CHRISTIAN ENDEAVOR TOPICS.

PIC FOR SUNDAY, JUNE 21.

ubts and Difficulties." (A Question Box Meeting Suggested.)

e 15. Peter's doubt. Matt. xiv. 25-32.
e 16. John's doubt. Matt. xi. 1-6.
e 17. Thomas' doubt. John xx. 24-29.
e 18. Mary's difficulty. Mark. xvi. 1-6.
e 19. Gideon's difficulty. Judg. vi. 11-21.
e 20. Elijah's difficulty. Kings xix. 9-18.

RIPTURE VERSES.—Ps. xxvii. 5; xliii. 3, 4; cxiii. 7; John i. 5; vii. 17; viii. 12, 31, Job xxxiii. 28; Isa xiii. 16.

oubts and difficulties are sure to come the life of every Christian, in none of us fith perfect. But when they come, let look for consolation and assurance to unchanging faithfulness of God Let look back upon God's past dealings with and from his past experience he may ve faith to help in present perplexity.

re you willing to believe? And in spite our desire to trust God, do doubts and ficulties arise in your life? Jesus has left stions how we may know whether or he is true. He says that if you "will do will" you may "know of the doctrine." t say, "I will believe," and then act as if do, and the understanding will surely me.

know I may not always keep
My steps in places green and sweet,
or find the pathway of the deep
A path of safety for my feet;
t pray that when the tempest's breath
shall fiercely sweep my way about,
make no shipwreck of my faith
In the unbottomed sea of doubt.
—Phoebe Cary.

he way to go through difficulties is the as when we walk home through the When we enter, all seems dark and the t before us; and, as we advance, we are pletely enveloped by the hazy, cheerless d. But if there be a little space around which is clear enough to show the path a yards before, it is enough. On we go, light through, and we have our reward in ud. So it is with the Christian.

"Can you climb?" a captain asked a sailor before taking him out in his ship. The was soon after made, and the poor s head began to grow dizzy as he mount- higher and higher on the rigging. "I shall fall" he cried, looking down the sea. "Look up, my boy!" shouted captain; and so he did, and gained t-head. Thus it is with us. When we k below, and see the waves, we fear, or, Peter, we begin to sink; but keep the xed on Jesus, "look up," and the diffi- ties overcome.

EPWORTH LEAGUE DEPARTMENT.

"CHRIST AND THE CHURCH."

e 21.—Church Abuses.—Matthew 21. 12, 13; Mark 7. 1-13; Luke 6. 1-11.

hat which is good may be perverted, and d for evil. The house dedicated to God be used for purposes displeasing to him. attitude of Jesus in this matter was seen his treatment of the money-changers: d Jesus went into the temple of God, t out all them that sold and bought the temple, and overthrew the tables of money-changers, and the seats of them t sold doves." Probably the beginning of custom may have been a desire to ac- modate the Jews who came from distant rts to the feasts in providing the necessary erings; but it had grown into a great use; it was simply turning the house of d into a house for private gain. It is a ious question in these latter days whether s house is not often equally desecrated the things which are introduced into it. rtainly there needs to be the greatest care t nothing shall be done which will bring redit on the house of God, and turn the ds of men away from its true and only per use—worship. Like the abuse of old, may commence innocently, but step by p advance till things are done unworthy the Master whose house it is.

Another abuse condemned by Christ was king the church a vehicle of instructions t of harmony with those given of God. Howbeit in vain do they worship me, teach- for doctrines the commandments of men; ye reject the commandment of God t ye may keep your own traditition," was language Jesus used in addressing the risees and Scribes. The range of sub- s worthy of discussion in the church is a y wide one; but all are to be viewed in the t of the Divine command. The opinions men are not to have weight, unless they in harmony with the word. The church s no right to bind upon its members any irement unless in letter or in spirit it is arly taught in God's Book. It is an abuse the church to do so, and if Christ were on rth today, it would receive his rebuke as ch as it did when he was here in the h.

A PERTINENT INQUIRY.

