EV. DR. TALMAGE.

E BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "Recovered Families" preached at Little Rock, Ark.).

Then David and the people that with him lifted up their voice and wept they had no more power to weep. *
David recovered all."—I Samuel xxx.,

ere is incense excitement in the village class. David and his men are bidding by to their families and are off for the In that little village of Ziking the de nes will be safe until the warriors. ad with victory, come home. But will afenceless ones he safe? The soft arms pilleen are around the neeks of the int start, and handkarchiefs and flags wavel and kisses thrown until the armed i canish beyond the hills. David and his soon get through with their campaign start honeward. Every night on their ome no sooner does the soldier put his on the knapsack than in his dream he he welcome of the wife and the shout

what long stories they will have to tell amilies of how they dodged the bat-and then will roll up their sleeve and e half healed wound. With glad, er, they march on, David and his they are marching home. Now they to the last hill which overlooks Zikand they expect in a moment to see the ling places of their loved ones. They and as they look their cheek turns pale, er lip quivers, and their hand invol-

"Where is Ziklag? Where are our so they cry. Alas, the curling smoke athe ruin tells the tragedy Amalekites have come down and conditionally will age and carried the mothers, he wives, and the children of David and so into captivity. The awarthy wara into captivity. The swarthy warand for a few moments transfixed with Then their eyes glance to each and they burst into uncentrollable or, for when a strong warrior weeps of is appalling. It seems as if the might tear him to pieces. until they had no more power to weep."
on their sorrow turns into rage, and
-winging his sword high in air, cries. e, for thou shalt overtake them, and fail recover all." Now the march fail recover all." Now the march a "double quick." Two hundred of

a men stop by the brook Besor, faint fatigue and grief. They cannot go a arther. They are left there. But the er step, march on in sorrow and in They find by the side of the road a half Egyptian, and they resuscitate him and ei him to tell the whole story. He says, for they went, the captors and the cappointing in the direction. Forward,

y soon David and his enraged company upon the Amalekitish host. Yonder see their own wives and children and ers, and under Amalekitish guard. Here he officers of the Amalekitish army hold-banquet. The cups are full, the music ised : the dance begins. The Amalekit-ost cheer and cheer and cheer over their ry. But, without note of bugle or warntrumpet, David and his 400 men burst the scene. David and his men look up. one glance at their loved ones in eaptivind under Amalekitish guard throws m into a very fury of determination, for know how men will fight when they fight their wives and children. Ah, there are their wives and their eye, and every finger is a ar, and their voice is like the shout of the riwind! Amid the upset tankards and costly visuds crushed underfoot, the nded Amalekites lie, their blood min-

sery. No sooner do David and his men in the victory than they throw their swords we into the dast—what do they want with ords now?—and the broken families come ther amid a great shout of joy that sarred face. And then the empty tankar is reset up, and they are filled with the best ne from the bills, and David an I his men e husbands, the wives, the brothers, the nalekites and to the rebuilding of Ziking. O Lord, let Thine enemies perish!

Now they are coming home, David and is men and their families a long proesion. Men, women and children, loaded th jewels and robes and with all kinds of phies that the Amalekites had gathered in years of conquest—sverything now in e hands of David and his men. When ey come by the brook Besor, the piace here staid the raen sick and incompetent travel, the jewels and the robes and all ads of treasures are divided among the ek as well as among the well. Surely the ne and exhausted ought to have some of he treasures. Here is a robe for a pale aced warrior. Here is a pillow for this icel warrior. Here is a pullow acid for man. Here is a han that of gold for the man. ying man. Here is a han if it of gold for he wasted trumpeter. I really think that hese men who fainted by the brook Besor may have endured as much as those men who went into the battle. Some mean felws objected to the sick ones having any of he spoils. The objectors said, "These men ild not fight." David, with a magnanimous eart, replies, "As his part is that goeth lown to the buttle, so shall his part be that arrieth by the stuff."

This subject is practically suggestive to me. hank God, in these times a man can go off n a journey and be gone weeks and months nd come back and see his house untouched of incendiary and have his family on the step to greet him if by telegram he has fore-told the moment of his coming. But there re Amalekitish disasters, there are Amalekitish diseases that sometimes comes down upon one's home, making as devastating work as the day when Ziklag took fire. There are families you represent broken up. to battering ram smote in the door, no concellist crumbled the statues, no flame saped amid the curtains, but so far as all the joy and merriment that once belonged to that house are concerned the home has

