom and greatness of the Lord, until for the second time the morning stars sang together, and all the sons of God shouted for getter, and all the sons of God shouted for joy. That was what gave to Jonathan Ed-wards his influence in his day. He con-quered the world's metaphysics and forced it into the service of God, until not only the old meeting house in Northampton, Mass., but all Christendom, felt thrilled by his Christian rower.

hristian power, Well, now, my friends, we all have tools of hristian usefulness. Do not let them lose helr edges. We want no rusty blades in his fight. We want no colter that cannot rip up the globe. We want no ax that can-not fell the trees. We want no goad that not fell the frees. We want no goad that cannot start the lazy team. Let us get the very best grindstones we can find, though they be in the possession of the Philistines, compelling them to turn the crank, while we bear down with all our might on the swift revolving wheel until all our energies and faculties shall be brought up to a bright, been above differing edge.

keen, sharp, glittering edge,
Again, my subject teaches us or what a
small allowance Philistine iniquity puts a man. Yes, these Philistines shut up the mines, and then they took the spears and the swords, then they took the blacksmiths, then they took the grindstones, and they took everything but a file. Oh, that is the way sin overything but a file. Oh, that is the way sin works. It grabs everything. It begins with robbery, and it ends with robbery. It despoils this faculty and that faculty and keeps on until the whole nature is gone. Was the man eloquent before, it generally thickens his tongue. Was he fine in personal appearance, it mars his visage. Was he affluent, it sends the sheriff to sell him out. Was he influential, it destroys his nominarity. Was he sends the sheriff to sell him out. Was he influential, it destroys his popularity. Was he placid and genial and loving, it makes him splenetic and cross, and so utterly is he changed that you can see he is sarcastic and rasping and that the Philistines have left him nothing but a file.

Oh, "the way of the transgressor is hard."

His cup is bitter. His night is dark. His pangs are deep. His end is terrifle. Philistine iniquity says to that man, "Now, sur-render to me, and I will give you all you want—music for the dance, swift steeds for the race, imperial couch to slum-ber on, and you shall be refreshed with the rarest fruits in baskets of golden filigree." He lies. The music turns out to be a groan. The fruits burst the rind with rank poison. The filigree is made up of twisted snakes. The couch is a grave. Small allowance of rest, small allowance of peace, small allow-ance of comfort. Cold, hard, rough—noth-ing but a flie. So it was with Voltaire, the most applauded man of his day

The Scripture was his testbook, whence he drew Roumors to gail the Christian and the Jew; An indied wher, wel, but what when sick? Oh, then a text would touch him to the quick.

Seized with hemorrhage of the lungs in Paris, where he had gone to be crowned in the theater as an idol of all France, he sends a messenger to get a priest that he may reconciled to the church before he dies, int a clergy learned enough to dis-great terror falls upon him. He makes the f the human eye, showing it to be a place all round about him so dismai that the nurse declares that she would not for all the wenith of Europe see another infidei die. Philistine iniquity had promised him all the world's garlands, but in the last hour of his life, when he needed solacing, sent tearing across his conscience and his nerves a file,

> So it was with Lord Byron, his uncleanness in England only surpassed by his unclean-ness in Venice, then going on to his brilliant misery at Missolonghi, and fretting at his nurse, Fletcher, frotting at himself, fretting at the world, fretting at God, and he who gave to the world "Childe Harold," and "Sardanapalus," and "The Prisoner of Chillon," and "The Siege of Corinth," reduced to nothing but a file

Oh, sin has great facility for making promises, but it has just as great facility for breaking them. A Christian life is the only cheerful life, while a life of wicked surrender is remorse, ruin and death. Its painted gies is sepuichtal ghastliness. In the brightest sepulchral ghastliness. In the brightest sys of the Mexican Empire Montezuma s, and the editors and publishers said he felt knawing at his heart something like a canker. Sin, like a monster wild friend, that day must come, and if beast of the forest, sometimes licks all over its victim in order that the victim may b more easily swallowed; but generally sin rasps and galls and tears and upbraids files. Is it not so, Herod? Is it not so, Is it not so, Hil-

