# SERMON FOR WOMEN.

### BY REV. DR. TALMAGE. ophet's Visit to the Woman

Shunem the Subject of His Discourse.

"And it fell on a day that Rlisha to Shunem, where was a great wo--II Kings iv., 8.

hotel of our time had no counterpart hotel of our time had no counterpart enterininment of olden time. The anjority of travelers must then be en-ned at private abode. Here comes a servant of the Lord, on a divine on, and he must find abeiter. A bal-overlooking the valley Esdraelon is of-him in a private house, and it is es-ly furnished for his occupancy — a chair on, a table from which to eat, a candle-by which to read and a bed on which to ber - the whole establishment belonging the whole establishment belonging at and good woman.

husband, it seems, was a godly man. e was entirely overshadowed by his excellencies, just as now you some-find in a household the wife the centro find in a household the wife the centre mity and influence and power, not by arrogance or presumption, but by jor intellect and force of moral nature ing domestic affairs and at the same supervising all financial and business , the wife's hand on the shuttle, on the ng house, on the worldly business, as hundreds of men who are successful cause there is a reason at home why o successful.

a man marry a good, honest soul, he a his fortune. If he marry a fool, the help him! The wife may be the silent or in the firm, there may be only uline voices down on exchange, but oftentime comes from the home circle utial and elevating influence.

woman of my text was the superior of sband. He, as far as I can under-was what we often see in our day-a intensely quiet, sitting a long while in as place without moving hand or foot a say "yes," responding "yes;" if y "no," responding "no"--inane, eyes but, mouth wide open, maintaining his on in society sonly because he has a patrimony. But his wife, my text says,

ame has not come down to us. She ged to that collection of people no name to distinguish them, What d title of duchess or princess or queen-twould escutcheon or gleaming diadem to this woman of my text, who, by her to this woman of my text, who, by her igence and her behavior, challenges the ration of all ages? Long after the bril-women of the court of Louis XV have forgotten, and the brilliant women of art of Spain have been forgotten, and source of spin anys seen forgotten, and srilliant women who sat on mighty throness is been forgotten, some grandfather will on his spectacles, and holding the book other side the light read to his grandchilthe story of this great woman of Shuwho was so kind and courteous and istian to the good prophet Elisha, Yes, was a great woman

the first place, she was great in her italities. Uneivilized and barbarions ons honor this virtue. Jupiter had the ame of the hospitable, and he was said italities. inly to avenge the wrongs of strang-Homer exalted it in his verse, Arabs are punctilious upon this subject, among some of their tribes it is not until nth day of tarrying that the occupant a right to ask his guest, "Who and nee art thou?" If this virtue is so honeven among barbarians, how ought it to nored among those of us who believe Bible, which commands us to use hosbelleve ity one toward another without grudg

course I do not mean under this cover any idea that I approve of that vaclass who go around from place to ranging their whole lifetime perhaps r the auspices of some benevolent or ar the auspices of some benevoient of anthropic society, quartering themselves Christian families, with a great pile of aks in the hall and carpetbag portentous of print. There is many a country parson-children, equipping them for the duties of children, equipping them for the duties of the print. nks in the hall and carpetbag portenious of rying. There is many a country parson-that looks out week by week upon the inous arrival of wagon with creaking cel and lank borse and dilapidated drive. and we the auspices of some charitable ditution to spend a few weeks and canvass neighborhood. Let no such religious mps take advantage of this beautiful vir-of Christian hospitality. Not so much the sumptuousnes of your t and the regality of your abode will im-

and the regality of your abode will imhigh appresiation of your welcome, welcome, lestick and the plain chair to offer Elisha n he comes to Shunem, st beautiful is this grace of hospitality en shown in the house of God. I am akful that I am pustor of a church where I am a State in the Union in which I have not burd the affability of the ushers of our nursh somplimented. But I have entered the word there was no hospitality. A bur would stand in the vestibule for and then make pilgrinage up the tisle. No door opened to him until, id and excited and embarrassed, he until. rted back again, and coming to some haltled new with apologetic air entered it. occupants glared on him with a ok which assumed to say, "Well, if I must, must," Away with such accursed in-evency from the house of God! Let every wh that would maintain large Christian ace in community culture Sabbath by bhath this beautiful grace of Christian hositaliry. od man traveling in the far west in ns along the beams of the cabin ; and he t alarmed. He did not know but that he d fallen into a den of thieves. He sat ere greatly perturbed. After awhile the an of the house came home with a gun on shoulder and set it down in a corner. Then the man of the house came forward and said to the stranger: "Stranger, weare a rough and rude people out here, and we rk hard for a living. We make our living hunting, and when we come to the night-ll we are tired, and we are apt to go to be i full were tar early, and before retiring we are always in the habit of reading a chapter from the word of God and making a prayer. If you don't like such things, if you will just step outside the door until we get through I'll be greatly obliged to you." Of course the stranger tar-field in the room, and the old hunter took old of the horns of the altar and brought lown the bleasing of God upon his household and upon the stranger within their gates. Ende but glorious Christian hospitality Again, this woman in my text was great in her kindness toward God's messenger. Elishe may have been a stranger in that houshold, but as she found out he had come on a divine mission he was bordially welcome. We have a great many books in our day about the hardships of ministers and the trials of Christian ministers. I wish somebody would write a book about the joys of the Christian minister-about the sympathies all around him, about the kindnesses, about the genial considerations of him. Does sorrow come to our home and is there a shadow on the cradle, there are hundreds a shadow on the cradle, there are hundreds of hands to help, and many who weary not through the long night watching, and hun-dreds of prayers going up that God would restore the slok. Is there a burning, brim-ming cep of calamity placed on the pastor s table, are there not many to help him to forted because he is stricken? Oh, for some-forted because he is stricken? body to write a book about the rewards of the Christian minister-shout his surround-ings of Christian sympathy