Armed diseases came down upon the quistness of the scene—scariet fevers or pieu-riales or consumptions or undefined disorders came and seized upon some members of that family and carried them away. Ziklag in ashes! And you go about, sometimes weeping and sometimes enraged, wanting to get back your loved ones as much as David and his men wanted to reconstruct their despoiled households. Ziking in ashes! Some of you went off from home. You counted the days of your absence. Every day seemed as long as a week. Oh, how glad you were when the time came for you for home! You arrived. You went

up the street where your dwelling was, and in the night you put your hand on the doorbell, and, behold! it was wrapped with of bereavement, and you found that Amalakitish death, which has devasnat Amalakitish death, which had at thousand other households, had ated a thousand other households, had alasted yours. You go about weeping amid lasted yours. You go about home, the desolation of your once happy home, thinking of the bright eyes closed, and the noble hearts stopped, and the gentle hands folded, and you weep until you have no more power to weep. Ziklag in ashes! more power to weep. Ziklag in ashes! A gentleman went to a friend of mine in the city of Washington and asked that through him he might get a consulship to some foreign port. My friend said to him

"What do you want to go away from your beautiful home for into a foreign port?"
"Oh," he replied, "my home is gone! My six children are dead. I must get away, sir. I can't stand it in this country any longer."

Ziking in ashes!

Why these long shadows of bereavement

across this audience? Why is it that in almost every assemblage black is the predom-inant color of the apparel? Is it because you do not like saffron or brown or violet? Oh, no! You say: "The world is not so bright no! You say: "The world is not so bright to us as once it was," and there is a story of silent voices, and of still feet, and of loved ones gone, and when you look over the hills expecting only beauty and loveliness you find only devastation and woz. Ziklag in ashes!

One day, in Ulster County, N. Y., the vil-lage church was decorated until the fra-grance of the flowers was almost bewilder-ing. The maidens of the village had emptled the place of flowers upon one marriage altar. One of their number was affianced to a minister of Christ, who had come to take ber to his own home. With hands joined, amid a congratulatory audience, the vows were taken. In three days from that time one of those who stood at the altar ex-changed earth for heaven. The wedding changed earth for heaven. The wedding march broke down into the funeral dirge. There were not enough flowers now for the coffin lid, because they had all been taken for the bridal hour. The dead minister of Carist is brought to another village.

He had gone out from them less than a

week before in his strength, now he come home lifetess. The whole church bewailed him. The solemn procession moved around to look upon the still face that once had beamed the messages of salvation. Little children were lifted up to look at him. And some of those whom he had comforted in days of sorrow, when they passed that silent form, made the place dreadful with their weeping. Another village emptied of its flowers—some of them put in the shape of a cross to symbolize his hope, others put in the shape of a crown to symbolize his triump'. A hundred lights blown out in one strong gust from the organ does of a second-bre gust from the open door of a sepulchre. Ziking in ashes!

I preached this sermon to-tay because I want to raily you, as David railied his men. for the recovery of the lovel and the lost, I want not only to win heaven, but I want all this congregation to go along with me. I feel this congregation to go along with me. I feel that somehow I have a responsibility in your arriving at that great city. Do you really want to join the companionship of your loved ones who have gone? Are you as anxions to join them as David and his men were to join their families? Then I am here, in the name of God, to say that you may and to tall you how.

tell you how.
I remark in the first place, if you want to join your loved ones in glorr, you must travel the same way they went. No sooner had the half dead Egyptian been resuscitated than he pointed the way the captors and the captives had gone, and David and his men captives had gone, and David and his mer, followed after. So our Christian friends have gone into another country, and if we want to reach their companionship we must take the same road. They repented, We must ropent. They prayed. We must pray. They trusted in Christ, We must trust in Christ. They lived a religious life. We must live a religious life. live a religious life. They were in some things like ourselves. I know, now they are gone, there is a halo around their names, but they had their faults. They said and did things they ought naver to have said or done. They were sometimes rebellious, sometimes cast down. They were far from sometimes cast down. They were far from being perfect. So I suppose that when we have gone some things in us that are now only tolerable may be almost resplendent. But as they were like us in deficiencies we ought to be like them in taking a supernal Christ to make up for the deficits. Had it not been for Lesus they would have all not been for Jesus they would have all perished, but Christ confronted them and said. "I am the way," and they took it. I have also to say to you that the path that these captives trod was a troubled path, and

that David and his men had to go over the same difficult way. While these captives were being taken off they said, "Oh, we are so tired; we are so sick; we are so hungry!" But the men who had charge of them said:
"Stop this crying. Go on!" David and his
men also found it a hard way. They had to
travel it. Our friends have gone into glory, and it is through much tribulation that we are to enter into the kingdon. How our loved ones use I to have to struggle! How their old hearts sched! How sometimes they had a tussle for bread! In our childhood we wondered why there were so many wrinkles on their faces. We did not know that what were called "crow's feet" on their were the marks of the black raven of skes the parting scene in Ziklag seem very stpid in the comparison. The rough old seated by the evening stand, talk over their strice bas to use some persuasion before early trials, their har iships, the accidence of the comparison of the comparison of the comparison of the comparison before early trials, their har iships, the accidence of the comparison of the comparis inply flour barrel when there were so many ager traces the familiar wrinkle across the hungry ones to feed, the sickness almost arred face. And then the empty tankar is unto death, where the next dose of morphine decided between ghastly bereavement and an unbroken home circle? On, yes trouble that whitened their hair. trouble that shook the cup in their hands. It was trouble that washed the luster from their eyes with the rain of tears until they needed spectacles. It was trouble that made the cane a necessity for their journey. Do you never remamber seeing your old mother sitting on some rainy day looking out of the window, her elbow on the winlow sill, her hand to her brow, looking out, not seeing the falling shower at all (you well knew she was looking into the distant past), until the apron came up to her eyes because the mem-ory was too much for her?

