ah was a freebooter. Early turned a home where he ought to have ad for, he consorted with rough men forth to earn his living as best he I forth to earn his living as best he In those times it was considered a man to go out on independent expeditions. Jephthah was a good ording to the light of his dark age, ich a wandering and precipitate. The God changes a man's heart, but verses his natural temperament. Israelites wanted the Ammonites at of their country, so they sent a sen to Jephthah, asking him to becommander-in-chief of all the forces, it have said, "You drove me out a had no use for me, and now you

had no use for me, and now you uble you want me back," but he did that. He takes command of the nds messengers to the Ammonites to to vacate the country, and getting rable response marshals his troops

roing out to the war Jephthah very solemn vow that if the Lord him the victory then on his return him the victory then on his return atsoever first comes out of his doorwill offer in sacrifice as a burnt of. The battle opens. It was no skiron the edges of danger, no unlimit batteries two miles away, but the of men on the points of swords and and the horses reared to leap over of bodies of the slain. In those a opposing forces would fight until ords were broken, and then each one words his man until they both fell. rottle his man until they both fell, teeth, grip to grip, death stare to are, until the plath was one tumbled corpses from which the last trace of d had been dashed out.

had been dashed out.
hat wins the day. Twelve cities lay
at his feet. Sound the victory all
the mountains of Glicad. Let the
ers call up the survivors. Homeyour wives and children. Homeh your glittering treasures. Home-nave the applause of an admiring Build triumphalarches. Swing out over Mizpeh. Open all your doors the captured treasures. Through il spread the banquet. Pile up the Fill high the tankards. The Nation d, the invaders are routed, and the honor is vindicated. for Jephthah, the conqueror! Jeph-

ted on a prancing steed, advances laiming multitudes, but his eye is he excited populace. Remembering ad made a solemn vow that, return-victorious battle, whatsoever first to the doorway of his home, that he sacrifice as a burnt offering, he xious look upon the door. I wonotiess lamb, what brace of doves, hrown upon the fires of the burnt Oh, horrors! Paleness of death his cheek. Despair setzes his is inughter, his only child, rushes decrway to throw herself in her true and shower upon him more at there were wounds on his breast on his shield. All the triumphal vanishes. Holding back his child a heaving breast and pushing the k from the fair brow and looking eyes of inextinguishable affection.

cheek smokes in the fires of the ffering. No one can tell us her name. is no need that we know her name. h, the warrior, had gone into the it all ages are twisting the girl's It is well that her name came not for no one can wear it. They may be name of Deborah or Abigail or but no one in all the ages can have of this daughter of sacrifice.

rse this offering was not pleasing to

d but before you hurl your denuncia Jephthah's crueity, remember that times, when yows were made, men it they must execute them, perform whether they were wicked or good, were two wrong things about Jeph-yow, First, he ought never to have Next, having made it, it were better s airs and say, "I could not have done athah did." If to-dayyou were standthe banks of the Ganges and you had orn in India, you might have been by your children to the crocodiles. It cause we are naturally any better, rause we have more gospel light. I make very practical use of this

when I tell you that the sacrifice of ah's daughter was a type of the physiental and spiritual sacrifice of 10,000 n in this day. There are parents all ingly bringing to bear upon their chilclass of influences which will as cer-uin them as knife and torch destroyed sh's daughter. While I speak, the Nation without emotion and without looks upon the stupendous sacrifice. e first piace, I remark that much of tem of education in our day is a syssacrifice. When children spend six en hours a day in school, and then pend two or three hours in prepara-r school the next day, will you tell me tuch time they will have for sunshine esh air and the obtaining of that exuwhich is necessary for the duties of

e can feel more thankful than I do advancement of common school edu-The printing of books appropriate soils, the multiplication of philosoph-paratus, the establishment of normal which provide for our children teach-rgest caliber, are themes on which largest caliber, are themes on which philanthropist ought to be congratulat-at this herding of great multitudes of en in ill ventilated school-rooms and equipped halls of instruction is makof the places of knowledge in this

ocausts les in many of the cities gets into ed-mal affairs, and while the two political are scrabbling for the honors Jeph-idaughter perishes. It is so much so ere are many schools in the country to-hich are preparing tens of thousands alid men and women for the future, so many places by the the time the education is finished the child is fin-

In many places, in many cities of the y, there are large appropriations for hing else and cheerful appropriations, soon as the appropriation is to be for the educational or moral interest of y we are struck through with an econ-ist is well nigh the death of us. connection with this I mention what I

call the cramming system of the com-ehoois and many of the academics-an of delicate brain compelled to tasks night appail a mature intellect, chli-going down to school with a strap of half as high as themselves. The fact

sights on earth, an old-mannish boy or an old-womanish girl.