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suffering the great heart of the world has burst with wee. Navigators tell us about the rivers, and the Amazon and the Danube and the Mississippi have been explored, but who can tell the depth or length of the great river of sorrow made up of tears and blood rolling through all lands and all ages, bearing the wreek of families and of communities and of empires -foaming, writhing, boiling with the agon-ies of 6000 years? Etna and Cotopaxi and Vesuvius have been described, but who has ever sketchod the volcano of suffering reach-ing up from its depths the lava and the scoria ing up from its depths the lava and the scoria and pouring them down the sides to whelm the nations? Oh, if I could gather all the heartstrings, the broken heartstrings, into a harp I would play on it a dirge such as was never sounded.

Nythologists tell us of Gorgon and Cen-taur and Titan, and geologists tell us of ex-tinet species of monsters, but greater than Gordon or megatherium, and not belonging to the section of the section to the realm of fable, and not of an extinct species, is a monster with iron jaw and iron hoo's walking across the nations, and his-tory and poetry and sculpture, in their at-tempt to sketch it and describe it, have

erned to sweat great drops of blood. But, thank God, there are those who can inquer as this woman of the text conquered I say : "It is well! Though my property gone, though my children be gone, though Ind HAY my home be broken up, though my be sacrificed, it is well, it is well " health There is no storm on the sea but Christ is rough to rise in the hinder part of the ship and hush it. There is no darkness but the constella-tions of God's eternal love can illumine it, and though the winter comes out of the northern sky you have sometimes seen the northern sky all ablaze with auroras that seem to say: "Come up this way. Up this way are thrones of light, and seas of sap-phire, and the splendor of an eternal heaven. Come up this way." Up this

We may, like the ships, by compest he tossed On performs depths, but connect he lost. Though astan enrage the wind and the tide. The promise asures us the Lord will provide. I heard an echo of my text in a very dark our, when my father lay dying, and the old country minister said to him. "Mr. Talmage.

now do you feel now as you are about to pass he Jordan of death?" He replied—and it was the last thing he ever said—"I feel well; I feel very well, all is well," lifting his hand in a benediction, a speechless benediction, which I pray God may go down through all the generations. It is well! Of course it was well,

Again, this woman of my text was great in her application to domestic duties. Every picture is a home picture, whether she is entertaining an Elisha, or whether she is giving eareful attention to her sick boy, or whether sty is appealing for the restoration of accentre sty-every picture in her case is a hold norture. Those who are not disci-Dy an Fa Shunemite woman who, going please of the sharenite woman who, going outer is tend to outside charities, neglect the den 's home - the duty of wife, of mother, weinaghter. No faithfulness in public ben-ubyion can ever atone for domestic negli-

life with good manners and large intelli-gence and Christian principle, starting them out, who has done more for the world than many tropher woman whose name has sounded through all the lands and all the centuries. I remember when Kossath was in this

country there were some ladies who got reputations by presenting him very gracefully with bouquets of flowers on public oc-casions, but what was all that compared with oss your threshold as the warmth of your eting, the informality of your reception, reiteration by grasp and by look and by a usand attentions, insignificant attentions, woman of my text was great in her simplicity. For works of the better, " Powdered carth worms mixed with woman of my text was great in her simplicity. wine were recommended for joundice. hen the prophet wanted to reward her for her hospitality by asking some profer-ment from the king, what did she say? She declined it. She said: "I dwell among my owa poople," as much as to say: "I am satisfied with my lot. All I want is my family and my triends around me. I dwell among my own people." Oh, what a rebuke to the strife for precedence in all ages ! How many there are who want to get great architecture and homes furnished with all art, all painting, all statuary, who have not enough faste to distinguish between gothic and byzantine, and who could not tell figure in plaster of Paris from Palmer' White Ca, tive," and would not know a boy's encling from Bierstadt's "Yosemite" - men tho buy large libraries by the square foot, buying these libraries when they have hardly enough education to pick out the day of the almanae! Oh, how many there are striving to have things as well as their neighbors, or etter than their neighbors, and in the struggle vast fortunes are exhausted and business firms thrown into bankruptey, and men of reputed honesty rush into astounding for-