Oft the big, unbi-iden tear.
Stealing down the furrowed check,
Told in eloquence success
Tales of wee they could not speak.

But, this scene of weeping o'er, Past this scene of toil and pain, They shall feel distress no more. Never, never weep again.

"Who are those under the altar?" the question was asked, and the response came l'nese are they which came out of great tribulation and have washed their ro made them white in the blood of the Lumb. Our friends went by a path of tears into glory. Be not surprised if we have to travel the same pathway. I remark again, if we want to win the s

ciety of our friends in heaven, we will n only have to travel a path of faith and a path of tribulation, but we will also have to posttively battle for their companionship. and his men never wanted sharp swords, and invulnerable shields, and thick breastplates so much as they wanted them on the day when they came down upon the Amelikites If they had lost that battle, they never would have got their families back. I suppose that one glance at their loved ones in captivity buried them into the battle with tenfold courage and energy. They said: "We mus win it. Everything depends upon it. Le each one take a man on point of spear or sword. We must win it." And I have to tell you that between us and coming into the companionship of our loved ones who are companionship of our loved ones who are departed there is an Austerlitz, there is a Gettysburg, there is a Waterloo. War with the world, war with the flesh, war with the We have either to conquer our trou oles, or our troubles will conquer us. will either slay the Amalekites, or the Amalekites will slay David. And yet is not the fort to be taken worth all the pain, all the

peril, all the besiegement?
Look! Who are they on the bright hills of heaven youder? There they are, those who sat at your own table, the chair now yacant. There they are, those whom you rocked in intancy in the cradle or bushed to sleep in your arms. There they are, those in whose life your life was bound up. There they are, their brow more radiant than ever before you saw it, their lips waiting for the kiss of heavenly greeting, their cheek roseate with the health of eternal summer, their hands beckening you up the steep, the feet bounding with the mirth of heaven. The bounding with the mirth of heaven. The pallor of their last sickness gone out of their face, nevermore to be sick, nevermore to cough, nevermore to limp, nevermore to be old, nevermore to weep. They are watching from those heights to see if through Christ you can take that fort, and whether you will never them—victors. They know rush in upon them—victors. They know that upon this battle depends whether you will ever join their society. Up! Strike harder! Charge more bravely! Remamber that every inch you gain puts you so much farther on toward that heavenly reunion.

If this morning while I speak you could hear the cannonade of a foreign enemy which was to despoil your city, and if they really should succeed in carrying your St. Louis Republic.

families away from you, how iong would we take before we resolved to go after them? Every weapon, whether fresh from the armory or old and rusty in the garret, would be brought out, and we would urge on, and coming in front of the foe we would look at them and then look at our families, and the cry would be, "Victory or death!" and when the ammunition was gone we would take the captors on the point of the bayonet or under the breech of the gun.

If you would make such a struggle for the getting back of your sarthly friends, will you not make as much struggle for the gaining of the sternal companionship of your

you not make as much struggle for the gain-ing of the sternal companionship of your heavenly friends? Oh, yes, we must join them! We must sit in their holy society. We must sing with them the song. We must esiebrate with them the triumph. Let it never be told on earth or in heaven that David and his men pushed out with braver hearts for the getting back of their earthly friends for a few years on earth than we to get our denorate!

You say that all this implies that our departed Christian friends are alive. Why, had you any idea they were dead? They have only moved. If you should go on the 24 of May to a house where one of your friends lived and flad him gone, you would not think that he was dead. You would inquire next door where he had moved to. Our de-parted Christian friends have only taken another house. The secret is that they are richer than they once were and can afford a boffer residence. They once drank out of earthenware. They now drink from the King's chalies. "Joseph is yet alive," and Jacob will go up and see him. Living, are they? Why, if a man can live in this damp. dark dungeon of earthly captivity, can he not live where he breathes the bracker at mosphere of the mountains of heaven? Ob, yes, they are living!

