# JESUS WILL SAVE US ALL

THE LAME TAKE THE PREY.

Dr. Talmage Preaches a Sermon of Hope

TEXT: "The lame take the prey."-Isalah The utter demolition of the Assyrian host was here predicted. Not only robust men should go forth and gather the spoils of conquest, but even men orippied of arm and crippied of foot should go out and capture much that was valuable. Their physical disadvantages should not hinder their great enrichment. So it has been in the past; so it is in all departments. Men laboring under seemingly great disadvantages and amid the most unfavorable circumstances, yet making grand achievements, getting great blessing for themselves, great blessing for the world, great blessing for the church, and so "the lame take the prey." The atter demolition of the Assyrian host

lame take the prey."

Do you know that the three great poets of the world were totally blind—Homer, Ossian, John Milton? Do you know that Mr. Prescott, who wrote that enchanting book, "The Conquest of Mexico," never saw Mexico, could not even see the paper on which he was writing? A framework across the sheet, between which we are down. the sheet, between which, up and down, went the penimmortal. Do you know that Gambassio, the scuiptor could not see the marble before him or the chisel with which he cut if into shapes bewitching? Do you know that Alexander Pope, whose poems will last as long as the English language, was so much of an invalid that he had to be sewed up every morning in rough canvas to

order to stand on his feet at all? Do you know that Stuart, the celebrated painter, did much of his wonderful work under the shadow of the dungeon where he had been unjustly imprisoned for debt? Do you know that Demosthenes, by almost superhuman exertion, first had to conquer the lisp of his own speech before he conquered as-semblages with his eloquence? Do you know that Bacon struggled all through innumerable sicknesses, and that Lord Byron and Sir Walter Scott went limping on clubfoot through all their life, and that many of the great poets and painters and orators and hisorians and heroes of the world had something to keep them back, and pull the down, and impede their way, and cripple their physical or their intellectual move-ment, and yet that they pushed on and pushed up until they reached the spoils of worldly success, and amid the huzza of Nations and centuries "the lame took the

You know that a vast multitude of these men started under the disadvantage of obscure parentage. Columbus, the son of the weaver: Ferguson, the astronomer, the son of the shepherd. America the prey of the one: worlds on worlds the prey of the other. But what is true in secular directions is more true in spiritual and religious directions, and

I proceed to prove it.

There are in all communities many invailds. They never know a well day. They adhere to their occupations, but they go panting along the streets with exhaustions, and at eventime they lie down on the lounge with achings beyond all medicaments. They have tried all prescriptions, they have gone through all the cures which were proclaimed infallible, and they have now come to sur-render to perpetual allments. They con-sider they are among many disadvantages; and when they see those who are buoyant in health pass by, they almost envy their robust

frames and easy respiration.
But I have noticed among that invalid class those who have the greatest knowledge of the Bible, who are in nearest intimacy with Jesus Christ, who have the most glowing experiences of the truth, who have had the most remarkable answers to prayer, and who have most exhibitant anticipations of heaven. The temptations which weary us who are in robust health they have con-

swarthy loiter in the way—"the lame take the prey." Robert Hall an invalid, Edward Payson an invalid, Richard Baxter an invalid, Samuel Butherford an invalid. This morning, when you want to call to mind those who are most Christ-like, you think of some darkened room in your father's house from which there went forth an influence potent for eternity.

potent for eternity.

A step farther: Through raised letters the art of printing has been brought to the atten-

You take up the Bible for the blind, and you close your eyes, and you run your fingers over the raised letters and you say: "Why, Vertee raised letters and you say 'Why,
I never could get any information in this
way. What a slow, lumbrous way of reading! God help the blind!"
And yet I find among that class of persons.

among the blind, the deaf and the dumb, the most thorough acquaintance with God's word. Shut out from all other sources of information; no sooner does their hand touch the raised letters than they gather a prayer, Without eyes, they look off upon the king-doms of God's love. Without hearing, they eatch the ministrelsy of the skies. Dumb, yet with pencil, or with irradiated counter nance, they deciare the glory of God. A large audience assembled in New York at the anniversary of the Deaf and Dumt

on the blackboard wrote this question to the pupils. "Do you not find it very hard to be deaf and dumb?" And one of the pupils took the chalk and wrote on the blackboard this sublime sentence in answer. "When the song of the angels shall burst upon our en raptured ear, we will scarce regret that our ears were never marred with earthly sounds. Oh, the brightest eyes in hearen will be those that never saw on earth. The ears most alert in heaven will be those that in

Asylum, and one of the visitors with chalk

this world heard neither voice of friend thrum of harp, nor carol of bird nor doxology of congregations.

