GE'S SUNDAY SERMON.

QUENT DISCOURSE.

he Prodigal's Return."

larise and go to my father.

hing like hunger to take the man. A bungry man can h pen nor hand nor foot, many an army defeated not many an army described to the fire was that fact that took the fire oung man of the text. Storm will wear out any man's life in ger makes quick work. The A traveler tells us that in re are trees which bear fruit ich like the long bean of our ed the carob. Once in awhile uced to destitution, would eat

out generally the carobs—the of here in the text—were the swine, and they crunched the swine, and they crunched sat avidity. But this young ext could not even get them ing them. So one day, amid they, ne begins to soliloquize, see are no clothes for a rich ear. This is no kind of busi-we to be engaged in, feeding I'll go home, I will my father." are a great many people who

a fascination, a romance, a but, notwithstanding all that d George Sand have said in s a mean, low, contemptible utting food and fodder into a herd of iniquities that root the soul of man is a very poor on and women intended to be iters of the Lord Almighty, young man resolved to go very wise thing for him to do. estion is whether we will foln promises large wages if we but he clothes his victims he pinches them with hunger, start out to do better he sets he bloodhounds of hell. Satan day, and he promises all luxnments if we will only serve wn with thee to the pit! "The death." Oh, the young wise when he utterrd the Oh, the young man arise and go to my father!" Mary, the persecutor, a perse-a Christian woman who had se for the Lord's sake one

ants, and the persecutor said, heretic?" The Christian woheretter The Carsetal you no open that trunk, and you setie." The persecutor opened on the top of the linen of the glass. He said, "There is no "Ah!" she said. "You look you will see the heretic. the mirror of God's word toat instead of seeing the prod-we might see ourselves—our dering, our sin, our lost conve might be as wise as this and say, "I will arise and The resolution of this a disgust at his present If this young man had been ulturing flowers, or rer an arbor, or keeping an ork market, or overseeing e would not have thought of e had had his pockets full had been able to say: 'I have my own. What's the use of k to my father's house? Do going back to apologize to the Why, he would put me on the would not have going on around ich conduct as I have been

I won't go tome. There is no y I should go home. I have plenty

enty of pleasant surroundings.
I so hode? Ab, it was his twas his begary! He had to ome man ed es and says to me; you talk about the ruined state of in soul? We don't you speak a progress of the nineteenth something more for this reaman neverwants the gospel un-lizes he in a famine struck State. halls: ny hop come to you in your home, he gran good, sound, robust health, ould begin to talk about medicines, ut how much better this medicine is at, and some other medicine than er medicine, and talk about this and that physician. After awhile ald get tired, and you would say: want to hear about medicines. Why talk to me of physicians? I never or." But suppose I come into and I find you severely sick and medicines that will cure you, and physician who is skillful enough

r.case, You say: "Bring on all ur cass. You say: "Bring on all dine; bring on that physician. I y sick, and I want help." If I ou, and you feel you are all right ad all right in mind, and all right have need of nothing, but sup-persuaded you that the leprosy an you, the worst of all sickness. say, "Bring me that balm of bring me that divine medicame Jesus Christ.

some one in the audience. know that we are in a ruined Well, I can prove it in ou may have your choice. I either by the statements of me Which shall it "Let us have the statement of He says in one place, "The ful above all things and desperel." He says in another place, ian that he should be clean, and s born of woman that he should He says in another none that doeth good e." He says in another place, man sin entered into the world, y sin, and so death passed upon that all had sinned." "Well," willing to acknowledge tont, am willing to acknowledge that, uld I take the particular rescue pose? This is the reason: "Ex-be born again he cannot see the God." This is the reason: iod." This is the reason: name given under heaven he name given under heaven, whereby they may be saved." are a thousand voices here rendy Well, I am ready to accept this gospel. I would like to have y that a mere whim, an undefined

ounts to nothing. You must ut, a tremendous resolution like man of the text when he said, "I and go to my father." "Oh," says
"how do I know my father wants
do I know if I go back I would
"Oh," says some man, "you
where I have been. You don't
far I have wandered. You talk that way to me if you knew utites I have committed." What

tter among the angels of God? at horseman running with quick It is news! It is news! Christ

angels can their joy contain, at kindle with new fire. sinner lost is found, they sing, ad strike the sounding lyre.