Do you think that Paul is so near dead now as he was when he was living in the Roman dungeon? Do you think that Fred-Roman dungeon? Do you think that Fred-crick Robertson, of Brighton, is as near dead now as he was when, your after your, he slept scated on the floor, his head on the bottom of a chair, because he could find case in no other position? Do you think that Robert Hall is as near dead now as when on his couch he tossed in physical torture. No. Death gave them the few black drops that cured them. That is all death does to a Christian—eures him. I know that what I have said implies that they are living. There is no question about that. The only question this morning is whether you will ever

But I must not forget those 200 men who But I must not forget those 200 men who fainted by the brook Besor. They could not take another step farther. Their feet were sore; their head ached, their entire nature was exhausted. Besides that they were broken hearted because their homes were gone. Ziklag in ashes! And yet David, where when he comes up to them, divides the spoils among them! He says they shall have some of the jewels, some of the robes, some of the treasures. I look over this audience this morning, and I find at least 200 who have fainted by the brook Besor—the brook have fainted by the brook Besor—the brook of tears. You feel as if you could not take another step farther, as though you could never look up again. But I am going to imitate David and divide among you some glorious trophies. Here is a robe, "All things work together for good to those who love God." Wrap yourself in that giorious promise. Here is for your neck a string of pearls made out of crystallized tears, "Weeping may endure for a night, but joy cometh in the morning." Here is a coronet, "Be thou faithful unto death, and I will give thee a crown of life." Oo, ye fainting give thee a crown of life." On, ye fainting ones by the brook Besor, dip your blistered feet in the running a ream of Gol's mercy, bathe your brow at the wells of salvation. soothe your wounds with the balsam that exudes from trees of life. Got will not utterly east you off, O broken hearted man, O broken hearted woman, fainting by the

brook Besor! A shepherd finds that his musical pipe is bruised. He says. "I can't get any more music out of this instrument, so I will just break it, and I will throw this reed away. Then I will get another reed, and I will play reside on that." But God says He will not cast you off because all the music has gone out of your soul. "The bruised reed He will not break." As far as I can tell the diagnosis of your disease, you want divine nursing, and it is promised you, "As one whom as thin a brook as Besor, for Dr. Robinson says that in April Besor dries up and there is no brook at all. And in your last moment you will be as placed as the Kentucky minister who went up to God, saving dying hour: "Write to my sister Kate and tell her not to be worried and frightened about the story of the horrors around the deathbed. Tell her there is not a worl of truth in it, for I am there now, and Jesus is with me, and I find it a very happy way, not because I am a good man, for I am not, I am nothing but a poor, miserable sinner, but I have an Almighty Saviour, and both of

His arms are around me.

May God Aimighty, through the blood of the everlasting covenant, bring us into the companionship of our loved ones who have already entered the heavenly land and into the presence of Christ, whom, not having seen, we love, and so David shall recover all, "and as his part is that gosth down to the battle, so shall his part be that tarrieth by the stuff."

A River "Sea Serpent."

Austin Rice, of East Deerfield, a plain, unimaginative farmer, who for nearly fifty of the seventy years of his life has resided in his quiet home on the banks of the Connecticut River, said a few days ago: "I was near the bridge, a little over a week ago, when I heard what seemed to me like a grunt h lowed by a splash. I looked into the river, and, not more than twentyave feet away, I saw a big snake.

"Its head was out of water, and its body raised some six or seven feet. At the neck the snake was about as large as a man's leg at the thigh, and the body was about as large at an ordinary stovepipe. His eyes were as large as those of a horse, and his mouth, which was open, was nearly a foot across. The color of his body was black, and a white stripe around his mouth extended down to his paunch. I followed the snake, trying to keep alongside of him. At one place he started for the bank, and I started away from it. His power of locomotion was so strong that he had no trouble in keeping still in the river against the current. When he got alongside a boathouse where some boys were hammering, he heard the noise and raised himself about ten feet into the air and then fell back into the water and disappeared."

Mr. Rice's reputation for veracity among his neighbors and acquaintances is good. - Boston Herald.

Celebrated Christmas 180 Times.

Golour McCrain, who died on the sle of Jura, one of the Hebrides, in the reign of Charles I., is said to have celebrated 180 Christmases during his lifetime. There were records in the McCrain family which proved that the old man was past 180 years of age on the day of his death, which would make his lease of life at least thirteen years greater than any other man who hes lived during the last 3000 years. -

SABBATH SCHOOL

NTERNATIONAL LESSON FOR MAY 27.

Lesson Text: "Moses Sent as a Deliverer," Exodus III., 10-20-Golden Text; Isalah xli., 10-Commentary.

19, "Come now, therefore, and I will send hee unto Pharnob, that thou mayest bring orth My counte, the children of Israel, out of Egypt, "Weare in this lesson about of Egypt," We are in this lesson about eighty rears further on than in the last, for Moses emained at the court of Pharaoh till he was orty, and then forsaking Egypt he kept sheep in Midian for forty years (Acts vil., 23, 30). He is now at Mount Horeb, and food is talking to him out of the burning man the bush that burned with fire and is not consumed (verse 2), so suggestive Israel's whole history. To understand

M Israel's whole history. To understand his lesson it is necessary to read Acts vil., 41-34; Heb. xl., 24-27. 11. "And Moses said unto God, Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel aut of Erypt?" Three great I's in one little sentence show that Moses did not take in he greater I of the previous verse. be was forty, he supposed that the people of Israel would have understood that he was their deliverer (Acts vil., 25), but he was then running before he was sent. Now when God would send him he is unwilling Such is man even at his best.

