POWER OF RELIGIOUS LIFE.

HOLY COMPULSION.

Dr. Talmage Says More Men Are Saved by Example Than by Argument.

TEXT : ! And compel them to come in '-Luke Xvi., 23.

Luke xvi., 23. The plainest people in our day have luxu ries which the kings and queens of olden times never imagined. I walked up and down the stairs of Hoiyrood place a pa-lace that was considered one of the wonders of the world—and I said "Can it be possi-ble that this is all there was of this reputed wonderful place?" And this is the case in many other instances. There are fruits in Westchester County and on Long Island farms far better than the pomegranates and apricots of Bible times. Through all the ages there have been scenes of festivities, and the wealthy man of my text plans a great entertainment and invites his friends. and the wealthy man of my text plans a great entertainment and invites his friends. If one builds a beautiful home, he wants his acquaintances to come and enjoy if. If one buys an exquisite picture, he wants his friends to come and appreciate if, and it was a laudable thing when the wealthy man of my text, happy himself, wanted to make other people happy. And so the invitations went out, but something went very much wrong. You can imagine the embarrassment of anyone who has provided a grand feast when he finds out that the guests invited do not intend to come. There is nothing that so provokes the master of the feast as that. Well, these people invited to this great

banquet of the text made most frivolous ex-cuses. The fact was, I suppose, that some of them were offended that this man had succeeded so much better in the world than they had, they had. There are people in all occupa-tions and professions who consider it a wrong to them that anybody else is advanced. I suppose these people invited to the feast said among themselves "We are not going to administer to that dan's van-He is proud enough now. We won't Besides that we could all give parties Itv. go. Besides that we could all give haman if we made our money the way that man makes his."

the invitations there was a unanimous re-fusal. One man said, "Oh. I have bought a farm, and I must go and look at it." He was a land speculator and had no business buy land until he knew about it. to buy land until he knew about if. A frivolous excuse. Another man said, "I have bought five yoke of oxen." The probability is that he was a speculator in live stock. He ought to have known about the oxen before he bought them. Besides that, if he had been very anxious to get to the feast he could have booked them. the feast, he could have hooked they and driven them on the road there. other frivolous excuse. Another man said, "Oh, I have married a wife, and I can't come," when if he had said to his wife, "I have an invitation to a splendid dinner. It is highly complimentary to me. I should very much like to go. Will you go along with me?" she would have said, "To be sure, with me?" and there is a superstant of the sure of the sure with me?" another friendam areas. The will go. Another frivolous excuse. Tho fact was that they did not want to go.

"Now," said the great man of the feast "I will not be defeated in this matter. have with an honest purpose provided a banquet, and there are scores of people who would like to come if they were only invited. Here, my man, here you go out, and when you find a blind man give him your arm and fetch him in, and when you find a lame man give him a crutch and fetch him in, and when you find a poor man tell him that there is a plate for him in my mansion, and when you find some one who is so ragged and wretched that he has never been invited anywhere then by the kindest ten-

invited anywhere then by the kindest ten-derness and the most loving invitation any one ever had compel him to come in." Oh, my friends, it requires no acuteness on my part or on your part to see in all this affair that religion is a banquet. The table was shi in Palestine a good many years ago, and the disciples gathered around it, and they thought they would have a good time all by themselves, but while they sat by this table the leaves began to grow and spread, and one leaf went to the east and another leaf went to the west until the whole earth was covered up with them, and the clusters was covered up with them, and the clusters from the heavenly vineyard were piled up on the board, and the trumpets and harps of eternity made up the orchestra, and as this wine of God is pressed to the lips of a sin-ning, bleeding, suffering, dying, groaning

ratore us pure and clear as crystal but we take our theological stick and stir i up and stir ir up until you cannot see thebottom. Oh, for the simplicity of Christ in alour in-structions - the simplicity He practical when standing among the people He tok a lify and said, "There is a lesson of the ianner I will clothe you," and pointing to raven, said : "Thure is a lesson of the wr I will freed you. Consider the liftes-boold the lowis."

