A procession was formed to carry the ark A procession was formed to carry the ark or sacred box, which, though only three feet nine inches in length, and two feet three inches in breadth and depth, was the symbol of God's presence. As the leaders of the procession lifted this ornamented and brilliant box by two golden poles run through four golden rings and started for Mount Zion, all the people chanted the battle hymn of my text: "Let God arise; let His enemies be scattered."

The Cameronians of Scotland, outraged by

The Cameronians of Scotland, outraged by James the First, who forced upon them re-ligious forms that were offensive and by the terrible persecution of Drummond, Da ziel and Turner, and by the oppressive laws of Charles the First and Charles the Second, were driven to proclaim war against tyrants, and went forth to fight for religious liberty, and the purplemountain of the heathen became red with carnage, and at Bothwell bridge and Aird's Moss and Drumelog the battle hymn and the battle shout of thise glorious old Scotchmen was the text I have chosen; "Let Gcd arise, let His enemies be scat-

tered."
What a whirlwind of power was Oliver
Cromwell, and how with his followers, called
the "Ironsides," he went from victory to
victory! Opposing armies melted as he Opposing armies melted as he them. He dismissed Parliament looked at them. He dismissed Farliament as easily as a schoolmaster a school. He pointed his finger at Berkeley Castle and it was talen. He ordered Lord Hopton, the General, to dismount, and he dismounted. See Cromwell marching on with his army, and hear the battle cry of "the Ironsides" loud as a storm and solemn as a death knell, standards reeling before it and cavalry horses going back on their baunches and armies flying at Marston Moor, at Winceby field. at Naseby, at Bridgewater and Dart-mouth. "Let God arise, let His enemies be

So you see my text is not like a complimentary and tasseled sword that you some-times see hung up in a parlor, a sword that was never in battle and only to be used on general training day, but more like some weapon carefully hung up in your home, telling the story of Chapultepec, Cerro Gordo and Cherubusco and Thatcher's Run and Malvern Hill: for my text hangs in the Scrip-ture armory telling of the holy wars of three thousand years in which it has been carried, but as keen and mighty as whin David first unsheathed it. It seems to me what in the church of Godand in all styles of reformatory work we most need now is a battle cry. We raise our little standard and put on it the name of some man, who only a few years ago began to live and in a few years will cease to live. We go into contest against the armies of iniquity depending too much on human agencies. We use for a battle cry the name of some brave Christian reformer, but after a while that reformer dies or gets but after a while that reformer the sor good old or loses his courage and then we take another battle cry, and this time perhaps we put on the name of some one who plays Aradand sells out to the enemy. What we put on the name of some one who plays Arnold and sells out to the enemy. What we
want for a lattle cry is the name of some
leader who will never betray us and will
never surrender and will never die.
All espect have I for brave men and
women, but if we are going to get the victory all along the line we must put God first.
We must take the hint of the Gideonites who
wind out the Bedowin Arabs commonly

We must take the hint of the Gideonites who wiped out the Bedouin Arabs, commonly called Midionites. These Gideonites had a glorious leader in Gideon, but what was the battle cry with which they flung their enemies into the worst defeat into which any army was every tumbled! It was "the sword of the Lord and of Gideon." Put God first whoever you put second. If the army of the American revolution are to free America, it must be "the sword of the Lord and of Washington." If the Germans want to win the day at Sedau, it must be "the sword of the day at Sedau, it must be "the sword of the Lord and Von Moltke." Waterloo was won for the English because not only the won for the English because not only the armed men at the front, but the worshippers in the Cathedrals at the rear were crying: "The sword of the Lord and Wellington." The Methodists have gone in triumph across nation after nation with the cry: "The sword of the Lord and of Westerline The Preshytterieus have some fire." cry: "The sword of the Lord and of the ley." The Presbyterians have gone from victory to victory with the cry: "The sword of the Lord and of John Knox. The Baptists have conquered millions after mil-Baptists have conquered millions after mil-lions for Christ with the cry: "The sword of the Lord and of Judson." The American Episcopalions have won their mighty way with the cry: "The sword of the Lord and of Bishop McIlvaine." The vi.tory is to those who put God first. But as we want a battle who put God hist. Dut as we want a pattle cry suited to all sects of religionists and to all lands, I nominate as the battle cry of Christendom in the approaching Armageddon the words of my text, sounded before the ark as it was carried to Mount Zion: "Let God arise, let his enemies be scattered."

