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heard: "What's that? What's that?"
It is the song of Paul and Silas. They manot sleep. They have been whipped—ser hadly whipped. The lone gashes on heir backs are bleeding yet. They lie flat in the cold ground, their feet fast in wooden ockets, and of course they cannot sleep. get they can sing. Jailer, what are you do-Oh, they have been trying to in here? On they have been trying to ake the world better. Is that all? That all. A bit for Joseph. A lion's cave for intel. A blazing furnace for Shadrach, ibs for John Wesley. An anathema for illips Melanghthon. A dungeon for Paul

But while we are standing in the gloom of Philippian dungeon, and we hear the nging voices of sob and groan and blas-emy and hallelujab, suddenly an earth-ake! The iron bars of the prison twist, spillars crack off, the solid masonry be-sto heave, and all the doors swing open. pailer, feeling himself responsible for the prisoners and believing, in his pagan brance, suicide to be honorable—since us killed himself, and Cato killed him-and Cassius killed himself—put his ord to his own heart, proposing with one cong, keen thrust to put an end to his exement and agitation. But Paul cried out. top, stop! Do thyself no harm! We are

Then I see the jailer running through the est and amid the ruin of that prison, and I se him throwing himself down at the feet these prisoners, crying out: "What shall do? What shall I do?" Did Paul answer: Get out of this place before there is another earthquake. Put bandcuffs and hobbles on word of that kind. His compact, thrilltremendous answer memorable all agh earth and heaven, was, "Believe on Lord Jesus Christ, and thou shalt be

Well, we have all read of the earthquake in Lisbon, in Lima, in Alenpo and in Cara-cas, but we live in a latitude wherein all our memory there has not been one severe vol-canic disturbance. And yet we have seen fity earthquakes. Here is a man who has been building up a large fortune. His bid on the money market was felt in all the cities. He thinks he has got beyond all an-noving rivalries in trade, and he says to himself, "Now I am free and safe from all possi-ble perturbation." But in 1857 or in 1873 a national panic strikes the foundation of the commercial world, and crash goes all that magnificent business establishment.

Here is a man who has built up a very beautiful home. His daughters have just come home from the seminary with diplo-mas of graduation. His sons have started mas of graduation. His sons have started in life, honest, temperate and pure. When the evening lights are struck, there is a happiness and unbroken family circle. But need has down at Long Branch. The young man ventured too farout in the surf. The telegraph hurled the terror up to the city. An earthquake struck under the foundation of that beautiful home.

The plano closed : the curtains dropped ; the laughter hushed. Crash go all those donestic hopes and prospects and expecta-ions. So, my friends, we have all felt the shaking down of some great trouble, and ted as this man of the text and we eried out as he did: "What shall I do? What shalt I do?" The same reply that the apostle made to him is appropriate to us, "Believe on the Lord Jesus Christ, and thou shalt be

saved. There are some documents of so little importance that you do not care to put any more than your last name under them, or even your initials, but there are some documents of so great importance that you write out your full name. So the Saviour in some parts of the Bible is called "Lord," and in ther parts of the Bible He is called "Jesus, and in other parts of the Bible He is called "Christ," but that there might be no mis-take about this passage all three names come together—"the Lord Jesus Christ."

Now, who is this being that you want me to trust in and believe in? Men sometimes come to me with credentials and certificates of good character, but I cannot trust them. There is some disnonesty in their looks that makes me know that I shall be cheated if I confide in them. You cannot put your heart's confidence in a man until you know what stuff he is made of, and am I unreason able when I stop to ask you who this is that you want me to trust in? No man would

think of venturing his life on a vessel going out to sea that had never been inspected.

No: you must have the certificate hung amidships, telling how many tons it carries, and how long ago it was built, and who built it, and all about it. And you cannot expect me to risk the cargo of my immortal expect me to risk the cargo of my immortal and the cargo of my immortal expects the to risk the cargo of my immortal expects. erests on board any craft till you tell me what it is made of, and where it was made, and what it is.

en, I ask you who this is you want me to trust in, you tell me He is a very attractive person. Contemporary writers de-scribe His whole appearance as being re-splendent. There was no need for Christ to tell the children to come to Him. "Suffer little children to come unto Me" was not spoken to the children. It was spoken to the disciples. The children came readily ough without any invitation. No soone did Jesus appear than the little ones jumped from their mothers' arms, an avalanche of beauty and love, into His lap. Christ did not ask John to put his head down on His boso: John could not help but put his head ...ere. I suppose a look at Christ was ju: to love Him. How attactive His manner! Why, when they saw Christ coming along the street, they ran into their houses, and they wrapped up their invalids as quick as they could and brought them out that He might look at them. Oh, there was some-thing so pleasant, so inviting, so cheering in everything He did, in His very look! When these sick ones were brought out, did He say: "Do not bring before Me these sores. Do not trouble Me with these leprosies?" No, no; there was a kind look; there was a gen-tle word; there was a healing touch. They 'd not keep away trom Him.