I think often in our religious instuctions we compel the people to stay out by our church architecture. People come in, and they find things angular and coldard stiff, and they go away, never again to come, when the church ought to be a grat home circle, everybody having a hymnbok, giving half of it to the one next him stery one who has a hand to shake hands shaking

hands-the church architecture and the hands—the church architecture and the church surroundings asying to the people, "Come in and be at home." Instead of that, "think all these surroundings of the competi-the people to stay out. Now, let is all re-pent of our sins and begin on the ther track and by our heartiness of affection and warmth of manner and imploration of the spirit of God competithe people to come in. How shall we lead sinners to ideept the Lord's invitation? I think we mut certainty ly begin by a holy life. We must be better men, better women, before we en compel the people to come into the kingdom of Jesus Christ. There are fine essays being written in this day about science and re-ligion. I tell you the best argument in be-half of our holy. Christianity. half of our holy Christianity. If a good man, a good woman, a life all consecrated to Christ. No infidel can answe it. Ob,

let us by a holy example compel the people to come in

to come in ! I read of a minister of the gospi who was very fond of elimbing among the Swiss mountains. One day he was elimbing among very dangerous places and thougit himself all alone when he heard a voice bmeath him say "Father, look out for the saw path. I am following." And he looked back, and he am following. And be looked bark, and he saw that he was climbing not one for him-self, but elimbing for his boy. Oi, let us be sure and take the safe path! Our children are following, our partners in bisiness are following our neighbors are following a great multitude stepping right on in out steps. Oh, be sure and take the light path ! Exhibit a Christian example, and so by your godly walk compel the people to some in.

I think there is work also in the way of kindly admonition. I do not believe there is a person in this house who, if approached in a kindly and brotherly manner, would refuse to listen. If you are robuffed, it is because you lack in tact and common sense. But, oh, how much effective work there is in the way of kindly admonition." There are thousands of men all around about you who have never had one personal invitation to the cross. Give that one invitation, and you would be surprised at the alacrity with which they would accept it. I have a friend, a Christian physician,

who one day became very anxious about the salvation of a brother physician, and so he left his office, went down to his man's office and said, "Is the doctor in?" "No," replied the young man waiting. "The doctor is not in." "Well," said this physician, "when he comes in, toil him I called and give him my Christian toos." This models do my Christian love." This worldly doctor came home after a while, and the message was given to him, and he said within himself, "What does he mean by leaving his Christian love for me?" And he became very much awakened and stirred in spirit and he said after awhile, 'Why, that man must mean my soul," and he went into his back office, knelt down and began to pray. Then he took his hat and went out to filce of this Christian physician and said, "What can I do to be save?" and the two doctors knelt in the office and commended their souls to God. All the means used in that their souls to God. All the means used in that case was only the volce of one good man, saying, "Give my Christian love to the doctor." The volce of kindly admonition. Have you uttered it to-day? Will you utter if to-morrow? Will you atter it row? Com-rol them to come in

pei them to come in. creby I think there is a great we's also to be done in the way of prayer. It was had faith enough to-day, we could go before God and ask for the salvation of all the people in our churches, and they would all be saved there and then without a single exception. There might be professional men there, political men there, worldly men there, men who had not heard the gospel for twenty years, men who are prejudiced against the preachers, men who are prejudiced against the music, who are a hasibuid men who are prejudiced against God-I do not care-they might be brought in by fervent prayer-you would compel them to come in Ob, for such an carnest prayer! People of God, lay hold of the horns of the aitar now and supplicate the salvation of all those who sit in the same pew with you-yea, the redemption of all who sit in your churches, I tell you to day, my friends of a great salvation. Do you understand what it is to have a Saviour? He took your place. He bore your sins. He wept your sorrows, He is here now to save your soul. A soldier, worn out in his country's service, took to the worn out in his control of earning his living. He was found in the street of Vienna playing his violin, but after awhile his hand became feeble and tremulous and he could no more make music. One day, while he sat there weeping, a man passed along and said "My friend, you are too old and feeble. Give me your violin." And he took the man's violin and began to discourse most exquisite music, and the people gathered around in larger and larger multitudes, and the aged man held his hat, and the coin poured in until the hat was full. 'Now," said the man who was playing the violin, "put that coin in your pockets." The coin was put in the old man's pockets. Then he held his hat again, and the violinist played more sweetly than ever and played until some of the people wept and some shout-ed. And again the hat was filled with coin, Then the violinist dropped the instrument and passed off, and the whisper went, "Who is if, who is it?" and some one just entering the crowd said "Why, that is Bucher, the great violinist, known all through the realm. Yes, that is the great violinist." The fact way, he had just taken that man's place, and assumed his poverty, and borne his bur-den, and played his music, and earned his livelihood, and made sacrifice for the poor old man. So the Lord Jesus Christ comes down, and He finds us in our spiritual penury, and across the broken strings of His own broken heart Ho strikes a strain of infulte music which wins the attention of farther music which wins the attention of earth and heaven. He takes our poverty. He plays our music, He weeps our sorrow, He dies our death, A sacrifice for you, a sacrifice for me. Oh, will you accept this sacrifice now? I do not single out this and that man and this and that woman. But I say all may come. The sacrifice is so great all may be saved. Does it not seem to you as if heaven was very near? I can feel its breath on my cheek. God is near. Christ is near. The Holy Spirit is near. Ministering angels are near, your glorified kindred in heaven near. your Christian father near, your giorified mother near, your departed children bear. Your redemption is near

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR SEPTEMBER 23.

