THE SUFFERINGS MEN UNDERGO WHILE COURTING.

Lovers and Their Ways-The Jokes Made at Their Expense-Deafness and Blindness Are Undisguised Blessings-Preparing to Engage a Father-in-Law.

Chapter on Courtship.

"My dear," said a prim aunty to a newly engaged niece, "do you know that it is a solemn thing to be mar-

"Yes, aunty," was the pert rejoinder. *but it is a great deal solemner not to

From the standpoint of youth and beauty, the girl was undoubtedly right, for wantever may be the side issues of bangs and toilet powder, of gold emproidered dresses, ham-shaped sleeves, and the extravagant costumes that the arbiters of fashion declare shall be worn by the beauties of the day, there can be no doubt that the ultimate end and aim of each and every adornment is, for the young lady at least, nothing more nor less than matrimony. In his aurious book on "Natural Selection." Darwin shows with great circum-stantiality and force how important is played by brilliant and elaborately displayed plumage in the improvement of successive generations of he feathered tribes, and also how disfinct species have originated from the preference, terhaps unconsciously dis-played, by male birds for elegantly adorned females. An equally interest-ing disquisition will perhaps some day be written by the student of sociology to show how important in the social world is the influence of fashion, and how the course of individual lives is sometimes changed by a bow of ribbon or a hat or the arrangement of a corsage bouquet.

interesting as all these things are to women, they are none the less so to



AS IT IS DONE IN THE COUNTRY.

men, for no matter how streuously the latter may protest their indifference to settled historic fact that whenever a woman is married a man is found entering the hely estate of matrimony at the same time, to say nothing of sche additional circumstance that the men usually do the courting, and, save in very rare and exceptional cases, women are rever married until urged to change their condition by members of the sterner sex. If, however, young centlemen, or even old bachelors, fully ealized 'he load of responsibility they curring in undertaking seri-

a, e business of getting married, ere is little doubt that a bear moveent in matrimonial stock would at ace begin, which would sweep away more than one margin which has already been advanced to the broker.

For getting married, both in the preparatory and in the final stages of process, is, in the opinion of Louis Globe-Democrat writer, undoubtedly a very solemn thing. In the first place there is the courting, for, save in France, where everything is managed by the parents, or in Iceland, where a go-between attends to the business, or in Timbuctoo, where girls are bought and sold like sheep, the young lady must be courted, and courting is of it self a serious matter, involving no little sacrifice of time, disregard of personal comfort, and occasionally a liberal pecuniary outlay. As far as time is concerned, the expenditure is made with some degree of cheerfulness, for courting, like virtue, is its own reward, and more than one man has realized, in the words of Owen Meredith,

ine deed in the doing it reaches its aim, And the fact has a value apart from the fame

When the matter of comfort enters into consideration, a field is opened, as the clergymen say, too wide to enter, for one of the most astenishing things about that phase of idiocy known as love is the peculiar influence it e terts in changing the nature; sometimes intensifying traits already existing, somelimes bringing out qualities whose existence was altogether unsuspected. As a general thing love is an incentive to exertion. The lazy youth who with difficulty drives him elf or is driven to his daily tasks, under the influence of the tender passion displays an before unknown. anergy. He takes long walks, not because he likes walking; in fact he may despise it, but he feels the need of working of his su-perfluous energy and walking suits the purpose a little better than labor. While walking he can think and does so, and if his walks take him in the



direction of her house, so much the better, for he finds his mental operations much quickened by that circumstance. When he gets back he is tired to death, it is true, but that is a mere trifle; only his muscles have given out,

his mind is as fresh as ever.