History tells us that when Rome was sunded, on that day there were 12 vultures flying through the air, but when a trans essor dies the skies is black with whole cks of them. Vultures! When I see sin intimates that that was a very robbing so many people, and I see sin robbing so many people, and I see them go-this iand of Israel. It says, ing down day by day and week by week, I dig brase, and yet hundreds of of dollars worth of this metal was soul. Rover, the pirate, pulled down the the church of God at this day. Its lost developed. If one-half of its that were crushed on the rocks between that were crushed on the rocks, but on night his own ship erashed down on this very rock, and he went down with all his cargo. God declares, "When I say to the wicked thou shalt surely die, and thou givest him not warning, that same man shall die in his iniquity, but his blood will I re-quire at thy hands."

I learn from this subject what a sad thing is when the church of God loses its metal. These Philistines saw that if they could only get all the metallic weapons out of the hands of the Israelites all would be well, and therefore they took the swords and the spears. They did not want them to have a single meout and put into the furnaces and out and put into the furnaces and led into howitzers and earbines for rd's host? The vast majority of ans in this day are useless. The the Lord's battation belong to the corps. The most of the crew are at the hammocks. The most of the under the hills. It is surrendering its courage. It has not got enough metal. How seldom it is that you see a man taking his position in a pew, or in pulpit, or in a religious society, and holding that position against all oppression, and all trial, and all perspection, and all criticism. out and put into the furnaces and They did not want them to have a single model into howitzers and earlines for tallic weapon. When the metal of the Is-

The church of God to-day wants more backbone, more defiance, more consecrated bravery, more metal. How often you see a man start out in some good enterprise, and at the first blast of newspaperdom he has collapsed, and all his courage gone, forgetful of the fact that if a man be right all the newspapers of the earth, with all their collumns pounding away at him, cannot do him any permanent damage! It is only when a man is wrong that he can be damaged. Why, God is going to vindicate His truth, and He is going to stand by, you, my friends, in every effort you make for Christ's cause and the salvation of men.

I sometimes say to my wife: "There is something wrong; the newspapers have not assaulted me for three months. I have not done my duty against public inquities, and I will stir them up next Sunday." Then I stir them up, and all the following week the devil howis and howls, showing that I have him very hard. Go forth in the service of Christ and do your whole duty. You have one sphere. I have another sphere. "The Lord of Hosts is with us, and the God of Jacob is our refuge. Selah."

We wan: more of the determination of Jonathan. I do not suppose he was a very wonderful man, but he got on his knees and clambered up the rock, and with the help of his armor bearer he hewed down the Philistines, and a man of very ordinary intellectual attainments, on his knees, can storm anything for God and for the truth. We want something of the determination of the general who went into the war, and as

We want something of the determination of the general who went into the war, and as he entered his first battle his knoss knocked together, his physical courage not quite up to his moral courage, and he looked down at his knees and said, "Ah, if you knew where I was going to take you, you would shake

worse than that?"
There is only one question for you to ask and for me to ask. What does God want me to do? Where is the field? Where is the work? Where is the anvil? Where is the prayer meeting? Where is the pulpit? And finding out what God wants us to do go ahead and do it—all the energies of our body, mind and soul enlisted in the undertaking. Oh, my brethren, we have but little time in which to fight for God. You will be dead

Put in the Christian cause every energy that God gives you. "What thy hand findeth to do, do it with all thy might, for there is neither wisdom nor device in the grave whither we are all hastening." Oh, is it not whither we are all hastening. Oh, is it not high time that we wake out of sleep? Church of God lift up your head at the coming vic-tory! The Philistines will go down, and the Israelites will go up. We are on the winning side. Hear that—on the winning side!

