# DR. TALMAGE'S SERMON.

THE WORLD'S PAIN.

in Numbers.

TEXT: Norther Ext., 4. 'Neither shall there be any more

Afflictions of this Life are Legion

The first question that you ask when about to change your residence to any city in:
"What is the health of the place? Is it
shaken of terrible disorders? What are the is of mortality? What is the d What is the death rate? How high rises the thermometer?" And am I not reasonable in asking, What are the sanitary conditions of the heavenly city into which we all hope to move? My text anwhich we all hope to move? My text answers it by saying, "Neither shall there be

First, I remark, there will be no pain of isappointment in heaven. If I could put be picture of what you anticipated of life then you began if beside the picture of when you began if beside the deture of what you have realized, I would and agreat difference. You have stumbled upon great disappointments Perhaps you expected riches, and you have worked hard enough to gain them: you have planned and worried and persisted until your hands were orn, and your brain was racked, and your beart fainted, and at the end of this long strife with misfortune you find that if you have not been positively defeated it has been a drawn fattle. It is still tug and tussle, this year losing what you gained last, dnancial uncertainties, pulling down faster than you build. For perhaps twenty or thirty years you have been running your craft straight into the teeth of the wind.

Perhaps you have had domestic disappointent. Your children, upon whose educaave not turned out as expected. Notwith-an ling all your counsels and prayers and sinstaking, they will not do right. Many good father has had a bad boy. Absalom od on David's heart. That mother never agined all this as twenty or thirty years ign she sat by that child's cradle,

our life has been a chapter of disap-atments. But come with me and I will ointments. thow you a different scene. By God's grace-entering the other city, you will never again have a blaste I hope. The most jubilant of have a blaste i hope. The most jubilant of expectations will not reach the realization. Coming to the top of one hill of joy, there will be other heights rising up in the vision. This song of transport will but lift you to gher anthems, the sweetest choral but a relude to more tremendous harmony, all hings better than you had anticipated—the Further, I remark, there will be no pain

weariness. It may be many hours since ou quit work, but many of you are unrested, ome from overwork, and some from duiless of trade, the latter more exhausting can the former. Your ankles ache, your pirits flag, you want rest. Are these wheels ways to turn, these shuttles to fly, these ixes to hew, these shovels to delve, ens to fly, these books to be posted, these s is to be sold?

goods to be sold?

Ab, the great holiday approaches, No more curse of taskmakers. No more stooping until the back aches. No more calculation until the brain is bewildered. No more pair. No more carpentry, for the mansions are all built. No more masonry, for the walls are all reared. No more diamond cuting, for the gems are all set. No more gold eating, for the crowns are all completed. No more agriculture, for the harvests are

Further, there will be no more pain of It is a hard thing to be really poor; to have your coat wear out and no money to get another; to have your flour carrel empty and nothing to buy bread with your children; to live in an unhealthy row and no means to change your habita-tion, to have your child sick with some mysterious disease and not be able to secure minent medical ability; to have son or hughter begin the world and you not have anything to help them in starting, with a mind capable of research and high contemplation to be perpetually fixed on questions of mere livelihood.

Poets try to throw a romance about the man's cot, but there is no romance bout it. Poverty is hard, cruel, unrelentng. But Lazarus waked up without his oor wake up at last without any of their almshouses, for mer are all princes; no rents to pay, for the resice is gratuitous; no garments to buy, for he robes are divinely fashioned , no seats in burch for poor folks, but equality among emple worshipers; no hoveis, no hard rusts, no insufficient apparel. "They shall rusts, no insufficient apparel. "They shall tunger no more, neither shall the sun light in them nor any heat." No more pain!
Further, there will be no pain of parting.

All these associations must some time break e clasp hands and walk together, and talk and laugh and weep together, but we must after awhile separate. Your grave will be in one place, mine in another, ook each other full in the face for the last time. We will be sitting together some evening, or walking together some day, and nothing will be unusual in our appearance, or our conversation, but God knows that it is the last time, and messengers from eternity on their errand to ake usaway know it is the last time, and in beaven, where they make ready for our departing spirits, they know it is the last time. Oh, the long agony of earthly separation ! It is awful to stand in your nursery fighting death back from the couch of your child, and try to hold fast the little one, and see all the time that he is getting weeker, and the breath is shorter, and make outery to God to selp us and to the doctors to save him.

and see it is of no avail, and then to know that his spirit is gone and that you have nothing left but the easket that held the jewel, and that in two or three days you must even put that away and walk around about the house and find it desolate, sometimes feeling rebellious, and turn to resolve to feel differently and to resolve on self control, and just as you have come to what you think is perfect s control to suddenly come upon some little coat or picture or shoe half worn out and how all the floods of the soul burst in onwild wall of agony! Oh, my Go!, how har i ook merry at our coming, to kiss the han that will never again do us a kindness. I know religion gives great consolation is such an hour, and we ought to be com ort but anyhow and anyway you make it it is

On steambeat whar! and at rail car win dow we may smile when we say farewell, but these goodnys at the deathbed—they just take hold of the heart with from plu and tear it out by the roots until all th fibers quiver and curi in the toriar and drop thick blood. These separations are presses, into which our hearts, like red clusters, are thrown, and then trou de turns the windlass round and round until we are atterly crushed and have no more capacity we stop crying because we lave wept all our tears.