A lad who had been blind from infancy was cured. The oculist operated upon the lad and then put a very heavy bandage over

the eyes, and after a few weeks had gone by the eyes, and after a few weeks had gone by the bandage was removed and the mother said to her child: "Willie, can you see?" He said: "Oh, mamma, is this heaven?" The contrast between the darkness before and the brightness afterward was overwhelming. And I tell you the glories of heaven will be a thousandfold brighter for those who never saw anything on earth. While many with good vision closed their eyes in eternal night, and many who had a good, artistic and cul-tured ear went down into eternal discord, these afflicted ones cried unto the Lord in their trouble, and he made their sorrows their advantage, and so "the lame took the

In the seventh century there was a gend of St. Modobert. It was said that his mother was blind, and one day while looking at his mother he felt so sympathetic for her blindness that he rushed forward and kissed her blind eyes, and the legend says her vision came immediately. That was only a legend, but it is a truth, a glorius truth, that the kiss of God's eternal love has brought to many a blind eye eternal illumi-

A step farther : There are those in all com munities who toil mightly for a livelihood. They have scant wages. Perhaps they are diseased or have physical infirmities, so they

are hindered from doing a continuous day's work. A city missionary finds them up the dark alley, with no fire, with thin clothing, with very coarse bread. They never ride in the street car: they cannot afford the five sents. They never see any pictures save those in the show window on the street, from which they are often jostled and looked at by some one who seems to say in the look: "Move on! What are you doing here look-

Yet many of them live on mountains transfiguration. At their rough table He who fed the 5000 breaks the bread. They talk often of the good times that are coming. This world has no charm for them, but heaven entrances their spirit. They often divide their scant crust with some forlorn wretch who knocks at their door at night.

and on the blast of the night wind, as the door opens to let them in: Is heard the voice of Him who said, "I was hungry, and he fed Me." No cohort of heaven will be too bright to transport them. By God's help they have vanquished the Asyrian host. They have divided among them the spoils. Lame, lame, jet they took they prey.

A step farther: There are in all communities many orphans. During our last war and in the years immediately following, how many children at the North and South we heard say, "Oh, my father was killed in the war." Have you ever noticed—I fear you have not—how well those children have turned out? Starting under the greatest disadvantage, no orphan asylum could do for them what their father would have done had he lived.

The skirmisher sat one night by the light The skirmisher sat one night by the light of ragots in the swamp, writing a letter home, when a sharpshooter's bullet ended the letter which was never folded, never posted and never read. Those children came up under great disadvantages. No father to fight their way for them. Perhaps there was in the old family Bible an old yellow letter pasted fast, which told the story of that tather's long march and how he suffered in the hospital. But they looked still larther on in the Bible, and they came to the story of how God is the Father of the fatherless and the wildow's portion, and they soon took their father's place in that household.

They battled the way for their mother. They came on up, and many of them have already in the years since the war, taken positions in church and State, North and South. While many of those who suffered nothing during those times have had sons go out into lives of fedders.

those times have had sons go out into lives of indolence and vagaboudage, these who started underso many disadvantages because they were so early bereft, these are the lame

who took the prey.

A step farther: There are those who would like to do good. They say, "Oh, if I only had wealth, or if I hed cloquence, or if

only had wealth, or if I hed elequence, or if I had high social position, how much I would accomplish for Go, and the church." I stand here to-day to tell you that you have great opportunities for usefulness.

Who built the pyramids? The king who ordered them built? No, the plain workmen who added stone after stone and stone after stone. Who built the dikes of Holiand? The government that ordered the enterprise? No; the plain workmen who carried the earth and rang their travels on the wall. Who are those that built these vast cities? The capitalists? No; the carpenters, the Who are those that built these vast cities? The capitalists? No; the carpenters, the masons, the plumbers, the plasterers, the tilmers, the roofers, dependent on a day's wages for a livelihood. And so in the great work of assuaging human suffering and enlightening human ignorance and halting human iniquity. In that sreat work, the chief part is to be done by ordinary men, with ordinary speech, in an ordinary manner, and by ordinary mean.

with ordinary speech, in an ordinary manher, and by ordinary mean?

The trouble is that in the army of Christ
we all want to be captains and colonels and
brigadier generals. We are not willing to
march with the rank and file and do duty
with the private soldier. We want to belong
to the reserve corps and read about the battle while warming ourselve at the campfires
or or brighoush at home. By feet upon an or on furlough at home, our feet upon an ottoman, we sagging back ato an armchair.

As you go down the street you see an ex-cavation, and four or five men are working and perhaps twenty or thirty leaning on the raii looking over at them. That is the way it is in the church of God to-day. Where you find one Christian hard, at work, there are fifty men watching the job.