apoleon talked of going into Italy,
"You can't get there. If you
t the Alps were, you wouldn't talk
think about it. You can't get
unition wagons over the Alps." oleon rose in his stirrups, and, s hand toward the mountains, he are shall be no Alps!" That won-s was laid out which has been the s was laid out which has been the int of all the years since—the wonfall engines a. And you cell me such mountains of sin patween and God there is no mere. Then st waving His hand to have a like a l

f my text was founded in sorisbehavior. It was not more ht. It was grief that he had so a father. It is a sad thing after lone everything for a child to ild ungrateful. maltreates

per than a serpent's tooth it is thankless child.

How she can be than a serpent's looth it is the have thankless child.

That is a keepeare. "A foolish son is the heaviness of his mother." That is the Bible. Well, my fends, have not some of us been cruel proof als? Have we not maltreated our Father? I daw ha Father! Three times a day bas He ed thee. He has poured sunlight into try daw and at night kindled up all the street law of heaven. With what varieties of apparel sons. Where the hath clothed thee for the seasons. Where the hath clothed thee for the seasons with the sons with the seasons w To have wait until we get een and paper to write a letter of apology. How easy is it for any one who is intelligent, right bearted, to write an apology or make an apology! We apologize for wrongs done to our fellows, but some of us perhaps have committed ten thousand times ten thousand wrongs against God and never apologized. never apologized I remark still further that this resolution

of the text was founded in a feeling of home-sickness. I do not know how long this young man, how many months, how many years, he had been away from his father house, but there is something about the reading of my text that makes me think he was homesick. Some of you know what that feeling is. Far away from home somethat feeling is. Far away from home some-times, surrounded by everything bright and pleasant—plenty of friends—you have said, "I would give the world to be home to-night." Well, this young man was home-sick for his father's house. I have no doubt when he thought of his father's house he when he thought of his father's house he said, "Now perhaps father may not be living." We read nothing in this story—this parable—founded on everyday life; we read nothing about the mother. It says nothing about going home to her. I think she was dead. I think she had died of a broken heart at his wanderings, or perhaps he had gone into dissipation from the fact that he could not remember a loving and sympathetic mother. A man new regets over having lost his mother. Nothing said about her, but he is homesick for his father's house. He thought he would just like to go and walk around the old place. He thought and walk around the old place. He thought he would just like to go and see if things were as they used to be. Many a man after having been off a long while has gone home and knocked at the door, and a stranger has come. It is the old homestead, but a stranger comes to the door. He finds out father is comes to the door. He finds out latter is gone, and mother is gone, and brothers and sisters are all gone. I think this young man of the text said to himself, "Perhaps father may be dead." Still, he starts to find out. He is homesick. Are there any here to-day homesick for God, homesick for heaven?

A sailor, after having been long on the ea, returned to his father's house, and his sea, returned to his lather's house, and his mother tried to persuade him not to go away again. She said: "Now, you had better stay at home. Don't go away. We don't want you to go. You will have it a great deal better here." But it made him angry. The night before he went away again to sea he heard his mother praying in the next room, and that made him more angry. He went far out on the sea, and a storm came up, and he was ordered to very perilous duty, and he can up the rat-lines, and amid the shrouds of the ship he heard the voice that he had heard in the next room. He tried to whistle it off, he tried to rally his courage, but he could not silence the voice he had heard in the next room, and there in the storm and darkness he said: "O I ord, what a wretch I have been! What a wretch I am! Help me just now, Lord God." And I thought in this assemblage to-day there may be some who may have the memory of a father's petition or a mother's prayer press-ing mightily upon the soul, and that this hour they may make the same resolution I find in my text, saying, "I will arise and go