If his miseries ended with the aching of his tired limbs, however, he would be singularly blest. But they do not, for one of the penalties of being in love is the fact that the men who is courting somebody is rever exactly certain about his footing. He is like a

MISERIES OF MATING. boy alking on rotten ice, who takes step after step in dismal uncertainty whether at each the thin crust may not give way beneath bis feet and let him through. To be sure, he might make a rush and so end the suspense. out somehow or other he pre'ers the suspense. In every matter other than love-making a certainty is infinitely to be preferred to a doubt; but one ob the curious cranks to which a lover is subjected is that of preferring his own suspicions and fears to the best-e-tabished knowledge that any one else can give him. In other words, he wants to be miserable, and generally gets what he wants. Nor, in this respect,



"SOMEBODY'S COMING!"

does he usually receive much comfort from the fair object of his regard, for if there is one thing a woman delights of expectation, each alternately hoping and fearing, and each afraid to open his mouth to her on the subject for fear of hearing that fatal no, which he can not but believe would end all the happiness that life has for him, and black that would, he fancies, aptly a dozen times before he can make up portray his feelings. To hint to him his mind to enter, momentarily disthat he is mistaken, and that, if refused, at the end of a twelve-month he would probably be just as devoted to some o her girl, he regards as an in-sult, as to him, for the moment, at least, the world contains but woman, and she is the deity at whose nod his little universe fairly trembles.

While to lovers themselves their business is of the most momentous con equence, to people who are not in love, or, having been so, found their complaint speedily and permanently cured by matrimony, it is a triviality endurable only because it is so funny. for it is not to be denied that to the world at large the lover is a source of infinite quip and jest, a standing butt of jokes and humor. Nor is the fact without a reason, for, as a rule, lovers carry on their business so openly that even the unobservant can not fail to amused or annoyed accordingly, as temperament or caprice may indicate. A pair of lovers in a street car, for in-stance, never fail to advertise thembacks, for as soon as they are seated smile and nudge each other, the conductor may tip a wink to the motorman, who looks back from time to time in grinning enjoyment of the spectacle, regardless of the fact that he is
endangering human life by indulging
his merriment; the rough fellow in the
end seat may burst into a loud guffaw
end seat may burst into a loud gu as he leaves the car, and in audible torloonies," but the lovers chamselves see nothing, hear nothing, their ears catch

spheres, their vi-ion has no horizon beyond the eyes; Eyes so transparent That through them one sees the soul.

no sound but the murmur of the voice

and other people would be semetimes in luck if he were also dumb. But that nouncing them "ust lovely," go away never happens save when the lovers and wonder what she can see in that



A NECESSARY OUTLAY.

are alone. It is a curious fact which may be commended for observation and study to the students of sociology, that two lovers who can sit in a parlor s orated because there is no getting whole evening without making noise along without him, but long before the whole evening without making noise enough to keep the mice in their holes, can go into a public hall and by their clatter cause the people in three rows of seats to become inwardly profane. Why the tender passion assumes symptoms so diverse in different places and at times so inopportune is not even to be con ectured; it is one of those mysteries of which the universe is full, and which must be received in the men will undergo in order to get a arms of faith without even so much as wife, and it is perhaps a merciful disan effort at explanation. After the terrors of courtship have

been endured for a season the misery of a proposal is in order, and if there were no other objection to getting marited than the necessity of making a proposal, this of itself would seem sufficient to diminish the number of marriages 75 per cent. in a single year. To a man not in love asking a woman to marry him seems to be a very simple and easy ma ter, but to the lover, torn to pieces with anxieties for which there is no valid reason, a proposal is a veritable slough of despond. how or other, though, he must struggle through it, and generally does so, in the most absurd and ridiculous manner, making himself an object of ridi-cule to the lady, who, in later years, if she accepts him, rarely fails to remind him how cheap and insignificant he looked when, with sheepish aspect and hesitating words, he asked her to do him the honor of looking after his rai-ment until death should them part. Men never talk about their proposals, for no matter how carefully they may have prepared for this momentous oc-casion, a proposal, like a fall down stairs, or a death in the family, always comes with a shock, and the studious preparation goes for naught. Blessed, therefore, is the man who does not