Oh my friends, why do you not go to work and preach the gospe. You say, "I may be the marcher's bench, it may be the mason's wall. The robe in which yo are to proclaim this gospel may be a sh-emaker's apron. But woe unto you if you preach not this gospel somewhere, somehow! If this world is ver brought to Christ it will be through the manimous and long-continued efforts of men who, waiting for no special endowment, consecrate to God what the chart is a world are men with ten talents, while mas to one with only wo talents, or no talents a Oh my friends, why do you not go to wo talents, or no talents a great work, and so "the " There are thousand in log cabin cou have never heard—in log cabin

orey. West, in mission chapels at the East-who are warring against the legions of darkness, sucressfully warring. Tract distributers, month by month undermining the citadels of sin. You do not know their going or their com-ng, but the footfails of their ministry are neard in the palaces of heaven. Who are the workers in our Sabbath schools throughout his land to-day dant, men of vast estate? For the most part,

I have noticed that the chief characteristic of the most of those who are successful in the work is that they know their Bibles, are earnest in prayer, are anxious for the salvation of the young, and Sabbath by Sabbath are willing to sit down unobserved and tell of Christ and the resurrection. These numble workers who are recruiting the great army of Christian youth—not by night, not by power, not by profound argument, not by orilliant antithesis, but by the blessing of God on plain talk, and humble story, and sienttear, and anxious look, "the lame take

Oh! this work of saving the youth of our country-how few appreciate what it is This generation tramping on to the grave we will soon all be gone. What of the next?

An engineer on a locomotive going across the Western prairies day after day saw a little child come out in front of a cabin and wave to him. So he got in the habit of waving back to the little child, and it was the day's joy to him to see this little one come out ront of the cabin door and wave to him while he answered back.

One day the train was belated and it came on to the dusk of the evening. As the engineer stood at his post he saw by the headlight that little girl on the track, wondering why the train did not come, looking for the train, knowing nothing of her peril. A great horror seized upon the engineer. He re-versed the engine. He gave it in charge of the other man on board, and then he climbed over the engine, and he came down on the cowcatcher. He said, though he had reversed the engine, it seemed as though it were going at lightning speed, faster and faster, though it was really slowing up, and with almost su-pernatural clutch be caught that child by the hair and lifted it up, and when the train stopped and the passengers gathered around to see what was the matter, there the old enfainted dead away, the little child anve and in his swarthy arms.

"Oh," you say, "that was well done." But I want you to exercise some kindness and me appreciation toward those in the community who are snatching the little ones from under the wheels of temptation and sin -snatching them from under thundering rail trains of eternal disaster, bringing them up into respectability in this world and into glory for the world to come. You appreciate what the engineer did. Why can you not appreciate the grander work done by every Sabbath school teacher and by every Chris

tian worker? Oh, start on the road to heaven to-day.

You are not happy. The thirst of your soul
will never be slaked by the tountains of sin,
You turn everywhere but to God for help. Nou turn everywhere but to God for help.
Right where you are, call on Him. He
knows you: He knows all about you. He
knows all the odds against which you have
been contending in life. Do not go to Him
with a long rigmarole of prayer, but just
look up and say, "Help! Help!"

Yet you say, "My hand trembles so from
my dissipations, I cannot even take hold of
a hymn book to sing." Do not worry about
that, my brother: I will give out a hymn at

that, my brother; I will give out a the close so familiar you can sing it without a book. But you say, "I have such terrible habits on me, I can't get rid of them." My answer is, Almighty grace can break up that habit and will break it. But you say, "The wrong I did was to one dead and in heaven now, and I can t correct that wrong." You can correct it. By the grace of God, go into the presence of that one, and the apologies you ought to have made on earth make in heaven.

"Oh," say some men, "if I should try to do right, if I should turn away from my evil-doing unto the Lord, I would be jostled, I

would be driven back, nobody would have any sympathy for me." You are mistaken. Here, in the presence of the church on earth and in beaven, I give you to-day the right hand of Christian fellowship. God sent me here to-day to preach this, and he sent you here to hear this: "Let the wicked forsake his way, and the unrighteous man his thought, and let him return unto the Lord, who will have mercy, and unto our God, whe will abundantly pardon."

Though you may have been the worst sinner you may become the best saint, and in the great day of judgment it will be found that "where sin abounded grace does much more abound," and while the spoils of an everlasting kingdom are being awarded for your pursuit it will be found that, "the lame took the prey." Blessed be God shat we are this Sabbath one week nearer the 'bliteration of all the inequalities of this life and all its disquietudes.

disquietudes.

