REV. DR. TALMAGE.

SUNDAY'S SERMON IN THE NEW ORK ACADEMY OF MUSIC.

Subject: "After the Battle."

TEXT: "And it came to pass on the morrow, when the Phillistines came to strip the sain, that they found Saul and his three sons failen in Mount Gilboa,"-I Samuel xxxi., 8.

some of you were at South Mountain or shiloh or Ball's Bluff or Gettysburg on Northern or Southern side, and I ask you if there is any andder sight than a battlefield after the guns have stopped firing? I walked gross the field of Antietam just after the conflict. The scene was so sickrening I shall not describe if. Every valuable thing had been taken from the bodies of the dead, for seen taken from the bodies of the dead, for here are always vultures hovering over and ground about an army, and they pick up he watches, and the memorandum books, and the letters, and the daguerrestypes, and he hats, and the conts, applying them to helt own uses. The dead make no realspeir own uses. The dead make no resisnee, so there are atways camp followers sing on and after an army, as when Scott and down into Mexico, as when Napoleon arched up toward Moscow, as when Von ofthe wont to Sodan. There is a simiseene in my test.

saul and his army had been horribly cut to Mount Gilbon was ghastly with the ad. On the morrow the stragglers came to the field, and they lifted the intellet of helmat from under the chin of the dead. ad. they picked up the swords and bent them on their kness to test the temper of the metal, and they opened the wallets and counted the sola. Saul hy dead along the ground, eight ine feet in length, and I suppose the addy Philistines, to show their bravery, ed upon the trunk of his carcass and ed at the fallen slain and whistled through mouth of his helmet. Before night those orants had taken everything valuable "And it came to pass on the the field. row, when the Philistines came to strip slain, that they found Saul and his three stallen in Mount Gilbon." store I get through to-day I will show

a that the same process is going on all the rid over, and every day, and that when a have fallen satan and the world, so far an pitying them or heiping them, go to orselessly to take what little there leit, thus stripping the slain. There are tens of thousands of young men.

There are bons of thousands of young men-rery year coming from the country to our prast sities. They some with brave hearts as grand expectations. The country lads grand expectations. The country lads grand expectations. The country lads grand expectations, the country lads grand expectation of the second expectation of the property of the young man who has gone who the city. Two or there exists to the city. Two or three of them think at perhaps he may get along very well and ed, but the most of them prophesy re, for it is very hard to think that whom we knew in boyhood will ever

ke any great success in the world. But our young man has a fine position in a geods store. The month is over. He his wages. He is not accustomed to so much money belonging to himself. as is a little excited and does not know actly what to do with it, and he sponds it some places where he ought not. Soon are come up new companions and acquaintfrom the barrooms and the saloons of ity. Soon that young man begins to ris the battle of temptation, and soon outgoes down. In a few months or few he has fallen. He is morally dead. He are corpse of what he once was. The less of sin snuß up the taint and come be field. His garments gradually give He has pawned his watch. His health ling him. His credit perishes. He is to pay his way home to the country, to pay his way home to the country, a down! Why do the low fellows of ity now stick to him so closely? Is it to ck to a moral and spiritual tife?

no. I will tell you why they stay. They Philistines stripping the slain. a not look where I point, but yonder the aman who once had a beautiful home back. Wis house had a beautiful home His house had elegant furniare his children were beautifully clad, his are was synonymous with honor and useess, but evil habit knocked at his front t, knocked at his back door, knocked at a where is the plano? Sold to pay the tweet is the plano? Sold to pay the tweet is the plano? Sold to pay the tweet is the batrack? Sold to meet batcher's bill. Where are the excepts? to get bread. Where is the wardrobe? to get rum. Where are the daughters?

Don't remember them, eh? I'll make you member them." And then he takes solt re-past and empties it on that deathbed, as the mailbags are emptied on the postoffice floor. The man is sick. He cannot get away from them.

The man is sick. He cannot get away from them. Then the man says to satan: "You have deceived me. You told me that all would be well. You said there would be no trouble at the last. You told me if I did so and so you would do so and so. Now you corner me and hedge me up and submerge me in every-thing evil.", "Ha, ha!" says satan. "I was only fooling you. It is mirth for me to see you suf-for. I have been for thirty years plotting to get you just where you are. It is hard for you now; it will be worse for you after awhile. It pleases me. Lie still, sir. Don't flinch or shudder. Come, now, I will tear off from you the last ray of expectation. I will rend away from your soul the last hope. I will leave you bare for the beating of the storm. It is my business to strip the slain." You are hastening on toward the consum-mation of all that is sad. To-day you stop and think but it is only for meday. mation of all that is sad. To-day you stop an think, but it is only for a moment, and they you will trampon, and at the close of this service you will go out, and the question will be, "How did you like the sermon?" And one man will say, "I liked it very well," and another man will say, "I didn't like it at all," but neither of the answers will touch the tremendous fact that if impenitent you are going at thirty knots an hour toward shipwreck. Yea, you are in a battle where you will full, and while your surviving rel-