12. "And He said, Certainly I will be with bee, and this shall be a token unto these that I have sent these. When thou hast prought forth the people sout of Egypt, ye shall serve God upon this proporties." The shall serve God upon this mountain." The great lesson of our life is to learn that we are nothing, but that God is everything. The promise of His presence is to my mind he greatest of all promises for this present ife. Consider it well as it was atterward given to Joshus, to Gideor, to Jeremiah and iven to Joshua, to Gideor, to Jeremiah and to the anosties by the Lord Himself (Josh, L., 5, Judg, vi., 16, Jer. L., 8, 19; Math. Kaviii., 20). To many of as it comes with createst power in the words of our golden text and Isa, xii., 13, 13. "And Moses said unto Go!, behold, when I come unto the children of Israel and belt and material said."

when I come unto the children of Israel and shall say unto them. The God of your fathers anth sent me unto you, and they shall say unto me. What is His name? What shall I say unto them?" This was a far greater cotsideration than the "who am I" of verse. It. Moses now asks God: "Whom shall I say that you are?" Jesus was always saying that the Father sent Him. You will find Him referring to it over thirty times in the gospel by John. In His prayer He said concerning by John. In His prayer He said concerning the apostles. "As Thou hast sent Me into the world, even so have I also sent them into the world" (John xvo., 18). How little we seem to appreciate it

14. "And God said onto Moses, I am that I am. And He said, Thus shall thou say unto the children of Israel, I am hath sent me anto you." Some one has compared this great name of God to a blank check for any amount, like the promise of John xiv., 14, "If ye shall ask anything in My name, I will

See Jesus filling it in in such passages as John vi., 48, 51, vili., 12; xiv., 6; xv., 1, and often where we read "I am Ho" it is really "I am," the "He" being in italies, as in John iv., 26, vili., 24, 28.

15, "The Lord God of your fathers, the

God of Abraham, the God of Isaac and the God of Jacob, hath sent me unto you. This is my name forever, and this is my memorial onto all generations." It seems to refer to His covenant with Abraham, Issue and Jacob of give them the land (Ps. ev. 8-12), a covenant which is as lasting as His covenant with day and night (Jer. xxxii., 25, 26), and which He will yet fulfill with His whole heart

and soul (Jer. xxxii., 41).

16. "Go gather the elders of Israel together and say unto them, The Lord God of your fathers, the God of Abraham, of Israel and Jacob, appeared into me, saying, I have surely visited you and seen that which is done to you in Egypt. What God says He will do is as sure as if it was already done (Isa. xiv. 24, 27). He had said He would visit them and bring them out of bondage (Gen. xv., 14: L, 24). His covenants are on His part ordered in all things and sure (I) Sam, xxiii., 5), and though we may fail ife abideth faithful. There is nothing done to His people which He does not count as done to Himself, whether it be good or bad (Zech,

out of the affliction of Egypt unto a land flowing with milk and honey. See also verse S and chapters xiii., 5; xxxiii., 3. It may have seemed to Israel for many a long day that God had forgotten them, and that their afflictions were more than they could bear, but hear Him in verse 7, "I have surely seen the affliction of My people and have heard their cry, for I know their sorrows." So to-day He sees all the sufferings of His where, and He will defiver, but He urges pa-tience till He comes (Jas. v., 7, 8.)

18. "And they shall hearken to thy voice,

and thou shalt come, thou and the elders Israel, unto the King of Egypt, and ye shall say unto him, The Lord Go 101 the Hebrews say into him, the lord Get of the Refress hath met with us." The rest of the verse states the request they were to make of the King of Egypt. It was Jehovah Himself w.c. was mying all this to Moses out of the midst of the ouen that burned with fire, but was not consumed (verses 2 and 4). It was however, only when Moses turned aside to see the strange sight that Go4 spoke with him. There are many strange things in put daily lives out of which God would speak to us if we would but turn aside a moment is hear His voice. He tries again and again to rain our attention, but we are too busy to

19. "And I am sure that the King of Egypt will not let you co-no, not by a migh Moses and Aaron went to Pharoah with the message from the Lord his answer was, "I know not the Lord: neither will I let Israel o" (chapter v., 2). The Lord searcheth all earts and understandeth all the imaginations of the thoughts (I Chron., xxviii., 9), yet He does not compel, but leaves each one free to obey or disobey as they think best. He is not willing that any should perish (II