Why should you part with your money receive in return from the saloon keeper thing but some of the most deadly pois- known, such as beer, fermented wine, isky, brandy and gin, which enslave the r in body and mind; poisons which are praying and destroying more of the human ilv than all other poisons put together?

THE NEW ZEALAND WAY.

A New Zealand correspondent of one of contemporaries say that the police of t island have the power, if they think a n is injuring his own health or neglecting family as the result of habitual drinking, take him before a magistrate and get his nk stopped for twelve months within a dius of twenty miles. After that any hotel per selling such a man with drink any person privately giving him drink liable to fine, and if a prohibited man is nd the worse for drink he is to be arrested once and sent to jail for three months' d labor.

"THE SALOON HAS GOT MY BOY."

Many of our readers will remember seeing d hearing Rev. George R. Stuart at Chatta- oga Convention. He is one of the most cient evangelists in the Methodist church. en preaching in Kentucky a while ago, a r Irish woman came down the aisle one ht, crying out, "Mr. Stuart, Mr. Stuart, saloon has got my boy!" Our friend's art was deeply moved, and for some mo- nts he could not make any response. ally he said: "How many women in this at audience can hold up their hands with poor woman?" Hands went up all over room, showing how many mothers were ring the same sad experience. Some of hands were white gloves. Some wore k gloves. Some were white, tender nds, while some were bare and quivering nds.

Stuart said: "Men of Kentucky, I do not w what kind of stuff you are made of, I am that kind of stuff to stand by the e of those stricken women, with their up- ed hands, and help them save their boys n the clutches of the dreadful saloon." wonder the people, aroused to hot in- nation, stood up and cheered.

he members of the Christian churches of land could exterminate the saloon in six nths if they would. But they will not. It be licensed to go right on corrupting, auching and ruining the boys, body and , and then sending them headlong down ell.—Epworth Herald.

SELECT RELIGIOUS READING.

THE HAUNTING PAST.

In the last analysis there is only one thing, after all, of which a human being is afraid—and that is his own past life, with its accruing results. Most men are not really afraid of death per se, or of pain, or of any catastrophe which is likely to befal them. These facts are proven a thousand times a day. Recklessness and indifference are far more prevalent than cowardice and dread. But there is hardly a man or woman in the world who does not look back with more or less of apprehension and trembling upon past life as registered in the individual consciousness. The world may not understand—the world may even account them saints from infancy; but they know how God looks upon them, and how they look upon themselves. How rare—how almost inhumanly rare— is the man who has no haunting past! To every soul, pondering the problem of the future life—whether that soul be avowedly Christian or not—the chance of salvation seems to rest upon the righting, in some way, of a condemning past. So long as that hangs about a man's neck like a millstone, there is no possible tendency for him, in time or eternity, but down, down, forever down. Somehow that incubus must be thrown off; somehow the past must be washed out or made right before any man can be saved. This is the instinctive conviction of the race, no matter what may be the form of its religions, or irreligious, belief. Superstition must even have its sacrifices made and its message sung for the soul that has already passed to its account. On all hands men are crying out, and striving, and being cried and striven for, to get rid of their own accusing past.

It is to this vast, troubled, yearning multitude that Jesus Christ comes, with His wonderful, precious message of hope. What does He say to the sin-burdened, sin-haunted soul? The message is strangely brief and simple, yet how marvelously sweet and sufficient: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." The invitation is personal and direct. We are simply to come and cast the burden of our guilt upon Him, and He will personally assume it, and forever remove it from us. The solution of the whole casuistical problem is so simple, when this light or perfect love falls upon it! By reason of His divine nature Christ has perfect moral right and power to assume your sin-burden and mine—just as much right as your creditor has to assume or remit your debt to him. We have sinned against Christ, and He, and He alone, can unsin us. Where in all the history of human thought, is there so sure and logical an answer to the universal problem, "How shall a man escape his condemning past?" None was ever offered that brought the peace and assurance of Christ's personal invitation and promise. Oh, all ye who are laboring under the dread and discouragement of past sin, unforgiven, come and taste the sweet, immediate peace of the Divine forgiveness! There is no other escape from this haunting sense of condemnation for soul-recorded evil. There is no other spiritual peace save the peace of God in Christ. In vain many men labor to atone for past ill deeds and thoughts by present virtue. In vain may they strive to reason God, and a future, and a judgment, out of the universe. A thought, a consciousness, a premonition, will unceasingly torment them, and they will know that it is not well with them unless they are forgiven. No soul ever got rid of its haunting past until it yielded it up to the loving, burden-bearing Son of God.