you will fall, and while your surviving rel-atives will take your remaining estats and the cemetery will take your body the messen-gers of darkness will take your soul and come and go about you, stripping the slain. Many are crying out, "I admit I am slain; I admit it." On what battlefield, my broth-ers? By what weapon? "Poluted imagina-tion." says one man; "Intoxicating liquor," says another man. Do you realize this? Then I come to tell you that the omnipo-tent Christ is ready to walk across this bat-tlefield and revive and resuscitate and resur-rect your dead soul. Let Him take your hand and rub away the numbness, your head hand and rub away the numbress, your head and bathe off the aching, your heart and stop its wild throb. He brought Lazarus to life, lie brought Jairus's daughter to life, He brought the young man of Nain to life, and these are three proofs anyhow that He can bring you to life.

bring you to life. When the Philistines came down on the field, they stepped between the corpses, and they rolled over the dead, and they took away everything that was valuable. And so it was with the people that followed after the armies at Chancellorsville and at Pittsburg Landing and at Stone River and at Atlanta Landing and at Stone River and at Atlanta, stripping the slain, but the Northern and Southern women—God bless them!—came on the field with busins and pads and towels and lint and cordials and Christian en-couragement, and the poor fellows that my there lifted up their arms and said, "Oh, how good that does feel since you dressed it." And others looked up and said, "Oh, how you make me think of my mother!" And others said, "Tell the folks at home I died thinking about them." And another And others said, "Teil the folks at home I died thinking about them." And another looked up and said, "Miss, won't you sing me a verse of 'Home, Sweet Home,' before I die?" And then the tattoo was sounded, and

the ints were off, and the service was read, the lats were off, and the service was read, "I am the resurrection and the life." And in honor of the departed the muskets were loaded and the command given, "Present— fire!" And there was a shingle set up at the head of the grave, with the epitaph of "Lieutenant — in the Fourteenth Massa-chusetts regulars," or "Captain — in the Fifteenth regiment of South Carolina volun-teers." And so now, across this great field of moral and spiritual battle the angels of of moral and spiritual battle, the angels of God come walking among the slain, and there was voices of comfort and voices of hope and voices of resurrection and voices of heaven.

One night I saw a tragedy on the corner of Broadway and Houston street. A young man, evidently doubting as to which direc-tion he had better take, his hat lifted high tion he had better take, his hat lifted high enough so that you could see he had an in-telligent forehead, stout chest; he had a robust development. Splendid young man, Cultured young man. Honored young man, Why did he stop there while so many were going up and down? The fact is that every man has a good angel and a bad angel con-tending for the mastery of his spirit, and there were a good angel and a bad angel struggling with that young man's soul at the corner of Broadway and Houston street, "Come with me," said the good angel; "I will take you home; I will spread my winza will take you home; I will spread my wings over your pillow; I will lovingly escort you all through life under supernatural protection; I will bless every cup you drink out of, every couch you rest on, every doorway you enter; I will consecrate your tears when weep, your sweat when you toil, and at the last I will hand over your grave into the hand of the bright angel of a Christian re-surrection. In answer to your father's petiing their fingers off in trying to keep unily together. Worse and worse until thing is gone. Who is that going up the of that house? That is a creditor, tion and your mother's prayer I have been sent of the Lord out of heaven to be your guardian spirit. Come with me," said the good angelin a voice of uncarthly symphony. steps of that house? That is a creditor, ag to find some chair or bed that has not levied upon. Who are those two gen-ennow going up the front steps? The is a constable; the other is the sheriff. do they go there? The unfortunate is ally dead, socially dead, financially dead. it they go there? I will tell you why creditors and the constables and the ascount and some on account of the law. It was music like that which drops from a It was nousic fixe that which drops from a lute of heaven when a sec.aph breathes on it. "No, no," said the bad angel; "come with me; I have something better to offer. The whiles I pour are from challees of bewitching carousal; the dance I lead is over floor tesis go there. They are, some on their scount and some on account of the law, sellated with unrestrained indulgences; there ng the slain, ex-member of Congress, one of the is no God to frown on the temples of sin where I worship. The skies are Italian The paths I tread are through meadows, daisied who absorber of Congress, one of the sciouent men that ever stood in the use of Representatives, said in his last ments: "This is the end. I am dying— ag on a borrowed bed, covered by a bor-med short is and primrosed. Come with me, young man hesitated at a time when The sheet, in a house built by public y. Bury me under that tree in the mid-the field, where I shall not be crowded, have been crowded all my life." Where the jolly politicians and the dissipating hesitation was ruin, and the bad angel smote the good angel until it departed, spreading wings through the starlight upward and away until a door flashed open in the sky and forever the wings vanished. That was the turning point in that young man's history, for, the good angel flown, he hesitated no longer, but started on a pathway which is beautiful at the opening, but blasted at last. The bad angel, leading the biasted at inst. The bad angel, leading the way, opened gate after gate, and at each gate the road became rougher and the sky more lurid, and, what was peculiar, as the gate slammed shut it came to with a jar that indicated that it would never open. Passed each portal there was a grinding of locks and a shoving of bolts, and the scenery on either side of the road changed from gardens to deserts, and the June air became a cutting December blast, and the bright wings of the bad angel turned to sackeloth, and the eyes of light became hollow with hopeless grief, and the fountains, that at the tart had tossed with wine, poured forth authling tears and foaming blood, and on the right side of the road there was al. Now is the time to go and tell couring John Bunyan, through the God, afterward came to the Celestial bubbling tears and foaming on the right side of the road there was a screpart, and the man said to the bad angel, "What is that screpart?" and the answer was, "That is the screpart of stinging remores." On the left side the road there was a lion, while man asked the bad angel, "What is how profilgate Newton came. On the left side the road there was a lion, and the man asked the bad angel. "What is that lion?" and the answer was. "That is the lion of all devouring despair." A vulture flew through the sky, and the man asked the bad angel, "What is that vulture?" and the answer was, "That is the vulture waiting for the carciasses of the skin." all the sewers of pollution at last sen to positive dominion of moral And then the man began to try to pull off him the folds of something that had wound him round and round, and he said to the bad angel, "What is it that twists me in this awful convaliant?" and the answer was, "That is the worm that never dies," And then the man said to the bad angel: "What does all this mean? I trusted in what you said at the corner of Broadway and Houston street; I trusted it all, and why have you thus de-ceived me?" Then the last deception fell off the charmer, and it said: "I was sent forth from the pit to destroy your soul. I watched my chance for many a long year. When you hesitated that night on Broadway, I gained my triumph. Now you are here. Ha, ha! You are here. Come, let us fill these two You are here. Come, let us fill these two challees of fire and drink together to dark-ness and woe and death. Hall, hall" Oh, young man! will the good angel sent forth by Christ or the bad angel sent forth by sin get the victory over your soul? Their wings are interlocked this moment above you, con-tending for your destiny, as above the Apen-tings arely and conton fight midsky. This