On every street, on every doorstep, by every couch, there have been partings. But once past the heavenly portals, and you are through with such scenes forever. In that and there are many hand claspings and enbracings, but only in recognition, That great home circle never breaks. Once find your comrades there, and you have them lorever. No crape floats from the door of orever. No erape hoats from the door of that bissiul residence. No cleft, hillside where the dear sleep. All awake, wide awake, and forever. No pushing out of emigrant ship for foreign shore. No tolling of bell as the funeral passes. Whole genera-tions in glory. Hand to hand, heart to heart, loy to lay. No ersepting up the lim as heart, joy to joy. No creeping up the limes of the death chill, the feet cold until hot flaunche caunot warm them. No rattle of

Sepuichrai gaice. No parting, no pain.
Further, the heavenly city will have no pain of body. The race is pierced with sharp distresses. The surgeon's knife must cut. The dentist's pincuers must pull. Pain is lought with pain. The world is a hos-

pital. Scores of diseases, like vultures contending for a carcass, struggle as to which shall have it. Our natures are infinitely susceptible to suffering. The eye, the foot, the hand, with immense capacity of

mangush.

The little child meets at the entrance of life manifold diseases. You hear the shrill cry of infancy as the lancet strikes into the swollen gum. You see its head in consuming fevers that take more than half of them into the dust. Old age passes, dizzy and work and should be asset, dizzy and work and should be asset. weak and short breathed and dim sighted. On every northeast wind come down pleurises and pneumonias. War lifts its sword and hacks away the life of whole generations. The hospitals of the earth groan into the ear of God their complaint, Asiatic choleras and ship fevers and typhoids and London plagues make the world's knees knock together.

Pain has gone through every street and up Pain has gone through every street and un-every ladder and down every shaft. It is on the wave, on the mast, on the beach. Wounds from ellip of elephant's tusk and adder's sting and crocodile's tooth and horse's hoof and wheel's revolution. We gather up the infirmities of our parents and transmit to our children the inheritance augmented by our own sicknesses, and they

add to them their own disorders, to pass the inheritance to other generations. In A. D. 262 the plague in Rome amote into the dust 5000 citizens daily. In 544, in Constanti-nople, 1000 gravediggers were not enough to bury the dead. In 1813 ophthalmia seized the whole Prussian army. At times the earth has sweltered with suffering. Count up the pains of Austerlitz, where 30,000 fell; of Fontency, where 100,000 fell;

of Chalons, where 300,000 fell; of Marins' fight, in which 290,000 fell; of the tragedy at Herat, where Genghis Khan massacred 1,600,000 men, and of Nishar, where he slew 1.747,000 men, and of Nishar, where he slew 1.747,000 people; of the 18,000,000 this mon-ster sacrificed in fourteen years as he went forth to do as he declared, to exterminate the entire Chinese nation and make the empire a pasture for cattle.

Think of the death throes of the 5,000,000 men sacrificed in one campaign of Xerxes. Think of the 120,000 that perished in the slege of Ostend. of 300,000 dead at Acre, of 1,100,000 dead in the siege of Jerusalem, of 1,816,000 of the dead at Troy, and then complete the review by considering the stupen-dous estimate of Edmund Burke, that the loss by war had been thirty-five times the entire then present population of the globe. Go through and examine the lacerations,

the gunshot fractures, the saber wounds, the gashes of the battleax, the slain of bomb shell and exploded mine and falling wall and those destroyed under the gun car-riage, and the hoof of the cavalry horse, the burning thirsts, the earny fevers, the frosts that shivered, the tropical suns that smote. Add it up, gather it into one line,

compress it into one word, spell it in one syllable, clank it in one chain, pour it out in one groan, distill it into one tear.

Aye, the world has writhed in 6900 years of suffering. Why doubt the possibility of a future world of suffering when we see tortures that have been inflicted in this? deserter from Sevastopol, coming over to army of the allies, pointed back to the fortress and said. "That place is a perfect hell,"
Our lexicographers, aware of the immensa
necessity of having plenty of words to express the different shades of trouble, have

strewn over their pages such words as "annoyance," "distress," "grie"," "bitterness," "heartnehe," "misery." "twinge," "pang, "forture," "affliction," "anguish," "tribu-lation," "wretchedness," "wee." But I have a glad sound for every hospital, for every sickroom, for every lifelong invalid, for every broken heart. "There shall be no more pain." Thank God! Thank God!