think there are many under the influence of the Spirit of God who are saving, "I will trust Him if you will only tell me bew." And the great question asked by many is, "How, how?" And while I answer your question I look up and utter the prayer which Rowland Hill so often uttered in the midst of his sermons, "Master, help!" How

are you to trust in Christ? Just as you trust any one. You trust your partner in business with important things. If a commercial house gives you a note payable three months hence, you expect the payment of that note at the end of three months. You have certeet confidence in their word and in their ability. Or, again, you so home to-day. You expect there will be food on the table. You have confidence in that. Now, I ask you to have the same

confidence in Lord Jesus Chr'st. Pasays. "You believe: I take away your sine." and they are all taken away. "What!" you say, "before I pray any more? Before I read my Bible any more? Before I read my Bible any more? Yes, this moment. Believe with all your heart, and you are saved. Why, Christ is only waiting to get from you what you give to scores of people every day. What istuat? Confidence. It these people whom you trust day by day are these people whom you trust day by day are more worthy than Christ, if they are more faithful than Christ, if they have done more than Christ ever did, then give then the preference, but if you really think that Christ is as trustworthy as they are then deal with

Him as fairly.

"Oh," says some one in a light way, "I believe that Christ was born in Bethlehem, and I believe that He died on the cross." Do and I believe that He died on the cross." Do you believe it with your head or your heart? I will illustrate the difference. You are in your own house. In the morning you open a newspaper, and you read how Captain Braveheart on the sea risked his life for the salvation of his passengers. You say "What a grand fellow he must have been! His family deserves very well of the country." You fold the newspaper and sit down at the table and perhaps do not think of that incident again. That is historical faith.

But now you are on the sea, and it is night But now you are on the sea, and it is night and you are asleep, and you are awakened by the shriek of "Fire!" You rush out on the deck. You hear, amid the wringing of the hands and the fainting, the cry: "No hope, no hope! We are lost, we are lost?" The sail puts out its wing of fire, the robes make a burning ladder in the night heavens, the spirit of wreeks hisses in the waves, and on the harriegas decks shales out its banner. on the hurricane decks shakes out its banner of smoke and darkness. "Down with the lifeboats" cried the captain. "Down with the lifeboats!" People rush into them. The boats are about full. Room for only one more man. You are standing on the deck beside the cartest

who shall it be? You or the captain?
The captain says, "You," You jump and are sayed. He stands there and dies. Now, are saved. He stands there and dies. Now, you believe that Captain Braveheart sacrificed himself for his passengers, but you believe it with love, with tears, with hot and long continued exclamations, with artifet at his loss and loy at your deliverance. That is saving faith—in other words, what you believe with all the heart and believe in regard to yourself. On this hinge turns my sermon—aye, the salvation of your immortal soul. You often go across a bridge you know nothing about. You do not know who built the bridge, you do not know what material it is made of, but you come to it and walk over it and ask no questions. And here is an arched bridge plasted from the "Rock of Ages" and built by the Architect of whole universe, spanning the dark guif tween sin and righteousness, and all God asks you is to walk across it, and you start, and you come to it, and you stop, and you go a little way on, and you stop, and you fall back, and you experiment. You say, "How do I know that bridge will hold me!" instead of marching on with firm step, asking no questions, but feeling that the strength of the eternal Go I is under you.

Oh was there ever a print to form the strength of the eternal Go.

Oh, was there ever a prize proffered so cheap as pardon and heaven are offered to you? For how much? A million dollars? It is certainly worth more than that. But cheaper than that cheaper than that you can have it. Ten thousard dollars? Less than that. Five thousand dollars? Less than that. One dollar? Less than that. One farthing? Less than that. "Without money ing? Less than that. "Without money and without price." No money to pay. No journey to take. No penauce to suffer. Only just one decisive action of the soul, "Belleve on the Lord Jesus Christ, and thou shalt be saved. Shall I try to tell you what it is to be

saved? I cannot tell you. No man, no angel, can tell you. But I can hint at it, for