to my father. A lad at Liverpool went out to bathe; went out into the sea, went out too far, got be-yond his depth, and he floated far away. A ship bound for Dublin came along and took him on board. Sailors are generally very generous fellows, and one gave him a cap, and another gave him a jacket, and another gave him shoes. A gentleman passing along on the beach at Liverpool found the lad's clothes and took them home, and the father was heartbroken, the mother was heart-broken, at the loss of their child. They had heard nothing from him day after day, and they ordered the usual mourning for the sad event. But the lad took ship from Dublin and arrived in Liverpool the very day the mourning arrived. He knocked at the door. The father was overjoyed and the mother was overjoyed at the return of their lost son. Oh, my friends, have you waded out too deep: Have you waded down into sin? Have you waded from the shore? Will you come back? When you come back, will you come in the rags of your sin, or will you come robed in the Saviour's righteousness? I believe the latter. Go home to your God

to-day. He is waiting for you. Go home But I remark the characteristic of this res olution was, it was immediately put into ex-sention. The context says, "He arose and mane to his father." The trouble in nine hundred and ninety-nine times out of a thou-sand is that our resolutions amount to nothing because we make them for some distant time. If I resolve to become a Christian next year, that amounts to nothing at all. If I resolve at the service this day to necome a Christian, that amounts to nothing at all. If I resolve after I go home to-day to yield my heart to God, that amounts to nothing at all. The only kind of resolution that amounts to anything is the resolution that is immediate-

iny put into execution.

There is a man who had the typhoid fever.
He said "Oh, if I could get over this terrible distress, if this fever should depart, if I could be restored to health, I would all the rest of my life serve God." The fever deserted. parted. He got well enough to walk around the block. He got well enough to go over the block. He got well enough to go over to business. He is well to-lay—as well as he ever was. Where is the broken vow? There is a man who said long ago, "If I could live to the year 1896, by that time I will have my business matters all arranged, and I will have time to attend to religion, and I will be a good, thorough, consecrated Christian." The year 1896 has come. January, Febru-ary, March. April—a third of the year gone. The year 1896 has come. January, February, March, April—a third of the year gone. Where is your broken vow? "Oh," says some man, "I'll attend to that when I get my character fixed up, when I can get over my evil habits. I am now given to strong drink." Or, says the man, "I am given to uncleanliness." Or, says the man, "I am given to dishonesty. When I get over my present habits, then I'll be a thorough Christian." My brother, you will get worse and worse until Christ takes you in hand. "Not the righteous, sinners Jesus came to call." Oh, but you say, "I agree with you in all that, but I must put it off a little longer." Do you know there were many who came just as near as you are to the kingdom of God and never entered it? I was at Easthampton, and I went into the cemetery to look around, and in that cemetery there are twelve graves side by side—the organs of sides." tery there are twelve graves side by side— the graves of sailors. This crew, some years ago, in a ship went into the treakers at Amagansett, about three miles away. My brother, then preaching at Easthampton, had

these twelve men lay at the foot of the pul-pit, and he read over them the funeral ser-vice. They came very near shore-within vice. They came very near shore—within shouting distance of the shore—yet did not arrive on solid land. There are some men who come almost to the shore of God's mercy, but not quite, not quite. To be almost saved