I think just now the King's horses are being booked up to the chariot, and when He does ride down the sky there will be such a hosanna among His friends and such a wail-ing among His enemies as will make the earth tremble and the heavens sing. I see now the plumes of the Lord's cavalrymen tossing in the air. The archangel before the throne has already burnished his trampet, and then he will put its golden lips to his own, and he will low the long, loud blast that will make all Nations free. Clap your hands, all ye propie! Hark! I hear the falling thrones and the dashing down of demolished in

## Sleep in Disused Quarries.

One of the most curious and deplorable sights in connection with pauperism during the winter in Paris is the influx of peripatetic beggars who invade at night the disused quarries of Argenteuil and Montmartre, where they huddle together, as close as they safely can, to the limekilns, in order to obtain a little warmth. Along the suburban roads in the direction of Paris they can be seen in twos and threes bent double almost and hungry, hurrying on and footsore, in the hope of being in time to obtain a night's shelter in the isiles de mit-night refuges of the capital. But in those buildings, according to the Philadelphia Ledger, there is not sufficient room to accommodate all applicants. Their hospitable doors are open only for a short time late at night, and when once they are closed all entreaties for admission are rigorously unheeded. In the disused quarries they can find plenty of room. A whole army of mendicants could easily obtain shelter in their long galleries -- a warm corner to huddle up in and a convenient stone for a pillow. Moreover, there are no awkward questions asked as at the aisles de nuit, such as "Who art thou? From whence cometh thou? What is thy calling?" And so from all directions leading toward Paris they come in large numbers at night, mud-beshattered, hollow-checked, worn out with fatigue, and numbered by hundreds as they descend into the quarries, where, pressed pell mell one against the other, they endeavor by contact to keep out the cold. The largest number and deepest of these disused quarries are in the neighborhood of Argenteuil, and there it is that the police often make their raids when in search of some criminal who has escaped capture, and who, it is thought, may be hiding among the 'malfrats."

# Barelooted Among Snakes.

While we are telling snake stories the following good one comes to us from the mountain regions, E. T. Dulin standing as authority. The country between Little Big Black Mountain is a ginseng region, and the Parker family are noted as "sengers. The girls go out barefooted in the mountains, though the country is infested with rattlesnakes and copperheads, and dig the ginseng, for which they get good prices at the stores, and from which it is taken to Pennington

Gap for shipment. But along Clover Gap and up Rattle snake Creek there are numberless reptiles. Beckie Parker is a girl, about nineteen years of age, strong, healthy looking and handsome, but with a very determined face. She is a splendid rifle shot and is often seen with her

Winchester. She goes after ginseng barefooted and often alone. The roots are gathered in May and September, and during the month just past she did a thriving business. One day, however, she came across a den of rattlesnakes. She had only stones and sticks with which to fight the desperate battle. Some of the snakes were larger than a man's arm, and few of them as large as the calf of a man's leg. hours she fought them as they hissed and writhed and rattled around her. But the brave, determined girl battled with them until she exterminated every one that did not succeed in hiding among the crevices of rocks and in the dense underbrush. When she had crushed the last one to be seen she counted the dead, and there were just sixty-three. - Fredericksburg (Va.)

# SUNDAY SCHOOL

LESSON FOR SUNDAY, AUGUST 8.

"Paul at Miletus," Acts xx.,22 35. Gold en Text: Heb. xiii., 7. Commentary.