Years ago, on a boat on the North River, the pilot gave a very sharp ring to the bell for the beat to slow up. The engineer attended to the machinery, and then he came up with some alarm on deck to see what was the matter. He saw it was a moonlight night and there were no obstacles in the way. went to the pilot and said: "Why did you ring the bell in that way? Why do you want to stop? There's nothing the matter." And the pilot said to him, "There is a mist gathering on the river; don't you see that? and there is night gathering darker and darker, and I can't see the way."

Then the engineer, looking around and

Then the engineer, looking around and seeing it was a bright moonlight, looked into the face of the pilot and saw that he was dying, and then that he was dead. God grant that when our last moment comes we may be found at our post doing our whole duty. And when the mists of the river of death gather on our cyclids may the good Pilot take the wheel from our hands and guide us into the calm harbor of eternal rest!

Drop the anchor, furl the sail, I am safe within the vale.

Newspaper Enmilies.

Mr. Murat Halstead, writing in "The Making of a Newspaper" about his early editorial experiences, speaks of Charles Hammond of the Cincin-nati Gazette as the Ohio editor who was paramount in the forties and fifties. He was a Whig, an ardent supporter of Henry Clay, and in general a very dignified and severe sort of man. Mr. Halstead tells one story, however, which shows that he must have had other qualities.

Mr. Hammond and Robert T. Lytle. the most accomplished Democrat of his day in Ohio, had been out together on a long walk, when it occurred to the editor of the Gazette that he was expected to furnish a letter for the next day, and must make haste to do so.

Lytle, loath to part with such good company, followed him, making an unaccustomed appearance in a Whig office. The sharles of night were falling fast. Lytle patiently held a candle while Hammond wrote rapidly for almost ar hour, when, with an expression of gratification that his work was well done, he thanked his friend for his polite and gracious attention, celled a printer, handed him the copy, hentioned that he did not care to see the proof, and the two distinguished gentlemen re-sumed their promena e and finished the festival.

The next day it occurred to Lytle to look into the Gazette and see what had been produced by the pen of a ready writer while he held the candle; and to his surprise and disgust, that gradually became amusement, he found that it was a very bright, and he thought extravagantly overdone, though not absolutely malicious, assault upon himself, in which his shortcomings as a politician were unsparingly reviewed, but his personal eleverness admitted with a funny pretense of reluctance

### Brave and Ready.

Some years ago a company of geologists were examining some rocks beween Aberystwith and Llanrhystyd, in Wales, and were making their way along a narrow ledge of projecting rock, on the face of a cliff, about a hundred and twenty feet above the level of the sea.

As they rounded a projecting angle the rock on which the last man stood gave way. He was whirled around, with his face to the sea, but with instant presence of mind grasped the ledge at his side with one hand, and extended the other to the man in ad-

vance, who happened to be his uncle. The latter grasped it, and thus held him suspended for fully five minutes, having only six inches of standing gound. This was a breathless pause, during which the uncle gazed upon a rock, some ninety feet below, on which the young man was doomed to be dashed.

"Tom," he said at length, with perfect calmness, "there is but one way for it. I'll save you, or we will die together. Loose your hold of the rock.

"Yes, uncle." said the young man,

faintly, as he obeyed. Then the uncle sprang into the air, and to last. -Lesson Helper. and with such force that the two turned several somersaults, still linked together. They struck the water at some distance from the rock. and slowly and painfully regained the

"Knowledgable." "Folks don't use as knowledgable words as they used to, seems if," remarked Uncle Nahum Jenkins, pensively. "Now, I can't see what sense ther' is in callin' a man that's kind o' diffrent-minded from other folks a 'crank,' same as they do nowadays. A crank goes along well enough if

you've got a good purchase on it. "What would you have said when you was a boy, gran'ther?" demanded his grandson, with much curiosity. "Seems to me there must have been somethin' to call queer folks by, be-

sides just 'queer.'" "We allus remarked in them days," said Uncle Nahum, with condescension, "that sech folks was as odd as Dick's hatband.' I s'pose ye know how odd that was?"

The boy confessed his ignorance. "Why," said the old man, with a chuckle, "the sayin' was that 'Dick's hatband went half way round an' then tucked under'-an' what it tucked under nobody ever told, 's fur s I know! Now, that," concluded Uncle Nahum, "was what I call a under what some people expect of a knewledgable way of describin'!"

## SABBATH SCHOOL.

INTERNATIONAL LESSON FOR DECEMBER 24.

Lesson Text: "The Birth of Jesus," Matthew II., 1-11-Golden Text: Matthew 1., 21-Commentary.