Giris 10 years of age studying algebra! Boys 12 years of age racking their brains over trigonometry! Children unacquainted with their mother tongue crying over their Latin, French and German lessons! All the vivacity of their nature beaten out of them by the heavy bestle of a Greek lexicon! And you doctor them for this, an! you give them a little medicine for that, and you wonder what is the matter with them. I will tell you what is the matter with them; they are finishing their education.

In my parish in Philadelphia a child was so pushed at school that she was thrown into a fever, and in her dying delirium, all night long, she was trying to recite the multiplica-

long, she was trying to recite the multiplica-tion table. In my boyhood I remember that in our class at school there was one lad who knew more than all of us put together. If we were fast in our arithmetic, he extricated

us. When we stood up for the spelling class, he was almost always the head of the class. Visitors came to his father's house, and he was almost always brought in as a proligy. At 18 years of age he was an idiot. He lived 10 years an idiot and died an idiot, not know-ing his right hand from his left, or day from night. The parents and the teachers made him an idiot. You may flatter your pride by foreing your

children to know more than any other chil-dren, but you are making a sacrifice of that shild if by the additions to its intelligence you are making a sustraction from its fu-ture. The child will go away from such malture. The child will go away from such mal-treatment with no exuberance to fight the battle of life. Such children may get along very well while you take care of them, but when you are old and dead, alas! for them if through the wrong system of education which you adopted, they have no swarthi-ness or force of character to take care of themselves. Be careful how you make the child's head ache or its heart flutter.

I hear a great deal about black men's rights and Chinamen's rights and Indians' rights

and Chinamen's rights and Indians' rights and Chinamen's rights and Indians' rights and women's rights. Would God that somebody would rise to plend for children's right! The Carthaginians used to sacrifice their children by putting them into the arms of an idol which thrust forth its hand. The child was put into the arms of the idol, and no sooner touched the arms than it dropped into the interest of the months. the fire. But it was the art of the mothers to keep the children smiling and laughing until the moment they died. There may be a fascination and a hilarity about the styles of education of which I am speaking, but it is only laughter at the moment of sacrifice. Would God there were only one Jephthath's

daughter.

Again, there are many parents who are sacrificing their children with wrong systems of discipline—too great rigor or too great lentency. There are children in fam-ilies who rule the household. They come to the authority. The high chair in which the infant sits is the throne, and the rattle is the scepter, and the other childen make up the parliament where father and mother have no vote! Such children come up to be mis-

creants.

There is no chance in this world for a child the heaving breast and pushing the ck from the fair brow and looking eyes of inextinguishable affection, oked utterance he says: "Would lay stark on the bloody plain. My r my only child, joy of my home, y life, theu art the sacrifice." and the matter of the church of the world. Children that do not learn to obey human authority are unwilling to learn to obey human authority are unwilling to learn to obey human authority are unwilling to learn to obey human authority. Children will not respect. Who are those word and shield vanished in the of the valor of that girl. There is no chance in this world for a child that has never learned to mind. Such pooling that has never learned to mind. Such pooling and the post of the world. Children that do not learn to obey human authority are unwilling to learn to obey human authority are unwilling to learn to obey human authority are unwilling to learn to obey human authority. Children will not respect. Who are those such that has never learned to mind. Such pooling and that has never learned to mind. Such pooling and the charm of the church of God and the pest of the world. Children that do not learn to obey human authority are unwilling to learn to obey human authority. Children will not respect. Who are those such that his sone hat the pooling are the best of the world. Children that the value of the church of God and the pest of the world. Children that the do not learn to obey human authority are unwilling to learn to obey human authority. Children will not respect. Who are those such that has never learned to mind. Such pooling that has never learned to method the world. Children that the do not learn to obey human authority are unwilling to learn to obey human authority. Children will not respect the thete that do not learn to obey human authority are unwilling to learn to obey human authority are unwilling to learn to obey human authority are unwilling to l old woman?" They are those who in youth, in childhood, never learned to respect authority. Eli, having heard that his son-shad died in their wickedness, fell over backward and broke his neck and died. Well he might. What is life to a father whose sons are devanted in their wickedness, fell over backward and broke his neck and died. Well he might. What is life to a father whose sons are devanted in their wickedness. The dust of the valley is pleasant to his taste, and the driving rains that drip through the roof of the sepulcher are sweeter than the wines of Helbon.

There must be harmony between the father's government and the mother's government and the mother's government and the mother's government and the mother's government.