But even in such cases, while every-ining may be perfectly satisfact my for the young lady, the trouble of the routh has just begun, for in all well-egulated families papa's consent to the engagement must be obtained, and as the necessity for this formality is presented to the interested youth by his inamorata, he may be excused for feeling that, as the biblical proverb says, "there is a time for all things." this is the proper time for a cold sweat And he has it, too for as the dismal words are poured into the portals of his reluctant ears, he feels that death would be a relief. But there is no help for it, so he arranges with himself a time when he will cail on his prospective father-in-law and adjust matters. He does not, in the language of Old Virginia, "hanker after the job." He has a dim consciousness that an interview with a hangman on the gallow would be a jovial, not to say hilarious, occasion by comparison. He defers the matter from time to time, giving himself a reprieve from the inevitable. When, however, it can be no longer deferred, he puts on as bold a face as in his depressed condition he can pos sibly assume, and starts for the house. Courageous as he may have been at starting, however, he becomes a pitable picture before he reaches his destination. His courage oozes out in an inverse ratio to the of there is one thing a woman delights in more than in all sorts, kinds and conditions of finery, it is to keep two or three admiters on the tenter hooks of coveretation, each discussed with himself whether he would bet or go off somewhere and quietly die. He tries to think of something to say and fails. He tries to think what he shall answer if the father-in-law, that is to be, asks him any questions about himself and scores another even clothe the heavens in a figurative failure. He walks past the house half his mind to enter, momentarily dis-cussing with himself the propriety of bolting and letting the whole thing go by default. He fails to see the necessity of a girl having any parents, and although devoutly thankful to Provi dence for having provided him with a sweetheart entirely to his taste, can not understand why Providence could not just as well have sent him an or phan. Yet all this time he is, in all probability, gravely in error, for the parents of the young lady are perhaps ireading the interview just as much as himself, and will be just as much re-tieved as he when it is at an end,

Blind as a kitten, however, he can not see that their love for their daughter impels them to be careful of her in te est, and that the obstacles which they see to the union are created solely by regard to the future happiness of their child. As a rule, he finds that the ee what they are about, and to be ordeal is by no means so drealful as he feared it would be, and before the business is half over he realizer that parents, are not ogres lying stance, never fail to advertise them-selves and their calling as openly as fits, but kindly, considerate, well-though they were placards on their meaning people, ready to overlook his embarras-ment, and even, when nec the billing and cooing begin, and go on ossary, to hold out a heiping hand to a

without intermission until they get out suffering fellow-creature in distress again. The geople across the aisle may and smooth his path when they see he and smooth his path when they see he is about to make a disgraceful stumble. In fact, before the interview is over. he has experienced a radical change of either a brute or a b

fail to

tell of the mi eric ement and how the young .auy keeps it secret no sound but the murmur of the voice by telling all her friends about it. She that is sweeter than the music of the does it, of course, because she is proud of him. She probably has no cause to be, for the chances are that he is a very ordinary fellow with nothing to commend him to the attention of any-It is well that the lover is blind; he body but herself, and the other girls s additionally fortunate in being deaf, after reading his letters to her, kindly tendered for that purpose, and proman to admire: but then she has said just the same thing about their beaux and so the honors are about even. The poor fellow thought that the whole trouble was over when he had asked the lady and obtained the consent of her parents, but to his terror finds that it was only just begun. For there are the miseries of the engagement with the tw.tting of his friends going on in a never-ceasing stream; the preparations for the wedding, and, worst of all, the wedding itself, with the solemn preacher in front, his own temself as an aim for curious eyes. and the grinning and giggling audi ence in the b exground. Of c ur e when the affair passes from the state of the engagement to the condition of a public wedding, the groom loses his prominence and passes into insignifi-cance when compared with the bride He is a sort of necessary nulsance, tol close of the ordeal he usually subsideinto a state of harmless idiocy, me chanically grinning and saaking hands with every one who comes near him, that being the only thing he can do, for in his state of mental vacuity. such a thing as c nversation is out of

> the question. Such are some of the miseries that pensation of nature that lovers deaf and blind to what is said and done about them. Nature often makes wonderful provision for the comfort of her creatures, but in all the list of bless ings none is more kindly in its benefi cence than this. People in their right mind would fight or go crazy over the half that lovers stand without so much as a pang. The lover is a pachyderm atous animal, and so long as he is forced to endure the gibes of all creation it is well that this is the case.