When I come to speak of womanly influ-model—the aged one who, 37 years ago, we put away for the rosurrention. About 97 years ago, and just before their marriage of meeting house at Somerville. N. J., and took upon them the yows of the Christian, Through a long life of vielssitude she lived in peace. No child of want ever came to her do a and was turned empty away. No one having the the ross. When the angel of life came to a neighbor's dwelling, about the there to robot the abard of the burner. We had often heard her, when leading while peace in the abard for the burner. We had often heard her, when leading while proves the the absent of the sur-tion of the about the abard of the burner. We had often heard her, when leading while provers in the absence of my father, why bethe subjects of Thy conforting grace." He the duren brough into the kingdom of do, she had but one more wish, and that was there to robe the doparted for the burner. We had often heard her, when leading into the about the abard of the burner. We had often heard her, when leading while provers in the absence of my father, way be the subjects of Thy conforting grace." Here the about one more wish, and that we had here here dong absent mis-son and when the ship from China gaterni home she said. "Now, Lord, letter thou Thy servant depart in peace, for mine so have seen the aslynito." The prayer

eyes have seen the salvation." The prayer was soon answered. It was an antumnal day when we gathered from afar and found only the house from which the soul had fiel forever. She looked very natural, the hands very much as when they were employed in kindnass for her children. Whatever else we forget, we never forget the look of mother's hands. As we stood there by the easket we could not help but say. "Don't she look beautiful?" It was a cloudless day when, with heavy hearts, we carried her out to the last resting place. The withored leaves crumbled under hoof and wheel as we passed, and the sun shone on the Raritan River until it looked like fire; but more calm and beautiful and radiant was the setting sun of that aged pil-

radiant was the setting sun of that aged pil-grin's life. No more toil, no more tears, no more sickness, no more death. Dear mother ! Beautiful mother !

Sweet is the slumber beneath the sod. While the pure spirit rests with flod.

I need not go back and show you Zenobia or Semiramis or Isabella or oven the woman of the text as wonders of womanly excellence or greatness when I in this moment point to our own picture gallery of memory, and how you the one face that you remember so well, and arouse all your holy reminiscence and start you in new consecration to God by the pronour dation of that tender, beautiful, giorious word, "Mother, mother !"

### Medicine in the Middle Ages.

In an entertaining article in the Nineteenth Century on medizeval medicine, some curious prescriptions are given. A person whose right eye was inflamed or bleared was recommended to "take the right eye of a Frogg, lap it in a piece of russet cloth, and hang it about the neck." The skin of a raven's heel was prescribed for gout. Diffident young men will be interested in this: "If you would have a man become bold or impudent, let him carry about him the skin or eyes of a lion or cock, and he will be fearless of his enemies; may, he will be very terrible unto them." The tendency to reticence, which is so common a fault of parliaments, municipal councils, etc., might be cured by this treatment : "If you would have him talkative, give him tongues, and seek out those of water frogs and ducks, and such creatures uptorious for their continual noise making."

If a man had a "sounding or a piping in his cars," he was recommended to put cil of hempseed, warm, into them, "and after that let him leape upon his one legge upon that side where the disease is; then by him bowe downe hys caro of that syde, if haply any moysture would issue out." The remedy for nose bleeding was to beat egge shales to pouder, and sift them through a linnen cloth, and blow them into hys nose; if the shales were

# BUNDAY SCHOOL.

## LEGON FOR SUNDAY, SEPT. 3

20. "For this cause therefore have I called for you to see you and to speak with you, be-same that for the hope of Israel I am bound with this chain." During the three months at Make many miracles were wrought by Paul in the name of the Lord Jesus, and many must have beard the gospel (verses 1-11). In due time arriving at Rome, Paul was suffered to dwell by himself with a soldier that kept him, and after three days are called together the chiefs of the Jows and made known to them why he was a prisoner and why at Rome. Blefore Agrippa he had spoken of the hope of the promise made of the during the lift threes (xxyi, 6, 7).

ing the 12 tribes (xxvi, 6, 7). **31.** "And they said unto him, We neither received letters out of Judea concerning thee, Beither any of the brethren that came thee, neither any of the brethren that eame shewed or spake any harm of thee." They lid not have daily papers with the news from all the world in each issue. It may have been some comfort to Paul to know that tongues in this part of the world had not yet opened fire on him. He had been enjoying his share of it elsewhere and had found some pleasure in it (II Cor. xil., 10). 22 "But we desire to hear of they are 32.