CONTEMPLATION.

A lady sat at her window on a balmy spring morning. The sun was out without a cloud, the blooming flowers were sending forth their fragrance to perfume and bless the earth, and the birds sang their songs of gladness as they went forth to their daily toil. Soon the lady saw that a little worker had chosen a rosebush for its home and was very busy bringing in sticks and hair and feathers and other material to make its house. "Ah, you pretty little creature," said the lady, "you are building too low. Soon the destroyer will come and break up your sweet home." And so it was. The days passed by; the nest was finished, and then there were eggs in the nest, and then four big mouths were open whenever the low chirp of the mother announced that that she had something for them to eat. One day the lady sat by the window sewing. Suddenly she heard the cry of the birds, in the deepest distress, and she looked out to see what was the matter. There was a great snake that had crawled up and was devouring the helpless little ones, while just above them the poor heart-broken mother fluttered about in the wildest distraction. But it was too late; her children were gone, and her home was left desolate, a sad reminder of her folly in building so near the ground. So I think it is with people who have no higher ambition than earthly pleasures, wealth or honors. They build too low. Their heart's home is in easy reach of death and the devil; and depend upon it, the destroyer will come, soon or late.—H. M. Wharton.

THE PERIL OF A BOOK RELIGION.

A book religion such as ours—that is, a religion based on written records—has, it is well to remember, perils as well as benefits. One of the benefits is that a people with this kind of a system cannot be altogether illiterate or uncultured. They are compelled to lead and hence to think. It is necessary that they know much concerning books in general before they can properly understand one book. And from this latter truth arises the peril. Many, who have very little acquaintance with books, wholly fail to comprehend how very easy a thing it is to misunderstand the thought and misinterpret the words of writers many centuries away and many thousands of miles distant from their own time and place. They do not realize how poor a medium for conveying thought words alone must ever be. Hence they suppose the words must have meant to the writer just what they seem to the reader; and they suppose they have the authority of prophet or apostle or of Jesus Himself, for what is wholly, or at any rate partially, the product of their imagination. It is a very grave peril to be constantly kept in mind. The Bible is a wonderful help if properly used—read with discrimination and discretion.

HOSPITAL TENTS.

The hospital tents had been filled up as fast as the wounded men had been brought to the rear. Among the number was a young man mortally wounded, and not able to speak. It was near midnight, and many a loved one from our homes lay sleeping on the battlefield—that sleep that knows no waking until Jesus shall call for them. The surgeons had been their round of duty, and for a moment all was quiet. Suddenly this young man, before speechless, called, in a clear, distinct voice, "Here!" The surgeon hastened to his side and asked what he wished. "Nothing," said he. "They were calling the roll in heaven, and I was answering to my name." He turned his head, and was gone to join the army whose uniforms were washed white in the blood of the Lamb. In the great roll-call of eternity will your name be heard? Can you answer "Here?" Are you one of the soldiers of salvation?—N. Y. Evangelist.

A STANDING DISGRACE.

The Bishop of London recently, in introducing the temperance delegation to the Prime Minister, pointed out that, whereas it takes 1000 people to support a baker's shop, and 700 or 800 to maintain a butcher, both dealing in the necessaries of life, there is in many parts of Great Britain a public house to every 100 or 120 inhabitants. This is a standing disgrace to the country.

LIVE TEMPERANCE TOPICS.

ONLY A BABY'S PRAYER.