No malarias float in the air. No bruised foot treads that street. No weary arm. No painful respiration. No heetle flush. No painful respiration. No heetic flush. No one can drink of that healthy fountain and keep faint hearted or faint headed. He whose foot touches that pavement becomes an athlete. The first kiss of that an amor will take the wrinkles from the old man's cheek. Amid the multitude of songsters not one diseased throat. The first flash of the throne will scatter the darkness of these who were born blind. See the lame man leaps as a hart and the dumb sing. From that bath of infinite delight we shall stan forth our warrants. shall step forth, our weariness forgotten, Who are those radiant ones? Why, that one had his jaw shot off at Fredericksburg; that one lost his eyes in a powder blast : that one had his back broken by a full from the ship's halyards; that one died of gangrane in the hospital. No more pain. Sure enough, here is Robert Hall, who never before saw a well day, son, whose body an i Edward Pay was ever torn distress, and Richard Baxter, who passed through unfold physical torture. All well, No more pain. Here, too, are the Theban No more pain. Here, too, are the russeal legion, a great host of 6666 put to the sword for Christ's sake. No distortion on their countenance. No fires to hurt them, or cacks to tear them. All well. Here are the Scotch Covenanters, none to bunt them now. The dark cave and imprecations of Lord Claverhouse exchanged for temple service, and the pres-ence of Him who nelped Hugh Latimer out

of the fire. All well. No more pain.

I set open the door of heaven until there blows on you this refreshing breeze. The fountains of God have made it cool, and the gardens have made it sweet. I do not know that Solomon ever heard on a hot day, the ice click in an ice pitcher, but he wrote as if he did when he said, "As cold waters to a thirsty soul, so is good news from a far

country."

Clambering among the Green Mountains I was tired and hot and thirsty, and I shall not forget how refreshing it was when, after awbile, I heard the mountain brook tumbling over the rocks. I had no cup, no challes, so I got down on my knees and face to drink. Oh, ye climbers on the fourney, with cut feet and parehed tongues and fevered temples, listen to the rumbling of sapphire brooks, amid flowered banks, over golden shelvings. Listen! "The Lamb which is in the midst of the throne shall lead them unto I do not offer it living fountains of water.' to you in a chalice. To take this you must bend. Get down on your knees and on your face, and drink out of this great fountain of God's consolation. "And, lo, I heard a voice from heaven, as the voice of many

ALCOHOL ON THE CONTINENT. According to an article by Dr. C. R. Drysdale, in the Echo (London), there is arising on the Continent a wave of medical opinion in favor of total abstinence of healthy per-sons from alcoholic drinks. He quotes from an article by Dr. E. Jordy, of Berne, the following items from which is shown the cur-rent of medical opinion:

In 1893, one death in seventeen which occurred in Switzerland, was ascribed to drinking habits (thus including women and chil-

Dr. Speyer says that one-eighth of the insane in public asylums were sent there from

In the Zurich Lunatic Asylum one-fourth f the cases were ascribed to drink, Dr. Bær, a well-known writer on German prisons, alleges that forty-four per cent. of the prisoners were intemperate,
Mr. Otto Lang found that eighty-eight

per cent, of the crimes committed in Zurich were due to drink.

were due to drink,

Professor Strumpell, of Erlangen, says
that alcohol bas an evil influence in the
causation of most descases, and is the ruling
cause of dyspensia in adults. The noted professors of physiology, Gaula in Berne, Hortzen in Lausinne, Bunya in Basie, and Schiff in Geneva, are total ab-

stainers from alcohol.

Mr. Brassey found that barrow-men who avoided alcohol could do as much work in eight and a half hours as non-abstainers could do in ten hours. Swiss contractors

find the same true among Italian workmen.

A COLCHESTER paper avers that a hotel in Colchester has a cook so good-looking that she mashes the

potatoes by looking at them.

# SABBATH SCHOOL

INTERNATIONAL LESSON FOR NOVEMBER 11.

Lesson Text: "The Twelve Chosen," Mark III., G-19-Golden Text: John xv., 16-Commentary.

6. "And the Pharisees went forth and straightway took counsel with the Herodians against Him, how they might destroy Him." In Luke vi., 11. It is written that after Jesus healed the man in the synagogue with the withered hand on the Sabbath "they were filled with madness." The Pharisees and Herodians stand for religious hypocrisy and worldliness. A hypocrite must be an enemy of Christ, for He is truth itself and light and without gulle, while James tells us plainly that "the friendship of the world is enmity with Go !," and John says that "the whole world lieth in the wicked one."

7. "But Jeans withdraw Himself with His disciples to the sen, and a great multitude from Galilee followed Him." Worldliness and hypoerisy cause Jesus to withdraw Himself. Religious formalism will never draw the people who are hungering for something that is real. The world with all its unreality has nothing to offer such, but they will follow Jesus to the seashore, or the Salvation Army barracks, or the humblest place of worship where the simple gospel is preached by such as live out in

"And from Judges, and from Jerusalem, S. "And from Judea, and from Jerusalem, and from Iduman, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him." He Himself said, "The works that I do bear witness of Me that the Father hath sent Me" (John v., 36). If there is none of His works in our lives, how can we prove that we are His?