22. "And now behold, I go bound in the spirit into Jerusalem, not knowing the things not shall befall me there." I we work we left Paul at Ephesus alone, his companions having gone to Macedonia. Then followed the aproar, after which Paul left Macedonia, went as far as Greece, tarried there three months, then returned through Macedonia, and we now find him at Miletus on his way to Jerusalem, hastening to be there if possiand we now ind him at Miletus on his way to Jerusalem, hastening to be there if possible by Pentecost (verse 16). Touching at Miletus on their homeward voyage, he sent to Ephesus to have the elders come down to him, and our lesson to-day is his fareveil to them. He reminds them of his manner of life among them and of his teaching. Doing must precede teaching. See Math. v., 19 Acts i., 1: Mark vi., 30, Josh. i., 8: Es

"Save that the Holy Ghost witnesseth 23. "Save that the Holy Ghost witnesseth in every city, saying bonds and afflictions abide me." While he did not know what particular events might befall him, he had a general knowledge that it would be as it had been, and even so to the end. It was in his commission that he should suffer (Acts ix... 16), and large foretastes had be a large foretastes.

commission that he should suffer (Acts ix., 16), and large foretastes had he already in the stoning at Lystra and the scouring and imprisonment at Philippi.

24. "But none of these things move me, neither count i my life dear unto myself, so that I might finish my course with joy."

The ambitions of this servant of Christ may be seen in such passages as this in connection with I Cor it, 2: II Cor v., 2: Phil. i., 20; Gal, vi., 14. To enake known the gospel of Frace, to make Christ known through 20; Gal. vi., 14. To enake known the gospel of grace, to make Christ known through these bodies, to be in all things pleasing unto Him and have his service accepted of

unto Him and have his service accepted of Him, these were his constant aim, and in these directions he exhorted his son Timothy (II Tim, ii., J. iv. 15), and through his writings exhorts all believers.

25. "And now behold I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more. In some way he knew that he would not meet them again till he should meet them at the interest of the second second. meet them again till he should meet them at the judgment seat of Christ, and therefore he would speak to them the more earnessly and waste no time on valu words. If when we speak to people, even in ordinary con-versation, we felt that we might not meet them again in this world, we would be mora apt to say something about Jesus and things terms.

"Wherefore I take you to record this 26. "Wherefore I take you to record this day that I am pure from the blood of all men," not only in the sense of having wronged, corrupted or defrauded as man (II Cor. vii., 2), but he had cleared himself of all responsibility in reference to their soul's salvation. It we, as the messengers of God, faithfully declare His messages of salvation, then we are clear of the blood of those who hear, whether they believe or not. See Ezek, iii., 7-9, xxxiii., 17-19.

27. "For I have not shunned to declar-

27 "For I have not shunned to declar-uate you all the counsel of God." That which he had received of the Lord he had made known unto them without diminishin a word (I Cor. xv., 3; Jer. xxvi., 2). He ha a word (I Cor. xv., 3; Jer. xxvi., 2). He had kept back nothing (verse 20) through fear of man. He believed in his heart that it his was to please men he was not worthy to be called a servant of Christ (Gal. i., 10). So he lived and labored not as pleasing men but God, who trieth our boarts (I Thess. II., 4). What a needful word this is, "He that hath My word, let him speak My word faith-fully" (Jer. xxiii. 24).

fully" (Jet. xxiii., 28).
28. Take heed therefore unto yourselve 28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." One of the risen Christ's last words to Peter was a threefold exhortation to feed His sheep and lambs (John xxi., 15, 17), 22d Peter passes it on to us, saying, "Feed the flock of God which is among you" (I Pet. v., 2). Nothing can feet us but the word of God. The written word is full of Him who is the living word, and He is full of Him who is the living word, and He Himself said, "He that cuteth Me, even he shall live by Me" (John vi., 57).
29. "For I know this, that after my depart.

ing shall grievous wolves enter in among you, not sparing the flock." It was Paul's delight to maintain himself by his own labor that he might have to give to the needy things temporal and spiritual. But there were and there are those who, professing to be shep-herds, not only do not leed the flock, but take good care to live upon the flock wolves in sheep's clothing (Math. vil., 15, x., 16).

30 'Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. It is one thing for a man to be accused of drawing people after him, while his whole aim is to point them to Jesus (I Cor. ii., 4, 5). It is quite another matter for a man to live and labor for the take of a following (Acts v., 36, 37).