Pet. lit., 9). 20. "And I will stretch out My hand and 20. "And I will stretch out My hand and and a will stretch out My hand and smite Egypt with all My wonders which I will do in the midst thereof, and after that he will let you go," Pharoah hardened his heart and refused to humble himself before God (chapters ix., 34 : x., 3). The Lord hardened Pharcah's heart by laying upon him commands which he would not obey (x., 20, 27; xt., 9, 10), and this led to multiplying the Lord's wonders. Greater wonders than those of Pharcah's time are yet to be wrought in connection with the restorabe wrought in connection with the tion of Israel from all lands, and a worse than Pharoah is yet to be dealt with, but the whole earth shall yet be filled with the glory whole earth shall yet be filled with the glory whole earth shall yet be filled with the glory of God (Mie, vii., 15, 16; Jer. xxiii., 7, 8 Rev. xiii., 5, 6; xvii, 14; Ps. lxxii., 18, 19) -Lesson Heiper.

Submarine Cable Lines. The lines over which it is proposed

to lay a submarine telegraph cable are now as carefully surveyed beforehand as any line of railroad is surveyed before construction. Not only are soundings taken to find out the inequalities of the ocean bed, but the nature of the bed itself is investigated. This is done by using a sounding machine, which brings up a portion of the bottom. Two ships make zigzag courses across the proposed line of cable, and soundare taken every few miles, and more frequently if circumstances war-rant it, in order to prevent the cable great or sudden difference in the depth o the water.

TEMPERANCE.

學 国際自己企业

ALCOHOL'S ALPHADET. stands for Alcohol, deathlike its grip ; B for Beginner, who just takes a sip : O for Companion, who urges him on : D for the Demon of Drink that is born ; E for Endeavor he makes to resist. F stands for Friends who so loudly insist; G for the Gult that he afterward feels; H for the Horrors that hang at his neels; his Intention to drink not at all I stands for Jeering that follows his fall, a tor his Knowledge that he is a slave. L stands for the Liquors his appetite craves; M for convivial Meetings so gay.

N stands for No that he tries hard to say;
O for the Orgies that then come to pass,
P stands for Pride that he drowns in his glass; Q for the Quarrels that nightly abound, it stands for Ruin that hovers around, S stands for Sights that his vision bedim : I stands for Trembling that seems his limbs U stands for his Usefulness sunk in the slums. V stands for Vagrant he quickly becomes; for Waning of life that's soon done;

X for his eXit, regretted by none. Youth of this nation, such weakness is crime Zealously turn from the tempter in time!

INCREMETT AND CRIME.

Lord Culef Justice Hale, of England, was perhaps the first to call attention to inetricty as a cause of crime, requiring special study and attention. In 1870 he is reported as saying, "If the murders and manulanghers, the burgiaries and robberies, the riots and inmuits and other enormities committed dur-ing the last (wenty years were divided into five parts, four of them would be found to have been the issue and product of drink-

TWO VIEWS OF 17. A Boston daily paper has just printed a long article in praise of beer the aromatic, spatkling, amber fluid," which it says is fast becoming our national drink. It praises been as a food, and as an aid to digestion, and altogether is as enthusuastic over its virtues and good qualities as if the writer were a brewer, with a lot of beer to

On the other hand, Professor Morse, at a recent meeting of the Alumni Association of the Medico-Chirurgical College in Philadespina, made these significant statements:
"We are rapidly becoming a nation of beer-drinkers, and the insidious hold game t by that incurable kidney affection known as Bright's disease threatens in time to largely decimate the ranks of the beer-drinkers." He adds that "it has been conclusively proven that beer and lead poisoning are the principal factors in producing Bright's disdrama factors in producing bright a dis-case. and says that 'beer should not be drama at all, but, if used, should never be drawn through a lead pipe." This is a timely scientific warning against the danger in-volved in beer-drinking which should be preclaimed and besief throughout the land. Of course the opinion of the doctor is very different from that of the brewer's adveritsement. It is easy to see which one is the more worthy of belief, -Sacred Heart Bectow.