Lesson Text: "Daniel's Abstinence," Daniel I., 8-20-Golden Text: Daniel J., 8-Commentary.

Once more we have the choice of a temperance or a missionary lesson, and, as usual, I choose without hesitation the missionary lesson, firmly believing that to give the gaspel to every creature as specifily as possible is the great desire of our Lord, and when a majority of believers get as full of the Spirit majority of ballevers get as tuil of the spin-as the drunkard gets full of strong drink everything will to them seem very trifling when compared with the importance of the Saviour's last command. Daniel and his Saviour's last command. Daniel and his friends at Babylon were men of one aim aud purpose, 1. "And there shall come forth s. rod out

 "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." How very interesting it is that whether it be a temperance or a mis-mutant. sionary lesson we come to the everiasting people for it-Israel, God's glory (Isa, xivi. 13), and the one to be exalted is the Prince of Peace, who shall sit on David's throne and establish the kingdom forever (Isa, ix., δ , 7). The Righteous Branch is to be raised up unto David and will be a prosperous King, executing judgment and justice in the earth in the days when Judah shall be saved and

Israel shall dwell safely (Jer. xxiii., 5, 6). 2. "And the Spirit of the Lord shall rest opon Him, the Spirit of wisdom and under-standing, the Spirit of counsel and might. the Spirit of knowledge and of the fear of th Lord." The Spirit without measure, in all His fullness, the sevenfold Spirit, or, as in Rev. 1., 4 ; iii., 1, the seven Spirits of God, including wisdom to devise and power to sarry out successfully every plan for the welfare of the kingdom and the good of the whole earth. The gospel story tells how Jesus was born by the Spirit , at His baptism the Spirit came as a dove and abole upon Him ; He was led, wrought miracles, was eifled, rose again in the Spirit's power. crucified, rose again in the Spirit a power He has sent the same Spirit to fill every be llever, that in His power we may manifest the life of Christ and be His witnesses unto the ends of the earth (Acts 1, 8). 3. "And shall make Him of quick under-

standing in the fear of the Lord, and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears." The expression, "The fear of the Lord," is one of the most notable in the Bible, and yet comparatively but liftle con-sidered. In this and the last verse we see it to be one of the characteristics of the Spirit, and that He will make us quick to under stand it. May it not include such a con sciousness of the presence of the Lord as will enable one to live as in His sight, submitting everything, even the smallest details of daily life, to His judgment, with design above all things for His guidance and approval?

4. "But with righteousness shall He ludge the poor and reprove with equity for the meek of the earth, and Ho shall snute the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." The whole story of "the suffer-ings of Christ and the glory that shall tollow" (I Pet. i., 11) is often summarized in single passage. This verse speaks of His coming in glory to judge the nations and destroy the wicked. Compare the sharp sword of Rev. xix., 15, with which He shall smite the nations, and see also verse 21. As to the poor and the meek, see Ps. Ixxii., 11-14, and Ps. xxxvii., 11.

"And rightcousness shall be the girdle 5. "And righteousness shat he girdle of His of His toins and faithfulness the girdle of His His name is "the Lord Our Bighte-is" (Jer. xxiii., 6), and whether He reins.' ousness" judges the poor or makes war it is all in righteousness (Rev. xix., 11). Righteous and faithful, just and true is the in all His thoughts and ways.