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR APRIL 28.

Lesson Text: "The Lord's Supper," Mark xiv., 12-26-Golden Text: Luke xxil., 19-Commentary.

12. As I have recently read and profited by a sermon by Rev. A. G. Brown, of London, upon a portion of this lesson entitled "Find-ing It as He Said," It is probable that some of the Science to here to here the more back of the Spirit's suggestions to him may here be found. It is the last night before the crucifixion. The city Jerusalem, the holy city, is full of people, for only in the chosen city on the passover lambs be stafn and the feast kept. Notice the disciples' question, "Where wilt Thou?" Think of Saul's ques-tion, "What wilt Thou have me to do?" and let our hearts be ever saying, "Where, Lord?" "What, Lord?" and never lean to our own understanding. own understanding. 13. "He immediately sends two with def-

inite instructions, and yet such as required great faith on their part. He loves to be great faith on their part. He loves to be trusted and will surely guide all who are willing to be guided (Ps. xxxil., 8; Isa. xxx., 21; xiviii., 17). But see how it is only a step at a time, and consider the forefold events of one day in I Sam. x., 1-7). They knew the way to the city. All was plain thus far. Then of all who should pass them or meet them they were to look for a man com-ing toward them bearing a pitcher of water, and without hesitation they were to follow him. him

14. They were not told to speak to the man with the pitcher, but simply follow him into the house and speak to the good man of the house concerning the room in which to eat the passover. The fact that they were to say to him, "The Master saith," shows that the owner of the house was a disciple. Jesus would not use the property of one who was

15. We would like to know more of this man and this room, between whom and the Master there seemed to be such a perfect understanding and harmony of spirit,

16. With unquestioning obedfence they went forth from Hin to do His bidding, and they found everything just as He had said they would. It always has been and always will be so, for whatever else may fail or change or mass may the word of the Lord or change or pass away the word of the Lord is sure, and it standeth forever. 17. "And in the evening He cometh with

the twelve." Never was such a passover kept before, for this immediately preceded the fulfillment of all passovers, as on the morrow "Christ, our passover, would be sacrificed for us." Have we, like the good man of this house, room for Jesus? And are all our pos-sessions at His disposal? Are we like the two disciples looking for His guidance? And filment of all passovers, as we recognize His hand in all the events of life? If so, it is well,

18. Before Jesus announced that one of them should betray Him it would seem from John xill, that He had washed their feel and John xill, that He had washed their feel and had taught them thus to do for each other. Think of His washing the feet of Judas! How near one may be to Jesus, how much He may do for one, how many privileges one may enjoy and yet be lost! It will surely be a fearful thing to have been numbered with the followers of Christ and yet not be truly He His

19. It was enough to make them sorrowful that one who had companied with them and had been apparently truly one of them them should turn out to be only a traitor and hype crite. So clever had the traitor been that it would seem that none of the others had suspected him, for no one said, "It must be Ju-das, just as we thought," but each said, "Is it I?" So kind had Jesus been that never by word or look or act had He even hinted that Judas was not sincere.