AIMS OF THE W. C. C. C. Miss Willard says of the Woman's Clinia-

Miss Willard says of the Woman's Corre-tian Temperance Union: "Its sim is ever-where to bring woman and temperance in contact with the problem of humanity's heart-break and sin to protect the home by prohibiting the saloon, and to police the State with men and women voters committed to the enforcement of righteous law. (N) sectariants on in religion, 'no sectionalism in politics,' 'no sex in citizenship,' these are the battle cries of this relentless but peaceful warfare. We believe that woman will have a property of the control of the will bless and brighten every place she en-ters, and that she will enter every place. We believe in prohibition by law, prohibition by polities, and probabilion by woman a bal-lot—and further—while the specific aims of the temperance women everywhere are di-rected against manufacture sale and use of alcoholic beverages, it is sufficiently apparent that the indirect line of their progas is perhaps, equally rapid, and involves social, governmental, and ecclesiastical equality between women and men. By this is meant such financial independence on the part of women as will emble them to hold men to the same high standards of personal purity the habitudes of life as they have puired of women, such a participation in the iffairs of government as shall renovate poli-iles, and make home questions the para-mount issue of the State, and such equality in all church relations as shall fulfil the pel declaration. There is neither male female, but ye are one in Christ Jesus. The sultivation of specialities, and the development of esprit de corps among women, all prodict the day when—through this mighty enserving force of motherhood introduced into every department of human activity, the common weal shall be the individual ears; war shall rank among the lost arts my's wonderful took, entitled 'Looking Backward,' sets before us us the fulliment of man's highest earthly dream - and Brother-

hood shall become the tailemant: word and realized estate of all humanity." TEMPERANCE NEWS AND NOTES. A probibition church was recently organ-

fzed in Chicago. One gallon of whisky is equal to one

husbel of misery. Some men who claim to love God, live and ie without lifting a finger against the whisky business.

Poverty and drunkenness act and react on each other; both cause ignorance and dis-case, parents of all vice and unhappiness. The Earl of Carlisle has given a practical Blustration of his belief in the dring extitor destroying the contents of his famous wine

The statement was recently made in the German Beichstag that there are 11,000 persons in hospitals in Germany who are suffering with delirium tremens.

Eight States and Territories of the United States, exclusive of California, contributed samples of wines, produced within their borders, for correctition at the Chicago Fair-

According to the records of the Internal evenue Department there are in Chicago 3000 more retail liquor dealers' tax receipts issued by the United States than city licenses. Superintendent Hufford, of High School No. 1, of Indianapolis, recently suspended four boy pupils, whose ages range from fifteen to eighteen years, on the ground of

The annual report of the Commissioner of Internal Revenue shows that during the fiscal year ending June 30, 1893, there were 19,779,559 bushels of corn consumed in the manufacture of distilled spirits.

"Why should I arrest him, since by getting drunk, he supports the Government?" This was the answer a native policeman returned to a missionary who had complained about a drunken, disorderly native.—Indian Witness, Calcutta. There are cases in which the mother has

gone out to drink, leaving the little ones without fool or fire locked in their bare room. She has been arrested, taken to the station house by the police, and the little ones have been found long, weary hours afterward crying from hunger. The work of the Woman's Christian Tem-

perance Union in inducing the State Legislatures to introduce into the public schools instruction on the effect of sicobolic and other stimulants upon the system is probably the most telling work that organization has done—telling because preventive.

The Chicago Tribune condemns the practice of drinking during business hours, on the ground that it takes from a man's employes all the time consumed in visiting the saloons. The practice of drinking before or after business hours might be condemned on the ground that it unfits the dinker for the transaction of business at all times.

RELIGIOUS READING.

WEBSET OF BUILD WESTING.

Man is the noblest work of God, created in his own image. Broad-shouldered, full-chested, graceful-limbed, noble bearing, time countenance, strong and intelligent. The wonderful me hands of his nature is unseen, the knitted bones, the flowing blood the network of serves and musels, the nearing heart, the are censes, the never-lying soul, but though unseen, all are working in harmony for the well-being man, developing in him strength, grace, dignity beauty and power, making him a spiculid nobleman, the embeddenest of a hero, a lit subject to have demand over Man is the noblest work of God, created in a hero, a it subject to have dominion over the creatures, and every created thing upon the earth. He subdies the creatures with his indomitable wil , he forces his arrestance from the earth, he source its deep recession in gold and first, and other commodities he obliges the caund the land for his own everywhere. What can be not do, with his wonderful me business of nature and his powerful reason. Further many state noblest works

If this letrue, what saider wight on earth than man februard, a man with shrivelest limits, ball, lame and blind, or bereft of rea-sons. But even saider than those is moral determine, a man with a fine, strong, well-developed searing and a small, shere-last soul. In 1950s story and every-day story we find all kinds of men in the land, walvast men with large souls, small men with small souls, stalwart men with small souls, small men with large souls. An where among them all shall we that on heroes? Not always among the stalwart an deross. Not always among the staiwart, not always among the e-mail, never among the small-hearted, but always among the large-hearted, the brave-hearted, the true-hearted. For who, by taking thought, can act one subst to his statuse, but who cannot, by taking care and thought, add metroly men, who by cubit into the statuse of his send. But the soul is large-size and who can indige of it. In amount story the statuseness, and

In ancient story the stalwartness and strength of a man often became the standard of his heroten. The first king of Tarael was of the horsest. The aret king of Taray was chosen for his communiting height, for he was head and shoulders above the ordinary man, but he did not heather life of a hero and he did not account. Parents inlighted in their some who were well-favored physically. As into as the sixteenth contary the strong some were kinglited, while the work some were only thought fit to learn to