Impressed with the fact that in this so eniled missionary lesson we have also a grand Christmas lesson, bringing before us His coming again, which draweth near, we make choice of this. "And I, John, saw these things

heard them." Then he tells us that he fell down to worship before the feet of the angel. He actually saw these wondrous sights and heard these faithful and true words. It was probably before this that he wrots. It was probably before this that he wrots. "That which we have seen and heard declare we untryou, that ye also may have fellowship with us" (I John I., 8). How do the things of flod which we see and hear affect us?

2. "Then saith he unto me, See thou do it not, for I am thy fellow servant, and of thy

brethren the prophets, a . of them which keep the saying of this book—worship God." Compare xix., 10. Only satan of all creatures seeks to be worships I (Luke iv., 7). Let u remember it when tempted to desire applicus

remember it when fempted to desire applicase, and may it be our whole aim to honor God. See how this book is henored in heaven.

10. "And he saith anto me, Scal not the sayings of the prophecy of this book, for the time is at hand," Contrast Dan. viii., 26 xii., 2. In view of the command of this verse, how great must be the sin of those whe virtually scal up this book by never reading it or preaching from it, but even going so far as to givise people not to read it. This I know ministers to be guilty of. The Lord will see to it.

11. "He that is unjust let him be unjust

11: "He that is unjust let him be unjust still, and so with the fifthy or the rightious or the holy." When the end of this stage of our life comes, whether it be death or the coming of Christ, as we are then found so shall we continue, whether unjust or holy. This verse, however, may teach that we are to proclaim the truths of this book whether

It make people more holy or more unholy.

12. "And behold, I come quickly, and My 12. "And behold, I come quickly, and My reward is with Me, to give every man according as his work shall be," Compare verses 7, 20, and chapters 1, 7, ii., 25; iii., 11, and note the off repeated "I come" and the admonitions. Salvation is all of grace, but reward is according to work. See I Cor. iii., 8, 9; Luke xix., 16-19. These rewards are not given at death, but at resurrection, when Jesus shall come (Luke xiv., 11; I Pet. v., 4, 11). 11 Tim, (v., 8).

13. "I am aipha and omega, the beginning and the end, the first and the last." When

and the end, the first and the last." When our souls can say, Lord, Thou art all this to me, first and last in everything, beginning and end of everything, then all is well.

11. "Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city." The E.V. says, "Bessed are they that wast their robes. Well, we cannot keep His commandments till we have washed in His blood and received the new heart which only can do His will, If we like Abram, are looking for the city (He), xi. heart which only can do His wir.

Ilks Abram, are looking for the city (Heb. 80, 10), we will delight to be found doing His

16. 'For without are dogs," etc. Com-pare chapter xxi, 8, 27. And if you are glad that your name is in the book of life, and that by His grace you are neither learful nor untruthful, then seek those without.

16. 'I, Jesus, have sent Mine angels to testify unto you these things in the courches. 1 am the root and the offspring of David and the bright and morning star." The first clause of this verse, taken in connection with verse 6, seems to me one of the cl proofs that the Lord God of the prophets and Jesus are one and the same. The root and offspring of David, taken with Isa, xi., 1, 10, show Him to be both. God and man, David's Lord and David's Son. As the beight and morning star He promises Himself waters all this dark night will see and meet Him as the morning star and come back with Him as the sun of righteousness (Mal. iv., 2) when he appears for Israel,

17. And the appears for israel.

17. And the spirit and the bride say come, and let him that heareth say come. And let him that is athirst come, and whose-ever will let him take the water of like freely." The first charse seems to be the cry of the church to her Lord to come in re-sponse to His "Beheld, I come quickly." The others or at least the last two are m-yitations to the sinner to take the water of life. freely. They remind us of Isa R., 1. John vil., 37. Rom, ili., 21. There is nothing to hinder those who hear but their own will.

18, 12. If any man shall seld. If any man shall take away." Now comes a most soler warning to anyone who would have to a to or take from the words of this book. Its the same warning in bout, iv., 2 xii, 32 Prov. xxx., 6 Jer. xxiv., 2 xiii., 28 5 and say how it is that men dare in these days in spite of these warnings, to commute both of these sins. Is it because, turning from the truth, Gott has sent them delusion. If These,