"One of the twelve that dippeth with 20, me in the dish." Sitting near to Jesus, cat-ing with Him, called one of His, acting as treasurer for His people, preaching in His name, perhaps permitted to work mirades in His name, and yet all the while a liar, a hypocrite, one possessed by the davil! Is it any wonder that the Spirit by Peter exhorts us to make our calling and election sure (II Peter i., 10). Let us be sure that we trave forever censed to look to or in any way trust in the flesh, but only and wholly in the merits of the Jesus Christ. 21. Scripture will be fulfilled. The con-

duct of Judas was all clearly written out be-forehand, as in Ps. xil., 9, but that did not compel Judas to not as he did. While God come to pass knows beforehand all that will and whather men will hear or forhear (Ezek ii., 7), and while the spirit of God strives with all, at least all who know of God and His love, yet all are left free to accept or refuse that love.

RELIGIOUS READING.

THE BURDEN OF IN-DWI LLING SIN

"Under the same burden a New Testament aint was greaning all his days. He had a saint was groaning all his days. He had a hard conflict between the flesh and the spirit, and he has left the account of it upon record. Blessed be God for the seventh chapter of the Romans. We there read of the inward cross, with which all the children of God are exer-cised. In the very same l'aul there was delight in the law of God, after the inward man; while he found another law in his members, rebelling against the law of God-the flesh, in which dwelleth no good thing. the flesh, in which dwelleth no good thing, never ceased to assault the spirit with its vile thoughts, legal workings, and robel-llous inclinations; when he had a will to do good he could not do it so perfectly as he desired—his best moments were never free from the inroad of in-dwelling sin; therefore in the bitwrness of his soul, he cried out. 'O wretched man that I am?' O, that sigh came from the bottom of his heart. I know what he feit; he grouned, being bur-dened. Weary and thret with this continuat conflict he looked for delivernnes, "Who what

conflict he looked for deliverance : "Who shaileliver me from the body of this death?" He saw, by faith, his Almigty Saviour, and in Him expected everlasting victory. I thank God, through Jesus Christ our Lord.' He relied upon Christ in the battle, and through Him waited for deliverance, knowing that one day he should be made more than conqueros

Well, then, O my soul! here is comfort, Well, then, O my sould here is connora. If the corruption of nature be thy cross, so it was to David, and so it was to Paul. Thy case is not singular. It is common to every soldier who is lighting under the banner of Christ. This cross is unavoidable, because if is in thy lossom. It is thing inmost self, thy whole nature, which is corrupt, according to the deceitful lusts. Thou hast not an atom of thy body, nor the least motion nor stirring of any faculty in thine (animal) soul, but vin is in it, and therefore it is capable of being a plague to the new man. . . These two are contrary as life and death, and they are always in action: every moment the one bit-ting against the other; so that no believer can do the things which he would so per-fectly as the law requires."—Romaine,

THE TRUE GROUND OF INTEREST.

A great writer, speaking of the effort to convert the Jews, said that interest in such a mission cannot be strong enough to stand the strain unless it is founded on the love of of God. "It is not love for the sheep that will sustain Peter in feeding them, it is the fact that they are Christ's sheep. It is not because they are loveable that his interest in them will continue it is because Christ them will continue, it is because Christis lovenble." And the application is made, "Unless you believe that Israel is God's nation your effort to evangelize among Israel will soon languish." This rule applies to all work. Martineau

ways that the ground of all charitable work is not the needs of the people but the love of God, and although we cannot accept all of Martineau's teachings, in this he is surely right. We must very often grow weary in well doing when we see how little results from our work, how unthankful and evil are these for whom we are spending our strength and using the very best that is in us, unless we are doing this work directly and con-sciously for love of God. It will not suffice to sustain us that in a general way we recognize the fact that our Saviour accepts all that we do for others as done for him. The sentiment must be turned the other way around. Love for him must be so strong in our hearts that we cannot help doing good to others, because our love must find a way of expression and this is the most natural and satisfactory way. God loves these wretched, needy, siming neighbors of ours. He loved them well enough to give his Son to die for them; how can we help wanting to do something for them for his sake?

something for them for his sake? This is the secret of perseverance in good works, and of efficiency in them. We may not see our reward. No matter, we shall not weary in well-doing for that. We have all the time the inestimable reward of working together with God for those whom he loves and we for his sake love also. Let us apply this thought to are Christman herescalers this thought to our Christmas benevoland it will make all the year that follows a time of true Christian charity .- American Messenger.