At the Head.

Bishop Polk, afterward General Polk, was one of those men who wear the seal of authority upon their brows. On one of his episcopal visitations he stopped for the night at a country inn, when his host at once addressed him as "General."

"No, my friend," said Polk, "you are mistaken; I am not a soldier." "Judge, then," hazarded the inn-

keeper. "That is not the title given me by those who know me," replied Polk, beginning to be amused. "Bishop, then!"
"Right," said Polk, laughing.

"Well, I knew you were at the head of your profession, whatever is was." said the innkeeper. THE devil enjoys himself in the company of people who are well pleased with themselves. SALDALIL SCHOOL

INTERNATIONAL LESSON FOR

Lesson Text: "The Passover Instituted," Exodus xil., 1-14-Golden Text: I Cor. v., 7-Commentary.

"And the Lord spake unto Moses and Auron in the land of Egypt, saying. The command of the Lord to Paaraon through Moses and Auron to let Israel go received from Pharaon the renly, "I know not the Lord; neither will I let Israel go" (Ex. v. 2). Consequently plague after pingue was sent upon Piarao's and his people, if perchance he might learn who Jehovah was, obey His command to let Israel, His first obey His command to let Israel, His first play. born, 20 and thus es and the loss of Egypt's firstborn (Ex. iv., 22, 23), but all was in vain, and the "one plague more" (Ex. xi., 1) had to come before Israel could go free. To-day's lesson tells of that drendful night in Egypt.

2. "This month shall be anto you the be-ginning of months. It shall be the first month of the year to you. It was the seventh month of their civil year width was tenesforth to be the first month of the year o them. It was the beginning of their nato them. It was the leginning of the to them, it was the leginning of the to any demption by bloot. There is no life to any demption by bloot. demption by bloot. There is no life to any sinner—he has not begun to live until he has been redeemed by the precious blood of the Lamb (I John v., 12).

 In the tenth day of this month they shall take to them every man a lamb, accord-ing to the house of their fathers, a lamb for an house." At least two suggestions are here. That each one for himself must take a lamb teaches us that each one for himself must receive Christ, and a lamb for a house teaches the Lord's pleasure in saving house-holds. Think of Noah, Rahab, Lydia, the

noils. Think of Noah, Rahab, Lydin, the jatter and their households (Gen, vii. 1, Josana II., 18; Asts xvi., 15, 34).

4. "And if the household be too little for the lamb, let him and his neighbors next anto his house take it according to the number of the souls." There was no reference to the possibility of the lamb being too small for a household. There is now to the possibility of the lamb being too small for a household. There is now to the lamb terms to the souls." for a household. There is never any lack or failure on Go I's part. Failure is always on

man's side, not on God's, 5. "Your lamb shall be without blemish, a male of the first year. Ye shall take it out from the sheep or from the goats." See also the burnt offering, peace offering, sin and trespiss offerings (Lev. 1, 3, 40, 1, iv. 3, v. 15)-every offering had to be without blemish. It was never a question of the of-fleer's fitness, for he was never it, but if the offering was fit or without blemish it was accepted for Hfm (Lav. i., 4). See the antitype and application in I Pet. i., 18, 19, and see our acceptance in Eph. i., 6, 7.

6. And ye shall keep it up until the four-teenth day of the same mouth, and the whole assembly of the congregation of Israci shall kid it in the evening." says, each house was the local express of the whole assembly, so that virtually there was only one assembly and one steri-The lamb being kept four days makes us think of Christ, who was foreordained before the foundation of the world (I Pet. L. 20) and was therefore kept four days—that is, 1000 years (11 Pet. BL, 8)—before He was

"And they shall take of the blood and strike if on the two side posts and on the upper deorpost of the houses wherein they shall each. On either side and overhead, but none underloot, for the blood must not be trampled on. The first and principal thing is to be under the sheiter of the blood then being safe by the food we are to eat the Lunb, as Jesus said, "He that eateth Me, even he shall live by Me" (John vi., 57). The blood speaks of safety, and eating the Lamb is suggestive of life and fellowship. 8 "And they shall cat the flesh in that hight, roast with fire, and unleavened bread.