9. "And He spake to His disciples that a small ship should wait on Him, because of the multitude, lest they should throng Him." It is not to the careless, aimless, surging crowthat He reveals Himself and makes His power known, but to such as seek Him with

power known, but to such as seek Him with humility of mind and definiteness of aim, His word is always true, "Ye shall seek Me and find Me when ye search for Me with all your heart" (Jer. xxix., 13).

10. "For He had healed many, insomuch that they pressed upon Him for to touch Him, as many as had plagues." It was the healing of the body they sought, not the deeper and more serious healing of the soul, Yet He healed many, for He had compassion upon them, and it was His custom as He upon them, and it was His custom as He healed to preach the word (Math. iv., 23).

 "And unclean spirits, when they saw Him, fell down before Him and cried, saying, Thou art the Son of God." These demons Thou art the Son of God." These demons from the pit knew Him and testified as to who He was, while men knew Him not and received Him not, though they saw His works. In the first chapter of Isaiah He had said long before that the dumb brutes, the ox and the ass, put His people in Israel to saame.

12. "And he straitly charged them that they should not make Him known." He they should not make Him known. He has no fellowship with demons and wants no help from them. In John v. He says that His father and Hes works, and His word nil bear witness unto Him. The light word all bear witness unto Him. The light is His witness, for Go i is light, and in Him is no darkness at all. We cannot be in full fellowship with Him if we seek honor of men rather than the honor which cometh from God. May His approval be everything to use, and our great ambition to be well pleas.

ing in His signt (John v., 44; 11, Tim, b., 15; 11, Cor, v., 2, R. V. margur).

13, "And the goeth up into a mountain and cattern unto Him whom He would, and they came unto Him." In Luke v., 12, it is written that He continued an night in praye to God. He did nothing wannut much prayer. Are we in any measure like Him in this? After prayer He chose a few out of many to make them a blessing to many (John xv., 18). Election is always the choosing of some that others through them may be conclitted. 14. "And He ordained twelve, that they

should be with Him, and that He might send them forth to preach." In the last verse we emphasized "anto Him." Let us here emphasize "with Him" and "form to preach." Having come unto Him, we must notice with Him in order to be qualified to go form to preach. "Adde thou with me, fear hot," of David to Abinthur (1 Sam. xxi). suring Hun that whoever touched the one life touched the other.

15. "And to have power to heal sickness and to east out devils. His commission in Math. X., 7, 8, reads, "As ye go preach, saying, the sungdom of heaven is at han; heat the sick, cleanse the lepers, raise the dead, east out devis. Freely ye have received, freely give." While to the seventy He said, "I give you power over all the power of the elemy, and totaling start of any means burt you," (Luse x., 19.) See what fight authority for medical missions,

"Preach the trosper, near the seek."
16. "And Staton He surnamed Peter."
The account of this change of name is round in John L., 42, and reminds us of the change of Auram to Auraman and Jacob to It is suggestive or the old and the new, the natural and the spiritual, Which is niways the word transmied Peter. means a piece or fragment of stone, white Petra, on which Christ said He would build Hes church (Math. xvi., 18), means a large rock, a lodge, a cuid. It is used in reserenes to Christ in I Cor. x., 4: I Pet. ii., 8 He never san He would build this church on Petros (the man Peter), but on Petrs, the

sond rocs, even Housel, and the claim, 17. "And James, the son of Zebelee, and 17. "And James, the son of Zebelee, and Join, the brother of James, and He surnamed them Boanerges, which is the sons of thunder." Young says in his Concordance that this word signifies "sons of rage, soon angry," and refers to their flery geal, signs of which may be seen in Luke ix., 54, and Mark ix., 38. They, with Peter and the others who were true disciples, were completely changed when illed with the circuit. letely changed when filled with the spirit

18. "And Andrew and Pailip and Bartholomew and Matthew and Thomas and James, the son of Alpheus, and Thaddeus and Simon, the Canaanite." Andrew was one of the first two who followed Jesus when John the Baptist cried, "Behold the Lamb of God," and then he brought Simon (John 1., 40, 41). Jesus Himself sought Philip, i., 40, 41). Jesus Himself sought Philip, and then Philip brought Nathanael, supposed to be the same as Bartholomew (John L.

43-45).
19. "And Judas Iscariot, which also betrayed Him, and they went into an hor This is a last which shall never be first. was numbered with them and had obtained part of the ministry (Acts I., 17), but Jesus knew he was a wicked one when He chose him (John vi., 70). Had he been truly one of them he would have continued with them (I John H., 29). -Lesson Helper.

# PROPARITY.

Young man, do you realize the bad influence you exert when you make use of profane words? There are scores about you, who are more or less influenced by your language or conduct. When they hear profane words from your lips they catch the language and make use of the same whenever they would express themselves with some warmth. What is more unpleasant to the ear than profane language? We hear in every lane—before every door in all places. And you, remember, have been the means, in some degree, of this abominable practice. The following lines, though rommon, are no less true—and inis accommande practice. The following lines, though common, are no less true—and we wish they would be reiterated in your cars and give you no peace, till you forsake the practice of using profane words:

"Maintain your rank—vulgarity despise-To swear is neither brave, polite nor wise-You would not swear upon a bed of death-Reflect your Maker now may stop your breath.