God arise, let his enemies be scattered."

As far as our finite mind can judge it seems about time for God to rise. Does it not seem to you that the abominations of this earth have gone far enough? Was there ever a time when sin was so defiant? Were there ever before so many fists lifted toward God, telling Him to come on if He dare?

Look at the blasphemy abroad? What towering profanities. Would it be possible for any one to calculate the numbers of times that the name of Almighty God and of Jesus

that the name of Almighty God and of Jesus Christ are every day taken irreverently on the lips? Socommon has blasphemy become that the public mind and public ear have got that the public mind and public ear have got used to it, and a blasphemer goes up and down this country in his lectures defying the plain law against blasphemy, and there is not a Mayor in America that has backbone enough to interfere with him save one, and that the Mayor of Toronto. Profane swear-ing is as much forbidden by the law as theft or arson or murder, yet who executes it? or aron or murder, yet who executes it.

Profanity is worse than theft or aron or
murder, for these crimes are attacks on hu-

manity—that is an attack on God.

This country is pre-eminent for blaspheming. A man traveling in Russia was sup ing. A man traveling in Russia was supposed to be a clergyman. "Why do you take me to be a clergyman!" said the man. "Oh," said the Russian, "all other Americans wear." The crime is multiplying in intenr." The crime is multiplying in inten God very often shows what He thinks of it, but for the most part the fatality is hushed up. A few summers ago among the Adirondacks I met the funeral procession of a man who, two days before, had fallen under a flash of lightning while boasting after a Sunday of work in the fields, that he had cheated God out of one day anyhow, and the man who worked with him on the same Sabman who worked with him on the same Sab-bath is still living, but a helpless invalid un-der the same flash. On the road from Mar-gate to Ramsgate, England, you may find a rough monument with the inscription: "A boy was struck dead here while act of swearing." Years ago in a Pitt burg prison two men were talking about the Bible and Christianity, and one of them, Thompand Christianity, and one of them, Indip-son by name, applied to Jecus Christa very low and villainous epithet, and as he was uttering it he fell. A physician was called, but no help could be given. After a day, lying with distended pupils and palsied tongae, he passed out of this world. In a cemetery in Sullivan county, in this State, are eight headstones in a line and all alike raged in the village, and a physician was remarkably successful in curing his patients. So confident did he become that he boasted that no case of diphtheria could stand before him, and finally he defied Almighty God to produce a case of diphtheria that he could not cure. His youngest child soon after took the disease and died, and one child after took the disease and died, and one child after another until all the eight had died of diph-theria. The blasphemer challenged Al-mighty God and God accepted the challenge.

But I come later c vn and give you a fac that is proved by sco.es of witnesses. This last August of 1886, a man in Ohio got provoked at the continued drought and the ruin of his crops and in the presence of his neighbors he cursed God, saying that he would cut His heart out if he would come, calling Him a liar and a coward and flashing a knife, and while he was speaking his lower jaw dropped, smoke issued from mouth and nostrils and smoke issued from mouth and nostrils and the heat of his body was so intense it drove back those who would come near. It was several days before he became sufficiently cool to remove to his room, and his body has turned into stone. Hundreds of people have visited the scene and saw the blasphemer in

awful process of expiring.

Do not think that because Go1 has been silent in your case, Oh profane swearer, that He is dead. Is there nothing now in the peculiar feeling of your tongue or nothing in the numbness of your brain that indicates that God may come to avenge your blas-phemies or is already avenging them! But these cases I have noticed I believe are only a few cases where there are Families keep them still to avoid the horrible conspicuity. Physicians suppress them through professional confidence. It is a very, very, very long roll that contains the names of those who died with blasphemies on their lips and still the crime rolls on up through parlors, up through chandeliers with lights all ablaze, and the pictured corriders of club

THE BATTLE CRY.