will tell you of two prolligals-the one that got back and the other that did not get back. In Richmond there is a very prosper ous and beautiful home in many respects. young man wandered off from that home, He wandered very far into sin. They heard of him after, but he was always on the wrong track. He would not go home. At the door of that beautiful home one night there was a great outery. The young man of the house ran down to open the door to see what was the mafter. It was midnight. The rest of the family were asleep. There were the wife and children of this producal young man, The fact was he had come home and driven them out. He said: "Out of this house" Away with 'hese children! I will dash their brains out! Out into the storm!" The mother gathered them up and fled. The bext morning the brother, the young man who had staid at home, went out to find this who had staid at home, went out to find this prodigal brother and sen, and he came to where he was and saw the young man wandering up and down in front of the place where he had been staying, and the young man who had kept his integrity said to the older brother. "Here, what does all this mean? What is the matter with you? Why do you act in this way?" The prodigat looked at him and said "Who am I? Who do you take me to be?" He said, "You are my brother. "No, I am not. I am a brute, Have you seen anything of my wife and children? Are they dead? I drove them out last Have you seen anything of my wife and children? Are they dead? I drove them out last night in the storm. I am a beute. John, do you think there is any help for me? Do you think I will ever get over this life of dissipation?" He said, "John, there is one thing that will stop this." The prodigal ran his linger across his throat and said: "Fint will stop to help a will be a will stop to help a will be a will stop to help a will be a wi stop it, and I will stop it before night. Oh, ny brain! I can stand it no longer." That realigal never got nome. But I will tell you of a produgal that did get home. In Eng-and two young men started from their and two young men started from their atter's house and went down to Portsmouth -I have been there—a beautiful seaport, ome of you have been there. The father ould not pursue his children—for some reaon he could not leave home—and so he wrote a letter down to Mr. Griffin, saying

"Mr. Griffin, I wish you would go and so my two sons. They have arrived a Portsmouth, and they are going to the ship and going away from home. you would persuade them back Mr. Griffin went and tried to persuade hem back. He persuaded one to go. He went with very easy persuasion, because he was very homesick already. The other young man said: "I will not go. I have had enough of home. I'll never go home." "Weit," said Mr. Griffin, "then if you won't "Weil, said Mr. Griffin, "then if you wan't go home, I'll get you a respectable position on a respectable ship." "No, you won't." said the producal, "No, you won't. I am going as a private sailor, as a common sailor, that will plague my father mest, and what will do most to tantalize and warry him will please me best." Years passed on, him will please me best." Years passed on and Mr. Griffin was seated in his study one day when a messenger came to him, saving ere was a young man in front on a shir e dock—a young man condemned to de who wished to see this clergyman. Griffin went down to the dock and went on shipboard. The young man said to him, "You don't know me, do you?" "No," he said, "I don't know you." "Why, don't said, "I don't know you." "Why, don't you remember that young man you tried to persuade to go home and he wouldn't go?" "Ob, yes," said Mr. Griffin. "Are you that man," "Yes, I am that man," said the other, "I would like to have you pray for me I have committed murder, and I must die. But I don't want to go out of the world until some one prays for my. You are some one prays for me.

father's friend, and I would like to have you

my for me." Mr. Griffin went from judicial authority to judicial authority to get that young man's pardon. He slept not night nor day. He ent from influential person to influential orsen until in some way he got that young man's pardon. He came down on the dock, and as he arrived on the dock with the pardon the father came. He had heard that his son, under a disguised name, had been old father threw his arms as son's neck, and the son said: "Father, I have done very wrong, and I am very sorry. I wish I had never broken your heart. I am very sorry!" "Oh," said the father, "don't mention it. It won't make any difference now. It is all over, I forgive you, my son." And he kissed him and kissed him and kissed him. To-day I offer you the pardon of the gospel-full parton, free parton, I do not care what your crime has been, Though you say you have committed a crime against God, against your own soul, against your fellow man, against your family, against the day of judgment, against the cross of Christ—whatever your crime has been, here is pardon, full pardon, and the very moment you take that pardon your Heavenly Father throws His arms round about you and says. "My son, I forgive you, It is all right. You are as much in My favor now as if you had never sinned." Oh, there is joy on earth and joy in heaven. Who will take the Father's embrace?

FIGHT BETWEEN BUFFALOES.