31. "Therefore watch and remember that by the space of three years I ceased not to warn every one night and day with tears." scatter the sheep of My pasturage, saith the Lord (Jer. Xxiii., 1). See also Esck XXIV., 2. Prayerfully, tearfully and unceasingly had Paul labored for their souls weifare, and as he foresaw the possibility of false teach-ers and souls ruined and lost his heart was

to God and to the word of His grace, which is able to build you up and to give you an in-beritance among all them which are sanctifled." He knew that if they would only hold fast to the word of God they would not wave nor be led astray. The only safety then and now is "to the law and to the testimony. It they speak not according to this word, surely there is no morning for them" (Isa. viii., 20

"I have coveted no man's silver or gold or apparel." He was not seeking theirs, but them. He wanted nothing from them, but he had something to give them. Though he was poor, yet he made many rich though he seemed to have nothing, yet he possessed all things (I Cor vl., 10). When any gave him gifts, he was especially glad for them, because it was just so much added to their int in heaven.

33. "Yea, ye yourselves know that these hands have ministered unto my necessities and to them that were with me." Therefore when the false teachers would come, seeking theirs and not them, only wanting to make something out of them, not caring for their souls, they could say "Thus did not Paul, He never asked us for anything for himself." See further instruction upon this point in II

Thess. III., 8, 35, "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blossed to give than to receive." It is not recorded to give than to receive." It is not recorded that Jesus ever said just these words, so that possibly Paul has here given us some of the unrecorded words of Jesus. This principle, however, was certainly in His teaching and very prominent (Luke vi. 30 : xiv., 13, 14). Lesson Helper.

# A DISAGREEABLE DUTY.

You have a disagreeable duty to do at twelve o'clock. Do not blacken nine and ten and eleven and all between, with the color of twelve. Do the work of each, and reap your reward in peace. So when the dreaded moment is the future becomes the present you shall meet it walking in the light and that shall meet it walking in the light and that light will overcome its darkness. The best preparation is the present well seen to, the last duty-done. For this will keep the eye so clear and the body so full of light that the right action will be perceived at ance, the right words will rush from the heart to the lips, and the man, full of the Spirit of God, because he cares for nothing but the will of God, will trample on the evil thing in love, and be sent, it may be, in a chariot of fire to and be sent, it may be, in a chariot of fire to the presence of his father, or stand unmoved amid the cruel mockings of the men he loves. Garger MacDonald -George MacDonald.

Tax Russian Minister of Public Domains has under consideration a plan for the culti-cation of 1,000,000 acres of cotton in Merz.

# TEMPERANCE.

THE GREAT BARD ON TEMPERANCE.

Boundless intemperance In nature is a tyranny ; if hath been The untimely emptying of the happy throne, And fall of many kings.

-Shakespeare. THE PANILI'S GREATEST EVENY.

The United States Census Bureau has given out a summary of a bulletin upon saloons as a factor upon sociology The figures show that in 257 cities there are 15,316,167 people and 61,336 saloons, an average of one saloon

and 61,338 Saloons, an average of one saloon for every sixty families. The range is from San Francisco, with one saloon for every 105 persons, to Pittslerg, with one saloon for every 2460 persons. The licenses on saloons vary from \$10 to \$2825 per year.

dOW WE CIVILIZE THE HEATHEN,

One of the most shameful things we have seen in connection with the Chicago Exposi-tion is the debauchery of the heathen and semi-heathen who have been brought to this country as a part of the big show. The ship-ping of rum to Africa has been a standing ping of rum to Africa has been a standing disgrace to this country for years, but now we are adding to this infamy and increasing it by running saloon and beer garden annexes to the Exposition, which the dispatches say are thoroughly demoratizing our foreign visitors. There are no words with which to express the atrocity of this phase of our Christian.