There must be harmony between the father's government and the mother's government. The father will be tempted to too great vigor. The mother will be tempted to too great leniency. Her tenderness will overcome her. Her voice is a little softer: her hand seems better it to pull out a thorn and soothe a pang. Children wanting anything from the mother cry for it. They hope to dissolve her will with rears. But the mother must not interfere, must not coax off, must not beg for the child when the must not beg for the caim when the hour comes for the assertion of parental supremacy and the subjugation of a child's temper. There comes in the history of every child an hour when it is tested whether the parents shall rule or the child shall rule. That is the crucial hour. If the child triumphs in that hour, then he will some day make you crouch. It is a horrible some day make you crouch. It is a horrible I have witnessed it-a mother come to old age, shivering with terror in the presence of a son who cursed her gray hairs and mocked her wrinkled face and begrudged her the crust she munched with her toothless

How sharper than a serpent's tooth it is To have a thankless child

But, on the other hand, too great rigor must be avoided. It is a sad thing when do-mestic government becomes cold military despotism. Trappers on the prairie fight fire with fire, but you cannot successfully fight your child's bad temper with your own bad temper. We must not be too minute in our inspection. We cannot expect our children to be perfect. We must not see everything. Since we have two or three faults of our own we ought not to be too rough when we dis cover that our children have as many. I tradition be true, when we were children we were not all little Samuels, and our parents

were not fearful lest they could not raise us because of our premature goodness. You cannot scold or pound your children into nobility of chara-ter. The bloom of a child's heart can never be seen under a cold rizzle. Above all, avoid fretting and colding in the household. Better than 10 scolding in the household. Better than 10 years of fretting at your children is one good, round, old fashioned application of the slipper! That minister of the Gospel of whom we read in the newspapers that he whipped his child to death because he would not say his prayers will never come to can-onization. The arithmetics cannot cal-culate how many thousands of children have been ruined forever either through too great rigor or too great leniency. The heavens and the earth are filled with the groan of the sacrificed. In this important matter seek divine direction. O father, O mother. Some one asked the mother of Lord Chief Justice Mansfield if she was not proud to have three such eminent sons and all of them so good. "No," she said, "it is nothing to be proud of,

out something for which to be very grateful Again, there are many who are sacrificing their children to a spirit of worldliness. Some one asked a mother whose children had turned out very well what was the secret by which she prepared them for usefulness and for the Christian life, and she said:

"This was the secret. When in the morning This was the secret. When in the morning I washed my children, I prayed that the might be washed in the fountain of Saviour's mercy. When I put on their gar-ments, I prayed that they might be arrayed in the robe of a Saviour's righteousness. When I gave them food, I prayed that they might be fed with manna from heaven. When I started them on the road to school, I prayed that their path might be as the shining light, brighter and brighter to the perfect day. When I put them to sleep, I prayed that they might be enfolded in the Saviour's

is, in some of the cities parents do not allow their children to graduate for the simple reason, they say, "We cannot afford to allow our children's health to be destroyed in order that they may gather the honors of an institution."

Tens of thousands of children educated into imbeellity, so connected with many such literary establishments there ought to be asylums for the wrecked. It is push and crowd and cram and stuff and jam until the child's intellect is bewildered, and the memory is wrecked, and the health is gone. There are children turned out from the schools who once were full of romping and laughter and had cheeks crimson with health, who are now turned out in the afternoon pale faced, irritated, asthmatic, old before their time. It is one of the saddest sights on earth, an old-mannish boy or an old-womanish girl.

Giris 10 years of age studying algebra! Boys 12 years of age making their brains over trigonometry! Children unacquainted with their mother tongue crying over their Latin, French and German lessons! All the vivacity of their nature beaten out of them in the artificialities of society.

fleed to wordliness. They are taught to be in sympathy with all the artificialities of society. They are induced into all the hollowness of what is called fashionable life. They are taught to believe that history is dry, but that 50-cent stories of adventurous love are deli-cious. With capacity that might have rivaled a Florence Nightingale in beavenly minis-tries, or made the father's house glad with filial and sisterly demeanor, their life is a waste, their beauty a curse, their eternity a

demolition.

In the siege of Charleston, during the Civil War, a lieutenant of the army stood on the floor beside the daughter of the ex-Gov-ernor of the State of South Carolina. They were taking the vows of marriage. A bomb-shell struck the roof, dropped into the group and nine were wounded and slain; among the wounded to death, the bride. While the bridegroom knelt on the carpet trying to stanch the wounds the bride demanded that stanch the wounds the bride demanded that
the ceremony be completed, that she
might take the vows before her departure, and when the minister said, "Wilt
thou be faithful unto death?" with her dying
lips she said, "I will," and in two hours she
had departed. That was the accidental
slaughter and the sacrifice of the body, but
at thousands of marriage altars there are
daughters slain for time and slain for eternity. It is not a marriage; it is a massacre.

Affianced to some one who is only waiting

Affianced to some one who is only waiting until his father dies so he can get the property. Then a little while they swing around orty. Then a little while they swing around in the circles, brilliant circles. Then the property is gone, and having no power to earn a livelihood the twain sink into some corner of society—the husband an idler and a sot, the wife n drudge, a slave and a sacrifice. Ah, spare your denunciations from Jephthah's head and expend them all on the wholesale nodern warterion.