BULIGION PUT IN PRACTICE.

I had gone into my butcher's shop one Saturday might and was waiting While doing so, a man black with dust and toil of machinery came in. He was old and homely and meanly dressed, and I never should have looked upon him as a divine agent of consolution had not a little girl come in and revealed him to me, "How's father to-day, Polly?" he asked. "He's worse today, and mother's down too, and the weary little thing began erving softly to herself. Then the man stooped and said something in a low voice, to which she only shook her head and cried more bitterly. So he took the basket from her say-ing, "Run away home Polly, or that baby he'll be in mischief. Til bring the basket," offered him twenty-five cents, but he hurried her away and would not touch it. Thon he chose some good beef, a piece of bacon and plenty of vegetables, and having paid for then walked off toward a large tencinent house in sight. I gave him silent reverence as he passed me for I know him then as one of God's mesengers, unconsciously, but oh ? how blessediy taking a share in the ministry of angels ! Opportunities like these are constantly thrown in our way by the angel who watcheth for our souls; but, "if a brother or sister be naked and destitute of daily food, and one of you say unto him, depart in peace, be ye warned and filled, notwithstanding ve give him not those things which are needful to the body, what doth it orofit."—Christian at Wors,

TEMPERANCE.

NOTHING REMARKADLE.

An item is going the rounds of the press to he affect that whisky is now manufactured out of old rags. We see nothing remarka-de about this. Every one knows that nearly d) the old rags now in this country are man-ifactured out of whisky, and there is no ipparent reason why the process of conver-ion may not work as well one way as an-thor; from whisky to rags, and from rags to whisky. What a beautiful business it is

ALL TUROUGH DRINK.

At Liverpool lately a young taan drowned inself, and in one of his pockets was found taper on which he had written: "I have taper on which he had written "I have done this myself. Don't tell my name to any one. It is all through drins. Within a short time, on the matter becoming pul-ledy known, the coroner received letters an 246 parents of young men who had on lost, and who thought that possibly is young man might be their som --Chrisan Standard.

A WIFE'S SAD MISTART.

Mrs. Chapin, one of the W. C. T. F. works, was once entertained in Mississippi at with states of a young married couple, and with said to her. "Now, Mrs. Chapto, a willing to cutertain you, but I don't want out to talk temperance, for if you should nover my husband then I'd have to banish ine from our table, and all my friends would all me a crank." Mrs. Chapin spoke at the meeting and then made her way through the audience trying to got aimers to be pledge. She begged the young husband o sign, and he was reaching for the penell o do so when his wife objected, and with a mile he shook his head and said, "No."

Six years afterward Mrs. Chaptn passed through the same place. She was the guest this time of another family, but after her adcess was over a weeping woman and a git ering drunken man came up to greet her It was the same couple who had entertained her six years before. "Oh," said the wife her six years before. "Oh," said the wife, "try to get my husband to sign the pledge," "No," he cried, "I wanted to be saved once, but you wouldn't let me. Now no one can save me, not even God in heaven!"-st. Lauis Globe-Democrat.

TAUTS AND PROPERTY.

Judge Kimball, of the Washington (D. C.) Police Court, in a recent temperature address, gave some suggestive facts and figures, as

For the fiscal year 1824, the United States For the mean year 1894, the trained states, Government issued 224,000 fiquer forenses, which is equivalent to one licensed saloon for each 208 people, not to mention the unit ensed liquer sellers. In Washington there are 605 licensed barrooms, one for each 415 people. Deducting women and children and temperdrinkers to support and children and temper-ance people, and there are less than 10, drinkers to support such salcon. The esti-mated annual consumption of interacting liquor in the United States is per capit. whisky, four gallons, wine, one gall a beer forty-six gallons. This at the i beer forty-six gallons. This at the load wholesale price amounts to \$\$13,000.00 spent directly, but the indirect cost by bacted wages, loss of health, cosition and life, is far greater. "We are all," said Judge Kimball, individually and collectively responsibfor this state of affairs, and we must to hirk the responsibility, but fight the battle f temperance until we win, niways roman bering that we have God on our side, and that God and one is a large majority in any ight. The temperance organizations are loing a great work and will be victorious in he end. I may not be here to see it, but I fight. will wait for the glad tidings at the gate

THE SOURCE OF POVENTY AND PAUPERISM.