and with latter herbs they shall eat it." The fite and the bitter herbs are suggestive of Hi sufferings in an and speak to us of our H! sufferings i as and speak to us of our privilege of suffering with Him, as in Phil. .. 29, "Unto you it is given in the benaif of Carist not only to believe on Him, but also to suffer for His sake." See also John xvi.,

33; Col. i., 24; I Pet. iv., 12, 13, 2, "Est not of it raw, nor sodden at all with water, but roast with lire, his head with his legs and with the purrenance thereof." The fleres wrath on account of sin could only be illustrated by the fire 'Ps. ixxxvii..., 7, 13). We are apt to make light of the wrate of God, but the Scriptures are very plain and clear upon it. Consider Gettes mans and Caivary and see want He endured to save us from the wrath to come, Thesis, L. 10; John Rt., 36, Rev. xiv., 2-11 Head and legs speak to us of inwarthought and outward life, all of which in Him was perfect.

"And ye shall let nothing of it remain until the morning, and that which remainers of it till the morning ye shall burn with tire. Compare chapter xxiii., 18. The lesson to be that all followsolp is used trably links to with the sacrifice. There can be no safety nor life nor communion apart from the blood of the Lamb.

11. "And thus shall ye eatit." The girded

louis, the shol feet, the staff in hand, all in diested a readiness for instant departure. They were redeemed, separated, expectant, going frome. Our instructions are "Gird up the totas of your mind, be soher and hope the end, for the grace that is to be brought unto you at the revelation of Jesus Christ 12. "For I will pass through the land o Egypt this night and will smite all the drafborn in the land of Egypt, both man an benst. The time of Israel's retemption an o. paugment apon her oppressors and come It is commer again in greater degree than ever and shall so are exceed the deliverance from Egypt that the former shall not come to mind. It will be the day of the Lord's vengeance and the year of recompenses for the controversy of Zion (Isa. xxxiv., 8, ixii)., 4, and see also Jer. xv., 14, 15, xxiii., 5-8).

13. "And the blood shall be to you for a token upon the houses where ye are, and when I see the blood I will pass over you on I the plague shall not be put upon you to destroy you when I smite the land of Egypt." The blood being shed and sprinkled upon the door, the firstoorn in every such house was safe, and all such were equally safe, regardless of their feelings in the matter. It is easy to lancy some nervous ones who could not i dieve they were safe and who could therefore hardly taste the lamb

secause of their anxiety.

14. "And this day shall be unto you for a nemorial, and ye shall keep it a feast to the Lord throughout your generations." I the Lord's passover to be kept unto (verse 27), but it degenerated into the Jews assover, with the Lord left out (John xi 5). Let us take heed lest the Lord's Sup per, which is our passover feast, become a nere form, with no longing for His return (I Cor. xi., 26). -Lesson Helper

A FEW SIGNIFICANT COMPARISONS. The Rockford Monitor says that to get as intelligent idea of the vastness of the drink bill of the United States for 1892, \$1,200,000,-

United States amount to less than one-third of our drink bill. The loss of property by fire in 1891 was only one-ninth of the liquor bill.

The entire expenses of the United States Government are only about one-half what

00, we must make a few comparisons: The net earnings of all the railroads of the

we pay for intoxicants. The aggregate capital of all our national banks is about \$700.000,000, or but little more than one-half the amount squandered

on drink each year. Cotton Versus Corn.

The farmers in Georgia are now bending every energy to make a large crop of cotton, and are buying fertilizers in excess of any year past. They contend—at least a large number do—that they can get more, or as much, for the cotton seel alone as they could get for the corn made on the same acre of land.

RELIGIOUS READING.