Jephthah's head and expend them all on this wholesale modern martyriom." I lift up my voice to-day against the sacrifice of children. I look out of my window on a Sabbath and I see a group of children—anwashed, uncombed, un-Christianized. Who cares for them? Who prays for them? Who utters to them one kind word?

When the city missionary passing along the park in New York saw a ragged had and heard him swearing, he said to him. "My son, stop swearing! You ought to go to the house of God to-day. You ought to be good. You ought to be a Christian." The had looked in his face and said. "Ah, it is easy for you to talk, well clothed as you are and well fiel, but we chaps hain't got no chance." Who to talk, well clothed as you are and well fed, but we chaps hain't got no chance?" Who lifts them to the altar for baptism? Who goes forth to snatch them up from crime and death and woe? Who to-day will go forth and bring them into schools and churches? No. Heap them up, great plies of rags and wretchedness and fifth. Put underneath them the fires of sacrifice, stir up the blaze put on more facets and while up the blaze, put on more fagots, and while we sit in the churches with folded arms and indifferent crime and disease and death will

go on with the agonizing sacrifice,
During the early French Revolution at During the early French Revolution at Bourges there was a company of boys who used to train every day as young soldiers, and they carried a flag, and they had on the flag this inscription: "Tremble, tyrants, tremble! We are growing up." Mightily suggestive! This generation is coming on will they be the foes of tyrang, the foes of sign, and the foes of death-or will they be the foes of John They are coming up."

Teongratulate all parents who are doing their best to keep their children away from the altar of sacrifice. Your prayers are going to be answered. Your children may wander away from field, but

are going to be answered. Your children may wander away from field, but they will come back again. A folce comes from the throne to-day sheouraging you, "I will be a God to thee, and to thy seed after thee," And though when you lay your head in death there may be ome wanderer of the family far away fro God, and you may be 20 years in heaven be-fore-salvation shall come to his heart, he will be brought into the kingdom, and before the throne of God you will rejoice that you were faithful. Come at last, although so long postponed his coming. Come at

I congratulate all taose who are toiling for the outeast and wandering. Your work will soon be over, but the influence you are setting in motion will never stop. Long after you have been garnered for the skies your prayers, your teachings and your Christain indu ence will go on and help to people heaven with bright inhabitants.

Which would you rather see—which scene would you rather mingle in in the last great day—being able to say, "I added house to house and land to land and manufactory to manufactory." manufactory, I owned half the city; what-ever my eyes saw I had, whatever I wanted I got," or on that day to have Christ look you full in the face and say, "I was hungry, and ye fed Me: I was naked, and ye elothed Me: I was sick and in prison, and ye visited Me; inasmuch as ye did it to the least of My brethren, ye did it to Me?"

The Hermit of the Bowery.

Four or five years ago the people of New York talked for a day about the story of Hermit Coe of the Bowery and then forgot it. A dozen years before Leonard Coe, that being the name he was known by, had taken up his residence in a Bowery lodging house. He seemed very poor, but paid his rent promptly, and spent a few cents each He was morose and day for food. taciturn, could seldom be drawn into conversation, and rarely left his room. When he did he always carried with him a brown paper package. Finally he fell sick and was taken to a hospital. When told that he could not recover, he sent for John Haller, a former fellow lodger, and informed him that his real name was Baer, and that he had relatives living in Lancaster, Penn. He also made a will, naming Haller as his executor, and intrusted to his keeping the brown paper package he had so long guarded with jealous care. The day following his death Haller opened the package and found to his astonishment that it contained over \$24,000 in greenbacks. An examination of the hermit's papers showed that he was a graduate of Yale College and had studied both law and medicine. Later he had engaged in the publishing busi ness with his brother, but had in time retired with a competence, and had finally drifted to New York. There, for some unknown reason, he had sunk his identity under the name of Coe and adopted the squalid life of a hermit of the slums. - New York Re corder.

The total number of colored troops in the United States army during the Civil War was 186,017.

SUNDAY SCHOOL

LESSON FOR SUNDAY, AUGUST 13.

'Paul at Jerusalem' Acts xxi., 27-39. Golden Text: Pail.i., 29. Commentary.

27. "And when the seven days were almost ended the Jews which were of Asia, when they saw him in the temple, stirred up all the people and laid hands on him." After parting with the elders of Ephesus Paul and his companions continued their voyage and in due time landed at Tyre in Syria; then on his companions continued their voyage and in due time landed at Tyre in Syria; then on to Castarea, where they tarried some days with Philip and his daughters, after which they continued on to Jerusalem and were gladly received by the brethren. Then that Paul might not seem to the zealous lawkeepers to disregard any of the laws and so prevent their anger he does a questionable thing, which does not accomplish any good. Both at Tyre and at Casarea Paul was warned by the Holy Spirit not to go to Jerusalem (ver., & 4.11), but he would not be persuaded (verse 14).

28. "Crying out. Men of Israel, help! This is the man that teacheth all men everywhere against the people, and the law, and this place." Not a word of truth in either of these charges or in the one following. So that Paul could truly say. "They laid to my charge things that I knew not."

