TEXT: "They have hands, but they handle not: feet have they, but they walk not: ther speak they through their throat, hav that make them are like unto them." exv., 7. 8.

life of the missionary is a luxurious defent life. Hindoolsm is a religion schenot to be interfered with. Chris-is suilly of an impertinence when it a heathendom. You must put in the of reverence Brahma, Buildha, mmed and Christ. To refute these
ers and biasphamies now so prevalent
a spread out before the Christian world
carries between idolatrous and Chrisconstries I preach this third sermon in
and the world series.

This discourse I take you to the very
contracts of beathendow, to the very
contracts of beathendow, to the very
contracts of beathendows.

dan, and what Jersalem is to the Benares, India, is to the Hindoo. I there in the evening, and the to see the burning of the dead, it, eremation, not as many good America and England are now adif -namely the burning of the dead and orderly and refined crematory. furnace soon reducing the human powder to be carefully preserved but eremation as the Hin toos

into a boat and were rowed down Ganges until we came opposite to apped in red garments and a man in white. Our boat fastened wa and watched. High piles of wood the bank, and this wood is carefully on large scales, according as the of the deceased can afford to pay for many cases only a few sticks can be d, and the dead body is burned only and then thrown into the Gances. re the relatives of the deceased arto an abundance of wood in pieces five feet long is purchased. Two or rers of sticks are then put on the to receive the dead form. Small of sandalwood are inserted to pro-fragrance. The deceased is litted from sting place and put upon this wood, the lover is removed from the face of rpsc, and it is bathed with water of anges. Then several more layers of are put upon the body, and other are placed on both sides of it, but the and feet are left exposed. Then a dammable is put on the wood and mouth of the dead. Then one of thest men in Benards, his fortune a this way, furnishes the fire, and a priest has mumbled a few words, at son walks three times around the son walks three times around the and then applies the torch, and are up, and in a short time the come the ashes which the rela-

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ow into the Ganges.

is imposing in the stance as you from the other side of the Ganges.

y-seven ghats or flights of stone ching from the water's edge to the high up on the banks, mark a the ascent and descent of the sub-The eye is lost in the bewildertombs, shrines, minarets, palaces and
It is the glorification of steps, the
of stairways. But looked at close
emples, though large and expensive,
thing but attractive. The seeming
many cases turns out to be brass. The marble is stuceo. The slipdisgusting steps lead you to images le visage, and the flowers put upon

ar have their fragrance submerged by is the opposite of aromatics. you have seen the ghats the two duct in Benares that you must see Golden and Monkey temples. About Golden temple there is not as much would make an English sovereign. self is asphyxiated. Here we see is hands togother in worship of that is hands togother in worship of that is made. Sacred cows and down the temple. Here stood still a right arm uplifted and for so the that he could not take it down. uls of the hand had grown until like serpents winding in and

l of the Golden temple is Siva, or rod, Davils wait upon him. He lof war, of famine, of positiones destroyer. He has around his tring of skuils. Before him bow so hair never knew a comb. They n and that which is worse. Belia on and that which is worse. Bells to shere set up a racket. Pilgrims in hundreds of miles away, spendlast piece of money and exhausting titem of strength in order to reach en temple, glad to die in or near it the ashes of their boiles thrown

Ganges. the Monkey temple, so called be-and around the outlding monkeys nd are kept as sacred. All evolu-bould visit this temple devoted to from which their ancestors came. keys chatter and wink and clim's wise and look silly and have full of the place. We were asked at see of this temple to take off our use of the sacredness of the place, I contribution placed in the hand adant resulted in a permission to our shoes on. As the Golden elicated to Siva, the poison go!, y temple is dedicated to Siva's esthat must be propillated, or

ase and blast and destroy. For his spitfire has been worshiped, goddess of scold and slap and She is supposed to be a super-ippe; hence to her are brought rice, and here and there the pattered with the blood of goats

to-lay through this Monkey must not hit or tease or hur: one I wo Englishmen years ago lost y the multreatment of a monkey. g one of these Indian streets, a of soon enough get out of the or of these Englishmen struck in athered around these strangers, lie wrath increased until the two were pounded to death for havmonkey. No land in all the res the monkey as india, as no as a temple called after it. rajahs of India spent 199,000 marriage of two mankeys. A ssion was formed in wais, elephants, tigers, cattle and