22. "But we desire to hear of these what ou thinkest, for as concerning this sect we thou thinkest, for as concerning this sect we know that everywhere it is spoken against." In chapter xxiv., 5, the followers of Jesus aro-salled the sect of the Nazarenes. If Paul had not been spoken against at Rome up to this time, it would now be evident to him that his **Master** had, and his fellowship would besure to come. But Paul was ready, for his prayer was to know Him, and the power of His resurrection, and the fellowship of His sul-terings (Phil, ili., 10). 23, "He expounded and testified the king-dom of God, persuading them concerning lesus both out of the law of Moses and out of the prophets from morning until evening.

the prophets from morning until evening. Having gathered unto him in his lodging a sompany of Jows, he, as his custom was, preached unto them Jesus as Son of David and coming King from their own Scriptures behapter xvii., 2, 3; xiz., 8; xxiv., 14). Doubtless Acts xiii., 16-11, is a fair sample of his preaching and rensoning. He sought to convince them that Jesus of Nazareth was inless the promised Messiah, that it was all forefold that He should die and rise again, Him patiently and faithfully and wait for Ris return (Acts HL, 19-21; I Thess. )., 9, 10; Titus it., 11-13)

24. "And some believe the things which were spoken, and some believed not. We are nowhere taught that the good news will be universally received in this age. Some seed will fail by the wayside and some on rocky soil, but a portion will find good ground is one will be saved, and the church when satan shall be bound, there will be de-reivers who will only yield a feignet obedaence and will follow satan when h out of the pit (Ps. ixvi., 3, margin ; Rev. x:, 7, 8).

25, "And when they agreed not as 25. And when they agreed hot Paul had framselves they departed after that Paul had spoken one word. Well spake the Holy Ghost by Esaias the prophet unto our fathers." That it was not the prophets who spake of wrote, but field by His spirit through the wrote, but field by His spirit through the prophets is everywhere thinght. Compare Acts L. 2 (0., 17 - 1v., 25, and notice who it is that speaks. David in his hast words said. "The Spirit of the Lord spake by me, and His word was in my tongue" (11 Sam, said), 2). Peter says it was the spirit of thrist who spoke through the prophets of Pot. 6, 10, 11) 26, "Hearing ye shall hear and shall he nucleostand, and seeing ye shall see and not perceive." It was not very encouraging as the propinet to be told that the people would neither perceive nor understand his message but Jeremiab and Ezekiel had the same propeet before them. "They shall fight against thee." "The house of Israel will not harke unto me" (Jer. 1., 19; Ezek. 10, 7). The messenger of the Lord has only to deliver the message inithiuly (Jer. XXII., 28), sur-that it will accomplish the Lord's pleasure (Isa, Iv., 11), and take refuge and confort in Luke x., 16.

"For the heart of the people is waxed 27. gross, and their ears are duil of hearing, and their eyes have they closed, lest I should heat them. The difficulty is not on God's side, an elastic and the difficulty is not on God's side. but wholly on the sale the tord be the Lord hardened the heart of Pharaoh and also that Pharaoh hardened his own heart (Ex. x. ). 20, 27 (vill., 15, 32.) The Lord did it by giving him a command which he would no obey, and Pharaoh did it by reinsing to oney the Lord's command. God is alwa A right but may wrome.

tide it known therefore unto you than the salvation of God is sent unto the Gen iles, and that they will hear it. Com chapter still, 46, 47. "To the Jaws first, was Paul's notio and custom (Ront, 4, 16), Had it been continued to this day who such tell what the result might have been? Obedi tell what the result might have been? Onesid enceds our part. Results are with God, and He will see to it. That God would gather from Jews and Gentiles without doringtion and on the ground of simple lath in Corrist those who would form the body of thrist was a mystery revealed to Paul (Nom, 281, 25, 26; Eph, 66, 142.) 29, "And when he had said these words the Jews departed and had grout revealing among themselves." The word preached does not profit and sid in a word with fully in those who hear it (Hest, ix., 2.) weapons of our warfare are intended to \$ 710 scapons of our war are are internet as due town reasonings and every high thing that valteth itself against the knowledge of God and bring into explicitly every thought to the bedience of Christ (H Cor. 5. 5. margin.) To profit by the word we must receive if with wekness (Jas. i., 21.) 30, "And Paul dwelt two whole years in his own hired house and received all that came in unto him," doubtless accomplishing the will of God and glorifying God as much as when journeying through Asia and Macedo ia. Being no longer able to go to people 1144 .... God brought people to Him, and though he was bound he resideed that the word of God was not bound (H Tim, H., 9).
31, "Freaching the kingdom of God and eaching those things which concern the teaching those thing, which concern the Lord Jeaus Christ with all confidence, no man forbidding him." The adversary can-not hinder beyond God's permission, and it was His pleasure that for these two years the word should have free course. The book word should have free course. The bool opens with Jesus between His resurrection and ascension preaching the kingdom, and with the question of the disciples, "Lord will Thou at this time restore again the kingdom to Israel" (Acts 1., 3, 6)? It close with Paul at Rome in a bired house stil preaching the kingdom. After these 1800 years we are still more or less bound, but preaching Jesus Christ and still waiting for the kingdom while we continue to pray, "Thy kingdom come." If we had more of Paul's spirit and faithfulness, we would do to hasten the kingdom,-Lesson Helper.