29. "For they had seen before with him in the city Trophimus and Ephesian whom they su pposed that Paul had brought into the temple." Their last charge, therefore, was grounded on mere supposition. In their fancied zeal for God they were disobeying the very commands of Gods, for it is written, "Let none of you imagine evil against his brother in your heart" (Zech, vii, 10; vill., 17). They knew nothing of the love which thinketh no evil, is not easily provoked, rejoiceth in the truth, hopeth all things (I Cor. ziit, 5-7).

30. "And all the city was moved, and the

"And all the city was moved, and the 30. "And all the city was moved, and the people ran together, and they took Paul and drew him out of the temple, and forthwith the doors were shut." How much of the devil there may be under the clock religion. and apparent zeal for Go 1! What righteous indignation (?) and the whole city moved, but it is all the work of the wicked one. Be

but it is all the work of the wicked one. Be calm, Paul, for the unseen Almighty One careth, and legions of angels are ready to do His bidding. See II Kings vi. 16, 17; Ps. xxxiv., 7 Math. xxvi., 53.

31, "And as they want about to kill him tidings came unto the chief captain of the band that all Jerusalem was in an uproar." Death is the devil's last and worst that he can do to a child of God, but even then he is only a black servant to usher us into the can do to a count of cost, our even then no solly a black servant to usher us into the presence of our Lord, who has taught us not to fear them which kill the body (Math X., 28). He has taught us not to be offended if we are put out of the company of religious people, and even if they kill us (John xvi.,

1, 2.)
32. "And when they saw the chief captain and the soldiers they left heating of Paul." This was probably one of the three heatings which he speaks of in H Cor. xi., 25. His back had many a sear ere this, but he took pleasure in all distresses for Christ's sake if only the power of Christ's sake if pleasure in all distresses for Christ's sake if only the power of Christ inigial rest upon him (Il Cor. xii., 9, 10). We do well always to consider Him that endured such con-tradiction of sinners against Himself leat we be wearied and faint in our minds, for not many of us have, like Paul, resisted unto blood (Heb. xiii., 3, 4). 33, "Then the chief captain came near and

took him and commanded him to be bound with two chains and demanded who he was and what he had done." Of these bonds also he had been forewarned (verse 11 and chapter xx., 23), but these were neither his first nor his last chains for Jesus's sake (chapter xxviii., 23) II Tim. L. 14). These chapter xxviii., 35 II Tim. 1. 19. These chains were but for a time and for the glory of God, but we read of everlasting chains for lost spirits (Jude 6 II Pet II. 4). Not present suffering, but the ctransfer was thared (Math. x . 28 xxv in height of was 10. 11. xx. 15 xxi. 8).

34. "And some coarring thing, some an-

other, among the multitude, and when he could not know the certainty for the tumult he commanded him to be carried into the castle." This is very suggestive of the tu-mult of to-lay among religious people. There is such a crying of one thing and another by higher and lower and no critics, by the dif-ferent denominations and by the posts and press that it would almost seem impossible to know the certainty of anything, but those know i (they only take God at His word (Isa. viii., 20 R. V.). gho aling to the book may know

'And when he came upon the stairs an it was that he was borne of the soldiers for the violence of the people. Violence and strife in the city, sure enough (Ps. 19, 9) But the day will come when Jerusalem shall be called a city of truth; when her walls shall be salvation and her gates praise; when the work of righteousness shall be peace, and the effect of righteousness, quietness and assur ance forever (Zech, viti., 3, 1sa ix., 16

For the multitude of the people followed after, crying Away with him. Se they cried out concerning his Master (Luke xxiii. 15; John xix., 19), and He taught us that we must expect. His treatment if faith-ful unto Him John xv., 20. How lew or us in these days seem to us counted worthy of this honor. Is it because we are so little tike Him, so unfaithful to testimony, ar mixed up with the world, or is it because we fear suffering for His sake?

37. "And as Paul was to be led into the matte he said unto the chief captain, May l speak unto thee? Who said, Canst thou speak Greek? During this uproar and speak Greek? During this aproar and tumult Paul was doubtless communing with his unseen Friend and Master. His hear would be saying. "I am Thine, O Lord, for Thy service. What wiit Thou have me to do (chapter xxvil. 23 ix. 6) Captain and soldiers and angry mo) were nothing to him as compared with his own Captain.

38. "Art not thou that Egyptian which be

fore these days madest an uprear and led dest out into the wilderness 4000 men that were murderers?" Here is a compliment for a faithful follower of the meek and lowly Jesus. A man who preached peace and Jesus. A man who preached peace and went about rescuing people from the hands of the father of all liars and murderer (John viii., 44) to be accused of being the leader of 4000 murderers—that is a feather for your cap, Paul, more followship with your Master, Blessed privilege to be misunderstood and falsely accused if only for his safe. His sake.