the Engine liar accident of a well-k of richly dressed people. Bands sounded the welding margo. Fireman arties kept the night sleepless. It days before the monkey and monfree from their rount of gay at-In no place by In the could members have occurred. But, after all, mannet approve of the Monkey monkey is secred to hilarity. rs Confession ue to watch a monkey one confessed to of the South ale? For the world's amusemission of some animals is left il we cannot see the use of this and several ys that Rid r and it was

of the ape is certain—all around entertains. Whether seated at is temple in In its or cutting up Wnether seated at Diseased C the top of a hand organ, it stirs the ludicrous, tickles the diaoderick of K eachinnation, toppies gravity accomplishes that for which it a bill restor The eagle, and the lion, and and the robin no more certainly mission than has the monkey. monkey. The intent is bodied mimicry of the human attle.

fakir or Hindoo who has renound! the world and lives on alms. He sat under a rough covering on a platform of brick. He was covered with the nahes of the deal and was at the time rubbing more of the deal and was at the time rubbing more of thoseashes upon his arms and legs. He understood and spoke English. I said to him, "Hot long have you been seated here?" He restind "Fifteen years." "Have those ido's which I see power to belp or destroy?" He said, "No; they only represent God. There abut one God."

Question-When people die, where do they go to? Answer-That depends upon what they have been doing. If they have been doing good, to heaven: if they have been doing syll, to hell. Q. -But do you not believe in the transmi-

eration of souls, and that after death we go into hirds or animals of some sort?

A.—Yes : the last creature a man is thinking of while dying is the one into which he will go.

If he is thinking of a bird, he will go into a bird, and if he is thinking of a cow he

will go into a cor.
Q.—I thought you said that at death the soul goes to heaven or hell?
A.—He goes there by a gradual process. It may take him years and years.

Q.-Can anvone become a Hindoo? Could [ become a Hindon?

A.—Yes, you could, Q.—How could I become a Hin-loo? A.—By doing as the Hin-loos do.

But as I looked upon the poor, fifthe wretch, bedaubing himself with the askes of the dead, I thought the last thing on earth I would want to become would be a Hindeo, I expressed to a missionary who overheard the conversation between the facir and rev-selt my amazement at some of the doctrines the fakir announced. The missioners said, "The fakirs are very accommodating and supposing you to be a friend of Car stianity he announced the theory of one Gol, and that of rewards and punishments."

There are, however, alleviations for Benares, I attended worship in one of the Christian missions. The sermon, though delivered in Hindoostance, of witch I could not understand a word, thrilled me with its earnestness and ten terness of tone, especially when the missionary told me at the close of the service that he recently haptized a man who was converted through reading one of my sermons among the bills of India, The songs of the two Christian assemblages I visited in this city, although the funes were new, and the sentiments not translated, were unlifting and inspiring to the last degree. There was also a school of 60) native girls, an institution established by a rajah of generosity and wealth, a graduate of Madras University. But, more than all, the missionaries are busy, some of them preaching on the ghats, some of them in churches, in chanels and bazzars. The London don Missionary Society has here its college for young men and its schools for children and its houses of worship for all. The schools, all filled with learners. The evangolizing work of the Weslevans and the Baptists is felt in all parts of Benares. In its mightiest stronghold Hindoolen is being

And now as to the industrious malign-ment of missionaries. It has been said by some travelers after their return to America or England that the missionaries are living a life full of indolence and luxury. That is a falsence that I would say is as high as heav a if it did not go down in the opposite direction. When strangers comes into these tropical climates the missionaries do their best to entertain them, making sacrifices for that purpose. In the city of Benares a mis-sionary told me that, a gentleman coming from England into one of the mission sta-tions of Indians, the missionaries bunded together to ente tain him. Among other things they had a ham bolied, prepared an beautifully decorated, and the same had was passed from house to house as this stranger appeared, and in other respects a conspiracy of kindness was affected. The visitor went home to England and wrote and spoke of the luxury in which the mission aries of India were itving.