The mystery is solved, how it is that we and in America pauperism and want. No country on the globe is as rich as ours in refind in sources and rewards so liberally toll and falent. There should be no poor, except from unforeseen accidents, in America. Yet plague of pauperism has broken out in our cities past seeming cure; waifs and vagrants line streets and highways; instituons rear in all directions their massive piles; economists are alarmed. The prime source of panperism and of all its attendant social evils is the saloon. Thitter the laborer and the mechanic bring their hardenraned dimes, to be afterwards penuliess when demand for work slackens; their fortunes are wrecked, the ruin of which prelipitates emberatements and fraudulent binkruptcies, their energy is paralyzed ar-idleness is conservated. In a subsequences off their money to purchase shame, while wives and children at home cry for bread and when the provide the state is the maindered by the providence of the state is, the decree of the state is the providence of the state is the state is the state is the state is the state of winter is a state them from the butting black of winter, is are them from the pange of cruel hunster. Bishop Hendrickson, of Providence, posling or charity in favor of the hundreds of inmates of his orphan asylum, was not afraid to say that these helpless children, in the far greater number of cases, are de-pendent upon alms because "saloens murder their parents." A similar verdict will be rendered by these who examine into the sources of all forms of poverty in America Five-sixths of the poverty in this country e carlo from intemperance, and mere idle to ble are all discussions of social reform so long as alcohol retains its present sovereignty and despotically exacts in tribute the li-bload of the people. - Archibishop Ireland. 112

Hypnotism and Crime,

It is possible that spacial legislation will have to be resorted to in the matter o. . ae connection of hypnotism and crime. Two murder cases have brought a general belief in the necessity of importing medical experts or scientists into such questions. In Kansas recently a man, Gray, was convicted of murder for putting another man under hypnotic control to the extent of killing a neighbor. The verdict was set aside by the Supreme Court, but experts hold that it was sound. The Hayward-Ging case, at Minneapolis, is associated with the same sort of surroundings. In Bjornstrom, one of its most able men, Sweden has probably the best European authority on hypnotism. He BRVR

"But that persons can by positive suggestion be compelled to criminal actions is not all; by negative suggestions they can also be made to neglect their duties and to omit what they ought to do. Thus they can be prevented from writing their names and even be made to forget them, and to forget their duties; fears have even been expressed that marriage could in this way be prevented, if, for instance, by suggestion a rival compelled a bride to say 'may' at the altar. It has been sufficiently proved that it is possible by hypnotism and sugges tion to use others as willing tools for the execution of criminal actions of almost every kind. The danger of this is greatly increased, partly by the fact that the somnamonitst upon awaking does not remember the contents of the suggestion nor who gave it, while at the same time it is irresistibly and faithfully performed at the appointed hour; and partly that there are persons, but fortunately those who have been hypnotized many times, who, even in an apparently entirely wakeful state, are susceptible to hypnotism."

Some European Nations have already passed laws restricting the practice of hypnotizing to medical men, and rigidly defining the conditions under which even they shall use it. M. Bjørnström is of opinion that hypnotism is as dangerous as a deadly poison, and that the public should be guarded against its general use .- St. Lous Star-Sayings.

Champion Knite Swapper.

The champion knife swapper lives in Gainesville, Ga. He is a little boy -the son of a preacher-and this is his record, as given by his father:

"That boy, not many months since. worried me till I bought him a knite. Like a boy he left it out one night and it got rusty. Then he lost interest in it and began at once to swap it off. Well, the little rascal has naturally a knack for trading, and sir, he took that rusty knife and with a little work on it and a good deal of talking he succeeded in exchanging it for it two good knives. These knives in turn he traded for three knives, worked a Herably on them, and got a cheap watch for the " trading till be had completed fortyseven different bargains, most of them in his favor. At the end of the fortyseventh trade he owned a shotgun, a hound puppy, two jack-knives, and sixty-five cents in money, besides other smaller trinkets too numerous to men-There's nothing like it time lanta Constitution.

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e Curth on steel probably Crneket. et racket ears.

rades who had been with him, laughing is jokes, applauding his eloquence and ging him into sin? They have left. Why? tured by money is gone, his reputation is gone, wit is gone, his clothes are gone-every-is is gone. Why should they stay any ker? They have completed their work. y have stripped the slain. till alive an named orse Lick

are stripped the stain. re is another way, however, of doing me work. Here is a man who, through a is prostrate. He acknowledges that s done wrong. Now is the time for you undations

ngton siato that man and say, "Thousands of a have been as far astray as you are at back." Now is the time for you to that man and tell him of the omnipoof repain of repain w motors of God, that is sufficient for any av res fund nos

ow is the time to go to that man and ted for the lefonte, si conversion, to be a world renowned of rightcousness. Now is the time F of rightcousness. Now is the time at man that multitudes who have been dwith all the fails of sin and dragged . Richy # rty cause e went info

do not tell him that, do you? No y to him, "Loan you money? No sdown. You will have to go to the Lend you a dollar? I would not lend oolf and L Biatreville cents to keep you from the gallows, debanched! Get out of my sight telephone Down! You will have to stay down!" those bruised and battered men are accosted by those who ought to was burnes Thus the inst vestige of hope them. Thus those who ought from them. Thus these who ought and lift and save them are guilty of \$7.25 the slate.