THE Woman of the future does not interest the average girl half as much as the man of the present .-

# TEMPERANCE.

ARCHDEACON FARDAR ON TOTAL ABSTINESCE.

Archiescon Farrar, writing of total ab-stinence in the British Workmen, says "I was not a total abstainer till after I was forty years old, because the desirability of forty years old, because the desirability of setting the example had never been brought home to me, But from the day that I became one, the total abstention from alcoholic liquor has never given me the smallest trouble, nor caused me the least regret; nor would it cause any real trouble to any healthy man who had always been moderate and temperate, and had never fatally persuaded himself that drink was a necessity to him."

### SOME PAMOUS AUSTAINEDS.

The proportion of abstainers amongst the The proportion of abstainers amongst the greatest intellects of the earth is much greater than the proportion of abstainers in the community generally. Amongst them instance Sidney Smith, Cardinal Manning, Professor Rolleston, Newman and Green, of Oxford, Archdeacon Farrar, Dr. Lightfoot, late Bishop of Durham; Dr. Temple, Bishop of London; John Bright, Dr. F. R. Lees, Dr. R. W. Richardson, Presidents Lincoln and Garfield, Lloyd Garrison, Wendell Phillips, Harriet Martineau, M. Cheyreni, the great Harriet Martineau, M. Chevreul, the great French chemist, who lived to over one hundred years, and of whom it was written, "Ha drinks no wine and has never drunk any." Charles Waterton, the naturalist, who said "I am now four score and one years. I do not even know the taste of wine nor of any spirituous liquors, and sixty-seven years have now passed since I drank a class of beer." The late Sir William Gull, F. R. S., the renowned physician, said, "I think that instead of flying to alcohol, as many people instead of flying to alcohol, as many people do when they are exhausted, they might very well drink water, or they might very well take food, and would be very much better without the alcohol. If I am fatigued with overwork, personally, my food is very simple. I eat the raisins instead of taking wine. I have had a very large experience in that practice for thirty years. —Alliance News.

#### MARREING TO REPORM HIM.

An enthusiastle girl often chooses for a husband the man that drinks to excess, against all the lessons of experience; he is so generous and public-hearted when he is soher. Surely she can reform him—he has resisted the words of the priest, the grace of the sacraments, the tears of his mother, the entreaties of his sister—but she, and only she, can reform him, and change a satur to Hyperion! And she rushes to a surer fate than does the Hindu widow to a funeral pyre. She is presumptuous, if you will, and she suffers. A woman may change utterly for the love of a man; but few men-probably three in a thousand years—have changed entirely for the love of a woman. How many times must this be said in vain. There poes Castara, pale, worn, miserable, looking for her husband—who swore last spring to reform for her sake—among the taverns of the city; and here comes. Iphigenia, passing and pitving her, who to morrow will marry Bibulous, in the belief that her influence will make a new man of him. - Maurice F Egan,

### NO BEAL STRENGTH IN ALCOHOL.

I know of no real occasion for intoxicants, either as a beverage or medicine. of human beings. It is impossible for alcohol to afford any real strength—simply a temporary excitement, a dangerous agita tion of the whole system, to be succeeded by a corresponding debility; such an excite-ment, such a stimulation, being simply a determined, a vigorous effort of nature to expel a foe as promptly as possible; every organ of the body, every membrane, every tissue and nerve rebelling against the presence of such a disorganizer within the vital domain. - Dr. J. H. Hanaford.

### SOME OF THE SIGNS.

When you find occasions for drinking in all the variations of the weather, because it is so bot or so cold—so wet or so dry—and in all the different states of the system-when you are vigorous, that you need not tireand when tired, that your vigor may be restored, you have approached near to that state of intemperance in which you will drink in all states of the weather, and con-ditions of the body, and will drink with these pretexts, and drink without them whenever their frequency may not suffice. In like manner if, on your farm, or in your store or to multiply the catches and occasions of drinking, in the forms of treats for newcom-ers for mistakes for newarticles of dressor furniture—until in some places a man can scarcely wear an article of dress, or buy a burgy or a wagon, or get new furniture, which has not been "wet," you may rely on it that all these usages, and rules, and laws, are devices to gratify an inordinate and dangerous love of strong drink , and though the master of the shop should not himself come down to such little measures, yet if he per-mus such things to be done, if he hears, and sees and smiles, and sometimes sips a little of the forleited beverage, his heart is in the thing, and he s under the influence of a dangerous habit.