Americans and Englishmen come to these tropical regions and find a mission rry living under palms and with different styles of fruits on his table and forcet that calms are

fruits on his table and forget that pains are here as cheap as hickory or pine in America and rich fruits as cheap as pian apples. They find here missionaries sleeping under punkas, these fans swung day and night by coolies, and forget that four cents a day is good wares here, and the man finds himself. Four cents a day for a coachman, a mission ary can afford to ride. There have been any can allord to file. There have been subsisionaries who have come to these hot climates resolving to live as the natives live, and one or two years have finished their work, their chies use on missionary ground being that of furnishing for a large funeral the chief object of interest. So far from living in ideness, no men on earth work so hard as the missionaries now in the foreign field. Against fearful odds and with 3.000. Against fearful odds and with 3.013 000 of Christians opposed to 250,000,000 of Hindoos, Mohammedans and other false religions, these missionaries are trying to take India for God. Let the good people of America and England and Scotland and all Christendom add 99% per cent, to their ap-preciation of the flielity and consecration of foreign missionaries. Far away from home, in an exhausting climate, and compelied to send their children to England, Scotland or America so as to escape the corrupt conversation and behavior of the na these men and women of Got toll on until they drop into their graves. But they will get their chief appreciation when their work is over and the day is won, as it will be No place in heaven will be too goo hem. Some of the ministers at home who live on salaries of \$4000 or \$5000 a year, preaching the gospel of Him who had not where to lay His head, will enter heaven and be welcomed, and while looking for a place to sit down they will be told: "Youder in that lower line of thrones you will take your places, not on the thrones nearest the King. They are reserved for the mis-

with gladness. About 25,000 converts in In-dia every year under the Matholist ints-sions, and about 25,000 converts under the Baptist missions, and about 73,000 converts under all missions every year. Bir, more than that, Christianity is undermining heathenism, and not a city or town or neigh borhood of India but directly or in freetly feels the influence, and the day speeds on when Hindooism will go down with a crash, There are whole villages which have given up their gods, and where not an biol is left. The seridom of womanhood in many places is being unloosened, and the iron grip of easte is being relaxs. Raman sacrifices have coased, and the last space of the funeral pyre on which the widow must leap has been extinguished, and the juggernaut, stopped, now stands as a carloady for travelers to look at. All Indix will be taken for Christ. If any one has any dishearten-ments, let him keep them as his own private property. He is wolcome to all of them. But if any man has any encouragements to utter let him utter them. What we want in utter let him utter them. What we want in the church and the world is less crossing owls of the night and more morning larks with spread wing ready to meet the advance ing day. Fold up "Naomi" and "Wind-ham" and give us "Ared" or "Mount Pis-gah" or "Coronation." I had the joy of preaching in many of the cities of India and seeing the dusky faces of the natives itiumined with heavenly anticipations. In Calcutts, while the congregation were yet seated, I took my departure for a rai road train. I preached by the walch up to the last minute. A swift carriage brought me to the station not more than half a migute be-lore starting. I came nearer to missing the

Meanwhile let all Christendom be thrille!

THE Secretary of the Navy has made the tast payment but one on account of the was released from confinement at Mare Island was receased from continement at Mare 18:25 and delete miniery of the human and, Cal., for being absent without leave and discharged with a check for \$1000. A payment of \$300 is still due to W. H. Nichols, who deserted from the Baltimore.

train than I hope any one of us will come to

SABBATH SCHOOL

INTERNATIONAL LESSON FOR DECEMBER 23.

Lesson Text: "The Prince of Peace," Isalah Ix., 2-7-Golden Text : Isalah Ix., 7-Commentary.

2. "The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them bath the light shined." The Spirit, through Matthew, says that there was a fulfliment of this when Jesus lost Nazarath and went to dwell in Capernaum (Math. iv., 13-16). Wherever Jesus is not known it is cer-tainly darkness and offtimes "deep dark-ness," as the expression, "shadow of death," is translated in the margin of the B. V. both here and in Ps. xxiii., 4, and elsewhere. This darkness can only be driven away from This darkness can only be driven away from an individual, or a nation or a land as Jesus, the Light of the world, is revealed. Those who have heard of and have received Jesus can say, "God, who commanded the light to shine out of derkness, both shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (H. Cor. iv., 6). That makes us think of the darkness that was over the deep in the beginning of the Bible story, when the Spirit moved upon the face of the waters, and God said, "Let there be light," and there was light. God is light, light, and there was light. God is light, Jesus said, "I am the Light of the world," It is written that the entrance of His world giveth light, and we know that His worlds are spirit and life (I John t. 5; John vil. 12; Ps. exix. 130; John vi. 63). Jesus said to His thereign. 12: Ps. exix., 130; John vi., 63). Jesus said to His disciples. "Ye are the light of the world" (Math. v., 14). We know that we have no light in ourselves any more than the meon, which appears to be a ruin of nature. as man is. But if the sun spining upon moon can give us such light then we may imagine how the Lord Jesus might make us shine for Him if we were only willing to refleet His light and give Him all the giory, After we have shone for Him a little longer, and He has gathered out He body, the church, then in the midst of gross darkness covering the p-opie the Lordshall arise upon Israel, and His glory shall be seen upon them, and the nations shall come to their light, and kings to the brightness of their rising