As Jesus was praying in a certain place when he cen ed one of his disciples said to him: "Lord, teach us to pray." No wonder hey were moved to such a request. Such power with God, such communion with the Father, such close converse with the unseen world, they had never realized. O to get sear to the heart of God, to speak with him asthey heard their Master interceding we need they covered the gift and asked to be aught the secret of prevailing prayer. In answer to the request Je us repeats the prayer which he had given them before, the modfor all prayers, covering the wide and gra-ous range of possibilities in asking and re-siving from God. He said: "When we oray, say, Our Father." Here, then, is the tarring point of our confidence in prayer— be love and pity of our heavenly Father, His love less back of everything. "He that his love less back of everything, "He that pared not his own Son, but delivered him ap for us all, how shall he not with him also freely give us all things?" Say "Our Father" because "if ye then, being evil, knew how to give good gifts anto your children, how much ore shall your Father which is in heaver ive good things to them that ask him?
All his infinite wisdom, love, and patience

benef over us to help us, so the very first less-non in learning how to pray is to learn what it means to say, "Our Father."

A few days ago a visitor among the poor found a family of little children erving with

hunger. The father—there was no mother there to care for them—was standing close by the window of the cheerless home trying to finish a piece of work, "O." he said to the visitor, "it breaks my heart to see these chil-

dren starving for bread,"

Jesus said: "Say Our Father," because
no other father would give a stone to his
children when they asked for bread. A
father would give "good things," and we
must learn to trust him so implicitly that
when he does not give the things we ask for we will know it is because it is not good for us to have them. And we must trust him so fully that we will wait son-stimes a long while for his answer. To know how to pray is the highest knowledge one can wish tor it puts at our disposal infinite resource 'Ask, and ye shall receive." O, to be taught how to ask! Such knowledge is not gained without cost. We learn to say truly, "Our Father," when, like the prodigal son, we begin to be in want; when we have found there is no bread that can satisfy us except in the Father's house; when heart and flesh fail, and we find that in him is our strength and our portion for ever. One of the sweetest ministries of sorrow is to teach us how to pray. We can ask nothing better of our divine Teacher than this same request of that disciple who s. id.
"Lord, teach us to pray." It is a request, he way teach, us, by disappolatment, bereavement, mysteries, perpl tics, necessities, but no cost is too great the blessedness of speaking face to face with God as ruan speaketh with a friend,—Sol.

BEAUTY FOR ASHES,

We heard one day lately of a beautiful way of keeping in mind a dear little child who had gone to the better life. When the parents raibed from the first darkness of bereavement, when they had grown a little used to the strange silence where there had been such a melody of the sweet voice and the bounding step, they east about them to see hew best could remember their little Maud.

Over her grave in the cemeters they had placed a simple, small stone, with her name and the date of her birth and death. They wanted to do much more than this, but they did not care to spenda large amount of mone on the mere embellishment of the narrow use in which their darling had been laid to

"It would have cost so much," said the mother, after some thoughtful balancing of accounts, "had our daughter been spared to us, for her education, her clothing, her pleasbirthday festivals a little more. So much this year! Now can we not take this money

and spend it, for just this year, on some little girl of Maud's age, some child who really needs love and happiness and advantages which her parents cannot give hor? Let us find some dear child, and do this in Maud's

The blessed, unselfish thought was put into practice without much delay, and one little child stood, so far as all that lavis! kindness and generous wealth could do, in the place of the other whose memory never fades from the hearts that leved her. One year has not proved the measure of this un-grudging and saintly beneficence. They to whom so sweet a suggestion came, doubtless angel-borne, are intending to keep on in their work, and as time passes, their gifts to the girl who has taket Mand's place shall be, as nearly as possible what Mand each year would have had if she had been spared to them. She will stand to the world in her own lot, developing in her own way, but all that would have been the right of the dear vanished one shall be freely stowed upon her for that dear one Beauty will spring from the ashes of the old

-- DOES GOD MISS YOUR VOICE!