my text brings me up to this point, "Thou shalt be saved." It means a happy life here, and a peaceful death, and a blissful eternity. and a peaceful death, and a blissful eternity, and to get up in the morning, and to do business all day feeling that all is right between my heart and God. No accident, no significant to be a considerable of the control of the cont ains may depart, the earth may burn, the light of the stars may be blown out by the blast of the judgment harricane, but life and death, things present and things to come, are mine. Yea, jurther than that, it means a peaceful death. Mrs. Hemans, Mrs. Sigourney, Dr. Young and almost all the poets have said bandsome things about death There is nothing beautiful about it. we stand by the wnite and rigid features of those whom we love, and they give no answering pressure of the hand and no returning kiss of the lip, we do not want anybody poetizing round about us. Death is loathsomeness and midnight and the wringing of the heart until the tendrils snap and curl in the torture unless Christ shall be with us. I confess to you an infinite fear, a consuming horror of death unless Christ shall be with me. I would rather go down into a cave of wild beasts or a jungle of reptiles than into the grave unless Christ goes with me. Will you tell me that I am to be carried out from my bright home and put away in the darkness I cannot bear darkness. At the first coming of the evening I must have the gas lighted, and the farther on in life I get the more I like to have my friends round about me.

to be put off for thousands of years in a dark piace, with no one to speak to? When the holidays come and the gifts are distributed, shall I add no joy to the "Merry Christmas" or the "Happy New Ab, do not point down to the in the ground, the grave, and call it a beau-tiful place. Unless there be some supernatu-ral illumination I shudder back from it. My whole nature revolts at it. But now this glorious lamp is lifted above the grave, anall the darkness is gone, and the way is clear. I look into it now without a single

clear. I look into it now without a single shudder. Now my anxiety is not about death, my anxiety is that I may live aright. What power is there in anything to chill me in the last hour if Christ wraps around me the skirt of His own garment? What darkness can fall upon my eyelids then, amid the heavenly daybreak? O death, I will not fear thee then. Back to the cavern of darkness. ness, thou robber of all the earth. Fly, thou despoiler of families. With this battleax I hew thee in twain from helmet to sandal, the voice of Christ sounding all over the earth and through the heavens: "O death, I will be thy plague. O grave, I will be to destruction.

To be saved is to wake up in the presence of Christ. You know when Jesus was upon the earth how happy He made every house He went into, and when He brings us up to His house in heaven how great shall be our glee! His voice has more music in it than is to be heard in all the oratorios of eternity. Talk not about banks dashed with efflor We shall see the very face that beamed sym-pathy in Bethany and take the very hand that dropped its blood from the short beam of the cross. Oh, I want to stand in eternity with Him. Toward that harbor I steer, Toward that goal I run. I shall be satisfied when I awake in His likeness.

Oh, broken hearted men and women, how sweet it will be in that good land to pour all of your hardships and bereavements and losses into the loving ear of Christ and then have Him explain wby it was best for you to be sick, and why it was best for you to be widowed, and why it was best for you to be persecuted, and why it was best for you to be tried and have Him point to an elevation proportionate to your disquietude here, say-ing, "You suffered with Me on earth, come up now and be glorifled with Me in heaven." Some one went into a house where there had been a good deal of trouble and said to the woman there, "You seem to be lonely,"
"Yes" she said "I am lonely." "How
many in the family?" "Only myself."
"Have you had any entidren?" "I had seven
children." "Where are they?" "Gone."
"All gone?" "All." "All dead?" "All." Then she breathed a long sigh into the lone-liness and said, "Ob, sir, I have been a good

And so there are hearts here that are utterly broken down by the bereavement of life. I point you to-lay to the eternal balm of heaven. Oh, aged men and women who have knelt at the throne of grace for three-score years and ten will not your decreptude change for the leap of a heart when you come to look face to face upon Him whom having not seen you love? Oh, that will be the Good Shepherd, not out in the night and watching to keep off the wolves, but with the lamb reclining on the sunlit hill. That will be the Captain of our salvation, not smid the roar and crash and boom of battle, but amid His disbanded troops keeping victorious festivity. That will be the Bridegroom of the church coming from afar, the bride leaning upon His arm while He looks down into her face and says: "Behold, they are fair, my love!

### GLASS WORKING

Cecularities of the Manufacture by One

Who Knows His Business. A writer in the Optician states that glass is a substance which, as the glassblower says, has a will of its own. It is very often difficult to tell how a particular piece is going to act under certain conditions, even after having tested other pieces of the same "batch." When subjected to the heat one of a tube will sometimes respond differently from the other end. This is in a measure due to unequal chiling, occasioned possibly by a sudden draught of air while it s in process of manufacture. No piece of glass is absolutely reliable. Its working is, therefore, at certain stages, most uncertain, and one person may have entirely different experiences from another. It is chameleonlike, and every process succeeds better with those who seem to have a knack which is generally obtained by long practice.