(Isa, ix., 1-3).
3. "Thou hast multiplied the nation and not increased the joy. They joy before Thee according to the joy in harvest and as men rejoice when they divide the spoil. The R. V. gives for the second clause. "Thou hast increased their joy." This is certainly more in accord with the rest of the verse and with the context. The light would give them joy. Compare Isa, Ix., 20, "The Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Even in the days of Morderal "the Jews had light gladness and joy and honor" (Est. viii., 16). As the entrance of God's word giveth light, also we become filled with jcy and peace believing, and wears commanded to iv. 4). Our voice says. They joy before Thee, and in Ps. xvi. 11, we revit: In Thy presence is luliness of joy. At Tay right band are piessures forevermore.

ou hast broken the voke of His burden, and the staff of His shoulder, the rod of His oppressor, as in the days of Midian." All past deliverances of Israel. whether in the days of the judges under Gideon, Sampson, Jeptha and others and even the deliverance from Egypt under Moses, were but foreshadowings of a greater and final deliverance from anti-Christ ere the kingdom shall come. The deliverance from Midian under Gideon, as recorded in Judg. vi. and vii., is one of the most interesting and instructive of Bible stories, showing how Gol uses the weak things and things that are not to show forth His glory. But the greater deliverance that shall outdo all others is plainly referred to in Jer. xvi., 14, 15, and xxiii., 5-8, "Then shall the Lord go th and fight against those nations, as sen He fought in the day of battle."

"For every battle of the warrior is with confused noise and garments rolled in blood, but this shall be with burning and fuel of fire." The R. V. is more clear and reads, "For all the armor of the armed man in the fumuit and the garments rolled in blood shall even be for burning for fuel of The Spirit's own comment and light pon this is found in Ezek xxxix., where we read that the weapons of the slain shall provide fuel for Israel for seven years, and they shall be seven months burying the dead. The church, the body of Christ, the Old Testament, having been completed and caught up to most Him in the air, shall alterward return with Him when He comes o the earth in His glory for the conversion I Israel and the overthrow of her enemies. These will be the days of recompense for often referred to (Ist, xxxiv., 8 xxxv., 4

(xit)., 4).
6. "For unto us a child is born, unto us 6. "For unto us a child is born, unlo us a son is given, and the government shall be upon Hesshoulder, and His name shall be ealled Wonderful, Counselor, the Mighty God, the Everlasting Father, the Primes of Pence." This verse, with the following, is one of those many passages in which we have a summary of the sufferings of Christ and the glory that shad tollow (I Pet. t., 11), or, in other words, His first coming in humiliation to suffer and His second coming in grory to reign. The Christmas lesson watch only looks back to His coming as a babe in Bethlehem teaches only half the story. There was no government on earth given to Him at His first coming. They gave Him a stable for His birtbpace, a manger for His cradle not where to lay His head during His life, a cross and a grave with the wicked for His reward. But God raised Him from the dead and gave Him glory, and when He shall ome again in that glory then shall He be seen to be the Mighty God, the Everlasting Father, the Prince of Peace, He was in-deed wonder ut in His humilation, in His love and patience and faithfulness unto shall be seen yet more fully that His name is Wonder at (Judy, xiii., 18,

7. "Of the increase of His government and peace there shall be no end upon the throne of David and upon His king.ion, to order it and to establish it with judgment and with justice from henceforth even forever. The teal of the Lord of Hosts will perform this. It is a fear-ul perversion of Scripture to speak of Jesus being now on David sthrone, as if David ever had a throne in heaven. David reigned seven years a Hebron and 33 years in Jerusalem, and Jesus is to sit on David's throne at Jerusalem and reign over the bouse of Jacob, according to the simplest meaning of plain words, as in Jer. iii., 17 Luke 31, 32, 33, etc. - Lesson Heiper.