The National Zoological Park Loses the

Oldest Bison in Its Herd. The National Zoological Park, in the suburbs of Washington, has lost one of its val-uable herd of six buffaloes, the animal having been killed in a desperate fight with one of its companions. The "Zoo's" herd of buf-fato is one of the finest in the country, and great regret is felt at the killing of one of them, as it will be hard to replace it. The buffalo that was killed was one of the largest and oldest in the herd, and for a time was the tyrant and monarch of all the others at the "Zoo." A year or two ago he had a very desperate fight with a younger buth, and since that time has been kept away from the rest of the herd and conflaed in a pen in which there was also a young bull, who ap-parently was entirely peaceful. On the day of the fight the old fellow amused himself by

teasing the younger bull and poking at him as they walked around the pen. The young builded not like this and began to show fight. A dozen times the beasts rushed at each other and came together with shocks that startled the other animals and brought to enclosure all the keepers, who endeavored to separate them, but without success. The fence around the enclosure was completely ruined, although the boards kept together sufficiently to prevent the animals from escaping. The buffaloes fought until both of them were so nearly exhausted that they could hardly stand. Then the young one was driven away and the old one enticed in-to the buffalo house, where the surgeon in charge of the "Zoo" and his assistants labored charge of the "Zoo" and his assistants labored to save his life. The last blow that he had received from the young buffalo, however, had done its work, and the animal lived but a little time after the fight was over. The post mortem showed that he was frightfully gored and nearly all the bones of his body broken. It is matter of surprise to the surgeons that he stood up and fought as long as he did. The young buffalo was not seriously injured.

Greater New York's Population.

Dr. Roger S. Tracy, Register of Vital Statistics, has made the following estimate of the population of the Greater New York, see shall be no Alps!" That wons was laid out which has been the
at of all the years since—t e wonat all engines 5. And you can been at the burial. These men of the crew
such mountains of sin stween
and God there is no mere
at waving His hand to
I hear Him say, "I u
boat and they pulled mightily for the shore,
and they pulled mightily for the shore,
but just before they got to the shore the rope
annains of thy sin and
quity." There shall be
shall be no Alps!

Then
the preaching at Easthampton, had
been at the burial. These men of the crew
camb very near being saved. The people
from Amagansett saw the vessel and they
shot rockets and they sent ropes from the
shore, and these poor fellows got into the
boat and they pulled mightily for the shore
antians of thy sin and
quity." There shall be
shall be no Alps!

of the population of the Greater New York,
from the weekly reports of the Boards of
the Health of New York and Brooklyn, and from
the Federal census of the population of Long
Island City. Newtown, Plushing, Jarvaica,
Stead that is annexed: Total population
Stead that is annexed: Total population of New York and Brooklyn, and from
the Federal census of the population of Long
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Stead that is annexed: Total population of Stead that is annexed: Total population of the Federal census of the population of New York and Brooklyn, and from
the Federal census of the Federal census of the population of Long
Island City. Newtown, Plushing, Jarvaica,
Stead that is annexed: Total population of New York

THE SABBATH SCHOOL LESSON.

INTERNATIONAL LESSON FOR APRIL 12.

Lesson Text . "Parable of the Great Supper," Luke xiv., 15-24-Golden Text : Luke xiv., 17-Commentary.

15. "And when one of them that sat at meat with Him heard there things he said anto Him, Blessed is he that shall eat bread in the kingdom of God." Jesus was dining with one of the chief Pharisees on the Subsath day (verse 1), and, although He knew that they only invited Him in order to watch Him with evil intent, yet He accepted the ind-vitation. He had no fear of man. He lived only to glorify God. He never said anything in secret, but always openly (John viii., 20). In this house He healed a man who had the He then taught humility to those iropay. who level the best places. Afterward He advised His host to do good to those who could not return the compliment rather than to those who could, for thus he would be recompensed at the resurrection of the just -that is, of course, if he was a just man and would take part in that resurrection. This led to the remark of one of the guests as recorded in this verse. See this kingdom and eating and drinking referred to in chapter xxii... 29, 30, 16, 18, also see Rev. xix... 9; x 5.

xxii... 29, 30, 16, 18; also see Rev. xix., 9; xx. 6.