# **RELIGIOUS READING.**

### THE HOME OF THE SOUL.

THE HOME OF THE SOUL. What a beautiful thought was that of Moses, the man of God, "O God! thou art our dwell-ing place in all generations!" Changes are continually occurring in this world; man, being in honor, abideth not; kingdoms rise and fall, the day is coming when the earth and all the works that are therein shall be burned up; they shall wax old like a gar-ment, and as a vesture that shall be changed; they shall be folded up and laid aside as worn out clothing, to be used no more in the same fashion: but the eternity and immuta-hillty of our God and Savior shall ever re-main the same for our consolation and ref-uge. uge.

The holy apostle affords us the example of The holy apostic affords us the example of staying himself upon the same consideration. Since such is the steadfastness of the Most High, every word of His is reliable, every promise is worthy of unintermitted trust. That promise can no more fail, than Jehovah himself can cease to exist. Our Lord has confirmed it, when He said, "Heaven and carth shall pass away, but my words shall hot pass away."

not pass away." Whatever changes or reverses therefore may take place in sublunary affairs, though we may lose house and home, and our worldly all, we have in our Maker a changeless dwelling-pince. The bosom of God is the Home of the Soul.

of the Soul. So saith St. John, "He that dwelleth in love dwelleth in God." To dwell in God, or to have God for our dwelling-place, implies reconciliation, for "how can two walk to-gether," much less dwelt together, "except they be agreed?" It implies nearness of ac-cess. "They that are far from thee shall perise, but it is goed for me to draw near un-to God." It implies trust and confidence. peris", but it is good for me to draw near un-to God." It implies trust and confidence, No one would build on a fluctuating sea. But "the Lord is my rock and my fortress, who is a rock save our God?" "The name of the Lord is a strong tower, the righteous run-neth into it, and is ante," It implies a right of some sort, for a man's dwelling-place is his own. Every man's house is his castle. He his own. Every man's house is his castle. He is presumed to have the right of occupation and use. So the pionscall th, "O God thou art my God; early will I seek thee." And God re-tuses not to acknowledge him, "Be not dis-mayed, for I am thy God." "Hear, O Israel, I am God, even thy God." "Hear, O Israel, I am God, even thy God." It implies perma-hence. A dwelling is not an inn or a lodging place for a night. Neither is it a temporary habitual residence. Men are, indeed, ready enough to run to God in a storm, and to quit I. In as soon as the storm blows over that to fight If massoon as the storm blows over ; but to fly to Hum for refuge and treat Him as a more convenience is a very different thing from making Him our dwelling place at all times, "Trust in Him at all times, 's people; pour out your hearts before Him; God is a refuge

The future condition of the children of God must be infinitely preferable to their present state. The slay tenement which we now inhabit is but a temporary lodging. now innation is but a temperary tedging. The mansion to which we are going is "a house not made with hands, eternal in the heavens." There is all the difference between a palace and an inn. The moment, then, that an-nounces our release should not be so gloomy as if is often recommend. a it is often represented.

If our hearts were what they should be, we would feel like the happy school-boy, when he quits his tasks at the holidays. At every tonie ward step familiar objects greet his eye. The church spire rises in the distance, Scenes thicken fast associated with some in-teresting resoluction. The old trees, each of which has its own personal history, bend to wolcome him. His father's house comes in sight, and his hear, bounds with pleasure; His feet cannot fly but enough to bring him home? Once within the doors, what embrahouse: Once within the doors, what should of ecs! what congratulations! what should of joy! O Christians! if we have not sinalar exultations at the thought of going thome, to our father's house, I fear me it is because we are concloued of being transfer and delinquents ; and sin, with its leaden load reirds our steps. There have been those who have thought

with lively pleasure of God as the home of the soul. The last entry of David Brainard in his diary was, "O my dear God. I am speedily coming to Thee, I hope! Hasten the day, O Lord, if it be Thy blossed will." Mrs. Burnf's last words were, "I have been a stranger on the earth, but I return to my type country." "And we desire that were one of country." "And we desire that every one of you do show the same diligence to the full asmancoof L.