The angel of requests -so the legend runs goes back from earth heavily laden every time he comes to gather up the prayers of men. But the angel of Thank-giving, of gratitude has almost empty hands as he re-turns from his errands to this world. Yet aught we not to give thanks for all that we receive and for every answered request If we were to do this our hearts would always be lifted up toward God in praise. There is a story of some great conductor of a musical festival suddenly throwing up his baton and stopping the performance, crying, "Flageoand the conductor's trained car missed its one note in the large orchestra. Does not God miss any voice that is silent in the music of earth that rises up to Him? And are there not many voices silent, taking not many voices no part in the song, giving forth no praise? shall we not quickly start our heart-song of gratitude, calling upon every power of being to praise God. -J. R. Miller, D. D.

ALCOHOLIC ISSANITY.

One of our exchanges quotes the opinion of Dr. Paul Garnier, chief medical off-er of the Paris prefecture of police, as follows. "The progress of alcoholic instanty has been so rapid that the evil is now twice as

prevalent as it was fifteen years ago. Almost a third of the lunney cases observed at the Depot infirmary are due to this disease, Every day it declares itself more violently, and with a more marked homicidal tenden-cy. The accomplice of two-thirds of the crimes committed upon whom the criminals themselves throw the responsibility of their syil deeds, is alcohol. It visits upon the child the sins of the lather, and engenders child the sins of the lather, and engenders in the following generation homicidal instincts. Since I have requested the baunts of misery and wise in Paris I have observed guiter enlidren by the hundreds who are only awaiting their opportunity to become assassins—the children of drankards. Moreover, there is a terrible flaw in these young wretches, a flaw which doctors do not observe, but which the psychologist sees clearly and notes with apprecionation the matter of fact, if these criminals are neither anaesthetiques nor lunatics their charreterstics are insensibility and pattlessness."-Food.

HOW THE PIRST CHRISTIANS LIVED. An approved writer in describing the reli-An approved writer in describing the religious character of the primitive Christians, observed that "when they gave themselves to Christ, they counted all things loss for him and his salvation; and the surrender was an honest, whole-hearted transaction, never to be regretted." Hence, from the hour of the conversion, they made little account of the property.

TEMPERANCE.

The W. C. T. U. of New York is planning to erset a building on the State Fair grounds. to erset a building on the State Fair grounds, with dining room convertible into a hall for lectures and evangelistic meetings, especially for those obliged to remain on the grounds over Sunday and deprived of Gospet privileges, as those engaged in the care of stock tre-during the entire fair season. The building will serve also us a headquarters from which to distribute literature to the multipules to the grounds of a probability with places. tudes to be reached at such places,

PETENCE AND ALCOHOL.

There is a common belief that alcohol gives new strength and energy after fatigue sets in. The sensation of fatigue is one of the safety valves of our machine; to stifle the feeling of fatigue, in order to do more work, is like closing the safety valve so that the boiler may be overheated and explosion result. It is commonly thought that alcoholie drarks and digestion, but in reality the contrary would appear to be the case, for it has been proven that a meal without alcohol is more quickly followed by hunger than a meal with alcohol. In connection with the sanilation of armies thousands of experiments upon large bodies of mea have been made, and have led to the result that, in peace or war, in every climate—in heat, cold or rain—soldiers are better able to endure the latigue of the most exhausting marches when There is a common belief that alcohol gives fatigue of the most exhausting marches when they are not allowed any alcohol at all. Tant mental exercions of all kinds are better in-dergone without piconol is generally admit-ted by most recole who have made the trial. It appears cortain that from secunty to eighty per cent. of ex me, eighty to ninery per cent. per cent, of cr me, eighty to ninety per cent, of all poverty and from ten to forty per cent, of the suicides in most civilized countries are to be ascribed to alcohol. Westminister Re-

"" OF BENERAL STEPPE

A business man was in the habit of now and then stepping into a saloon and taking a glass of beer with a trient. Hadid not ears for the fig. for the beer, and only drank it for the sake of being social. He said he did not suppose

be drank more than has an arms a suppose be drank more than has an engineering man.

One day a friend asked much step in a certain saloon and take a glass of beer. He did so. Standing near by was a young man who had appeared to the salound man a standard man a glass of beer but be who had never drank a glass of loor, but he who had never drank a glass of beer but he knew these men were regarded as very fine men, and thought that if they drank beer he could. So later he went into the saleon, He found he liked beer, and was easily affected by it; and that night he was taken

home in a carriage drunk.