16. "Then said He unto him, a certain man made a great supper and bade many." In Math. xxii... 2, which is probably a parallel illustration, He said, "The kingdom of heaven is like unto a certain king which made a marriage for his son." In Isa. xxv., 6, the abundant provision for the future, which may well be suggestive of the present, is spoken of as "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." The many who are bidden are comprehended in the "wassexers" of John III., 16; Rom. The many who are bidden are comprehended in the "whosovers" of John iii., 16; Rom. x., 11; Rev. xxii., 17. But how shall they hear of the supper, and its abundant provision, and the great King, and His dear Son, and His great love, unless some one shall bear the tidings? Are we thinking of the hundreds of millions whose invitations are in our hands? And we are taking our own time to pass them on, and a very long time it is, and we do not seem to be in the least bit of a hurry about it.

bit of a hurry about it.
17. "And sont his servant at supportime to say to them that were bidden, Come, for all things are now ready." An invited guest would think it strange to be required to help prepare the feast to which he had been invited, yet sinners seem to think that they must do somewhat toward their own salvation. This is all wrong, for it is as a feast fully prepared. Our Lord Jesus Christ has by His life and death and resurrection, without the east help from any man, wrought out a com-plete redemption for all who will accept Him, and He Himself is made unto all such "wisdom, righteousness, sanctification and redemption" (I Cor. i., 30.) The great word for us to cry is "Come." See Isa. i., 18, iv., See Isa. i., 18; lv.,

1, 3; Math. xi., 28; Rev. xxii., 17.
18. 'And they all, with one consent, began to make excuse." I saw an illustration of this in connection with the opening of a mission half in a certain city which the Lord gave me the money to build. It was for the lost and the outcast from all society. We had a nico tea, with and abundance of good things for about 100 people. Free tickets had been given to as many women of the street (for it was specially for them), and they had promised to come, but when the hour last come and all things were ready, not one woman appeared. I then made a four of the houses and salcons, and by lov-ing entresty obtained some: a second tour

obtained some men, and a third visit some children, and so our tables were filled. I can never forget it.

19, 20. "I pray thee have me excused," or, "Therefore I cannot come," was the reply from each, flow trivial the regions. A piece of ground to be seen, some exen to be proved, or a wife to be admired. It is not likely that a way would have release of likely that a man would buy a piece of ground without first seeing it, or some oxen committing crime and was going to be put to death. So Mr. Griffin and the father went on ship's deck, and at the very moment Mr. Griffin offered the parton to the young man the not bring her with him, for a man and his wife are one, and he would be a poor speciwhich are one, and he would be a poor specimen of a man who would accept an invita-tion to any place where his wife was not wanted? He is also a poor specimen of a Christian who can go where his Saviour is wanted? He is also a poor specimen of a Christian who can go where his Saviour is not wanted. An honest reply from these accusers, who evidently did not like the man who made the supper, would have been, "No; I do not eare to go." They illustrate fact that "the carnal mind is enmity against God."

against God.

21. "Go out quickly into the streets and lanes of the city and bring in hither the poor, and the mained, and the halt, and the blind." The servant's responsibility is to deliver his Master's message plainly, faithfully and lovingly; then tell his Master and fully and lovingly; then tell his Master and leave results to Him. We read that the apostles told Jesus all things, both what they had done and what they had taught (Mark vi., 30). Let this be our custom, relying aposition of the assurance that His word will accomplish that which He pleases (Isa, Iv., II). But now notice that the servant is sent to a love to the formula of the servant is sent to a love to the servant is sent to a love to the servant is sent to a new lot of hearers, and are we to be ever in-viting the same rebellious people, or speed the invitation to these who have not yet heart? In view of the commend, "Preach the gospei to every creature?" what think

22. "And the servant said, Lord, it is done as Thou hast commanded, and yet there is room. The people possessing this world's goods having refused the invitation, it was next given to those who had no possessions, the poor of this world, etc., but while some of these came there was yet room, for "with the Lord there is pleateous redemption'