Even new, in this enlightened day, it is the Even now, in this enlightened day, it is the first impose of moman nature to judge from cattein appearance rather than the heart. A here-worshiping people stand and close the strong man on the heights who have gained victories, while they pass unnoticed the small men in the valleys who are just a bravely gaining the unisen victories of life. The tracklers does not seek for worship, he cares more for God's service in which he has emisted than for seif-aggrandizement. has emisted than for self-aggrandizement. He does not shrink from danger, hard-ship or boil, nor the supers of the world. Whiches physically small or large, he daily adds could by other onto the stature of his soni, decided ing into a fuller image of God, a spicial in address, a few large. mobleman, a true nore.

With this standard in mind, let the par-

With this standard in mind, let the praims of Bible story pass before you as a linguistic form of Hobrews: By I Abei lived and died also knoch. N Abraham, Isaac, Jacob, Joseph, M Joshina, And what simil I say motine would full me to tell of Gideon, I haved, Elijah, Damet, the prophete, cipies, and thousaids of others, who faith have subdued kingdoms rights obness, who have carned the herees in the ranks of the lion-board bray chearted, the true-hearted.

I'M TOO BUNY.

A merchant sat at his office deals various letters were spread before him his whole being was absorbed in the investment in

A zealous friend of man had some of the "I want to interest you a in the in a story for the temperance cause," said

The merchant cut him off by replying:
"Sir, you must excuse me, but really, I'm
too busy to attend to that subject now,
"But, sir, intemperance is on the increase-

among us, said his friend,
"Is it? I'm sorry; but I'm too busy at present to do anything."

ent to do mything.

"When shall I call again, sir?"
"I cannot toll. I'm very busy. I'm busy every day. Excuss me, sir, I wish you good morning. Then bowing the introder out of his office, he resumed the study of his papers.

The marchant and frequently repulsed the The merchant had frequently repulsed the frends of humanity in this manner. No matter what was the object he was the large to listen to their claims. He had even to the

minister he was too buse for anything but to make money. But one norming a disagree able stranger stepped very softly to his side, laying a cold, most band upon his brow, and

laying a cood, most band upon his brow, and saying. To home with me.

The merchant aid down his pent, his head grew diszy his stomach left faint and welk, he left the counting room, went home and retired to his bed chamber.

His unwelcome visitor followed him, and now took his pine by the bedside, whispering ever and anon, "los must go with me."

A cold chair settled on the merchant's heart dim spectres of ships, notes, howers and had a flitted before his excited in ref. still the pulse heat slower, his heart heaved her is the their distinct flitted before his excited in ref. still the pulse heat slower, his heart heaved he is a gradual to speak. Then the merchant knew that the name of his visitor beath.

All other claimants on his attention, ex-All other claimants on his attention, ex-

cept the friends of Mammon, had alway found a quick dismissal in the magic phrase "I'm too busy." Humanity, Mercy, Religion, had alike begged his influence, means, and attention in vain. But when Death came, the excuse was powerless; he was compelled to have lessure to dis.

to have legace to dry.

Let us beware how we make ourselves too busy to secure life's great end. When the sxcuse comes to our lips, and we are about to say we are too busy to do 2004, let us comember we cannot be too busy to die.

A woman who had gone through much sorrow said to a friend ones. Whenever I test specially said, or bonely, I just go and do something I particularly distinct to do something I particularly distinct to do it I find is the best tome the nerves can have. The speaker's heart, we knew was broken to all earthly pleasure, but she still keeps in a cheerful front to the world, and goes on trying to do her earthly task right and left, always longing, as she says, for the gates to be open that she may join her beloved. But her recipe for nerves is one that many might use with advantage. Instead of indulging in vain regrets or selfish sorrow, go and help others. Do something you find difficult and unattractive. It will brace you up, Work is A woman who had gone through much sortractive. It will brace you up, Work is God's tonic. We need consult no doctor. only bend in prayer to our ever-present and loving Father to guide us right. will help us. His arm steady us along the thorny road. His voice says, "Be Strong, be faithful, and I shall lead you home."-The Quiver.

COLLORS ATTENDED CHURCH.

Rev. Dr. Strong, in the New Era, speaking f regular attendance at church, says, "Ideas of duty are not strict now as formerly, and nen therefore more readily yield to inclina-The present generation of young people have had a training very different from that which their grandparents or even their parents received. In most families the rod, like Ascon's rod, has builded and brought forth almonds and sugar plums of all sorts. Children are hired and conxed instead of being commanded and required, and accordingly grow up to consult inclination rather than obligation. Attending church is not now commonly considered a sacred duty. People go if they feel like it; and for a great variety of reasons most people do not feel like it.

The Federation of Women's Clubs, at Philadelphia, domanted by resolution one standard of morality for men and women.