Another sign of intemperance may be found in the desire of concealment. When a man finds himself disposed to drink oftener. and more than he is willing to do before his lamily and the world, and begins to drink siviy and in secret places, he shows that he is disposed to drink more than to others will appear sale and proper, and what he sus-pects others may think, he ought to suppose they have cause to think, and reform in-For now he has arrived at a period in the history of intemperance, where, if he does not stop, he will hasten on to ruin with necelerated movement. So long as the eye f friendship and a regard to public observation kept him within limits, there was som cope of reformation ; but when he cuts this last cord, and launches out alone with his boat and bottle, he has committed himself to mountain waves and furious winds, and probably will never return. -Dr. Beecher.

#### TEMPERANCE NEWS AND NOTES. If resolutions were ballots there would

soon be an end to the liquor traffic. The Chicago School Board has discovered that its real estate agent has been renting school property to saloons and gambling

houses. The World's Patition has been signed officially by the Pythian Sisterhood and Pythian Sisters, the two organizations aggregating a membership or 30,000.

The number of "hard drinkers" in our ountry to-fay is estimated to be 2,590,000. And an average of four other persons are ffected by each one's debauchery and shame.

Superintendent of Police Byrn ss, of New York City, says that 63,460 violations of the law are known to have been committed by saloon-keepers of that city in the three months beginning June 7th.

Members of the W. C. T. U., of Norway, have been instrumental in forming brand societies in Icoland and the Faron Islands and a request has come for copies of the places.

Citizens of Canton Uri, in Switzerian have made a law requiring any liquor who gives his customers enough dring them unconscious, to provide t free fodging and board until completely covered.

"The statistics of every State show the a greater amount of crims and mis-is attributable to the use of ardents, its obtained at the retail liquor saloons that to any other source,"-United States Su preme Court, 1890.

A well-known real estate agent says . "I have rented houses for more than thirty years, and can salely say that three-fourths of all my losses in rents during that period have been due, directly or indirectly, to the use of intoxicating liquors."

# RELIGIOUS READING.

THE BLESSED END OF THE BIGHTEOUS Our heavenly mansion, our everlasting taberancle our spiritual inheritance is such and so full fraught with such variety of joy, with such unspeakable comforts, with such endless fallely and surfansing glory, yea, such is the fullness of all spiritual content there, that we shall not covet to see the ear desire to hear more, the body will to feel more, nor the heart thirst to conceive more than we shall there for vermore enjoy, however they are now, whilst we are in the flesh, far removed whilst we are in the flosh, far removed from our gross conceits and every report of them seemethdark untoour senses, until our all-suf-fletent God, our Christ and Saviour, shall himself appear again in the clouds; then shall our understandings be opened, then shall we most plainly see, evidently perceive, and, to our absolute comfort, taste of the falness thereof; yea, then shall we see our God face to face, when there shall be an end to all our travails, of all our toil, of all our care, fear, trouble and irisome passage; then shall we hunger no more, thirst no more; then shall we need no friend, nor fear no foe; then shall we that are here now in prison be set at liberty, and we that are pressed down with misery shall be raised up to comfort; yea, then shall be an end of all things that ow discomfit us. Oh let us therefore not only provided this heavenly hearts-case and endless joys for us, but bath also laid out the way thereunto, and given us his own band to lead us, yea, himself to conduct us unto the same. Let us without crasing, therefore, pray unto him; and let us be al-ways in good comfort in him; yea, let us groan in our hearts, with most longing ex-pectation for the appearing of him that shall teliver us, and free us from dangers, and settie us in these joys. And let us cut off all lets and impediments, how near or dear soever they be unto us, whether it be the eye, the hand or the foot. Let us east away all exuses-wife, children, lands, gold and silver, honors, dignities, yea, let not life itself be dear unto us, if it seem to hinder us from a speedy passage unto our God! knowing that, so long as we are here in this earthly house, our estate is miserable, our passage danger-ous, our pleasures perilous, and we wander as wretches through many miseries. We are here but as in a strange country, far our home, whereunto we must endeaver to our nome, whereunto we must endeaver to attain in all simplicity, earrying only with us, as our staff to stay us up, the merits of our Christ, and for our defence here the sword of the Spirit whereby we shall enble to walk through all the perils and dangers, yea the fire and the water, through which we are to pass. Let us expect, yea, and with he that most have the scheme.