(Ps. exxx., 7). (Ps. cxxx., 7).
23 "And the Lord said unto the servant,
go out into the highways and hedges and go out into the highways and hedges and compet them to come in, that My house may be filled. A yet wider range and a more urgent call. Boes it not seem as if He was now urging us more than ever to enter the open doors on every side, and at least com-pel people to hear the giad tidings that so all whom the Father has given to Him may come to Him, and the time of the kingdom come? The portion of the chapter following our leason teaches us now to be His true disciples. All who truly accept Him are saved by Him, but we are saved in order to become His witnesses and fellow laborers (Acts i., 8;

It is witnesses and lenow incorers (Acts 1., 8; I Cor. iii., 9), and this can be accomplished only on the lines of verses 26, 27, 33.

24. "For I say unto you that none of those men which were bidden shall taste of My men which were bidden shall taste of My supper.' Compare chapter xiii., 28 and see Job xxvil., 18. This does not leave any room for a possibility of another chance after death. While there is life on the earth in this mortal body whosoever will may come, but the soul that dies rejecting Christ cuts itself off from all hope. "Now is the accepted time."—Lesson Helper.

A TESTINES POWER.

The Frencia Academy of Medicite recently adopted a series of resolutions lectaring that the drink evil has become a permanent danger attacking "the very life and force of the country" and laying stress on the fact that even the purest alcohol is "always and fundamentally a poison." Speaking of legal restrictions M. Rochard, a member of the illustrious scientific body, said: "I know that this is difficult to accomplish. Alcohol is a terribis power. The professional hierarchy. terrible power. The professional hierarchy (the manufacturers and dealers) holds the country enlace I in the meshes of a nee avoidable self interest without pity."

AT THE BOTTOM OF ALL POYERTY. Liquor is at the bettom of all our poverty. If the tax for it were lifted there would not need to be a man, woman or child without bread. There cannot be a more pitiful or contemptible sight than a man quarrelling over and bemeaning his taxes while tickling his palate and burning up his stomach and his substance with glass after glass of whisky.—J. G. Holland. **Bright's Disease**



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CASCARETS candy cathartic cure constinution. Purely vegetable, smooth and casy, sold by druggists everywhere, guaranteed to cure. Only 10c

LIVE TEMPERANCE TOPICS.

STRIKE THE DEMON NOWN. Would you like to see the drunkard

Softed, sunk below the brute. Burst his shackles and step forward. Into freedom absolute:

Then rouse you from indifference And fight the demon drink, And fight the demon spins,
Ere be force his hapless victions
O'er perdition's tearful brink;
With a self-denying courage,
And a manly fortitude.
March forward in the battle's front

Till this demon is substant.

O strike this mighty demon With all your strength and skill, With all your power of intellect, With all your forces [g]ll,

Would you like the outenst children From our sity's squalld slows.
All taken in and cared for well—
As a land like ours tessoness Then rouse you from indifference And fight the demon drink. Let Fatherhood and Motherhood

Their strongest forces lini in one united effort, This demon to c'erterow,

And free the path the children treat, From its curse and bright and woe. O strike this mighty den With all your strength and skill, With all your power of intellect, With all your tores of will,

Would you like your follow-w-risman To be better housed and led; ad the purper from the workhouse

In a cright, sang home instead? Then reaso you from indifference And fight the deman strick

With all the subtle forces. Of which your mind can think.

With wit and sprightly humor,
With sourge of withering sorn,
With sourge of withering
With heen, sureastic irony,
With teeth's most postmant thorn,
O strike this mighty demon With all your strength and skill, Vith all your power of intellect,

With all your force of will.

Would you like the lost and rather.
To be saved and lifted up?
And the westered find true planears.
For such bitter larrang suc? Then rouse you from indifferences
And fight the demon drink

With firm, set resolution, And a nerve that will not surial. With a real which knows no durrant,

And a daring strong and bold; With energy inflexible,

And leve that grows not cold.