thoughts and ways. 6. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatting together, and a little child shall lead them." The same truth is stated in chapter ixv., 25, and leads us to look for the time when "the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God (Rom, viii, 21). There is no need to spiritualize this verse and make it mean that people who act like wild beasts shall become gentle as a playful kid and harmless as a calf, although that application of it may lawfully be made. But as to its interpreta-tion let no one separate it from its context. which is clearly the restoration of Israel verses 11, 12), and the time of the kingdom to long ago forstold, and though so long delayed yet sure to come when the Nobleman shall return from the far country (Luke xix., 12; Acts III., 21). 7. "And the cow and the bear shall feed. Their young ones shall lie down together, and the lion shall eat straw like the ox." As in the garden of Eden, so shall it be in some measure during the thousand years and perfectly in the new earth. The fible is a story of earth with God delighting in it and in its inhabitants. Thus it begins and thus it ends, while the thousands of intervening years between the fail and the restoration are filled up with the record of such as walk with God during the waiting time and make Him known to others, or of those who rebel against Him and must share doom of His enemies. The Bible is given to us that we may know God and make Him known others. He works by His Spirit through His word. "And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." The author of all poison being bound in the pit, his evil influence shall not be felt th thousand years. The venomous things shall be the playthings of children, and "the streets of the city shall be full of boys and girls playing in the streets thereof" (Zech. vill., 5). 9. "They shall not hurt nor destroy in all 9. "They shall not nurt her descript in an my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." As thoroughly as water covers whatever it can reach, so thoroughly shall the knowledge of the glory of the Lord cover the whole earth. Compare Num. xiv., 21, and Hab. il., 14, and see the prayer of David in Ps. 1xxii., 18, 19. First shall all Israel besaved at the coming of the Lord in His glory, when they look on Him whom they have pierced (fer. xxxi., 33, 34; here the dir Zachendi to other. Isa, $1x_{i}$, 21; Zeeh, xii_{i} , 10; $xiii_{i}$, 1), and then shail nations be blessed through them (Isa, $xxvii_{i}$, 6; $1x_{i}$, 3). The sooner the gospel is preached to every creature will the church be completed and caught to meet the Lord in the air, which must take place before He can come to the earth to reign. Before He can come in His glory many things must oc cur, but before He comes to the air for His church we know of nothing that must necessarily occur except the evangelization of the world sufficiently to complete His church. Therefore let us with all possible speed give the gospelto every creature.—Lesson He'per,

TEMPERANCE.

WHAT THE DRINK CONTS THE COUNTRY. Eighty per cent, of crime and of all public

expenses resulting. Ninety per cent, of pauperism and of all Public expenses resulting. Fifty per cent, of insanity and of all public

expenses resulting. Thirty-five per cent. of idlocy and of all

public expenses resulting. These estimates are not guesswork, but are based upon the testimony of such ex-perts as Judge Noah Davis and Dr. Willerd Parker.

SOME BULLO FAULS.

"If we cannot stop men in the beginn in ". "If we cannot stop men in the beginning, says Dr. Beecher, "we cannot separate be-tween that and the end. He who lets arient spirits alone before it is moldied with, is safe, and he only. It should be in every family a contraband article, or if it is ad-mitted, it should be allowed for modical purposes only. It should be labelled as we label faudanum—end touch not, taste not, handle not, abuild ment the are on every

handle not, should meet the eye on every vessel which contains it. "Children should be taught early the nature, symptoms and danger of this sin, that they may not unwittingly fall under its

To save my own children from this sin has been no small part of my solicitude as a parent, and I can truly say, that should any

parent, and I can truly say, that should any of my children perish in this way, they will not do it ignorantly, nor unwarned. "I do not remember that I ever gave per-mission to a child to go out on a holiday, or gave a plitance of money to be expended for his gratification, unattended by the earnest injunction, not to drink ardent spirits, or any insbrinting liquor and I cannot but believe, that if proper exertions are made in the family to apprise children of the nature and danger of this sin, and to put them on their guard against it-opinions and feelings and habits might be so formed, that the whole youthful formed, that the whole youthful generation might rise up as a rampart, against which the flery waves of intemper-ance would dash in vain, saying, Hitherto shalt thou come, but no farther, and here shalt they proud waves be stayed.

"Some have recommended, an Imany have attempted, a gradual discontinuance. But no man's prudence and fortitude are equal to the task of reformation in this way. If the patient were in close could ment, where he could not help himself, he might be dealt with in this manner, but it would be cruelly protracting a course of suffering through months, which might be ended in a few days. But no man, at liberty, will reform by gradual entreachment. "Substitutes have also been recommended

as the means of reformation, such as opium, which is only another mode of producing inebriation, is often a temptation to intemerance, and not unfrequently unites its own orces with those of ar-dont spirits to impair health and destroy life.

"It is a preternatural stimulant, raising excitoment above the tone of health, and predisposing the system for intemperate drinking.

Strong beer has been recommended as a substitute for ardent spirits, and a means of leading back the captive to health and liberty. But though it may not create intemperate indits as soon, it has no power to nilay them. It will finish even want ardent spirits have begun and with this difference only, that it does not rasp the vital organs with quite so keen a file-and enables the victim to come down to his grave, by a course somewhat $\tan \mathbf{v}$ dilatory, and with more of the good named simplifity of the idiot, and less of tue demoniac frenzy of the madman.

BEER INSTEAD OF BREAD.