The cutting of glass heads the list of the uncertain processes, for it has no definite cleavage, and its separa-tion is modified by the surrounding temperature is on flat glass in a straight line. Here all that is necessary is a deep and regular scratch with a glazier's diamond, a firm and speedy bend away from the main piec and the parts crack along the desired line. These glazier's diamonds may be purchased and generally prove satisfactory, but it is more economica to purchase from some diamond cutter a small splinter, and insert this into a piece of brass rod having a small hole drilled into one end. The sprinter should now be cemented with marine glue and the brass rod filed a little upon the side pearest the ruler, to obtain, after trial, the best cutting angle for the diamond. Another instrument for utting glass less expensive than the diamond is the glass-blower's knife, which is a thin piece of steel tempered glass hard by heating it cherry red and then plunging it into icecold water or mercury. The edge should be sharpened by rubbing it at on an old, rough emery grindstone until tine saw-like notches appear. It is then ready for use and should, if much used, be sharpened repeatedly.

To cut tubes, carefully scratch at right angles to the axis a deep notch, either with the diamond, a triangu-Aar file or a gass-blower's knife. fleat a piece of glass rod until a small globule appears on the end, and press this upon the scratch. The glass will thus be heated more at this joint than at any other: an unequal expansion takes place, the s ratch giving direction to the line of fracture, and the tube cracks evenly if its theckness is uniform. In the case of va lable thickness uneven edges result, and these must be filed down to avoid sharp cutting splinters. Many recipes and directions have been given for cutting bottles Wetting an asbestos string with turpentine and setting it on fire produces considerable heat in the glass immediately underneath it. By cuickly removing the string and plunging the bottle into cool water the unequal strain takes place and the parts separate. It is this locating of the heat that causes the glass to crack as we wish it. The casiest method, if the means be at hand, is to employ a platinum wire which should be heated white hot by the passage of a heavy electric current. By wrapping the wire round a heavy bottle or jar and allowing the current to pass for ten or lifteen seconds the stoutest walled vesse may be easily separated if touched on the heated line with a cloth dipped in water

# An Oblation to Odin.

Gable ends have a significance of their own. Horses' heads are common in Germany on the points of gables, and are found in kussia, while chamois' heads oc ur in the Tyrol. The completion of a building was signatized by a sacrifice originally just as the foundation was. More of the final ceremony remains to-day than the initial one. Horses were held to be sa red by the Northern races, and formed, next to man, the the worthfest sacrifice; and if a horse's skull was not put on the point of the gable a horse's head was carved. At a chieftain's death his horse was buried with him, and today the charger of an older follows his coffin to the grave. Poles surmounted by bunches of leaves and flowers protect the farmhouses of the Black forest from lightning, and represent the ancient obiation of a bunch of grain to Odin's horse; and gat es often have carvings connected with this oblation to Odin. The sheaf of corn that is fastened to the gable in Norway and Denmark, now an offering to the birds, was originally a feed for Ordin's horse

## Qualified to Speak.

"Now, then, who is the plaintiff in this case?" asked his Honor, as a case was called. No r ply. "I ask who is the plaintiff in this case?" continued court.

"I don't know anything about plaintiffs." replied a man in the corner, as he slowly rose. "but if you are asking for the chap who was chased a mile and a half, and then mopped all over his own barnyard by two desperadors, I'm your

# SABBATH SCHOOL

INTERNATIONAL LESSON FOR SEPTEMBER 9.

Lesson Text: "Jesus and Nicodemus," John III., 1-16-Golden Text: John III., 16-Commentary.

Having so many verses assigned for this

leason, we will not quote them, but trust you to study with the open Bible.

1. This chapter illustrates the last words of chapter ill. and we might read this way: He knew what was in man. Now, there was a man. See R. V. So this ruler Nicodemus is introduced as a receipment. troduced as a specimen, and Jesus proceeds to read to him his thoughts and deal with him In the next chapter He takes the woman of Samaria as a specimen, and from the rich religious ruler and the poor ungodly woman He shows us the best and the worst in man

and that each must and may be born anew.

2. Better to come to Jesus by night than not at all. The great thing is to come, and the great assurance is "him that cometh unto Me I will in no wise east out" (John

vi., 37).