# MY REDEEMER.

"I know that my Redeemer liveth." What

more do I need to carry me happily through this world, and safely to my eternal home.— When Herder was dying he said to his son, "Give a great thought that I may refresh my-self." This is the thought that I would have clearly and firmly dwelling in my soul when neart and flesh shall fall me; "I know that my Redeemer liveth." On, if I feel that he be not support me in the carksome hour? It is reported of a young post, that during the fairest and happest hours of his early years. liveth for my guide and strength now, will be his early years, he would often write down his thoughts and feelings in clowing words, which he called recollections of the fairest hours, to cheer the latest hours of lite." Thus the brightest hopes which I am now permitted to record will cheer and filumine the vate of death—will be a manual of sweet recollections of the bliss and peace which has been mine in the love of the Father. Oh, do we not all surely know that the more re enjoy God here, the more will death be eprived of its sting and the brighter will be ur eternal home—New York Observer.

# RELIGIOUS READING.

CHRISTIANITY A PRACTICAL RELIGION.

If the question should be asked, What is the purpose of the Christian religion in the world varying answers would be given to it, according to the special view taken by each person replying to the question. One would say that the leading or ject of proclaiming such a religion in the world was that men might learn the way of salvation. The reply of another would be that the substance of the gospel was, that men should love one another and live to advance each other's happitess as long as they shall continue to live on the earth. A third answer would be that Christianity was preached in the world that nen might be happier here than they would

e without it.

Much has been said of late in one part of Much has been said of late in one part of our country about "applied Christianity," as if it were a new thing, to make anything but a theoretical use of what Christ taught his disciples, and embodied in what he demoninated the gospel. And yet these same persons hardly seem to advance beyond a theory of their own, and signally fail to point out any distinct course of action which is to work out anything effectual in the line of transforming society here into something faintly re-sembling that of the heavenly abodes. W turn away in a spirit of sadness from all which they propose to do towards relieving the wants and wess of a world lying in sin, and coduring measureless suffering. There is a great want somewhere. The cry of our fering humanity ascenes to heaven, and the multitude ask in almost hopeless sorrow, Who will show us any good? Such one beer who was show us any good? Such has been the condition of the past generations as they have some and passed away, and must it to so during the limitiess era of the inture? Is the present of he value to us in solving the problem? Shall we do us our fathers have done, and leave behind us the dark cloud that sindowed the dark of conventerance. that shadowed the dawn of our existence?

The thought comes to us again and again Is Christianity doing all that its founder in tended it should accomplish in the world? It is adapted to bees and to renovate the cornept mass of bumanity with which it comes in contact, but for some reason, the leaven east into the mass fails to work the transformation which we desire to see, We do not mean by this that nothing has been done, but that much remains undone. Where is the love, the sympathy, the sweetness, the barmony of these who have called forth the sacrillee of God's beloved Son, and who have potentially been redeemed by his shed blood? Can the church which bears the name sus do nothing to make its work more effi cient? Cannot these who have taken the pledge of consecration to him do something ore to assist each other and make it evident to the world that they love each other?-B. I

#### ARE TOT IN THE WAY TO BEAVEN,

When we see our follow men around us a intense by accepted in the pursuits of earthi-objects, that there is neither time nor disposition left to seek the triendship of Jesus Christ, there is something that whispers to the mind. 'Oh that they were wise, that they under-sided this, that they would consider their latter end.' In their insensibility and hardess of heart, they are groping their way like bind men through the daraness, and itsevitably fall of securing their highest interests. However wise their course may be lo the attainment of temporal advantages, the are the veriest fools in the signt of God. You who have no better portions than the possessions of this earth, are to be of all men mo miserable. Your treasures must soon be ex-changed for everlasting destitution, and your present merriment for the wailings of despair. How poor you are (says President Edwards) if you have no heaven but this world. You have nothing but a little part of this clod of earth, and what is it all worth? If you have a little more land than some of your neighbors, or if you are in a way to make money than others if your accommodations are better the worldly pleasures and conveniences than oth ers, or, if you are promoted a little higher among men than some others are, what a poor portion is this, and how miserable are you that have no better happiness that you can call your own! How happy do these things make you? What satisfaction do they yield you? Are suc; things as these the rivers of pleasure that you choose for your por-tion? On, how miserable! When a few days you must gorto the grave eternity, and then how wretened are con, if, when you are done with worldly, enyments, it may be said that you have re-

ived your consolation." Careworn and delected mortal, let the spell your infatuation be broken. Being your old on these transient vanities, and grasp the enduring riches. Have respect to the crown of life and drop your most rake. On, it to Jesus' quickly fly! You have no time to lose. Life is also st gone. Death is pressing on your heel, and the judgment throne is wen nigh bursting north to your view. Suffer not a moment's delay. Seek the Lord while he is to be found. This night thy soul may be required of thee, -N. Y. Ch. Intell.