In a survey of the imporial statistics of alzoholie drinks in Germany, Dr. William Bode says that the production of the raw material manufactured into wine, beer or spirits, occupies about one-filteenth of the cultivated land of the Empire. On this area of farming land enough rye might be grown to supply 3,300,000,000 of pounds of bread, while would make sixty-six pounds of bread more a year to every one of the 50, 000,000 of people inbubiting Germany, or 310 pounds to an average family of five persons, which is the entire food needed by the family for nearly fifty days, or about ons-eighth more of foos than they can enjoy at present. One-fourteenth of all the pro-fue-tive forces of Germany is engaged in this industry. The amount of money spent on drink has been estimated at about \$120,000.

RELIGIOUS READING.

FOUR IMPOSSIBLE TRINGS.

FOUR INFOSSIBLE THINGS. 1. To escape trouble by running away from duty. Jonah once made the experi-ment. But he soon found himself where all his imitators will in the end find themselves. Therefore, manfully meet and overcome the difficulties and tria's to which the post as-signed to you by God's providence exposes you. Go at God's bidding, as did Moses, and do the work laid upon you. His grace will be sufficient for you as it, was for him, and the end will be peace, honor and eternal the end will be peace, honor and eternal

glory. 2. To become a Christian of strength and maturity, without undergoing severe trials, what fire is to gold, so in affliction to the isetiever. It burns up the dross and makes the goki shine forth with unalloyed instre. There-fore, do not timidly shrink from the troubles which God's providence brings upon you, ut count but count it all joy to overcome them, "knowing this, that the trying of your faith worketh patience." 3. To form an independent character, ex-

cept when thrown upon our own resources. The oak, in the middle of the forest, surrounded on every side by trees that sheeter and shade it, runs up tall and sickly. Cut away its protector, and the first blast will overturn it. But the same tree in the open field, where it is continually beat upon by the tempest, becomes its own protector.

nloft so deep and so wide does it strike its roots below. So the man who is compelled to rely on his own resourses, from an inde pendence of character, to which he not have otherwise attained. The not have otherwise attained. Therefore, never purpose to be zonious and devoted Christians only when others are so, but let you faith, and love and neal shine clear and steady, in the dark days of general decion

4. To be a growing man, when you look to your past for influence, instead of bringing influence to your past. Therefore, prefer to climb up hill with difficulty, rather than b roll down hill with inglorious case. Ohio Obs.

WHAT IS BALLEVINO?

"At last," says he, "when I lost all hope, these words were deeply impressed on my mind, "Believe on the Lord Jesus Christ and thou shalt be saved.' I cried out in agony, "What is believing? What is real Scriptural faith?- Lord teach me! I know nothing I can do nothing! If thou save me not I perish?" It was then brought to my mind, "Cast all thy care upon him." I cried, "Lord, the burden of my sin is all my care, and may I cast this upon thee? Will thou receive such a sinner? I know thou art able to save and thy blood is sufficient to atome. But art thou inbidod is sufficient to atone. But art thou in-deed willing?" It came into my heart-only believe. I felt a rising hope, and cried "I will," but my sine stared me in my face, and I thought "O, if is impossible. My sine have been so secret, so complicated." It came to me again-only believe. I thought it cannot be now. I must repeat more, be more in earn-est. It is impossible he should be so merci-ful to forgive all my sine now. It was ap-plied a third time-Only believe. I said, "Lord, help me to believe and to east my soul upon thy mercy! Let me know that I am indeed born of thee, that I do believe to the saving of my soul." I have nothing to plead; but Jesus came to save sinners, even plead; but Jesus came to save sinners, evo the fast. I am lost: Thou must said, "Cone unto me, all ye that are weary hid heavy laden, and I will give you rest." I am weary and heavy laden. I come, therefore, the promise is for me. While I was thus plead-ing, I was enabled to venture my soul upon the redeemer, with an assured confidence in in his promises. Then I was happy indeed. His love was shed abroad in my heart; and those precious words were applied : "He that Now, if I had a loveth is born of God.' loveth is born of God." Now, if I had a thousand souls, I could have trusted him with them all. I found a real change in my heart. I was a new creature—I was a child of God.—Evangelist Magazine.

A CALL TO PRAYER.

Do you ever pray? A strange question, you "Well, I pray twice daily, sometimes r." Well, perhaps you go down upon say. "W your knees and say some words, but do yo ever pray that effectual fervent prayer of th righteous man, which availeth much? Do you ever so ask as to obtain? That is the true test of having asked arg? and tried by that test is there not need for such more real prayer? Is it any wonder you are receiving so little when you are asking so little? How

WORDS OF WISDOM.

Delay no good thing. When you love, love like a house on Sec.

A lost opportunity finds its way mek. If you do not amount to much, be a ritic.

You began your eternal life at your birth.

Crooked steps are the most apt to be acticed.

Creditors have better memories than debtors.