3. All the verilies in John are double ones, and there are 25 of them, this being the second one. The first is chapter i., 51, and the third and fourth are in verses 5 and 11 of our lesson. It is just the word amen, and might be read amen, amen. Jesus calls Himself "The Amen" in Rev. iii., 14.

4. Nicodemus, though so religious, was only a natural man, and understood not spiritual things, therefore asked so foolish a question. The preaching of the cross is to them that perish foolishness, and the things of the Spirit of God are foolishness to the natural man (I Cor. 1., 18; H., 14).

natural man (I Cor. 1., 18, H., 14).

5. Jesus enlarged upon His first statement as to the necessity of the birth from above, and now emphasizes that necessity and says that it is accomplished by water and the that it is accomplished by water and the Spirit. Both James and Peter testify that we are born again by the word of God (James 1., 18: I Pet. 1., 23). Paul says that the water signifies the word (Eph. v., 26, with which compare John xv., 3, and Ps. exix., 9).

6. The flesh or natural man can only produce the flesh or natural man. It was be

duce the flesh or natural man. It may be cultivated and educated and become very talented and refined, but it is only flesh and cannot please God (Rom. viii., 8). When we are born anew or from above by receiving a life we never had before, even Jesus Himself, then we are said to be in the spirit, not in the flesh (Rom, vill., 9),

7. When Jesus says "Must," that settles everything for the mind that is meek and submissive. There is another in verse 14, and as truly as the Son of Man had to be crucified so surely must every refined, tal-ented, educated, religious man or woman be born from above by receiving Jesus, or he shall never see or enter the kingdom of God. One may be very near the kingdom and not enter in, like the scribe of Mark xii., 31, of whom Jesus said, "Thou art not far from the kingdom of God."

The work of the Spirit in the heart of should east seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how '(Mark iv., 26, 27).

9. The natural man continues to ask, "How?" The man in whom the Spirit works simply believes and receives with mask process.

simply believes and receives with meekness the engratted word (Jas. 1., 21). "The entrance of Thy words giveth light. It giveth understanding unto the simple" (Ps. exix., 130), but as long as we are asking how or why we are not simply re-ceiving. Rather let us say, "Lord, I be-lieve," or like Mary, "Be it unto me accord-

10. A teacher in Israel might have known that at the word of the Lord, in the vision of Ezekiel, the dry bones came together, bone to his bone, and were covered with flesh, and by the Spirit of the Lord they stood up an exceeding great army (Ezek, xxxvii., 1-10). The testimony of every soirit ded man in the Old Testament history, co. , in is sin and helplessness and giving of the glory, as Joseph, Isaiah, Daniel and others (Gen. xii., 16; Isa., vi., 5-8; Dan. x., 8, 19; Mic. iii., 8), taught the helplessness of the flesh and the greessity of the Spirit and word of God. the Spirit and word of God.

Notice that "I say unto you" of Christ in the gospels is equivalent to "Thus sare the Lord" in the Old Testament, for the Lord, or Lord of Hosts of the Old Testament, none other than the Christ of the New. For a simple proof see Rev. xxiii. 6, 16, or perhaps Isa. vi., 5, with John xii., 41, would be more plain to some. One who knows be-cause he has seen is surely a good witness. et how often a false witness is believed rath er then a true one! Compare chapter v., 43.

12. The only one thing to do with the tos-timony of a true witness is to believe, as otherwise we make the witness a liar, and those who believe not God are guilty of making Him a liar (I John v. 19). Unbelief keeps unsaved souls in a lost condition, and even those who believe to the saving of the soul are kept from enjoying the rest and peace and joy which is their privilege by not believing fully. The inst half of John iii., 18, proves the first, and Heb. iii., 18, to iv., , the second, "Be not afraid; only be-

13. Very often in this gospel we have the testimony of Jesus that He came down from heaven, came forth from the Father, was sent from God, but here He testifles that even while He was on earth He was still in heaven. The other view of this great fact is that now in heaven at the right hand of God He is still with us alway, and wherever two or three are gathered in His name. He is in the midst (Math. xxviii., 20; xviii., 20).