n, was 5,000, int I want to make is this: Sin is ron from a cael and merchices. Instead of help-an up it helps him down, and when, 1120. and his comrades, you lie on the ll come and steal your sword and and shield, leaving you to the jackal Chaumest N. J., M 10.07

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stive

world and satan do not do their N. J. M to ask the Cleveland cho has bee ppaal to the tied by sp and's could dive to the with the outenst and abondoned. A sabe impenitent man comes to die, fat on his back. He could not get up see was on fire. Adroitest medical gentle nursing have been a failure. rian church

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tending for your destiny, as above the Apen-nines cance to his last hour. What does do for such a war? Why, he fetches instant, disagreeable and harrowing in his fits. He says: "Do you remem-echances you had for heaven and ? Do you remember all thous lapses nact? Do you remember all thous apses may works and thoughts and actions?

22. The passover feast being concluded, Jesus now institutes the Lord's supper by first taking bread, and having given thanks or blessed it Ho gives them to eat, saying: "This is My body which is given for you. This do in remembrance of Mb." 23. As He had done with the bread, so He

does also with the wine, representing His blood shed for us, and when we partake of the wine we are to remember the precious blood of Christ, the price of our redemption, (1 Peter i., 18, 19). We are to remember that we are not our own, but that spirit, soul and body are all His, to be given wholly up to Him that He may at His pleasure use us to minister the great salvation to others, even to the shedding of our blood in His service

to the shedding of our blood in His service if He requires it (I Cor. vi., 19, 20; I Thess. v., 23; II Cor. v., 15; Rev. Xii., 11). 24. Without shedding of blood there is no remission of sins, and it is the blood that maketh atonement for the soul (Heb. ix., 22; Lev. Xvii., 11). All the blood of sacrifices from the day when the Lord God made unto Adam and Eve coats of skins and clothed them was typical of the preclous blood of Christ, which was sufficient for the sins of the whole world (I John ii., 2), but becomes efficient only for such as accept Him.

efficient only for such as accept Him. 25. From beginning to end of the public ministry of the Lord Jesus He was ever speaking of a kingdom, the kingdom of God or of heaven, which will yet be set up on this earth and include the whole earth under the whole heaven (Dan. vii., 27). Then shall the meek inherit the earth, and Then shall both the passover and the Lord's support have a full and final consummation $T_{\rm eff}$ and T_{\rm (Luke xxii , 16, 18), for at every communion we show the Lord's death till He come (1 communion Cor. xi., 26).

Cor. M. 26). 26. "And when they had sung an hymn they went out into the mount of Olives." The hymn was perhaps Ps. exil. to exviit, the Great Hallal or a part of it In connec-tion with the hymn think of John xiv. to xvii. and see the heart of Christ in these last words to His apostles and to His Father on their and our behalf, words to which He may truly be said to have set the seal of His life's blood. Therefore how sure they are! Let your soul cat them until you can truly say Jer. xv., 16, and Job xxiii., 12.-Leason Bay Jer. Helper.

YOU ARE RESPONSIBLE.

The hosts of sin and unbelief are to be met not so much by great champions who shall defend the truth of the Christian system, as by an advance along the line. Christianity is to conquer by a soldiers' and not by a gen-eral's war. If you, believer, want your re-ligion to gain the victory, you must gain it where you are, through your own church, it your own community. Remember, if you shurch is not revived it is all your own fault Frayer will bring it, God will give it. He sure that you want it, ask God for it, believe that t you work for him he will bless your work, and the blessing will surely come. Retew your own personal consecration to God. make it a consecration that is genuine enough to incur sacrifice, and to reform our size. Then in God's name bid your friend teach rour child to give his heart also to God, and ell him of the dying love of the Saviour. Accept this duty now as a disciple, feel that on rou rests the responsibility of securing the revival which your church needs, and trust fied safely for the blessing.—Independent.

GOD S FLOWER GARDEN.

I have sometimes thought, when looking on a church full of children, there is nothing more beautiful in the sight of God. A beautiful garden full of roses, lines and lovely flowers, is sweet and beautiful to the eye. The hand of man guards and watches over it so that no harm can enter. Sometimes a storm of wind or had breaks the lifes, destroys the roses and makes thin where before all was sweet and orderly. The wisked and matienous man converting to wrech and ruin his neighbor's garden, and when haves this, everybody is touched to the heart Everything lovely and sweet, tramp-down and wreeked, makes one grieved i b in the sight of God, not the most beautiful garden fashioned by the hand of man, not even Paradise, the Garden of Eden in all its glory and beauty of flowers and bruit, was so bright and glorious, as are the souls of little children in whom the Holy Ghost dwells. Such a scene is sweeter and brighter in the sight of God than any garden man ever formed .-- Cardinal Manning.