Many orators are more manufacturars of phrases.

For one poor person there are a hunired indigent.

The second vice is lying, the first is running into debt.

It takes will-power to look oneself squarely in the soul.

Our actions are our own : their consequences belong to heaven.

Irregular honesty is harder to handle than regular dishonesty.

He that has never known ill fortune has never known himself or his virtue.

A hundred men may make an encampment, but it takes a woman to make a home.

Interesting anecdotes afford examples which may be of use in respect to our own conduct.

The greatest blessing that the contury has brought to workingwomen is the sewing machine.

We do not learn to know men if they come to us; we must go to them to find out what they are,

To have a friend you must be a riend. Love begets love. Children should be taught this by instinct and xmerionde

Don't forget the birth lays; let them e landmarks of the passing years, rallowed and gracious days long to be emembered.

Age has its compensations as well as youth; in youth we live in a whirl of assionate strivings after material hings, in age, those lesser things are set aside and the intellect and heart rave full play.

From the sunlit heights of life the leep vales and hollows of its necessisies look darkest; but to the faithful, whose path lies there, there is still ight enough to show the way, and to to other eyes do the everlasting hills and blue heavens seem so brilliant.

The Weasel an Egg Stealer,

Game eggs and small birds alike are the objects of the focs, furred and eathered, who come behind man The feathered ones naturally have the widest scope; for eggs, whether reposing on the ground or in a wellbuilt nest in a lofty tree, come quickly within the range of sight and swcop. The furred ones have to content they selves with the ground ----

W. LUMANDA 114ton erefore, they have the best of the deal, though not so much variety.

And among them we rank princeps the stealthy, sinuous, ubiquitous weasel. Stoat and polecat like eggs, but they are rarer and more sparsely distributed than the smaller, but much more effective weasel. This wily creature is an egg-sucker of immense enthusiasm and perseverance. Winding its way through the purple heather, or the scrub and bracken, toward the nursery of the red or black grouse, creeping and grass or clover. or searcely rustling along the leafcarpeted ditch toward the simple nest of the gallant hen partridge, a veritable amazon in defence of her family, poking its sleek head out of a disused drain in the farm yard, reconnoitering the hen houses, gluing through the long grass at the edges of the riles, and amod the haza's and hollies of the copens after the pheasant's costly eggs, the weasal is equally inde-

world a volca breaks from the heavens; say ing: "Drink, O friends. Yes, drink, C be-loved " O blessed Lord Jesus, the best ing : friend I ever had, the best friend any man er had, was there ever such a table? Was there ever such a banquet?

From the cross uplifted high, where the saviour deigns to dia, what metod it us so upda I hear Burgeing on the ravished ear: Heaven's redeeming work is done, Court, and wolcome sinner, come.

uate

Religion is a joyous thing. I do not want to hear anybody talk about religion as thouga it were a funeral. I do not want anybody to whine in the prayer meeting about the kingdom of God. I do not want any man to roll up his eyes, giving in that way evidence of his sanctity. The men and women of God whom I happen to know for the most part find religion a great joy. It is exhilaration to the body. It is invigoration to the mind. It is rapture to the soul. It is baim for all wounds. It is light for all darkness. It is harbor from all storms, and though God knows that some of them have trouble enough now, they rejoice because they are on their way to the congratulations eternal

Oh, the Lord God has many fair and beautiful daughters, but the fairest of them all is she whose ways are pleasantness and whose paths are peace. Now, my brothers and sisters—ior I have a right to call you all so —I know some people look back on their an-cestral line, and they see they are descended from the Puritans or Huguenots, and they rejoice in that, but I look back on my ancestral line, and I see therein such a ming-ling and mixture of the blood of all nationalties that I feel akin to all the world, and by the blood of the Son of Gol, who died for all people, I address you in the bonds of unirsai brotherhood. I come out as only a servant bringing an

invitation to a party, and I put it into your hand, saying, "Come, for all things are now hand, saying, "Come, for all things are now ready," and I urge it upon you and continue to urge it, and before I get through I hope, by the blessing of God, to compet you to

come in. We must take care how we give the invita-tion. My Christian friends, I think some-times we have just gone opposite to Christ's command, and we have compelled people to stay out. Sometimes our elaborated instruc-tions have been the hindrance. We graduate from our theological seminaries on stilts, and it takes five or six years before we can come down and stand right beside the great masses of the people, learning their joys, sorrows, victories, defeats. We get our heads so brimful of theological

wisdom that we have to stand very straight lest they spill over. Now, what do the great masses of the people care about the tech-nicalities of religion? What do they care about the hypostatic union or the difference between sublapsarian and supralapsarian? What do they care for your profound ex-planations, clear as a London fog? When a man is drowning, he does not want you to stand by the dock and describe the nature of the water into which he has fallen and tell him there are two parts hydrogen gas and one of oxygen gas, with a common density of 39 F., turning to steam under a common atmospheric pressure of 212. He does not want a chemical lecture on water. He wants