Text: "Let God arise: let His enemies be scattered."—Psalm, lxviii., 1.

A procession was formed to carry the ark damns his clerks, and the master-builder damns his men, and the hack-driver damns his horses, and the traveler damns the stone that bruises his foot or the mud that soils his shoe or the defective time-piece that gets him too late to the railway train. I arraign profane swearing and blasphemy, two names for the same thing, as being one of the gigan-tic crimes of this land, and for its extirpation it does seem as if it were about time for God

> Then look a moment at the evil of drunk-enness. Whether you live in Brooklyn, or New York, or Chicago, or Cincinnati, or Savanuah, or Boston, or in any of the cities of this land, count up the saloons on that street as compared with the saloons five years ago, and see they are growing far out of proportion to the increase of the population. You people who are so precise and particular lest there should be some imprudence or rashness in attacking the rum traffic, will have your son pitched into your front door dead drunk or your daughter will come home with her children because her come home with her children because her husband has by strong drink been turned into a demoniac. The rum fiend has de-spoiled whole streets of good homes in all our cities. Fathers, brothers, sons on the fu-neral pyre of strong drink. Fasten tighter the victims! Stir up the flames! Pile on the corpses! More men, women and children for the sacrifice! Let us have whole genera-tions on fire of evil habit; and at the sound tions on fire of evil habit; and at the sound of the cornet, harp, sackbut, psaltery and dulcimer let all the people fall down and worship King Alcohol, or you shall be cast nto the fiery furnace under some political platform! I indict this evil as the fratricide, the pat-

> ricide, the matricide, the uxoricide, the regicide of the century. Yet under what innocent and delusive and mirthful names alnocent and delusive and mirthful names alcoholism deceives the people! It is a "cordial." It is "bitters." It is an "eye-opener." It is an "appetizer." It is a "digester." It is an "invigorator." It is a "settler." It is a "nightcap." Why don't they put on the right labels: "Essence of perdition," "Conscience stupefier," "Five drachms of heart ache," "Tears of orphanage," "Blood of souls," "Scabs of an eternal leprosy," "Venom of the worm that never dies." Only one in while it there environge in the title once in a while is there anything in the title of liquors to even hint their atrocity as in the case of sour mash, that I see advertised all over tase and any one can under-stand it. Sour-mash! That is, it makes a man's disposition sour and his associations sour and his prospects sour; and then it is good to mash his body and mash his soul and mash his business and mash his family. Sour mash! One honest name at least for an inexicant. But through lying labels of many of the apothecaries' shops good peop e who are only a little undertone in health, and wanting of some invigoration have unwittingly got on their tongue the fangs of this cobre that things to death so leave a ratio of obra that stings to death so large a ratio of

the human race.

Others are ruined by the common and all-destructive habit of treating customers. And it is a treat on their coming to town and a treat while the bargaining progresses, and a treat when the purchase is made, and a treat as he leaves town. Others, to drown their troubles, submerge themselves with this worst trouble. Oh, the world is battered and bruised and blastad with this growing evil. It is more and more entrephel and evil. It is more and more entrenched and fortified. They have millions of dollars subscribed to marshal and advance the alcoholic forces. They nominate and elect and govorces. They nominate and elect and govern the vast majority of the office-holders of this country. On their side they have enlisted the mightiest political power of the centuries, and behind them stand all the myrmidons of the nether world, satanic, and appollyonic, and diabolic. It is beyond all human effort to throw this lastile of devantages are true to the Chiralton of my jury. ters or capture this Gibraltar of rum jugs. And while I approve of all human agencies of reform I would utterly despair if we had othing elsa. But what cheers me is that our best troops are yet to come. Our chief artillery is in reserve. Our greatest commander has not yet fully taken the field. If all hell Now "let God arise, and let His enemies be scattered." is on their side, all heaven is on our side