"Now I lay me down to seep"—'Twas just at even' tide,
A little freckled, chubby boy knelt by his mother's side.
The father in his old arm-chair was moved to tender tears,
The sound of those pathetic words brought back his childhood years.

He thought of how he used to kneel beside his little bed,
And how his mother knelt there, too—alas! she now is dead.
He looked back o'er the vanished years when he was but a boy,
So full of hope and innocence, his own dear mother's joy.

Since then the drunkard's cup has thrown its shadow o'er his life,
It wrecked his years and crushed the hope of his devoted wife.
The wedded love was blighted and their home was filled with tears,
And the future seemed to promise only dark and dreary years.

"Dod bess my papa dear to-night, an' mate him dood and true,"
Thus came the words from tender lips. His heart was stirred anew.
The mother hugs her little boy and checks a straying tear,
The father's heart glows warm again with love for those so dear.

* * * * * * *

'Tis night again, and side by side they both kneel down and pray
Just as they used to do at home in times so far away.
The father's heart is true once more; his words are kind and mild,
He kneels a ransomed man at last, led by a little child.
—Albert C. Smith, in Ram's Horn.

PRECIOUS RESULTS.

Is it at all unreasonable to suppose that the contemplation of God will yield us greater, more precious results than the consideration of anything or of everything in this world that He has made? You are wrapt in the study of mineralogy or botany or conchology; and have no time to spare for the cultivation of your acquaintance with God. . . . You, my friend, have a great dread of being found imperfectly acquainted with a certain literature and think nothing of devoting whole nights to the acquisition of it; but your conscience is visited by no painful sense of your defective knowledge of him from whom is every good gift. Indifference and ignorance are here indissolubly linked as are also knowledge and thirst for knowledge. "Then we shall know if we follow on to know the Lord."—George Bowen.

FRANCE'S DRINK BILL.

A statistician has been at the trouble to ascertain what quantity of wine, cider or alcoholic spirits is consumed annually by each inhabitant of France. During the last year nearly 4,300,000,000 litres of grape juice was drunk, which averaged 112 litres per person. A litre is more than a quart.

Paris heads the list, with the average of 254 litres a citizen, while in the Department of the Var they are only one quart less. On the contrary, wine imbibing has fallen very low indeed in the Orne Department, where each man, woman or child is put down for only seven litres in the year, and none of the northwestern districts show a much better record. But here they make up in the consumption of cider for what they have failed to accomplish with the wine cup.

The Manche Department comes out first, with the very respectable total of 419 litres of cider for each inhabitant, and all along the Normandy coast and toward the Belgian frontier the average remains at a very high figure. On the other hand, there are thirty-five Departments in France where no cider is drunk at all. Coming to the spirit drinking, each inhabitant is represented as disposing of about four litres and a third in the course of twelve months.

DON'T DO IT.

If you are the father of a family, do not touch intoxicating drinks. Why? Because your example may be the means of causing the temporal and eternal misery of those who look up to you as their guide and example. If you are a mother, do not use it yourself or allow its use in your home if you value the manhood of your sons or the womanhood of your daughters. If a maiden do not offer it to your male friends, and if tempted to do so just think for a moment of the terrible responsibility you assume. The glass you offer may be the means of starting the young man on the downward road to ruin and death. He may know his weakness, but his anxiety to appear well in your eyes, or from lack of moral courage to refuse anything proffered by the hand of youth and beauty, takes that which under other circumstances he would shun. Many a young man dates his downfall from the social glass taken under the parental roof or in the house of some friend (?) of the family. Do not try to induce the man who, from sad experience, knows his weakness to break his pledge or resolution to abstain. This is often done thoughtlessly, from a mistaken idea of friendship or sociability, and without a thought of the possible consequences that may follow. Do not, however, fall into the not uncommon error of assuming that every man who takes a pledge is necessarily a reformed drunkard or one who needs any special restraint on his appetite for liquor. On the contrary, many obligate themselves in that way simply as an example for others to follow, hoping thereby to save some weaker brother. Do not keep liquor in your house on the specious plea of necessity for use in case of sickness; that necessity is rarely experienced, and but too often is merely an excuse for over-indulgence. Do not imagine you will be unable to sleep without a "night cap" or awake without an "eye opener."—Sacred Heart Review.