Oh, my friendf, the curse of God on the church, it seems to me, in this day, is meta-physics. We speak in an unknown tongue in our Sabbath-schools, and in our religious in our Sabhath-schools, and in our religious assemblages, and in our pulpits, and how can people be saved unless they can under stand us? We put on our official gowns, and we think the two silk balloons flapping at the elbows of a preacher give him great sanctity. The river of God's truth flows down

Not a Saint.

Constantine the Great was not a saint. He murdered his wife, one or two of his sons, a considerable number of his other relatives, and was guilty of a score of assassinations and murders. He was a Christian only in name.

NERVOUS old lady (in saloon of steamer)--Oh, steward, where do 1 sleep? Steward-What is the number of your berth, ma'am? Nervous old lady-I don't see what that has to do with it; but, if you must know, it is third. There were a brother and sister born before me. -Tid-Bits.

FAINT NOT.

The work of a child of God is often a work of weariness, and in the day of adversity he of weariness, and in the day of adversity in a is in danger of fainting. But if he will draw near to God, and maintain his intimacy with the Lord Jesus Christ, he need not faint, he need not fail. Strengthened by the power of God, field with the courage of Him who did not strive nor ery, but who did not fail nor be discouraged, he may work the work of the Lord, believing on him whom he has sent, and at last be found of him in peace when

he shall come in glory. Faint not, oh, weary heart! Be strong in God, the God of your salvation. The light God, the God of your salvation. The light afflictions are for a moment, the weary tolis will soon be over, the weeping and the sow-ing will soon be past, and the reaping in joy shall come, when the Master shall appear, and crown his people with eternal glory in the everiasting kingdom of our God.—The Christian.

000 a year, or \$2.49 to each inhabitant, or \$12 to each average family of five.

ENCOURAGING FIGURES,

A table of figures concerning the retail liquor traffle in the United States for the years 1873 and 1893 has been compiled by the Rev. J. F. Loyd, of Delaware, Ohio, from the U. S. revenue reports of those years. A giance at these figures shows that there has een a marked decrease in the ratio of the liquor dealers to the population during the two decades. In 1873 the number of dealers was over 200,000, being one in 192 of the population. In 1893, though the number of dealers had increased by 29,000 the ratio had decreased to one in 272. In the great whisks States, Illinois and Ohio, the change has been slight. The most marked decrease has been slight chiefly in Southern and Western States-Alabama, Arkansas, Georgia, Kansas, No braska, the Dakotas and the Carolinas Massachusetts and Penusylvania have That tinguished themselves by a decrease in the number of retail dealers of twenty-five per cent, in connection with an increase of fifty percent, in the population. Twelve South-ern States, while gaining over sixty per cent. in population, recorded a decrema wenty-five per cent. in the number of deal ers. These are encouraging figures, and they are far from being offset by the increase per capita of licensed satoons States. They include all places-trug stores. restaurants, barrooms, saloons, etc.-for for which tax or deense to sell at retail is paid .- New York Observer.

JEMPERANCE NEWS AND NOTES.

The liquor traffic, especially as conducted are in the United States, is the source of

much evil .- Mar. Satolli. The W. C. T. Union, of Brooklyn, N. Y., have resolved to "boycoit the grocers who sell liquors on their premises."

Polleeman Christopher Gibbons, of the New York force, has distinguished himself by arresting his own son for drunkenness.

The greatest fools are the man who drink in the winter to keep warm. Next to them are the ones who drink in the summer to

The Mexican In lians, who detest alcoholid drinks, are almost feverpropit while the drinking Creeles die by thousands, in spite of abundant opportunities for becoming acclimatized.

The history of all epidemics of cholera, yellow fover, scalipox, etc., proves that men who drink-even if they are not drunkaris, but only no lerate drinkers-get the sickness soon ir and are more sure to die than the abstainers.

The American National Congress of The American National Congress of Friendly Societies, waich make life in-surance a chief feature, recently passed a resolution declaring it unadvisable for benefit societies to admit to membership engaged in retailing intoxicating liquors.

The Mayor of Springfield, Ill., recently issuel the following unique proclamation "To the saloonkeepers of Springfield, III. Any one who sells or gives to Gaorge King any whisky or beer from this date will have their license cancelled at once. Frank Kramer, Mayor.'