# THE SECURIC AND THE ITALIAN OTHER

She sat behind her heatly arranged fruit stand—a girt of fourton—a serviced in read-ing her tibbe. She shd not hear the foot-steps of a gentleman who was passing by and was startled by this question. "What are you reading that interests policy much?" She timidly replied: "Ine Word of God, sir."

Who told you that the fable is the Worl of dr he inquired.
God told me himself," she replied with

"God told me himself," she replied with childlike innocence.
"God told you." Impossions! How did he tell you? You have never seen him or laked with him. How then cauld he tell you that the Bible is his Word?"

For a few seconds the girl seemed confused and silent. The man, who was a skeptle, and took delight in undermining the faith of pro-ple in the Scriptures, felt coull lent that he had confounded the simple hear ed girl. She soon recovered herself and her ready wit dark eyes as she asked:
"Sir, who told you there is a sun yonder in

"Sir, who told you there is a sun yonder in the blue sky above us."

"Who told mee? said the man, smiling somewhat contemptrously, for he farcied that the girl was trying to hale her ignorance under an irrelevant question. "Who told me? Nobedy: I don't need to be told. The sun telisthis about itself. It warms me and I love its light. That is tolling enough."

"Sir," cried the girl, with intense earnestness, as she stood before him with cineped hands, "you have out it right for both Bible hands, "you have out it right for both Bible."

hands, "you have put it right for both Bible and sun. That is the way God lens me this is his book. I read it, and i warms my heart and gives me light. I love its light, and no one but God can give such light and warmth through the pages of a book. It must be his I don't want any more telling; that's telling enough, sir. As sure as the son is in heaven, so sure is God shining through this book."

The skeptic was abashed. The carnest faith of the young fruit-seller annued him. He could adroitly insinuate doubts into the inds of those who had only given an intelectual assent to the truth that the Bible is God's Book, but the girl's heart-experience of the power of God's Word was an evidence he could not shake. - Messiah's Herald.

Oftentimes the bindrances that lie in the path of duty may be compared to the toll gates upon our turnpike roads—they are kep: shut till we are just upon them, and then they fly open, as it were, of themselves. And that is time enough. If they have been open a week before hand we could but have gone through at last. - John Newton.

We have but to name God before sorrow we have but to name God before sorrow, and it changes color; name him before bur-dens, and they grow less; name him before the vanity of life, and it disappears. The whole sphere and scene of life is changed, lifted into a realm of power and wisdom and gladners—Munoza.

# TEMPERANCE.

WHAT TOTAL AUSTINENCE TWEE, Total abstinence kindles the home fire, fills the larier, replenishes the wardrobe, peoples the school houses, crowds the churches, empties the prisons, discharges the police, throngs the markets, employs labor, prospers everybody on earth, and blesses everybody in heaven.

BOY DRUNKARDS. John Flynn, aged six, of Amity street, Brooklyn, was arraigned in the Myrtle Ave-nue Court, Brooklyn, for being druns. He and some other children store half a dozen

and some other children stole half a dozen bottles of whisky and drank it. The child was accompanied by Michael MacNamara, fourteen years old, of Congress street, When they were placed in front of the desk in the clerk's room, Fiyan said:
"Say, Mickey, dou't say nut'n," will v'?"
Then he told the wholestory, MacNamara was sent to the Triant Home, and Flynn was taken in charge by his lather, Ten-year-old Jimmie Brown, eleven-year-old Michael O'Connolly, and seven-year-old Thomas Ahearn have not yet recovered from the effects of Imbibling the stimulants,—New York Witness. York Witness.

FOUR QUALITIES OF DRESERVING. When Adam first planted the vine Satan came and killed a peacock over it, and the vine drank its blood. When the vine grew and put forth its leaves Satan came again and killed an ape over it, and the vine drank the blood of the apealso. When grapes first formed on the vine he killed a lion over it, and the vine drank up the blood of the hon. When the fruit was unly ripe Satan came once more and killed a pig over it, and the vine drank up the blood of the hon. When the fruit was unly ripe Satan came once more and killed a pig over it, and the vine drank up that blood also.

Hence, he who drinks of the fruit of the vine imbibes these four qualities. When he first tastes the wine, and it begins to crawl in his limbs, the color bloods in his limbs.

and he becomes gay as a peaceck. When the the het is empty, he drst signs of drunkenness come upon him bringly Presents in endless plays, claps hands, and dances like an appropriate plays, claps hands, and dances like an appropriate within hirof books. Give us a call he grows violent like the lion, and chain. Respectfully, like a pig in the mire, desiring only to sleet and his strength is gone.—Translated from he Arable. he Arabic.