our Christian (?) civilization, but it is only another development of the infamous saloon power which is curing this and all other civilized countries. If these are the lessons we are to teach those who come to our shore to learn of our greatness and wealth, better a thousand times that the thought of the Exposition had died in the brain of the man who first conceived it.—St. Louis Christian

A NEBRASSA PURCE ON DURSELLERS

Judge Hubbard, of Nebraska, in passing tentence upon some convicted consellers characterized in vigorous terms their cyll business. He said. "There is something in the taking of ins-

"There is something in the taking of inquian life instantaneously that shocks and terfiles the mint of all and yet we look mean
that man who takes life quite as surely tent
by a slow, lingering process, if not without
condemnation, at least without horror. You
who stand before the court for sentence are
in every moral sense nurslerers, and you are
in the spirit, if not in the letter, guilty of
manslaughter as the law says whoever are
celerates the death of a human being unlawfully is guilty of the crime. You bloated vietims upon the witness-stand, and who undeathedly committed perjors to serven you
from the law, not only at andant vite slity
that you are acceptating death, but that you
are inducing men to commit still greater
crimes than your own.
"You still maintage the appearance of re-

"You still maintain the appearance of re-"You still maintage thy appearance of re-spectability, but how mortally begrous and scrohleus you are inwardly. The ruin pow-crty and belongs which you are inflicting upon this community design, as it from the meetops, that you are living in idleness and density of the branch of orphices, watered with the widow's takes. You are should be placed and industry of the community, and increase controlling happy, including thous home since cases yearing happy, including Anyone mathers water poverty, and raise. Anxious mothers ware and array in tears nightly, with descate hearts for the coming home of year victims, whom you are luring, with the wiles and the smales of the devit, into milnight decauch-

THE VERDICE OF SCIENCE.

Alcohol is an artificial product obtained by fermentation, and is never found in a simple state. It is a poison in both its nature and its effects, it is pronounced such by the highest authorities, and proved to be such by the test of chemistry as well as physiology. Alcohol unadulterated is to be such and thour. Then into the syst state, without at he appearance ous effects, it is still a poison, and does the

ous effects, it is still a poison, and does the work of a poisonous agent.

The first narcotic symptom produced on the system by alcohol is that of incipient paralysis. The flush which may be observed on the face is caused by the paralysis of the delicately constructed sympathetic nerves. In course of time they become thoroughly and completely paralyzed, and then the bloom on the cheek develops into the incitation. on the cheek develops into the inevitable blotch on the n

When alcohol is taken into the system, the pulse throbs quicker for a time, the eye sparkles with flame, and for a short time ore than usual activity is manifest, after hich succeed collapse and prestration. It is thus that all poisons act; and the very symptoms that men consider a test of the good they derive from alcohol are in reality the undoubted harbingers of grave and imminent danger. But of all the evil effects of this deadly

poison, there is one for more remarkable and deplerable than all the rest, and that is the direct assault alcohol makes on the brain and mental faculties. The moment it is taken into the system, it makes immediately for the blood, and intries off at once to the brain. Here it attacks, first of all, the high-est functions, for the higher the function the more delicate and susceptible is the brain matter involved, and the more sensitive to injury. Hence, the moral and spiritual functions, such as reverse of God, aspira-tion, self-denial, purity and patience, become the first victims of this insidious for r the coarser and more animal functions. ing thus for a time gained control of the victim, leave him, as he but too often proves himself to be, a brute and no man. It is no wonder, therefore, that we have exhibited to us, from time to time, such convincing examples of this truth, and that we see men, who, in sobriety, are kind and affectionate, guilty, under the influence of drink, of crimes the most brutal, appalling and coldo.led, which it is within the ingenuity of man to devise. - Dr. E. N. Allen.

TEMPERANCE NEWS AND NOTES, Chleago has 5812 saloons.

Paris ans 27,000 drinking places,

As long as the saloon stays open the gates

The United States has twenty-five brewery exhibits in the World's Pair. The Euseain Government is worthy of imitation in one particular—the clergy is or-dered to preace against dranking.