"But Paul said, I am a man which am a Jew of Tarsus, a cuty in tillicia, a citizen of no mean city, and I beseech thee suffer me to speak unto the people." Though suffer-ing in body from the beating and the rough handling, his heart longed to tell if possible once more the story of Jesus. The false accusation was not worth noticing, but it was worth while to get another opportunity to speak of Jesus. Fellow believer we are citispeak of seeds. Fellow believer we are citi-zens of no mean city. Compare Phil, ili., 29, with liev. xxi., 2. Is your heart so stirred by this heavenly citizenship that you long above all things to speak of Him?—Lesson

ALCOHOLISM IN PRANCE.

The International Magazine says : "Alenolism is yearly becoming more prevalent and more severe in France. French savants have most accurately described it in all its effects, but what has been done to remedy it: During the last year the result of the discussion has been that the tax on spirits must be considerably raised, and that wine, beer and elder must be entirely free from taxation. And before anyone can do anything further, it will be deemed needful to await the result of such a measure as this. Opium intoxication has been superadded to that from alcohol, especially in Paris."

Tux refusal of the banks on the Pacific Coast to loan money as usual on warehouse receipts has rendered the moving of the wheat crop of California a problem of well-nigh insuperable difficulty, besides crippiing in the most serious manner the operations of fruit-growers and fruit-canners.

TEMPERANCE.

PRINK. Drink! seend your hard-seened wages for

Death Drink! for a lou!, o'moxious breath:
Drink! for health and morals shattered!
Drink! for raiment thread-bare, tattered!
Drink! that the Publican and his wife
May wear rich jeweis, bought with your life!

Drink that the mo's may jeer you! Drink that the goo! may fear you! Drink! that you may be known as a feel,
By the smallest tot that go a to a shoal!
Drink! that men may say of you —
Not your own mother could love you!
Drink! that your days may end speedile.
And earth, for your days may end speedile.
—From the Persian of O mar, in the Voice.

AN END OF THE EXPESSE.

It would pay the Nation to buy the entire liquor product at retail prices and dump at into the two seas rather than to buy it at the retail price and swallow it. Poured into the ocean that would be an end of the expense. Poured into the people's storagely to only the beginning, for the millions for time, lost labor, seemess, insanity, pamer-ism and crime have still to be paid.—Econ-omies of Prohibition.

INDIAN ELOQUENCE

Nowhere can be found a more particitionally in more captivating simplicity of expression, that in the answer of Tecumsels to Governor Harrison, in the conference at Vincennes. It contains a high moral rebake and sarcism, heightened in effect by an evident conscious ness of lottiness above the reach of insult. At the close of his address, he found no chair had been placed for him; a neglect which Gov. Harrison ordered to be remedied as soon as a need. Surjecting, perhaps, that it was more an affect than a mistake, with an air of dignity elevated almost to hartiness, he decayed the seat jr. ferred with these words, "Your father reass is you to take a chair," and answered, as beautiful risposed himself and answered, so be cold, by his posed binned on the ground: "My father! The sun is my father, and the earth is my mother—I will

LIQUOR DELICITION IN TRAPPORT PARCE.

Liquon Decision in Thomset, tweet.

Mrs. Mary Clement Louvitt says a themse of alcohol in tropical effinates, and too impression that travelers in foreign lands cannot safely dring the water. "At filly-five years of age, having passed most of no life in New England up to that date, and having been a total assumer all my life. I first entered tropical lands. From them to the passent time, seven years. I have been to represent time, seven years. I have been to greater part of the time in tropical climates—index, from the Congoto Sierra Leone, Brasil are among the countries I have climated, and in each of which I have remained some months. It has always been sale not to touch anything alcoholic; I have never taken a drop even as medicine. Alcoholic drinks are especially medicine. Alcoholic drinks are especially deadly in hot climates. Everywhere I have found total abstainers less inclie to fevers, bowel complaints, racumatism and other diseases than those who use alcoholies even in moderation. In one town in India, I re-member, an English couple were the only white persons exempt from malarial fevers during a three years' residence, and they were the only abstainers in the place. Alcohol is a poison, and it acts quicker within the tropics than elsewhere."