TEMPERANCE NEWS AND NOTES.

While the saloon keeper is ruining other men, he damns himself.

The drunkard's wife knows by bitter experience that wine is a mocker.

It was the Rev. F. W. Hamilton who said: "The saloon cannot be mended; it must be ended." Short and to the point.

A Kentucky judge has granted a man a new trial because the jury which convicted him drank six quarts of whisky and two bottles of beer.

In Burlington, N. J., a man was sentenced (for drunkenness) to attend thirty temperance lectures. He attended one and has reformed.

"Mother" Stewart, of Ohio, the world-famed crusader, celebrated her eightieth birthday recently. She received congratulations from all over the world.

Thus lips that do with brandy burn,
Shall never prosper long;
God's righteous vengeance shall consume
The whisky-loving tongue.

The W. C. T. U., of Alexandria, Ind., have opened a soft drink saloon close to a big manufacturing plant there, and have taken nearly all the trade away from a gin mill across the street.

The custom of giving alcohol to children on the occasion of every little sickness is abominable, and none but the most ignorant of parents will do it. Alcohol is a deadly poison, and the indiscriminate dosing of poor sick children with it is a relic of barbarism, and should be stopped.

John Reeve, the comedian, was once accosted on the Kensington road by an elderly female with a small bottle of gin in her hand. "Pray, sir, I beg your pardon, is this the way to the poorhouse?" John gave her a look of clerical dignity, and pointing to the bottle, gravely said, "No, ma'am; but that is."

KEYSTONE STATE NEWS CONDENSED.

STABBED A SUCCESSFUL RIVAL

Two Young Men Engage in a Bloody Dispute Over a Girl.

At Hollidaysburg, John Lemon, aged 23 years, son of the late ex-Auditor General John A. Lemon, became involved in an altercation with John Formholtz, an associate, at the Brown row. Formholtz drew a razor and cut Lemon twice in the left side, the instrument penetrating the kidneys. It is feared that Lemon will die of internal hemorrhages. The dispute between the two men arose over the affections of a young woman, whom both had been courting and who had jilted Formholtz. Formholtz is in hiding from the officers.

A score or more of heads were bruised as a result of a row between the two factions of the colored congregation of the Ebenezer church, Miller and Colwell streets, Pittsburg. Accumulations of shortages in the accounts of the treasurer precipitated the trouble.

The committe which is soliciting for the steel mill in Sharon is meeting with great encouragement. Therefor nearly $100,000 has been raised and it is expected that $50,000 more will be collected. The citizens have responded very liberally to the cause.

A valuable antiquarian find was made on the site of the old fort at Ligonier. A medal issued by William and Mary in 1690, in celebration of the battle of Boyne, was unearthed. The relic is now in possession of J. E. Lawson.

The New York, Pennsylvania and Ohio railroad company has been ordered by the court at Mercer, to pay $2,000, with interest to Stewart & Shutt for the loss of 16 head of horses in the Hornedsville wreck of a year ago.

Richard Lydick, leader of the famous gang that terrorized Indiana for 10 years, has been sentenced to 13 years in the penitentiary, and his confederates, "Sir Dick" Lydick and Leslie Cochran, were given 9 year terms.

William Sowers, a coal miner at Mosgrove, was beheaded by a train at Wick City. He had been drinking and evidently had lain down on the track. The young man's parents reside at Coylesville, Butler county.

C. G. Towells, a married man living near Franklin, assaulted Bessie Rymer, a 6-year-old girl, and was terribly beaten by the child's father before being taken to jail. Lynching was threatened by the angry neighbors.

A protest has been entered by manufacturing concerns at Jeannette against a change in the course of a stream flowing from that place to Irwin, proposed by the council of the latter town.