14. Jesus now takes Nicodemus back to something be must have been familiar with -the story of the sinning and bitten Israelites and the wondrous healing by the brazen serpent lifted up upon a pole in sight of all. The brazen serpent was the likeness of that which by its poisonous bite was slaying the thousands of Israe!,

15. The bitten Israelite who looked upon the brazen serpent lived, "When he beheld the serpent of brass he lived" (Num. xxi., 9), Looking is equal to believing or receiving. The sinner, when convinced of his sin and helplessness and led to see Jesus made a sin offering on the cross for him, dying in his stead, the just for the unjust, receives Him as his substitute, and believing that Christ was made a curse for him he, through the atonement of Christ, is instantly saved

16. Let a sinner convinced of his sin take this verse and write it out, putting his own name in full instead of "the world" and 'whosoever' and let him look up to God and sav sincerely, "O God, I do most heartily believe that;" then he can go on and say, "And I thank Thee that, receiving Jesus a my own Saviour. I have Thy word for it that I now have everlasting life and shall never perish." I believe such a soul to be truly born from above.—Lesson Helper.

CONDEMNED BY THE CONVENTION.

The Christian Endeavor Convention adopted the following resolutions on the question of intoxicants . "Resolved, That we recognize the sale and

use of intoxicants as the greatest evil of the times, and the chief enemy of the physical, moral and spiritual well-being of man, and we hold ourselves pledged as Caristian Endeavorers to seek the utter overthrow of this evil at all times and in every lawful way

Resolved. That gratefully recognizing the providential rise, development and possibil-ities of the endeavor for Christian citizenship, we commend to all our societies the appointment of a committee for the aro ing, instruction and co-operation of their members, churches and felloweitizens in the effort to secure civic righteousness, industrial peace and the social unification of their respective communities, and that their work in behalf of Christian citizenship may be so cone as to be an incentive to, and expres-sion of that power of God which alone can give us power with men, and is to be se-cured only through united prayar and per-sonal consideration."

# TEMPERANCE.

LATEST VERDICT OF SCIENCE.

A writer in the Popular Science.

A writer in the Popular Science Monthly, giving the latest verliet of science in the case of alcohol, makes the following striking statements.

"The evidence up to this time from the chemical laboratory, from experiments, from hospital studies, from experiments, from hospital studies, from statistics and other sources, clearly proves that alcohol is a poison and is positively dangerous to health. The facts concerning its ravages and baneful influence are too common to be called in question, and the statement that it is the greatest peril to modern civilization has a basis in actual experience."

### DRINE AND MUSICINE.

For one really converted Christian as the fruit of missionary labor, the drinking practices of the English have made one thousand drunkards.—Archdeacon Jeffries after thirty years spent in India.

The slave trade has been to Africa a great evil, but the evils of the rum trade are far worse.—Rev. James Johnson, Missionary in Africa.

We beg of you to send us more Gospel and less rum.—Ugalia, a Congo native.

I dread the arrivat of an American ship, for though she may have more missionaries in her cabin, she brings in her hold the death

waters of damnation. - Rev. John Williams, The native kings are petitioning the Gov-

on native kings are petitioning the Government to stop the liquor traffe. It is mining their people. One king says, if they continue, it will cause him to leave his country and go where the white man's rum caunot reach his people, —Hou. B. Bower, U. S. Consul at Sierra Leone.

#### ABSTINENCE AND ABSTAINERS. The great American orator exclaimed . "If

I thought there was a stain on the remotest hem of the garment of my country. I would use my utmost labors to wipe it off." But the abuse of drink constitutes no mere stain on the garment of England; it clothes be the most influential voices tell us that it is of supreme and primary importance to combat and suppress this vice-il, according to th and suppress this vice—it, according to the Archbishop of Canterbury, this is 'in one way the work of this present day of Christ, for unless it is done very little else can be lastingly done;' it Lord Shaftesbury, with his unrivaled experience, was right in his conviction that 'it is impossible, absolutely impossible, to do anything permanently or considerably to relieve poverty until we have got rid of the curse of drink,' if, as Lord Benconsfield said, in the success of our Lord Benconsfield said, in the success of our efforts to control it "Is involved the triumph of the social virtues and the character of the great body of the people." If, according to Lord Chief Justice Coleridge, we might, but for drink, shut up nine out of every ten jails in England; if we could thus, in the opinion of men like Bright and Cobden, make Eng-land such a paradise as at present we hardly dream, then total abstainers are hardly deserving of being held up to scorn and con-tempt for showing, by their personal ex-ample, how easy it would be for the multi-tudes to find safety and happiness in the small and even pleasureable self-denial which they have adopted. If the £135,000,000 per year, or more, which we annually spend on intoxicating drink, which results so infinitely disastrous alike to the nation and to individuals, were more wisely used and less ruinously wasted, not only would drunkenness and the most prolifle causes of crime be nearly exterminated, but squalor and pauperism would become hideous phantons of the past, and most of the frightful evils by which we are now afflicted would cease to drag down our prosperity as with a hand of fire. I have not, in this paper, urged even a tithe of the arguments which weigh with us; but I truss that enough has been said to convince ever fair and reasonable man that the example of total abstainers might be profitably followed by many who now despise it, and might tend to an immense amelioration in the bappiness of the human race. - Archdeacon Far-