ONLY POB DEVIL'S FOOD.

An address was delivered recently it Washington, before the Temperance Society of the Korth Presbyterian Church, by Dr. Ction Sale of W. W. Godding, Superintendent of the Government Hospital for the Insune. He made a strong piea for the establishment in this etty of an inebriate asylum, and spoke of the afforts he had made to induce Congress to take some action. He said that one of the burning questions of the day was the proper treatment of the inebriate. He referred to the mistake made by so many young men in address was delivered recently it the mistake made by so many young men in supposing that alcohol is a food. When the evit that alcohol has wrought in the world is considered, said the lecturer, the conclusion is that if it is a nutriment then it is fit only for devil's food. Referring to drunkenness as a disease, he said that it is a disease of which the man have lated the food disease that part and the of which sin may have laid the foundation, but the pathological changes in the brain, the lecturer said, lies outside of the plane of

# moral accountability, and are in the nature of the wages of sin, rather than the sin itself. TEMPERANCE REPORM IN RUSHIA.

A Temperance Reformer writes: "Teetotakers in this country are continually de-vising methods for the suppression of drunk-siness among all classes of society, which turn out one after the other signal failures. Could not they induce Sir E-lwin Bradford, our Commissioner of Police for the Metropoils, to adopt the new tactics which General Wahi the Governor of St. Petersburg, has devised to shame the tipplers of the Russian

ce stal into sobriety?
There is a good deal of drunkenness
a long light and low, who a
enormous quantities of richly-sugared champagne, coguse, vodka or kv.ss. and after-ward experience much difficulty in finding their way home. In order to encourage the spread of temperance General Wahi has is-sued a peremtory notice that the names and address of all people found in the streets in a desorderly or intoxicated condition shall be printed on large posters and publicly displayed at certain points of the city and also printed in the official journal.

"This role is to be without exception. No prayers, no entreaties by the guilty—even though from a fair lady whose temporary aberration of judgment has been punished with terrible headaches—can obtain mitigation of sentence. The General is inexprable. The name must go on the board. Aiready much perturbation has been caused by this singular drink-cure, especially ag the names of many ladies and gentlemen whom one would not expect to find in such a position have already been 'posted.' The ordinary moulik, of course, does not care a pin about society think differently, and are already either joining temperance societies or pri-vately abjuring vo. - tondon Telegraph.

TEMPERANCE ... . AND NOTES. Clevelan I, Oulo, has one sulcon to ev ry 175 inhabitants.

Sixteen towns of California have secured a prohibitory ordinance. The daily receipts of Chicago saloons are estimated to be \$192,500.

"A drinking woman is a social criminal of the worst type,"-National Baptist.

A recent dreadful murder in Connecticut

was committed by a man who was drunk on hard cider. The annual liquor bill of the United States

is over one-lifth of all our expenses and be tween a fifth and a sixth of all we produce. The W. C. T. U. of the District of Columing Mrs. Cloveland for her firm stand against

The New York Tribunesays: "The liquor traffic is to-day the heaviest closs upon the progress, and the deepest disgrace, of the nineteenth century.

Indiana's liquor bill is \$40,000,000 a year. in silver dollars placed that edge to edge it would cover the entire boundary into of the State, including its tortuous river lines.

The California Voice says: "Tant \$10,000 of the \$24,000 recently paid as pensions to the soldiers tound its way into the this of fitteen salouns that curse the town of San Monica.

The State Conventions of the W. C. T. this year have been unusually large, and it is be-Cleveland will be tue largest in the history of the organization. The Melbourne Sportsman is responsible

for the statement that "drank and incapa-ble" was the charge brought against 500 children under ten years of age in Caristian London for one year.

The Lancet says: "In 1000 grains of beef there are 10716 grains of nourishment. In 1000 grains of wine only 116." Invalids make a great mistake in taking wine instead of nourishing foods to regain strength. Professor August Forel, who is connected

with the University at Zurien and is one of the foremost scientists of Europe, has been made Chief Tempiar of the Grand Lodge of Good Tempiars recently instituted in Switz-As the saloon prospers in any community,

the Church declines, and as the Caurch prospers, the saloon declines. The denta of the saloon may not always be the life of the Church; but the life of the saloon is, so far as it controls men, the death of the Church.