When he was sober he told his mother has he came to go into the saloon. The mother told the business man what his example had done for her boy, and being a really good man be said that should be his list glass of beer. He had not thought what little he drank would injure any one, but added, and guess we are our brother's keeper, it in this time on I will let all strong dring arone. The Golden Censer.

TEMPERANCE CONVENTION.

The Catholic Total Abstinence Union of America, one of the strongest temperance organizations in the world, will hold its twenty-fourth annual convention in St. Paul, Minnesota, August 1 to 3, next. Rt. Rev. J. B. Cotter, Bishop of Winona, Minn., is President, and Rev. A. P. Doyle, C. S. P., New York, is Secretary of the Union. As St. Paul is the home of Archbishop Ire-

land, one of the most eloquent, devoted and powerful advocates of temperance in this country or in the world, a convention of more than ordinary interest may be looked for. A local committee has been appointed, and the most complete arrangements are being made for giving the delegates and visitors a royal welcome to the Northwest Corpromised ratiroad rates much lower than those usually secured on such occasions, and it is believed other districts will yet fare equally as well. The dendance will be large; not less than · d prominept

United States and Canada being expected. In fact, it is the intention to make this the greatest and most representative gathering of Catholic total abstainers ever brought to-gether. Local excursions are being planned to all points of interest, so the trip may be made one profitable in many ways. Sacred Heart Review.

THE PURTIES OFF THE SETTED

A few evenings ago I addressed a class in one of our public schools and was asked to give my opinion as to how far the nearest saloon should be from a school-bourse. I reshool should be a question which required some thought, although it would not happens so at first sight—and then said. "About 10s miles would be a reasonable distance, a cording to my way of thinking. And from the same reason the same characters should be staked off between the saleon and the had store, and the milliners establishment. The child is in no more danger from the lost proximity of the saleon to the achor-louise than the father of the child is in the ring the saloon close to the place where he buys his own and that child's clothing. -T. V. Yow

TEMPERANUE NEWS AND NOTES.

Great Britain's drink bill is attracting

world-wide attention. Hosts of young folks would never drink mor if there were no saloon to go to lor the armk.

The exportation of French wines to the United States has failed off considerably in late vears. The W. C. T. U., of Fremont, Neb., has

paid in full for its Comperance Temple which was built at a most of \$10,000. School teachers say that the children are nester and better ciothed and go to school

more, where there are no saloons. The W. C. T. U., of Delwein, Iowa, has closed up tweive of the thirteen saloons, and the reprietor of the hat one is on trial.

Noticely believes in the saloon except hose who make money out of it, and many of them wish they were in other ousiness Although five provinces gave a majority of 150,000 for production in the plebiseit's re-cently held in Canada, the Dominion Gov-ernment has recused to enact a prohibitory

The temperance cause in New South Wales is advancing. The total expenditure for intoxicating drinks has decreased in a narked degree and also the total consumption of alcohol.

There is so little call for alcoholic liquors Burlington, Vt., that the drug stores do not find it necessary to keep more than a quart of whisky in stock. That quantity

usually lasts six months. Francis Murphy, the temperance reformer, appears to be as popular and effective as ever. He has been conducting a most successiul series of temperance meetings in the People's Church and Berkeley Temple, Bos-

A miner in Wales received the prize offered by the Woman's Signal, for the best post-card answering the question "Why am i a Toul Abstainer?" "Nine hundred and eighty-one replies were received and this man received the books.

The ruler of Benares in India is conducting a great temperance work among his peo-ple. He is an enthusiast in philanthropic work. His temperance addresses to the thousands of pilgrims who flock to the holy city are remarkable in effect.

Professor Tyndall, though not a total abstainer himself, once gave a young man who declined the wine offered him, this testimony "All young people especially should not touch alcoholic drinks. People who are strong and full of vigor do not need them."

Gold Production.

The production of gold in the United. States averages about \$34,000,000 a year.