" A STEIR NO SEVERT LESSON. The large railway corporations much to promote abstinence numerous employes. The Bigett to Unitem not long ago furnished a str lesson, enforcing the rule that it a syes shall not frequent saloous. Eight gineers and sixteen trainmen were notified that

their services were no longer required. scharge was that they had been made defendants in a justice's court in proceedings instituted to a saloon keeper to collect bills for Aquor sold to these railway Alcohol prevents the best work of which those who use it are capable, in all departments of useful activity. National

#### ALCOHOL AND ANARCHY. There is another great hot bed of anarchy

and crime in our modern civilization that can never be passed by, or overlooked, when we are considering the dangers that threaten us with universal destruction—the traffle in drunkness. One of the most alarming features of the present age is the awful and shameful fact that the fourteen most civi-lized nations of the earth devote one-fourth of their labor and agricultural land to the roduction of this demoralizing and destru-Forty-four million acres of the best soil God has given to man is being used to produce a pauper-making, anarchy-breeding drink, while multitudes die of want and nations stand back aghast before the deadly work of anarchists. -Rev. Louis Albert

TEMPERANCE NEWS AND NOTES. God is hard to find for the man who seeks Him with a bottle in his coattail pocket. Canada does not allow a liquor-dealer or

saloon-keeper to hold a municipal office. Drunkards in the Argentine Republic are sentenced to sweep the streets for eight days. Reports show 20,903 children's temperance

members numbering 2,67s,000. The wife of a drunkard in Ottawa, Ohio, has won three civil damage suits against saloons for \$1000, \$550 and \$200.

Over 30,000 railroad men in the United States wear a little button bearing the letters "B. T. A.," which mean "Railroad which mean "Railroad Temperance Association."

The Canadian Temperance League re-cently presented a gold medal to the pupil in the public schools of Toronto who passed the est examination in the study of temperance and physiology.

Palo Alto, Calfornia, has recently incor-orated, and has provided that each deel shall contain a clause stipulating that no iquor shall be sold on the premises, under penalty of forfeiting the land.

A bushel of corn makes four gallons of whisky, which retails for \$16. Out of this whisky, which retails for \$16. Out of this the Government gets \$3, the railroads \$1, the manufacturer \$4, the vender \$7, the rmer forty cents, and the drinker delirium tremens.

Behind the rum-seller is the law that licenses the business. Behind the license law is the Legislature that makes the law, and behind the Legislature are the individual members of society who elect the legislature. —Rev. A. B. Leonard.

In its closing hour, the Ontario Medical Association in convention declared drunken ness not a crime but a disease, and adopted a petition to the Lieutenant-Governor asking that industrial reformatories may be lished by the Ontario Government for the reception of dipsomanlacs.

Take especial care that thou delight not in wise, for there was not any manthat came to honor or preferment that loved it. For it transforment a man into a beast, decayeth health and maketh a man contemptible, soon old, and despised by all worthy men, hated in thy servants, in thy-self and companions, for it is a howitching and infectious vice.—Sir Waiter Raieigh.

### HOUSEHOLD MATTERS.

BEMOVING SCORUSED SPOTS.

When an article becomes scorcied in ironing, lay it where bright sun-shine will fall directly on it. Peel and slice two onious, extract the juice by pounding and squeezing; cut up half an ounce of white soap, and add to the juice two ounces of fuller's earth and half a pint of vinegar. Boil all together. When cool, spread over the scorched linen, and let it dry on; then wash and boil the linen, and the spots will disappear unless burned so badly as to break the threads. - New York Disnatch.

GUNERAL BULES FOR CANSING PRUITS.