"He which testineth these thin; saith Surely I com quickly. Amen. It so, come, Lord Josus. How could He so, come, Lord Josus. How could He so "quickly when He know that almost 200 years must pass first." One thousand year is with the Lord as one day I Pet. in . 5 and according to that reckoning He has begone scarcely two days yet. We must be at things from His standpoint. Do our heart say "Come, Lord Jesus." If we understan say "Come, Lord Jesus." If we understand that things will grow worse and worse both in the world and it the professing burch till. He come: that we cannot have our glorifled bodies till He come: that we are to occupy and show forth His death till He come; that satan and anti-Christ and Babylon will rase till He come, then we will surely pray, "Come, Lord Jesus. Otherwise not, 21. "The grace of our Lord Jesus Christ be with you all. Amen." What a precious ending to a most precious book -yea, to the whole book of books—for we are saved by grace, we stand in grace and there is more grace to

we stand in grace and there is more grace to be revealed (Eph. H., S. Rom. v. 1, 2, Het. 1-13). It is favor for the undeserving from

### TWENTY PAMILIES.

A scientific man named Demme studied ten families of drinkers and ten families of temperate persons. The direct posterity of the ten families of drinkers included fiftyseven children. Of these twenty-five died in the first weeks and months of their life, six were idiots, in five children a striking backwardness in growth was observed, five were affected with epilepsy, five with inborn diseases. One boy was taken with chorea and became idiotic. Thus out of fifty-seven children of drinkers, only 10, or 17.5 per cent showed a normal constitution and develop-

The ten sober families had sixty-one chiledren, five only dying in their first weeks; four were affected with curable diseases of the nervous system: two only presented in-born defects. The remaining 50, or 81.9 per cent., were normal in their constitution and development. From this series of in-vestigations we derive the sad truth that among the children of drinkers the prevail-ing mortality is fearful, that the survivors represent a pitiful crowd afflicted with un-soundness of mind, idiocy, epilepsy and other disturbances of their nervous system. idiocy, epilepsy and and that only a very small proportion of their descendents grow up as useful mem-bers of society.—Herald of Health,

THE differences as to the pronunclation of Valkyr'e are now settled. She is pronounced a good boat, but a trifle slow .- Philadelphia Ledger.

An archangel would break down pastor's wife.

# TEMPERANCE.

AND THE PERSON NAMED IN COLUMN TWO IS NOT THE OWNER.

THE CONDITIONS OF SUCCESS. The death-blow to the drink traffic as com-monly conducted, lies in the education of a race of total abstainers; thus destroying the demand for which the supply at present exists. Meantime regulative measures de-bend largely for their success upon the sin-cerity of the people's desire for reform; a healthy public opinion being absolutely necessary for the fruition of any social improvement scheme -The Christian.

#### THE WORLD S DEER DRINKERS.

Last year no less than three thousand mil-don gallons of beer were imbibed in Europe alone. Germany, of course, headed the list of consumants with 1,051,000,000 gallons. Great Britain being a good second with \$55,-000,000 third came Austria with \$90,000,000 gallons; while France and Belgium were "bracketed fourth" with 220,000,000 apiece. Denmark "tails" the list with 145,000 gallons. Of extra European countries, the United States comes first with an annual consumption of 800,000,000, Australia taking second place at 22,500,000.

#### THE ROOT OF THE MATTER.

The Medical Pioneer, the organ of the British Medical Temperance Association, in recent editorial entitled "The Root of the Matter," says:
"The World's Temperance Congress in

June held a three days session in Chicago, in which almost every aspect of the temperance question was ably dealt with. This is, indeed, becoming a world-wide question. It is certainly a most ancient one. Drunken-ness has prevailed from time immemorial. It is no question of race or sex, or National beverage, provided that beverage is alcoholic Intoxication was rife long before the discovery of distillation, when men had only "natural" wines or fermented liquors to imbibe. ory of distinctions or fermented liquors to impade that when some fermented liquors to impade Man, being human, must get drunk, said Lord Byron, and the prevalence of intemperance proves that when man takes alcohole beverages more or takes alcohole beverages more or takes. takes alcoholic toverages more or less intoxication is inevitable. The Congress gave sloquent testimony to the prevalence of the cvil, its cause and its cure. Temperance reformers are sometimes speered at as men of one idea, but any one who will take the trouble to read the Congress volumes

will be constrained to admit that their own tile: is the parent of a multitude of others. "The universal testimony of men and wo-men from almost every country under the sun was, that alcohol is the fruitful cause of most of the disorder, poverty, immorality, and crime which prevail. This is the result of the physical action of alcohol on the brain and nervous system. Nothing can prevent this so long as alcohol is taken as a drink. Education and National customs may modify the result, but nothing will be an effecual preventive save total abstinence.