THE VERDICT OF SCIENCE. Sir Andrew Clark, physician in ordinary to

Queen Victoria, says:
"For twenty-five years at least I have been physician to one of the largest hospitals in this country. It has been a part of the daily business of my life to ascertain the influence which alcoholic drinks exert upon health; and I have taken a personal interest in this part of my duty, and not only through this professional channel I have mentioned to

bave endeavored must visc the truth on this subject, and certainly 1 think I am justified in saying to you that after these twenty-live years I know something about it. I have to inquire into the habits and relation of habits to health of about ten thousand people a year, and that doesn't go for nothing after all these years. In the next place I wish to speak, and I am deter-mined to speak nothing but the truth.

been twenty-live years a doctor, I do not know to this day what health is; but I will try and indicate it to you. I cannot define it, because it is indefinable. Health is that state of the body in which all the functions of it go on without notice or observation, in which existing is tell to be a picasure; in which it is a kind of joy to see, to hear, to touch, to live—that is health. Now that is a state which cannot be benefited by alcohol in any degree. Nay, it is a state which is nine times out of ten injured by alcohol. It is a state which often bears alcohol without sensible injury . but i repeat to you, as the result of long-continued and careful thought, it is not one which can in any sense be benefited by alcohol. It can bear it sometimes without obvious injury, but he honefited by it-I repeat, first, that perfectly good health will in my opinion, always be injured even by small doses of alcohol—injured in the sense of its perfection and loveliness. I call perfeet health the loveliest thing in this alcohol, even in small doses, will take the bloom off and injure the perfection of

"Now, I venture to say, as a workingman myself I take it that I work as much as most for I work eighteen hours a day at my work working in a hurry, and with very anxious subjects to work upon, and if that is not hard work, when it goes over Saturday and Sun day as well. I know not what is—that I havmy personal experience to speak of, and I have the experience of the enormous number of people who pass before me every year. That does not go for nothing after ten years. If I do not know something about the matter now, I must be a bigger fool than I imagine myself to be. If there is an honest man who wants to get at the truth, and will not be set from his purpose by people condoling him about his appearance and the result of his experiment, and will try the effect of alcohol mon work, I would tell him fearlessly, would risk nil that I possess upon the back of the statement, that as certainly as he doe try the experiment for a month or six weeks, so extrainly will be come to the conclusion that, however pleasant alcohol is for the moment, it is not a helper of work. It is no only not a helper of work, but it is a certain hinderer of work; and every man who to the front of a profession in London is marked by this one characteristic—that the more busy he gets the less in the shape of al-cohol he takes; and his excuse is: 'I am very sorry, but I cannot take it an I do my

TEMPERANCE NEWS AND NOTES. Men who want the saloon to stay don't

When a young man takes his first drink he gives the devil an ironelad mortgage on

The people of Bowling Green, in Ken-tucky, voted by twenty-eight majority to have no rum sold in the city for the period of three years. Traders who go to Alaska are forbidden

to sell whisky to the natives. They easily evade this statute. No honest man could call the stuff they sell whisky. The saloon is called the poor man's club, ies, it clubs him out of all his manhood,

clubs him of his money, his self-respect. The frequenter of the saloon is the worst clubbed man temperarily and spiritually known of. Mrs. O. R. Lake, of St. Louis, in her address on woman's part in temperance work at the World's Fair said, "We don't desire to at the world's rair said. We don't desire to leave our homes, but we desire, by the memo-ry of that great Mother who followed her beloved Son to the cross and saw Him sacri-ficed for the sins of mankind, the right and

privilege of protecting the children God has given us from eternal damnation."

RELIGIOUS READING.

When we come suddenly out of the day-When we come suddenly out of the daydght into a room even moderately darkened
we can discern nothing; but the pupil of our
eye gradually enlarges until unseen objects
become visible. Even so the pupil of the eye
of faith has the blessed faculty of enlarging in
dark hours of bereavement, so that we discover that our loving Father's hand is holding
the cup of trial, and by and by the gloom becomes luminous with glory. The fourteenth
chapter of John never falls with such music
upon our cars as when we catch its sweet upon our cars as when we catch its sweet strains amid the pances of some terrific storm. "Let not your heart be troubled; ye telle, a in God, believe also in me." "I will not leave you comfortless."—[Theodore Gavier, D. D.

You cannot set the world right or the times, but you can do something for the truth, and all you can do will certainly tell if the work you do is for the Master, who gives you your share, and so the burden of responsibility is litted off. This assurance makes periest satisfaction and repose possible even in the partial work done upon the earth. Go to the man who is carrying a stone for a belitting. man who is carrying a stone for a building; as then where is that stone going, to what part of the temple, and how is he going to get it into place, and what does he do? He part of the temple, and how is he going to get it into place, and what does he do? He points you to the builder's plans. This is anly one stone of many. So when men shall ask where and how is your little achievement going into God's plan point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build,—(Phillips Breaks

Worry is a token of weakness and a cause of wearness. There is a calmness in strength, weakness struggles and exhausts itself in

weakness stringles and exhausts itself in fruities offorts.

"Probably nothing tires one so much as feeling harried. When in the early morning the day suffairs prose on one's attention before limit, and there comes the wonder how in the world everything is to be accomplished, when every interruption is received impatically, and the clock is watched in distress as the monests the past, then the unind tires the hosty. We are wrong to drive courselves with while and spar in this way. Each of us is premised strength for the day, and we must not wear curselves out. It only we keep cool and calm, we shall to be wearfed when we have reached the eventide. The children may be fractious, the servants trying, the friend we love may fail to vinit us, the letter we expect may not across, but if we can prewe expect may not across that if we can pre-serve our tranquillity of soul and demeator, we shall get through everything coedinally.