### LIQUOR DRINKING AND CHOLERA.

It is a striking fact that the cholers scourge in Hamburg was said to be in large part confined to men who used alcoholic liquor regu-larly, and that the deaths came still more largely from the same class. This might be a mere coincidence if it were not a matter of historythat during every severe e dera entdemie in this country the mortality was much greater among liquors drinkers than among those who alistained from the use of aleo hollo beverages. Any one who passed through the epidemic of 1849 and 1851 or the later ones in 1856 and 1873 will bear testi-mony to the very important fact that the Invastes were more general among leavy drinkers than otherwise. Topers working on the same job with testor barres were streken while their temperate companions escaped, This general testimony to the evil effects of Intexting liquors is a most valuable tem-peranecelesson. While no one is so foolist a to suppose that he will be sure to eaching enders, should it gain entrance to this coun-try, by merely being temperate, yet it cannot be doubted that the bodity condition of the toper both invites the discuss and readers it toper both invites the discusse and rendered less may for him terrorismit it. The choicra-germ attacks the muccass membrane which lines the alignetizer equal, and the continued use of alcoholic drinks seems to leave this lining in such a weak-end, if not discussed, state as to make the progress of the discusse more rapid and irresistable than it observes would be. Every one familiar with the sec. would be. Every one familiar with the gen-eral effects of liquor drinking upon the hu-man system can understand how reasonable it is that this should be set

## TEMPERANCE.

### WHAT THE ALLOON-ERE: A SEER.

WHAT THE SILOON-ERE: A SHEE, The owner of a cosily and attractive build-ing, formerly used as a saloon in New York City, has gone out of business. "I have sold liquor," said the ex-saloon-keeper, "for eleven years, long enough for me to see the beginning and end of its effects. I have seen a man take his first glass of liquor in my place, and afterward fill the grave of a sui-cide. I have seen man after man, wealthy and educated, come into my saloon who can-not now buy his dinner. I can recall twenty customers worth once from \$100,00010 \$500.-000 who are now without money, place or triends." triends.

#### DRUNKENNESS AND INCOMINTS.

Dr. James Stewart, an English surgeon, in a recent lecture makes a distinction, not commonly made, between drunkenness and inebriety. The drunkard, he maintains, is a person who drinks whenever he finds an opportunity the inebrints is a person who, in most cases, is born with an unsound brain and might even be a man who never tasted alcoholic drink in his life; the one vicious, the other diseased. The following is a summary of Dr. Stewart's conclusions :

1. Drunkenness is a vice, inebriety a dis-case; the two terms must not be confounded, 2. The disease of incoriety once established may be transmitted to the patient's offspring either in the form of the alcoholic disthesis, rpliensy, chorea, insanfry, or even tendency to crime. 3. The child of an incorriate born after the functional or structural lesion has steer the unctional or structural lesion has been established is sure to inherit some ner-vous diathesis. 4. The only security against this diathesis developing as instrictly is life-long total abstinence on the part of the child. 5. Even the adoption of this pre-at-tion will not absolutely make certain that there will be no transmission of the chach-via by the child to be on the other description. there will be no transmission of the chach-exia by the child to his or her offspring. 6. To prevent the development of the alcoholie neuronis in other directions—such as epi-lepsy—sudden excitement of the emotions and sensitilities, such as might be produced by corporal punishment by strangers, should in all enses be guarded against. 7. In the prophysics interacts the periodicia to be in all classics is guarantic against. (, ) in the prophylicals interfacty the principle to be acted on with regard to children's training is, that if we accontuate the good we alternu-ate the evil. 8. The marriage of the child or even grandchild of an integrate to a first cousin should be absolutely interdicted.

### SCIENCE AND ALCOHOL.

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It is a common idea that alcohol produces a warming effect in cold weather; this icel-ing of warmith depends, in the first place, on the fact that the paralysis of the central ner-rous system causes an increased blood supply to the surface of the body (and, secondly, in all probability, on the biunting of the sensibility of the central organs which are con-rerued in the sciention of cold. The stimu-lating action which alcohol appears to exert lating action which alcohol appears to exert on the physical functions is also only a par-livite action. Again, there is a strong be-lief that alcohol gives new strength and energy after futigue has set in the sensation of fatigue is one of the safety valves of our machine. To still the feeling of fatigue in order to be able to work on, is lithe foreibly osing the safety valves so that the boiler may be overneated and explosion result. The belief that a could gives strength to the weary s particularly damperous to the class of pro-ple whose income is already insufficient to procure subsistence and who are misled by this prejudice into spending a large part of their earnings on alcoholie drinks, instead of purchasing good and paintable food, especially ment, cheese, milk, meat and other mitro-genous food-studie, which alone can give them strength for their hard work. It is commonly thought that alcoholie drinks aid digestion, but in reality the contrary would appear to be the case, for it has been proved that a meal without alcohol is more quickly followed by hunger than when it is taken. -Dr. A. E. T. Longhurst, in Westminster Be-