#### TEMPERANCE PROGRESS.

Hon, Neal Dow, one of a recent symposium in the New York Independent, in answer to the question, "Is the World Growing Bet replying from the temperance stand-

'My knowledge of the drinking habits of the people goes back beyond fifty years. I very well remember when this habit was almost universal among all classes of society. It may be said to have been quite universal among mechanics and other workingmen. I remember when the town bell, which range at seven in the morning, at noon and at nine o'clock at night, was also rung at eleven in the forenoon and at four in the afternoon to call workingmen to their "grog," when there were fifteen minutes allowed them to absorb their allowance of rum, which was then spoken of as a "support," and was held, even among the intelligent and educated, to be a necessity to working people, women as well as men, to enable them to endure the draft upon their physical strength.

'At the same time the drink custom was universal among the upper classes of so-ciety. Always when calling at the houses of such people, whether socially, ceremonlously, or on lusiness, the first thing after the precing was no localation to the sideboard to take something, which meant a drink of wine, brandy, gin, or any other of the many kinds of alcoholies there displayed in a long array of cut glass decenters, each having a silver label about its neck to indicate the kind of futdle it contained. Whether the in-terview continued for ten minutes or more. the same ceremony was repeated -the fermal invitation and the drink. Whether the caller were the pastor, the doctor, the stranger, or the neighbor, the invitation and the drink were never omitted. It was thought rude in those days, sometimes offensive, to decline that sort of hospitality. These civilities were extended alike to ladies as to gen-

"In these days of Biquers at public as well as at social gatherings and at public as well as social feastings, alcoholics were always present, with boisterousness, coarseness, even culgarities (the ladies having retired) and even excess to the extreme was not I have seen such persons leap upon the this at such feasts, and dames a "jig" there, making all the bottles, decanters, and glasses join in the fun. I have seen six rentlemen doing this at one time, at a long table—a few ladies and many gentlement being present. All these habits and customs are gone now, they were dismissed many years ago from all circles of which I have

any knowledge. "In Maine, which I know better than any other State, the change among the entire population is wonderful, not only as to rinking habits, but in every other direc-on. The liquor traffic here is under the ban, of the law and has been so for more than forty-two years, supported by an overwhelming public opinion, the people having put prohibition into the Constitution in 1884, by a popular vote of 47.075 majority, the affirmative being three times larger than the negative. The liquor traffic here is regarded as infamous; in the same category as gam-bling hells and houses of fil-tame. In large sections of the State, being more than threefourths of its area with more than three-fourths of its population, the liquor traffic is practically unknown; an entire genera-tion has grown up there never having seen a saloon nor the effects of one.

#### TEMPERANCE NEWS AND NOTES. The new German Reichstag contains seven

browers. There were last year 160,000 convictions

for drunkenness in England and Wales. The distilleries of the United States con sumed 26,489,671 bushels of grain the last fiscal year.

Offifty-six cases in the Newcastle (England) ee Court recently fifty were cases of drunkenness. The Glasgow University Total Abstinence

elety carries on work both in and out of the University. Among the many "fallures" reported

throughout the country not one saloon of brewery is found in the list. The Swiss Catholic bishops have published a collective letter in favor of total abstin-ence, pointing out the terrible consequences of intemperance.

The Census Bureau figures show that in 57 American cities there are 15,816,167 people, and 61,336 saloons: an average of one saloon for every sixty families.

It is the testimony of the police of Worces-ter, Mass., that the coffee wagons have been useful and effective as temperance agencies. Many persons resort to them who would etherwise patronize the saloons, The Scottish Christian Temperance Union has sent a letter to 4900 ministers in Scotland urging them not to give moral sanction and support to a "trade," the results of which are antagonistic to the real work of the

Church, by allowing fermented wine to be used at the communion. EVERY one of the devil's arrows is

dipped in the poison of doubt.

# KEYSTONE STATE CULLINGS

SHOULD VOIE ELSEWHERE.

DR. SCHAEFFER AGAINST USING SCHOOL-HOUSES FOR POLLING PLACES.

HARRISHURG. - Dr. Schneffer, superintendent of public instruction, is against the customof holding elections in school houses. In an interview he said that when chilren return on the morning after the election, so that a third day may not be lost they sometimes find the floor covered with tobacco juice and all sorts of rubbish or newly scrubbed and in the process of drying. When evening comes on one child may have croup, another sore throat, another a cough and at the close of every election some children are carried to the cemetery. Herod slaughtered the innocents at Bethlehem with malice prepense; these are slaughtered in the name of popular

#### STATE DEET REDUCED \$100,401.

government.