During the first seven days following the receipt of pension money, the receipts of the Government for beer at the Soldiers' Home, Hampton, Va., amounted to \$10,000.

An article in the Petit Journal, Paris, declares that of all the cangers monacing the agricultural population of France, the gray and most difficult to light is alcohol The great statistician, Carroll D. Wright,

says: "Ninety-two per cent, of all the crimes committed in the world in the bast en years is the direct result of intoxicating At Corvailis, Oregen, at the request of the

W. C. T. U., an Episcopal minister preached a temperance section recently and, at the conclusion, every woman in the church joined the Union The Supreme Court of the United States ays. "The statistics of every State show a greater amount of crime and misery

tributable to these retail liquor saloous than to any other source, ' Alcohotic insanity is twice as common in France now as lifteen years ago, and the number of persons placed under restraint on

secount of it has increased twenty-five per cent, in the last three years. "Let there be an entire abstinence from intoxicating drinks throughout this country during the period of a single generation," said Horace Mann, "and a mob would be as

impossible as comoustion without oxygen. Mayor Granger, of Fort Dodge Iowa, re-cently ordered that all drinking saloons should have their windows free from curtains and screens on Sundays. It had this effect not a giass of liquor was sold on the firs Sabbath the order went into effect.

# RELIGIOUS READING.

TALK TO ME OF PERUS.

"Talk to me of Jesus." So said a fittle child to its mother. Parents, let these first dawnings of the infant mind be regarded Let your children be introduced to Jesus, and as they grow older, let Jesus be the theme of a Christian parent's teaching. Let your off spring know more of Jesus than of any other name. In the language of the hymn, let them know that them know that

"Jesus Christ, their Lord and Saviour, Once became a child like them.

Let it be done at home. Let them as early a possible go to the Sunday School, to hear, a little ones love to hear, of the pretty things o the Bible, as told them in the infant class, a the little boy sung a few days before in the little school:

"We shall see our Saviour there,

In you bright world." "Talk to me of Jesus;" may that ever be the language of that little one. In youth ma he love to hear of Jesus; may that name ever fill his heart with joy, and may be join to sing of him who bath redeemed us with his own precious blood. Shall be be spared to mature years, may be become a soldier of the cross, and share the triumphs of his Redeem or. Sunday school teachers! talk to your children of Jesus. Never let a Sabbath pass that Jesus is not the theme of your instruction. Be assured that we do not teach out children enough of Jesus.—the Christ—the anointed of God.

### THE WAY TO BE HAPPY.

There was an Italian Bishop, who has struggled through great difficulties withou repining, and who met with much opposition in the discharge of his episcopal function without ever letraying the least impatience. An intimate friend of his, who highly admires these virtues, which he thought it impossible. to imitate, one day asked the prelate if be could communicate the secret of being always quiet and happy. "Yes," replied the our man, "I can teach you my secret and will great facility; it consists in nothing more than great facility; it consists in nothing more that in making a right use of my eyes." He friend begged him to explain himself. "Mos willingly," returned the bishop. "In what ever state I am, I first look up to Heaven, am: I remember that my principal business here is to get there. I then look down upon the earth, and call to mind how small a space shall soon occupy in it. I then look abronainto the world, and observe what multitudes there are more unhappy than myself. Thus I learn where true happiness is placed, where all Sir cares must end, and how very little reason I have to repine or complain."