"He that believe the shall not make haste."

THE BLOTTED PAGE.

The writing master entered the class roots and passed from one pupil to another to re-view the task he had set below them.

He sensed before the new comer, the page was blotted, scratched, and disfigured with

the stain of many tears.

"Master," said the boy in trembling accents,
"I have labored in vain; my hand is crimbled; there is no resemblance between these crook-ed lines and the model. I have endeavored to imitate; but, master, pity me, for I have done my last."

By his side sat his companion,

By his side sat his companion,
"Hebold my paget" he exclaimed,
"It is fair and clean, unsuffied by a blot,
untouched by an unguisty mark. Oh, master, in my wisdom I forbore to incur your
displeasure. Is not a blank page preferable to
the tear-stained, misshapen attempts of a
crippled hand that can not and never will be
able to make a fair copy?"

The master threw aside the clean white
page without your page and present up-

page without vouchsafing to east a glance up-on it, but he leaned with nimite compassion and tenderness toward the pupt, who had done his best greatly he took his band and

companion looked up in his fair white page, and saw its brightness overshalowed by the displease of his master.—(N. Y. Observer.

A VITAL POINT.

Every man has in his possession a body, soul and spirit, such having faculties peculiar to liself. To each is given time, during which these faculties can be used to gain and accunext place I when the fruth.

"I dare say people would like to know what health is, and I should like exceedingly mulate property.

All these things, the time and the faighth.

All these things, the time and the faighth.

and the profits arising from their use, the Lord claims are his, as the only rightful owner; that no one else has any little what-ever to any part, or lease upon any inculty or

ever to any part, or lease upon any inculty or moment of time, or upon any results that come from the new of these.

His claim is either valid, or not valid. He is the rightful owner, or he is not. If he is, then every man who uses the faculties or the time or the momer that belong to God, for his own personal gratilication without regard to the will of God is a thief and a robber. As a steward of God his sole instress in this world is to find out what the Lord's will is in reference to the new of all the faculties he has repersons to the use of all the faculties he has in the presentate, and all the arms and all the If anyone ignores the Lord's claim and

If allyone ignores the lord's claim and less his breakly as if they were his own, and has violent usues aroundly bord's time and calls it his own and uses it to pouse himself, and also takes the lord's money and uses it or less it aside a borling to his own densure, that man's life is made up of theirs and robberies. If he belongs to the church he is a religious third; if he dies, he dies a third; if he is admitted into feaven, then heaven is a concression of this ves — [Morris County Journal. THE ILLUSING HAND,

I shall never to rect the feelings I had once when similar are of the permitted of Egypt. When half way up, my strongth failing. I fewed I should never be able to reach the sommitter get lack mann. I well remember the help given by Arab bands, drawing me on latther; and the step I could not quite make myself, because too great for my wearied frame, the latte help given me sometimes more and sometimes less a mabled me to go up, step by step, step by step, and had a grant outlook from that help lates had a grant outlook from that help lates had a grant outlook. And so in life's longer, we are climbing.

from that joilty leaght.

And so in life's learney, we are elimbing. We are feeble. Every one of us, now and then, needs a little help; and if we have risen a step higher than some other, let us reach down for our brother's hand, and help him to stand leaded us. And thus joined hand in hand, we shall go on compacting step by step, antil the giori an eminione shall be gained. Ah, how many need help in this world—poor afflicted ones, poor sorrowing ones; peor tempted ones, who have been averence, who have been structuring, not quite able to get up the step; trying, falling trying, falling; trying, despending bepling almost despairing. Oh, give such a one help, a little kindly aid, and the step may be taken and, instead of dying in wretchedness at the base, he may, by a brother's hand, be raised to safety, and finally to glory.—(Bishop Simpson, in Times of Refresbing. son, in Times of Refreshing.

DRING AND DISEASE

Among those who gave testimony below, the Canadian Royal Commission when on gazed in investigating the liquor problem was F. W. Campbell, M. D. Dean of the Faculty of Lennox College, attending phy-sician of Western Hospital, and Modeox Referee for the Canadian Life and New York Insurance Companies. He festified that a great proportion of the cases he had to deal with in his hospital practice was caused by drink. He would say at least seventy per cent, directly, and from ten to fifteen per cent, directly, and roll ten to litteen per cent, indirectly. Closely questioned by the Chairman, he repeated his statement that fully eighty-five per cent, of the hospital cases were the result of drink. He further volunteered the statement that after nine years of experience of dealing with 120 sol-diers in the St. John's Infantry School, he was prepared to state that minety-nine per-cent, of all the trouble with the men in that institution was caused by liquor. Some trouble came from the canteen in the school, but more from liquor facilities cutside

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