EABLY PIETY

A correspondent of one of the religious apors, who has examined the lives, experi-nces and biographies of more than 8,000 hristians who have died in hope of a bliss-ul immortality, finds that of 7,600 there were 3,753, or nearly who commenced their religi-ous life under 20 years of age; 2,225 between 20 and 30; 929 between 30 and 40; 412 beween 40 and 50; 182 between 50 and 60 etween 60 and 70; 14 between 70 and 80; 8 etween 80 and 50; and 3 between 90 and

When a man says amen right it always means that he is willing to be put down for his share of the expense.

News comes from Siam that, for the first time, the people have the whole Bible in the siamese tongue.

Small evils batch quick .- Ram's Horn.

TEMPERANCE NEWS AND NOTES.

Five distinguished physiologists of Ger-many, Drs. Bunge, Gaule, Hoffman, Forel, and Fick, are total abstainers.

Omaha, Neb., is being supplied by the W. C. T. U, with fifteen automatic fountains for penny temperance drinks.

The majority of the societies in the Montreal Christian Endeavor Union, forty-six in number, have active temperance societies

Mrs. Henerictta Skeleton has organized eight new W. C. T. Unions in Ohio, where has been for several weeks engaged in work:

The "home salon" started by Bishop Fallows, in Chicago, is succeeding so well that it is the intention to open three others on the ama plan

Dr. Ballinger, who examined two thousand persons in the hospital at Munich, says he ound that eight por cont. died of excessive eer drinking.

The Catholic Total Abstinence Union sent out during the Lenten season nearly 500,000 Sacred Thirst eards, to encourage the practice of total abstinence during Lent.

Saloons are the devil's toboggau slides, They start on earth and land in hell; and all the way down their speed increases, and the longer the slide the less the possibility of stopping.-Christian Nation.

A peculiarity of all good machines is that they can not be managed by drunken men. By a process of artificial selection, all the good places in the world are naturally passing into the hands of the sober mea.

The sale of drink is the sale of disease; the sale of drink is the sale of poverty: the sale of drink is the sale of insanity; the sale of drink is the sale of crime; the sale of drink is the sale of death .- Sir B. W. Richardson, M. D.

The New York Sun says that 6000 of the 7000 saloons in New York are controlled di-rectly or indirectly by one of the great liquor monopolies, and the saloonkeeper is prac-tically subject to the demands of these mo-borolies. nopolists.

Mr. T. V. Powderly, Grand Master Workman, when asked his opinion as to how far the nearest saloon should be from the school house, replied: "About five hundred miles would be a reasonable distance, according to my way of thinking."

The Western Christian Advocate says "The Rawallan race is dying out rapidly. The missionaries have done much to elevate the natives; but intoxicating drinks and the accompanying vices bid fair to exterminate destroy than the churches have to save. | ent century is Ireland. the race.

Queer Craze for Crime Memontoes.

Since the assassination of M. Carnot the cutler at Cette who sold the dagwer to the murderer has, it is said, been injudated with orders for weapons of similar pattern and size to that used on the fatal night at Lyons. The orders come from France and from abroad, somebody in Brussels having asked for three hundred daggers. During the month following the assassination the cutler despatched over one thousand of these articles to various places, and he is on the road to realize a small fortune out of the extraordinary craze manifested by his customers, French and foreign. Some of these people intend to exhibit the blades in their shops or taverns, while others are collectors of curiosities, who want to possess some memento of a terrible crime. - Tit-Bits.

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A Pre-Glacial Elephant,

The naturalists of the Academy of Sciences rejoice in the possession of the lower jaw of a primitive Arctic elephant-a species that roamed over Siberia in great herds, but has been extinct since the glacial period. The jaw once belonged to a moustrous antmal, much larger than the theoretical pre-glacial elephant constructed at the Academy and on exhibition. It contains two teeth, each over half a foot in length and very well preserved.

The fassil was found by one of Ciptain Knowles's steam whaling voscels it Point Barrow, and was presented to the academy by Captain Knowles. It is on exhibition in the library of the neademy and is attracting consill rable attention .- San Francisco Exam-

Adobe is Unbrant Brick,

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Adobe is unburnt brick made from earth of a loamy character, containing about two-thirds fine sand, mixed thoroughly with clay. The loamy substance under the action of the sun becomes a hard, compact mass, without a crack, and is not washed or worn away by the action of rain. It is said that the houses built with these bricks are warmer in winter and cooler in summer than those constructed of the ordinary kind, and their durability is extraordinary, as evidenced by ancient ruins found in Arizona, New Mexico. In Santa Fe there are nundreds of houses built of this material .- New York Dispatch.

The only European country which has suffered depopulation in the pres-