### A WORD TO YOUNG MEN.

in body and soul we may dwell with him for

Hear then the conclusion of the whole matter—Fear God and keep his commandments, Be not satisfied with a mere Christian pro-lession. Be not satisfied with that measure of religious character that shall save you from the discipline of the church, or even secure Rise up to a fari-tian feeling your salvation so as by fire. Rise a vigorous and lefty tone of Christian and action. Let no one mark your daily con-duct without perceiving that it is an ever brightening light. And here, after all, is the brightening light. And here after all, is the hope of the country—the tape of the age. It I could but see the yorng men of this generation, as a body, bublised with the spirit of true Christianaty, acting habitually under a high sense of religious obligation, I should condiently expect to see the clouds that darken our horizon soon pass away. And \$\frac{1}{2}\$ should then give myself to concern about the prevalence of one political party or another; for if I could be sure that party or mother; for if I could be sure that the mass were acting under the influence of the country and that themed the politics and active conscience w the nation, I should h to fear that the mistakes incident to ! weakness, would ever greatly mar ou ever greatly mar of prosperity. Oh, if I could feel sure—the young mer nation at large,—would be ver a for the truth and the right,—I dely all the miserable plotting of the young say of the the land to ruin my count. I would say to all evil men, whether is hagh or low places, whether they make part of the constituted authorities of the nation, or the very refuse and dregs of the mob—I would say to them—if it ansar be so do your best to ruin us, and, the nation prosperity. so do your best to ruin us, and the nation will live in spite of you. Your mission of evil will not last always. You cannot al-ways utter bitter words, or perform despurate nots, for ere long your voice will be hushed and your arms to ded in death. I pity you but I fear you not for these young men you but I fear you not—for these young men full of faith in Go I, and of real in his service are preparing o undo the weethed labors of your life. Could I but feel an assurance that this would be so, I would go abroad and proclaim it everywhere; I would call upon the very tooks and rivers, the mountains and valleys of my country to rejoice; I would send it across the ocean as a reacted measure to the friends of free instieful message to the friends of free institutions, and as a whole-some message to the oppressors of mankind, I would entreat every manewho loves his country or his race, to fall upon his knees, and offer up thank-givings for such a gracious interposition. Oh, it is a ziorious vision to dwell upon young man of bis nation, it is for you to decide whether the vision shall go out in darkness, or righten into a gior ous accomplishment.-Dr. Sprague.

# A STUDY IN BEHEDITY.

A specialist in children's diseases, who has for twelve years been carefully noting the difference between twelve families of drink ers and twelve families of temperate ones, reports that he found the twelve drink-ing families produced in those years flity-seven children and the temporates six-ty-one. Of the drinkers twenty-flye children ty-one. Of the drinkers twenty-flyechildren died in the first week of life, as against six on the other side. Among the children of the drinkers were flye who were idiots, flye so stunted in growth as to be really dwarfs, flye when older became epileptic; one, a boy, had grave choren, ending in idiocy, flye more were diseased and deformed, and two of the epileptics became by intertance drinkers. Ten only of the fifty-sowen were normal in holy and mind. On the part of sixty-one of the temperates, two only showed inherited nervous defects; five died in the first week of weakness, while four in later first week of weakness, while four in later years of childhoot had curable nervous disases, and fity were in every way sound in body and min 1, -National Temperance Ad-

# FAITH AND PEELING.

There are two classes of Christians - these who live chiefly by emotion, and those who who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships that move by the outward impulse of winds operating upon sais. They are often in a dead caim, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful that they are context, and the collections. move onward with rapidity. The other class, those who live enterly by faith, remind one of the magnifleent sceamers which cross the At-lantic, which are moved by an interior and

lantic, which are moved by an interior and permanent principle, and which, setting at deflance all ordinary obstacles, advance steadily and swiftly to their destination, through caim and storm, through cloud and smishine. "We five by fatta," sa is the apostic. And those who learn so to live are challe, loyous and triumphant. It is the New Testament mode of life. Happy those who can say with the pealinist. "My heart is fixed, O God! my heart is fixed," or, with the noble apositic; "The life that I now live in the flesh is by the The life that I now live in the flesh is by the faith of the Son of God, who leved me and gave Himself for me, "-Professor Upham.

### "On Tick."

The expression "on tick" is not a modern phrase. In the diary of Abraham de la I ryme the following passage occurs, under date of 1986. "Here is very little or no money come down among us, so we scarce know how to Every one runs upon tick, and those who had no credit a year ago has sic credit enough now. In a letter of the Dean Prideaux of Norwich, England, dated May, 1661, he says: sic credit enough now." The Mermaid Tavern is lately broke at Oxford, and our Christchurch men have to bear the blame, as the town will have it our ticks amount to £500 Dr. Brewer says the word tick is corrupted from the word ticket, as a tradesman's bill was formerly called, and the phrase was osiginally "on ticket;" that is, things taken to be put on the bill. Sedley, in the "Mulberry Garden." 1068, says: "I confess my tick is not good," and Oldham Peems, 1983] hus: used to want, he is due time fell sick.

Required to want, he in due their was taken to die, and be interred on tick

Pers are awfully disagreeable.

### MARKETS.

PITTSBURG.