—Presbyterian Messenger. The National Soldiers' Home at Dayton, Ohio, is surrounded by saloons and dives in-

ested with robbers who, by means often resulting in murder, rob the veterane of their pension money. The Supreme Court has pension money. The Supreme Court has just rendered a decision that the mile and a naif limit law, providing against the saie of iquors within that distance from the home, to constitute the said many prosecutions onal, and many prosecutions

### HOUSEHOLD MATTERS.

CLEANING POULTRY FEATHERS.

The cleaning of poultry feathers is a protracted and tiresome business, Whenever a fairly plentiful supply has been collected they should cleansed and then put away till sufficient for stuffing the required article have been obtained. The process of cleaning is as follows: Allow one pound of quick lime to every gallon of water; let this stand until the undissolved lime is precipitated, and then pour off the liquid. Pat the feathers into a thoroughly clean tub, pour the mixture over them, stirring all the time until they sink to the bottom; the quantity of water must depend upon the amount of feathers, there should be sufficient liquid to cover the above to a depth of at least three inches. Leave this to stand for four days, then take out the feathers with the hand, shaking them in doing so, throw them into a large sieve, and there wash and rince them in clean water, which should be poured out through the now of a watering pot. Shake the feathers well during this part of the process. Have a large meshed net, like a cabbage net, suspended from two nails across a shed, or, preferably, a warm, sunny, empty room; under this net spread some large sheets of brown paper, or a clean hearthcloth. Put the ferthers into the net and shake it occasionally; all the dry ones will fall to the ground. When the net is empty, heat the

Respectfully, S. WEIS.

felf. 1894.

that part and 50 the starving ner

tion may be owigist in THE U. S. manner. The sisted by a vebeing placed u against the side. -

quite fearless of the Dec. 14, '95. Jan. 1, '95. and chilly bed, and south, Apr. 1, '95. the attack of the "blue Apr. 1, '95, unseasonable summer we June 15, '94, produces.

Then again, carefully con. May 1, '95, its dark-colored bag, what a July 15, '95. toble companion for a longletal '95. courteraire of tways mothing, a er contradictory, it is actually a lifesaving machine. The writer remembers bringing up a motherless puppy dog, with an inherited delicacy of constitution, with the sole assistance of a feeding bottle and a hot-water bag.

He throve in strength to the extent of

demolishing twost of his preserver's wardrobe, but he never meant harm. Many as are the blessings of the hotwater buttle, it must not be forgotten that it is also a source of some langer. Always see that the stopper is also lutely tight, and never use it without a thick cover. Many a painful burn has it given, especially to an unconscious patient or to an old person. In old age, the circulation being weaker, the vitality becomes low. A thick cover will keep the water loaver warm, as well as insure against burns, Filling the beg quite full will also cause the heat to be retained for a longer time, but will not be as comfortable as when half full. When not in use the bar should be emptical -Good Housekeeping.

# 120071959

Ham Toast-Mix with one tible spaonful of finely chopped has the beaten-up yolk of an egg and a little cream and pepper. Heat over the fire, and then spread the mixture on thin slices of hot buttered thirst

Indian Griddle Cakes-One quart of scuided milk, one pint of Indian meal. four eggs, four two espoonfuls of flour, a little sait. Pour the milk on the Indian meal, and when cool additiour, salt and the orga well besten. Sur vigorously:

Soft Spread Toast - Toast the oread and spread it while it is hot. Have ready half a pant of had millior water, dip the toast in it very quickly that it may not soak too much, but merely to moisten it. Dry toast should never be laid one slice upon another, but set on the edge in a toast rack to keep

Beef Cakes -- Mince the meat very fine. Borl and mash poratoes equal to one-third the quantity of the meat, mix them together thoroughly, season with pepper and a few sprigs of parsley minced. Add the beaten yolk of one egg to bind it. Wash and flour your hands. Make the mince into cakes about the size round of the top of a tencup, and fry them a nice brown in hot butter or beef drippings. Serve on a napkin with a garntsh of

Ground Rice Pudding-Three pints of milk, five tablespoonfuls of ground rice, five eggs, one-half nutmeg grated, juice and grated rind of one lemon, sugar to taste. Mix the rice with a little of the cold milk; put the remainder of the milk into a double boiler, and when boiling stir in the rice mixed with the cold milk. Add a piece of butter the size of an egg. keep it on the fire till it thickens, stirring constantly. When nearly cold add the eggs well beaten and the When nearly other ingredients. Turn into a dish and bake three-quarters of an hour.