Suggestions for the cooking of fruits and vegetables are always neceptable. The American Vegetarian gives the following general rule for canning fruits:

| Per quart.             |     | Time for<br>boiling. |      | Quantity |  |
|------------------------|-----|----------------------|------|----------|--|
| Cherries               | -51 | minutes              | 6    | ounces   |  |
| Haspingries.           | 85  | 17                   | 4    |          |  |
| Bluckbergles           | 1   | 117                  | 6    | 54       |  |
| Straw errica           |     |                      | 1    |          |  |
| Pinms.                 | 111 | 11                   | 10   | 11       |  |
| Whortisherries         | 4   | 44                   | 1    | 111      |  |
| Bantoner               | TIX | 107                  | 19   | 3.6      |  |
| Bartlett pours, balvet |     |                      | 10   | 36.0     |  |
| Proposition.           | я   | 910                  | 4    |          |  |
| Penelies, whose        | 1.5 | 177                  | 1    |          |  |
|                        | 15  |                      | 6    | 7.0      |  |
|                        | 127 |                      | 18   | 30       |  |
| Representants          |     | 300                  | 8    | - 38     |  |
| West grayers           |     |                      | R    | 300      |  |
| Totalistore,           | 23  |                      | none |          |  |
| Goosenerries           | 14  |                      | N    | 2.4      |  |
| Quinces, silessi       | 10  | 761                  | 10   | 24       |  |
|                        |     |                      |      |          |  |

Take one half pound of loaf sugar to each pint of water and boil rapidly for ten minutes before the fruit is

### TO POLISH THE SILVER.

The pretty filigree silver ornaments which are coming into fashion again in the form of neckties, bracelets, hair combs and buckles require not a little care and attention to keep them from blackening and losing their polish. There are several ways of cleaning silver ornaments, any one of which is little trouble and is satisfactory. One plan is to rub the silver jewelry with the slice of a lemon, then rinsing with cold water; next comes a wash of soap suds, a rinse in hot water, drying with a soft towel, and a final rub with chamois.

A simple cleaning process is to wash the silver in hot water with a brush dipped in ammonia and soap. Riuse in boiling water and dry in sawdust.

Jewelry which is very much blackened should be first washed in a weak solution of potash. After rinsing, dip the articles in water composed of one part of salt, one of alum, two of saltpetre, four of water. Do not soak longer than five minutes. Then rinso in cold water and dry on a piece of chamois. - New York World.

Crontes with Tongue-Grate some cold tongue finely, add some cream, season with pepper and salt, mix in the yolk of an egg, stir over the fire then pour a little of the

Rice Curry In hot climates curry is much used, and a curry of some kind is often a pleasant and appetizing change in summer, when appetites so often fail. Steam some rice; fry a minced onion in a little butter until it turns red; add a teaspoonful of curry (for a quarter of a pound of rice) dissolved in half a cup of stock or gravy; boil up once and pour over the rice. This is a delightful accompaniment to roast yeal.

Kidney Toast-Chop fine four veal kidneys with half a pound of call's liver; reason with pepper and salt. Make a little butter hot in a fryingpan and toss them about until cooked, but not overdone. Remove from the fire and stir in the beaten yolk of one egg and half a teaspoonful of lemon juice. Spread on toast and serve at once. Stewed or broiled tomatoes and hot Indian meal muffins go nicely with this excellent dish.

Fried Apples -- Wipe, core and cut into eighths four tart apples. Put a tablespoonful of butter into a fryingpan, and when very hot ay the apples in it so that they will just touch each other. Brown and turn. Sprinkle with sugar and brown on the other side. If not perfectly tender, put on a cover and steam a moment or two. Remove to a warm dish, and fry the others the same way, and sprinkle all with sugar. Serve very hot. Tomato Toast -- Runa quart of stewed

tomatoes through a colander; place in a stew pan; season with butter, salt and pepper, and sugar if liked (many do not like tomatoes sweetened); cut slices of bread thin, brown on both sides; butter and lay on a platter, and just as the bell rings for tea or breakfast, add a pint of good, rich, sweet cream to the tomatoes and pour them over the toast. Vegetables of all kinds are better if butter is added last, and not allowed to boil any more.

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Potato Chowder-Cut half a pound of salt pork into thin slices, and fry lightly. Lay them in a kettle, while you fry five sliced onions a light yellow color in the fat. Now have a quart dishful of pared and sliced potatoes, and put them in the kettle with alternate layers of pork and onion, seasoning each layer with pepper, and dredging with flour. Cover with two quarts of water, and simmer forty minutes or until the potatoes are done. Just before taking from the fire throw in a tablespoonful of minced parsley, or celery tops, or both. Pour over toast.

## A Curious Yacht,

A curious looking yacht was that launched Monday at Rockland by Wilbur W. Thompson. She measures over all about twenty-eight feet, and her peculiarity consists in being very full at the bow and having a wide rolling washboard. The boat's name is the C. F. Kittridge. Her owner confidently expects her to show good speed. -Bangor (Me.) Commercial.