It is over the coffin, or the tomb of the be-loved, that our hearts pour forth the hidder depths of gashing love. So it is over a los world that the heart of God has gone forth souring itself out in all its unutterable derness of compassion. It is towards his poor wandering prodign that the father's heart goes out. Overhim he sighs and weeps He sees him without a nome, without a friend well-exited from the paternal root. He thinks him in poverty, in rage, in flith, in famine or min in poverty in rags, in sith, in famine reasy to lie down and die. He fancies him drinking the sup of the drunken, sitting among the suclean, joining in the mirth of the profanc, guildless among the guilty. And he broads over these things, his whole heart is turned within him. He almost for gets the happy circle round him in the intensity of the control of t sity of his yearnings over his outcast boy So it is with God in his compassion for the self-banished world. The outgoings of his heart towards it are infinitely beyond that  $\alpha$ father's affection, or a mother's deepest ten derness. This is grace—that feeling which is sulfed forth, not by the worth, but by the worth, but by the worthlessness of the object, which awaken

# RELIGION AND BUSINESS.

We have only to remember that the "earth is the Lord's and the fullness thereof, the world and they that dwell therein," to see that if a man is engaged in any sort of occu pation which tends, in how humble a manner to replenish the earth and bring out its full ness, to benefit the world or any of its inhabitants, he is engaged in the Lord's service and may do and ought to do what he is do sing "as unto the Lord." No matter what sint of service he is rendering, whether he is administering to bodily, or intellectual, or spiritual wants, whether he is making shoes or sermons — and it is far better work for God to make a good shoe than a poor sermon - pictures or pins, provided only he is doing some good in God's world, he may and ought to look upon his work as service rendered to the great Ruler of the world and King of men, and therefore may do only without interfering with, but in the ful filment of the claim God makes on the su-prema devotion of the heart and lite. Dr. J

# OUR ESEMBLE WITHIN.

Beyond all doubt, the worst of our enemies ere these we carry about with us in our own hearts. Adam fell in paradise, Lucifer in heaven, while Let continued righteens among the inhabitants of Sedom. Indifference to little sine and mistakes—the self-flattering voice of the heart, ever ready to sing full thy the mo-ment conscience is roused—the subtle ques-tion of the serpent, "Hath God indeed, said?" —these are inquestionably the adversaries we have most to fear. There never was a fire but at began with smoke. I beseech thee, there fore dear Master, to give mea sensitive couscience, that I may take alarm at even small Bins. Old is not morely great transgressions that can bring a man to ruin. Little and im perceptible ones are, perhaps, even more dead by according to the beautiful figure of Tauler. who says, "The stag when attacked tosses from him the great dogs, and dashes them to please upon the trees, but the little ones seize him below, and tear the estrails ir m his belly. Tholnek.

# SUNSHINE.

"Son of my soul, thou Sactour dear. Is a line that ought to be said or sung every hour of the Christian's life. Some good people are the prey of naturally despondent temperaments. Such need a double supply of grace and must pray for it. So must they whose digestion is weak and whose nerves are oversensitive. The worries of business or household cares, the bass of sleep or the derangement of the bodily machinery, put such Christian folk under a cloud pretty often. Today they sing like larks, tomorrow the barometer goes down and they are in the dumps again. Such people should look after their holly health as a spiritual duty. Moreover, they should keep their Christian laith where it would not be exposed to overy east wind or dremeled to posed to every east wind or drenched to death by every shower that falls. Keep a good supply of tonic Bible texts within reach, and take them freely the next time that an ague fit comes on. Rev. T. L. Cavler

# THE SINNER'S HEART MARDENING.

On a winter evening, says McCheyne, when the frost is setting in with growing intensity, and when the sun is now far past the meri-dian, and gradually sinking in the western sky, there is a doulde reason why the ground grows harder and more imponerrable to the plough. On the one hand the frost of evening, with ever increasing intensity, is indurating the stiffening clods. On the other hand, the genial rays, which alone can soften them, are every moment withdrawing and losing their enlivening power. Take heed that it be not so with you. As long as you are unconverted you are under a double process of hardening. The frosts of an eternal night are settling down upon your souls; and the Sun of righteousness, is hastening to set upon you forevermore. If, then, the plough of grace cannot enter your lee-bound heart to-day, what likelihood is there that it will enter to-morrow? will enter to-morrow?

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