As the alcohol ingested escapes from the body in an unaltered state, it cannot, of course, he looked upon as possessing any alimentary value. According to Dr. E. Smith, alcohol does not increase the production of heat in the body as a chemical agent, but by the power it possesses of stimulating the activity of the vital functions.

1.48K for the other nem*ers of your church, paster, not to speak of Christ's other esses at home and abroad? Do you realthe that you are as responsible for praying as your pastor is for preaching, and do you ever think that the power of his preaching will, in a great measure depend on the power his people have in prayer? Of old, Paul again and again besonght his converts to pray that utterances might be given him, and in our evn day Spurgeon used to say he could not each unless upheld by prayer. If me ch gifts and grace needed and sought prayers of others, may we not conclude that loss gifted non-need such help no less?-I.W. in London Christian.

ALONE VET NOT ALONE.

There are experiences in life when, whater the surroundings, one must, so far as alone, when one knows that the Voice whose word is supreme in loyal souls, has called him to a path, whether longer or shorter, in futigable. which not even his dearest ones can go be-side him. It is one of those places in which pligrimage where the narrow way be messo narrow it can only admit the sage, side by side, of the believer and his Lord. Even the beloved Son of God, in his human life, tasted this experience ; and in it round, what every true soul finds, "Yet I am not alone because the Father is with me." And this revelation of the blessedness of

and this revealed of the blessedness of the Lord's companionship, its sweets and supports and astisfactions, compensates the soul for its human solitariness. It is one of the most helpful and precious lessons of life to be a blessed between the second se bave learned in our own experience the

truth of the poet's lines : "A presence actual as the heart From whence my own life-motions' start, A being real, though unseen, More true than trace where form hath been; A spirit to my soul is high, Alone, yet not alone am 1."

DRIFTING APART.

How many persons there are who are drifting apart. Families part asunder, husbands and wives separate, brothers and sisters drift away. The same roof may cover them, they may eat at the same table, they may come and go estensibly members of the same famind go data in reality drifting assumer day by day. They have less in common, less inform, less friendship, less love, and then sometimes love turns to hatred and disgust, and persons who begin by drifting away and in open war-

who begin by drifting away, and in open war-fare and unbrotherly strife. Families which begin to drift apart on trifling matters, are finally utterly wrecked and broken up. Watch against the tendency to drift asun-der. Keep the bonds of affection bright, pray against the tendencies to evil. Let heart and hands be united in sincere affec-tion. Let have he without dissimulation, also pray against the tendencies to ovil. Lot heart and hands be united in sincere affec-tion. Let love be without dissimulation, ab-hor that which is evil, cleave to that which is good. Stay the harsh words, be patient under

trials and afflictions, watch against sin, re-sist evil, and pray that God may keep you peaceful and united in a world of strife, dissension and desolation, and bring you to the land of rest and peace, the home of everlast ing gladness in the presence of the Prince of Peace.—The Christian.

A FIENDIAR FLUID.

Alcohol is a fiendish fluid. It breaks down Alcohol is a fiendish fluid. It breaks down all the moral barriers it deprices man of the use of reason by which only he is a man, and not only by this degradation of reason does it bring him down to the lovel of the animal, but, like oil poured on a fire, it arouses the most violent animal passions. So that is the demon's agent to do harm to detroy virtue, to inflame overy passion.

It will bananct on every egg it can find till garged like a trout on the mayfly, and kill young birds till it desists only from sheer weariness. Like its semi-tame relative, the ferret, it is in bloodthirstiness and its concomitants a four-foots! Septembriseur.-New York Journal.

The Colors of Animals.

The colors which adorn animals are distributed in a very strange and apparently capricious way. These colors are believed to depend in great part on the minute sculpturing, reticulation and scoring of the surface and not from dofinite coloring matter like those present in plants. The metallic colors of the humming bird and peacock are attributed, in the main, to what scientific observers call the "optical structure of the web of the feathers." These they describe as "interference colors, "relieved against a dark background, which owes its blackness to a black or brown pigment.

Instances, however, do occur in which an actual pigment or coloring matter exists in colored feathers, and may be extracted from them. Among the Touracos or plantain eaters of Africa there are reported as many as eleven species which owe their splendid crimson colorations to a definite pigment, as discovered by Professer A. H. Church, of the Royal Academy of Arts, London, and author of "Colour," a manual for students. This pigment? which is remarkable in many ways, is found to contain as an essential ingredient no less than eight per cent. of metallic copper. Several other coloring matters, soluble in alcohol and soda solution, have been extracted from the plumage of other birds. It is said that as a rule these pigments are much more permanent than those of flowers. - New York Advertiser.