THE WHOLESALE PRICES ARE DIVEN RELOW ! Grain, Flour and Feed. WHEAT No 1 Red ..... \$ 54@ \$ No. 2 Red CORN No. 2 Yellow, ear, ... High Mixed, ear. No. 2 Yellow, shelled OATS No. 1 White No. 2 White No. 3 White 32 54 53 3 75 3 75 2 75 BYE-No. 1 BYE No. 1
No. 2 Western, new
FLOUR Fancy Winter pat,
Fancy Spring patents
Fancy Straight Winter...
XXX lakers
Eve flour Rye flour 3 10 HAY—Baled, No. 1 Tim'y 11 50 1 25 00 Baled, No. 2 Timothy
Mixed Clover
Timothy from country
FEED No. 1 Wh Md, ton.
No. 2 White Middlings
Brown Middlings
Bran, bulk 10 25 00 16 00 15 00 

wish with joy that most happy days, wherein that sweet trumpet of our saving Christ shall sound out to call us, let us barken for it Dairy Products. BUTTER Eigh Creamery, \$25 @ Fancy Creamery 21 Fatey Country Boll 15 continually, and let us think it will sound to-morrow. Then tomorrow shall be our merry Lew grade and cooking.
CHEESE, Ohio, new
New York, new
Wisconsin Swiss day; for then tomorrow shall we meet our God, that will carry us home with him, that ever. On come, Lord Jesus; come querkly; and let all the people of God say, Amen. Norden's Progress of Piety. Limburger, new make-Fruit and Vegetables. APPLES | Fancy, whith ... \$ 2 50 50 GRAPES Concords, 10-lis backet dielle bussleet

DEATES-Instruessper bil. . . . . 2 75. Sheldon per bis QUINCES per bu BEANS—per bu Lina, ib. Fine State, on track, but, From store, but CABBAGE Home grown, 661..... 1 25 TURNIPS per (b) 75 ONIONS.

Yellow, per bu. Poultry, Lin. Dressed Chickens, ib. mix-

Dressed " young select 14 EGGS Fe, at Onio fresh. Extra Live Geese, 12 lb., No. 1 Ex. Live Green, 2016 Country, large, packed....

Miscellaneous. SEEDS Clover, 62 lbs thy, prime . ..... RAGS Country mixed.
ROSEY White Clover.... Buckwheat.
MAPLE SYRUP New.....

CIDER Country, sweet, bbi, 4 50 CINCINNATIA

FLOUR # 2 55 @ # WHEAT -No. 2 Eed # 2 50 CORN - Mix ed 51 OATS 51 OATS..... PHILADELPHIA.

COHN-No. 2 Mixed...... OATS-No. 2 White..... BUTTER-Creamery, extra. 23 4 15

OATS -White Western ..... BULLIE Creamery

> LIVE STOCK. Abuntar Start Toron Purchase, Par CATTLE

Cattra	1,470 to 1,0000	\$5 1065 50
Prince	1,500 to 1,0000	\$4 5064 75
Count	1,500 to 1,0000	\$4 5064 75
Count	1,500 to 1,1000	\$4 506 10
Pair, 1960 to 1,10000	\$1 506 10	
Pair, 1960 to 1,10000	\$2 206 10	
Common	703 to 9,000	\$2 206 10
Hency Philadel philas	\$4 756 180	
Common to tair torkers and page 1 056 170		
Grassers	\$4 106 150	
Roughs and stars	\$2 506 3 75	
County	\$1 506 1 7	Prime, 95 to 1 0005
Prime, 95 to 1 0005	3 00 at 3 25	
Prime, 95 to 1 0005	2 50 at 75	
Prime, 95 to 1 0005	2 50 at 75	
Prime, 95 to 1 0005	1 50 at 2 20	
Prime, 95 to 1 0005	2 50 at 75 at 1 00	
Prime, 95 to 1 0005	2 50 at 75 at 1 00	
Prime, 95 to 1 0005	2 50 at 75 at	

Chemnati. Hogs Select butchers, \$4,00@4.65, fair to good packers, \$4.35@4.60; fair to good packers, \$4.35@4.60; fair to good light, \$4.25 @4.40; common and rough, 4.00@4.45. Cattle Good shippers, \$4.00@4.50; good to choice, \$3.85@4.35; fair to medium, \$2.90@3.75; common, \$2.00@2.75; fambs extra, \$2.75@3.75;good to choice, \$2.00@2.65; common to fair, \$1.00@1.75; fambs extra, \$3.90@3.75;good to choice, \$3.25@3.60; common to fair, \$2.00@3.0.

Chleago. Cattle Common to extra steers \$2.85@ 6.25, stockers and feeders, \$2.00@3,50; cows and bulls, \$1.00@3.50; caives, \$2.25@ 5.50. Hors. Heavy, \$4.35.6 4.75; common to choice mixed, \$4.256(4.70) choice assorted, \$4.356(4.65; hight, \$4.256(4.35; pigs, 2.306(4.25) inferior to choice, 1.00% 3.25; lambs, Sheep Inferior to such 1.75cc 1.15.

# Wool Market.

Philadelphia Wood quiet but steady; Ohlo, Pennsylvania and West Virginia XX and above, at Isectile; X and above, 176218c; medium, 206-22c quarter-blood, 206222c; osmmon, 186-20c; New York, Michigan, Wisconsin, etc., XX, 166 17c; X,1146 15c; n. dium, 206 21c; quarter-blood. 206 21c; common, 186 20c; washed, sombing and Delaine fine, 196 20c; do. medium, 226 23c; low coarse, 206 23c; unwashed medium, 176 18c.