LEASONS FOR RECOMING AN ADSTAINER. I first became a total abstainer, says the English Archdeacon Farrar, because I was onvinced that the use of alcohol was not a recessity, and a great deal turns upon that, saw that whole nations had not only lived without it but had flourished without it. The human ra- had existed ar had flourished a consider. \_\_\_\_ime hafore \_\_\_\_\_discovered. erer that !

trink, accustomed to aring itom one entitebook; most of them brought to prison brough drink; the very day that they intered a prison all drink was entirely taken rom thom, and yet there was not a single instance on record in which any of them had instance on record in which any of them had affered in consequence. On the contrary, nen who entered prisons sickly and blighted invo been made computively sober by act of Parliament, after a few months left prison tale and strong and hearty ; and wome and been put into prison perfectly horrible and hideous in their loathsomeness and legredation, after a short period of depriva-ion rom the source of their ruin, left prison with the bloom of health and almost of mauly.

Of yourse I say nothing against refinement wilderness, was overtaken by night and rm, and he put in at a cabin. He saw fire-ness of diet, lavishness in art, neatness in apparel-there is nothing against them in the Bible or out of the Bible. God does not want us to prefer mud hovel to English cottage, or untanned sheepskin to Frem broadeloth, or husks to pineapple, or t broadeloth, or husks to pineapple, or the clumniness of a boor to the manners of a gentleman. God, who strung the beach with The stranger was still more alarmed. After swhile the man of the house whispered with his wife, and the stranger thought his detinged morning cloud and robin red breast wants us to keep our eye open to all beauti-ful sights, and our oar open to all beautiful endences, and our heart open to all elevating sentiment. But what I want to impress upon you is that you ought not to invantory the invaries of life as among the indispensables, and you ought not to depreciate this woman of the text, who, when offered kingly profer-ment, responded, "I dwell among my own

> Yes, this woman of the text was great in her piety faith in God, and she was not ashamed to talk about it before idolaters. Ah, woman will never appreciate what she owes to Christianity wetil she knows and sees the degradation of her sex under paganism and Mahommedanism. Her very birth considered misfortune, Sold like eattle in the sham-les. Slave of all work, and at last her body bless.

> fuel for the funeral pyre of her husband. Above the shrick of the fire worshipers in India and above the rumbling of the juggernauts I hear the million voiced groan of wronged, insuited, broken hearted, downtrodden woman. Her tears have fallen in the Nile and Tigris and the La Plata and on the steppes of Tartary. She has been dishon-ored in Turkish garden and Porsian palace and Spanish Alhambra. Her little oneshave been sacrifiesd in the Ganges. There is not a groan, or a dungeou, or an island, or a mountain, or a river, or a sea but could tell

Toothache might be relieved by an application of the fat of "little greene frogges," or of the "graye worms breathing under wood or siones, hav-ing many fete." Frogs and tonds were favorite remedies, especially when treated in some grotesquely barbarous manner. Popular prejudice against medical science to-day is declining, and will probably disappear altogether; but in the Middle Ages it seems to have had a very rational basis. Toronto Globe.

### Saved by a Blotter.

A commercial traveler writes to the St. Louis Globe-Democrat : "The blotter in a hotel writing room once saved me from very considerable loss. As a general rule the blotter in a writing room is so dirty and covered up with ink marks that the whole presents appearance of an Egyptian the hieroglyphics. But on this occasion, as luck would have it, the blotter was absolutely new and clean and could be examined very closely. The last man who had been using it was also the first, and as he used rather a liberal supply of ink and wrote rapidly he reproduced almost the entire letter upon the blotter before folding it up. I knew him to be the representative of a large Eastern house in a similar though not rival capacity to our own, and without intending to do so, I found myself glancing at the reproduction of his letter on the blotter. I was struck at once with the name of the house from which I had the previous day taken an exceptionally large order, and reading on I found that he had notified his firm that, acting under advice from a very reliable source, he had decided not to carry out his instructions and sell this firm a bill of goods. I went out at once and made few inquiries which convinced me that not only was the house in question in difficulties, but that it was also contemplating a fraudulent transfer to defeat its creditors. I promptly wired the house I represented to ignore my letter by mail containing this order, giving the reasons briefly, and following up the telegram by an explanatory letter. Some rather indignant correspondence followed, but this was abruptly terminated by the suspension of the latter and the absconding of one of the partners. I have always held a clean blotter in a hotel writing room with a feeling of veneration ever since."