HARRISHURG, -- Gov. Pattison issued a proclamation declaring the payment, cancellation, extinguishment and discharge of \$106,401 of the principal of the public debt of the commonwealth during the fiscal year ending November 30, 1833, as follow Relief note, act May 4, 1811, redeemed \$1; 4 per cent loan, act April I. 1879. due August 1, 1894, purchased \$79,100; 5 percent loan, set March 20, 1877, reimbursable February 1, 1892, redeemed, \$27,330, total

MILL STREET THE PROPERTY VACCINATIONS. Canada - Nearly all the factory girls here have been prostrated this week and compelled to give up work with swollen arms from vaccination and attendant illness. Four thousand persons were vaccinated during a smallpox scare. So many of the mill girls were laid up that the shoe factories and a paper box factory are almost completely shut down

### NO SPECIAL ELECTION.

HARRISHURG-A writ was issued by Gov. Pattison, fixing February 20, 1894, the date of the coming municipal elections, for the election of a congressman at large to fill the vacancy caused by the death of Gen. Wiltians Lilly.

### A DESPATE FOR MUNICIPERED HEIST

HARRISOURI - Gov? Pattison granted a respite of 30 days to Henry Heist, the Adams county murderer sentenced to be hanged December 11.

Junar Dory has decided at Greensburg that theatrical companies must pay to the treasurer of the county a license of \$50 before a performance can be given therein, unless a state license of \$1.000 is first paid. This applies to all counties in the state cept Allegheny and Philadelphia. Tur newspapersof New Castle have refus-

ed to print the advertisements of railroads of a 21 round trip rate to Pittsbarg, being threatened with the loss of the advertise ments of local merchants. The latter say the cheap rate is taking their trade to Pittsburg. HARRY STRAWBURN, aged 16, of New Castle

while hunting Saturday crawled into a hol-low log to get a rabbit he had wounded. The boy got wedged in so tightly that he could not get out and when searchers rescued him six hours later they found him unconscious. WHILE playing in their father's yard at Youngwood, Westmorland county, J. W.

A LITTLE son of James Clifford of Greenville, died from the effects of injuries re-ceived by falling forward on a stick, which entered his mouth and was forced upward

into his head. Tuestreets of Holliday burg are macadamized at the expense relief fund, subscribed by charitable citi-zens to give work to the unemployed.

Jony J. Muneuv, who was badly crippled while getting on a street car in Erie, has been given a verdict for \$5,000 damages against the street car company.

CHARLES RAYMOND a Pennsylvania brake-man, was instantly killed in the New Castle yards. He was walking along the track, when he slipped and feel.

JOSEPH HUTTMAN aged 41 years, was unin-tentionally shot and instantly killed at Sharon by his sister while she was playing with a loaded ritle. Cours Lovetz, of Latrobe, while driving near Nineveh, was held up by three high-waymen and robbed of \$.60 and a gold

Mas. Isaucana Lour, of Phillipsburg has been awarded \$1, 00 by a jury for a broken wrist received in falling on a defective side

ALEXANDER MITCHELL night watchman at the Iwolick mills, Indiana county, out of the mill door and broke his neck.

# JOHN CESSNA DEAD.

The Ex-Congressman and Prominent Politician Passes Away.

Ex-Congressman John Cessna died at Bedford, Pa., of diabetes in his 72nd year. Mr. Cessna has been in bad health for three months. In fact, his illness dates back to the closing hours of the last legislature, where, both on the floor and in the committee rooms, he was tireless in his exertions. SKETCH OF HIS LIFE.

John Cessa a was born on June 29, 1821, in Colerain township, Bedford county. He received his early education at the military academy in Bedford and Marshall college, at Mercersburg, Pa. He graduated from there in September, 1842, and became Latin tutor of the same institution the following year. This position he held until 1844. He was admitted to the bar 12 months later, in June, 1845, and became revenue commis-June, 1845, and became revenue commis-sioner in 1848. He was a member of the riouse of Representatives during the sessions of 1850-51, 1860-63. He was elected Speaker of the House in 1851, before he was 30 years old, and also in 1863. He was a member of the Forty-first and Forty-third Congresses, Among the national conventions which he attended were those held in Cincinnati. 1863: Charleston, 1860; Cincinnati, 1876; Chicago, 1868 and 1880. Besides these he was a member of many Pennsylvania state conventions and was Chairman of the Republican State Committee in 1865 and 1880. He was President of the Board of Trustees of Franklin and Marshall college at Lancas-ter since 1865. He was the author of the celebrated anti-unit rule, defined by Presi-dent Buchanan as the rock that split the Democratic party. Mr. Cessna was a mem-ber of the House of Representatives of '93 and took a proment part in the proceed. mgs.

"I UNDERSTAND that Grabbins has eft the city?" "Nover mind," olied the man who sneers. probably be back after it."-Life.

THERE is no writer who puts in so many hours making character sketches as the court stenographer .-Harrisburg Patriot