O strike this mighty demon
With all your strength and skill.

With all your power of intellect, With all your force of win,

WELL-GROWS WOMEN WHO ARE TELEFORALEES

An interesting feature of the dinner re-cently given to President and Mrs. Cleveland by Secretary and Mrs. Carlisle, says the New York Sun, was the entire absence of wines and liquors from the table. There were two glasses at each plate, one for Potomac water, and the other for Appolinaris. Mrs. Cleve-land, Mrs. Lamont, Mrs. Carlisle, Miss Mor-ton and Mrs. Wilson, of the Calling Indies. ton and Mrs. Wilson, of the Cabitet ladies are tectotalers and never touch wines on any seegsion. Colonel Lamont says that he ba never tasted whisky in his ate, and it is well known that he never drink wine at din ners. Secretary Carlisic has not touched a glass of anything intoxicating since he entered the Cabinet. Mrs. Cleveland and all the ladies of the Cabinet, with the exception

of Mrs. Carlisic, serve wine at dinners and innehes for the tenefit of their guests, but Mrs. Carlisle says that no wine or liquor of any kind has crossed the threshold of her home since the inneguration of President Cleveland.—Christian Statesman. A NEW NAME FOR THE DRINK. A little girl in Manchester attended a Band of Hope meeting, and, on the speaker re-marking that the drink stripped homes of furniture and women and children of their

clothes, she excitedly exclaimed. "That's just what it does at our house." On reaching home her father insisted upon sending her to the public-house for drink. Arrived there, she dashed the money upon the counter and passionately asked for three pennyworth of "strip-me-naked."

PIGHTING THE SALOON IN MICHIGAN. A novel plan of combating the saloons is being tried in a Michigan town. During each Saturday afternoon when farmers and traders come to town with their produce, the churches will keep open house. Music, light refreshments and non-alcoholic drinks will be offered the visitors in the hope of keeping them from the saloons,

BAKING PUREST AND BEST MINU DES

LESS THAN HALF THE PRICE OF OTHER BRANDS --- POUNDS.20# ---HALVES 10 + QUARTERS 5+ SOLD IN CANS ONLY

R·I·P·A·N·S The modern standard Family Medicine: Cures the common every-day ills of humanity. NE

THE GREATEST WAS OF ALL A London paper estimates that the cost of all the great wars of the world for twenty-fity years, from 1852 to 1877, has been \$20, 000,000,000. An American journal figures out that the cost of intextents in the United States for the same period was at least \$15, 000,000,000. Perhaps the latter item should be included in the first enterow, as representing one of the "great wars against the peace and weifure of the world,

TEMPERANCE NEWS AND NOTES. Abstinence is easy, moderation impossible, The greatest remedy for poverty and dis-case is the banishment of the saloon.

When the saluon is bletted out it will not take long to renovate the face of the earth.

A liquor dealer doesn't open his Bible once in a hundred days, but he opens his whiskey bottle a hundred times a day.

A formerly intemperate man who had ab-stained for five years took a drink just to see how it would go. It went as formerly to

drunkenness. It is not for the kings to drink wine, nor for princes strong drink, lest they drink and

forget the law, and pervert the judgment of any of the afflicted.—Bible. A recent investigation showed that 600 of

the inmates of the State prison at Auburn, N. Y., were sent there for crimes committed while under the influence of strong drink.

Habitual users of strong drinks, one uthority declares, shorten their lives by a third, if they do not sooner fail victims to disease and death brought on by their use of liquors.

But they also have erred through wine, and through strong drink are out of the way; the priest and the people have erred through strong drink, they are swallowed up of wine; they err in vision, they stumble in judgment. -Bible.

Uncouth, perhaps, but very expressive is this statement recently uttered by a temper-ance lecturer: "It is a mistake to suppose that you are filling yourself with happiness when you are filing yourself with whisky. You are simply entering into partnership with the devil to start a snake ranch."

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