"There is healing in the bitter cup. God akes away, or removes far from us, those we ove, as hostages of our faith, (if I may so express it), and to those who look forward to (xpress it), and to those who look forward to a reunion in another world, where there will be no separation, and no mutability, except that which arises from perpetual progressive-ness, the evening of life becomes more de-ightful than the morning, and the sunset offers brighter and loveller visions than those which we build up in the morning clouds, and which appear be ore the strength of the day. Faith is that precious alchemy which trans-mutes grief into loy; or rather it is the more stress of the strength of the day. mutes grief into joy; or rather it is the pure and heavenly Euphrasy, which clears away the film from our moral sight, and makes affiletion appear what it really is, a dispen-sation of mercy."

Pnox reliable advices in regar ito the com-ing apple crop, it looks now as if the Eastern States, New York, Northern Ohio, filinois and Michigan would have a short crop this year. The yield in the South seems to be up to the

### The Law of Postal Cards,

It is a mistake to suppose that any card with handwriting upon it bearing a 1 cent stamp can be lawfully transmitted by mail as if it were an official postal card. The first paragraph of the 273d section of the postal laws and regulations runs thus: "Postal cards cannot be issued by private parties. All cards, other than those issued by the department. containing any writing are subject to letter postage: but if cards contain printed matter only, so as to constitute a circular, but i cent is required on each of them."

When this regulation is not properly complied with, there is very sure to be a tedious delay in the transmission of the card by the postoffice department .-- Poston Times.

#### Fraud in Marriage.

According to a recent decree of the Austrian courts of law, concealment of age on the part of a bride is sufficient to invalidate the marriage. An Austrian baron has succeeded in obtaining an annulment of his union in consequence of his wife's having pretended, at the time of its celebration, that she was fifteen years younger than her real age. It is the first time on record that a marriage has been dissolved on such grounds as these, and were this interpretation of the law regarding "fraud in marriage" to be accepted in other civilized countries, a very serious state of affairs would probably result thereform.

THE START OF THE PATRENC

In some countries niready persons of well known interperate habits are forbidden by flow to law to marry. It is a well known physiolog-leal fact that in the matter of intemperature The sites of the future are often, visited upon the cinitical, and great numbers are thus growing up the static to become damger-ous efficiencies the future and candidates for our efficiencies the future and candidates for our various process. So long as drinking goes on such the same sure to produce such effects, and the various devices of humanity for alleviating soffering and mistortime and of patriotism in trying to rid, the land from the dangers of criminals are put to naught.

THE TURNING A ZVIC.

Men complain of the ignorance, poverty, and erimethat find thereselves multiplying as and orthogonal dim there are an intiplying on our communities. How many have estimated how much of all these can be traced to the one single had hald of intemperature which destroys body and mind, rulus bome and family, and bankhes God from man's heart? As we diminish the evil effects of this vice, can we not see a change for the better coming in the heart and he the better coming in the heart, and in the home preserved or redeemed? Christian men and women, let us unite to keep this terrible evil from our homes so that Good and happiness may dwell with us,—shered Heart lieview.

TEMPERANCE NEWS AND NOTES.

More people die of drink in Stockholm than in any other city in the world, the deaths from that cause numbering ninety out of every 10,000.

Two hundred and three inmates of the Kansas Soldiers' Home, who have been treated for alcohol'sm, have left the home, able to maintain themselves.

According to a statement lately put for-ward at the London Mansion House, the city of London drinks every year 45,000,000 gallons of malt liquor. 8,000,000 gallons of wine, and 4,500,000 gallons of spirits.

The man who loves the saloon spends many an hour with convivial companion which he ought to spend with his family, helping his wife to bear her burdens and training his little ones in the way of virtue,

Temperance societies are being formed among the Mujiks of Russia. The members undertaking to abstain from volka for a tweive month. The first time one of them breaks his promise he is fined three rubles and receives ninetcon strokes of the rod. The second time the punishment is doubled.

The second time the pensionent is doubled. The saddest thing is that the drunkard, coming out of his debauch, wants to repeat it. He says "When shall I awake? I will seek it yet again." The drunkard loses his moral force, his will power. He becomes a slave to the habi". He is no longer a free man. He knows he is a fool and he wants to be a feel. to be a feel.

THERE satting vessals laten with oil have just started on an ocean race from Philadel-phia to Calcutta. A purse of \$5000 in gold has been made up for the winning vessel. The race should take about four months.