The body of Patrick Sigh, found floating in the river near Coleman station, on the Allegheny Valley railroad, makes the seventh victim of camping clubs in that vicinity within a week.

The new city hall at Monaca will be dedicated on July 4 with a big street parade by the fire department and other organizations, speeches, a big dinner and fireworks in the evening.

Rev. James B. Nixon, of Beaver Falls, has inaugurated a crusade against cigaret smoking, and claims to have evidence of dealers selling the articles to boys under six years of age.

Charles Gray, William May and Howard Smith who were arrested for robbing the postoffice at Snowshoe, Center county, have been held under $1,500 bail each for trial.

A petition has been presented in the Beaver county court asking for viewers to appraise the several bridges spanning the river with the object of having them made free.

The bakery and confectionery of Mrs. Sadie E. Blackburn, at West Newton, has been seized by the sheriff at the suit of J. B. Sechrist and will be sold June 18.

Officers in [illegible] of the fish laws who have been operating along the Loyalhanna. Several saw mill owners will also be prosecuted.

Over 5,000 people participated in the annual rally of the Allegheny County Junior Christian Endeavor societies at the exposition building.

The people of West Jeannette want the Pennsylvania railroad to do away with a dangerous crossing at Fourth street by making a tunnel.

Mrs. Ellen M. Robb, of New Castle, has filed an application for divorce from her husband, Andrew Robb, alleging cruelty and infidelity.

In the case of Thomas against the Mutual Fire Insurance Company, of Cambria county, tried at Ebensburg, a verdict of $2,000 was rendered.

Coroner McDowell, of Pittsburg, had six cases of death from over-indulgence in beer and other intoxicants within the week.

Within the past two weeks 13 men and boys employed at Lowell & Layberger's lumber plant, at Penfield, have been injured.

Charles McDonough, a 13-year-old boy of Franklin, who cut his knee on a piece of glass three weeks ago, has died from lockjaw.

Lots are selling rapidly at Vandergrift, the new town on the Kiskimetas river, 276 lots have been disposed of within a week.

Thirty-nine stables of the Sewickley Fair association, in Westmoreland county, were demolished by a high wind.

The Athletic association of Jeannette, is arranging for a memorable celebration of the Fourth of July.

David Hickson, living near Penfield, was chased by a bear in the woods surrounding that town.

The Beaver county harvest is expected to be two weeks earlier than usual and very good.

Andrew Carnegie has given the Presbyterian church of Saltsburg an organ.

Lafayotte college commencement is under way at Easton.

Uniontown's centennial will be celebrated July 3 and 4.

KILLED BY A 15-YEAR-OLD BOY.

The Lad Told Mr. Lindgard He Would Shoot if He Came Nearer and He Did.

Thomas Lindgard, a farmer living near Quay's Crossing, Canada, was shot and instantly killed by a lad of fifteen years named Prentiss, an inmate of the Bernards Home, Toronto. Prentiss was rabbit shooting on Lindgard's farm, and Lindgard ordered him off his property. The boy refusing to obey, Lindgard said if he did not he would put him off by force, and advanced toward Prentiss. The latter raised his gun and said:

"If you come another step I will shoot you dead."

Lindgard continued to advance, when the boy fired, the charge taking effect in Lindgard's neck, killing him almost instantly. Some farmers promptly arrested Prentiss.

William and Li Hung Chang.

Emperor William granted an imposing audience Sunday to Li Hung Chang in the knights hall of the old castle. Li Hung Chang was conveyed thither in the royal carriage escorted by Uhlans. Emperor William and Empress Augusta were seated upon thrones surrounded by the royal princess, Chancellor Von Hohenlohe and Freiherr Marshal Von Bierbenstein, the minister of Foreign Affairs were also present.

About 2,000 sailing vessels of all kinds disappear in the sea every year, carrying down 12,000 human beings and involving a loss of of about $10,000,000.

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Boston has solved the tramp question. The fact that there was a falling off of 8,000 applications for accommodations the last year at Wayfarers' Lodge, where the lodgers are expected to work for their board, is convincing evidence on this point.

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