Then look at the impurities of these great cities. Ever and anon there are in the news-papers explosions of social life that make the story of Sodom quite respectable—for such things, Christ says, were more tolerable for Sodom and Comorrah than for the Choragins and Bethsaidas of greater light. It is no unusual thing in our cities to see men in high positions with two or three families, or refined ladies willing solemnly to marry the very swine of society if they be wealthy. Brooklyn, whose streets fiften years ag were almost free from all sign of the social were almost tree from all sign of the social evil, now night by night rivaling upper Broadway in its flamboyant wickedness. The Bible aflame with denunciation against an impure life, but three-fourths of the American ministry uttering not one point-blank word against this iniquity, lest some old libertine throw up his church cay. Machinery organized in all his church pew. Machinery organized in all the cities of the United States and Canada by which to put yearly in the grinding mill of this iniquity thousands of the unsuspecting of the country farm houses, one procures confessing last week in the courts that she had supplied the infernal market with 150 souls in six months. Oh for five hundred Pall Mall Gazettes in America to swing open the door of this lazar-house of social corruption! Exposure must come before ex-

tirpation.

While the city van carries the scum of this sin from the prison to the police courts morn-ing by morning, it is full time, if we do not want high American life to become like that of the court Louis XV, to put the millionaire Lotharios and the Pompadours of your brown botharios and the Fompadours of your or own stone palaces into a van of popular indigna-tion and drive them out of respectable as-sociations. What prospect of social purifica-tion can there be as long as at summer watering places it is usual to see a young woman of excellent rearing stand and simpe and giggle and roll up her eyes sideways be fore one of those first-class satyrs of fashion able life and on the ball-room floor join him in the square dance, the maternal chape meanwhile beaming from the wall on the scene. Matches are made in heaven, they say. Not such matches, for the brimstone

say. Not such matches, for the brimstone indicates the opposite region.

The evil is overshadowing all our cities. By some these immorals are peccadiloes gallantries, eccentricities, and are relegate to the realm of jocularity, and few efforts are being made against it. God bless the "White Cross" movement, as it is called, the excellent and talented Miss Frances Willard, its ablest advo ate on this side of the sea, an organization making a mighty assault on this evil. God forward the tracts on this subject distributed by the religious tract societies of the world. God help parents in the great work they are doing in trying to

start their children with pure principles; God help all legislators in their attempt to inhibit this crime. But is this all! Then it is only a question of time when the last vestige of purity and home will vanish out of sight. Human arms, human pens, human voices, human talents are not sufficient. I begin to look up, I listen for artillery rumbling down the sapphire of the context of neaven. I watch to see it in the morning light there be not the flash of descending scimetars. Oh for God! Dors it not seem time for his appearance! Is it not time for all lands to cry out: "Let God arise, and let His enemies be scattered!"

I got a letter a few days ago asking me if did not think that the earthquarke in Charleston was the divine chastisement on that city for its sins. That letter I answer now by saying that if all our American cities got all the punishment they deserve for their orrible impurities, the earth would long ago have cracked open into crevices transcon nental and taken down all our cities, and Brooklyn and New York would have gone so far under that the tips of our church spires would be five hundred feet below the surface. It is of the Lord's mercies that we have not

een consumed. Not only are the affairs of this world so a-twist and a-jangle that there seems a need of the Divine appearance, but there is another reason. Have you not noticed that in the history of this planet God turns a leaf about avery two thousand years G d turned a leaf nd this world was fitted for human residence. About two thousand more years passed along and God turned another leaf and it was the Deluge. About two thousand more years nessed on and it was the appearance of Christ. Almost two thousand more years have passed by and He will probably soon turn another leaf. What it shall be I cannot say. It may be the demolition of all these monstrosities of turpitude and the establishment of right-onsness in all the earth. He can do it and He will do it. I am as confident as if it were already accomplished. How easily he can do it my text suggests. It does not ask God to strike with his right hand or stamp with his foot, or harl a thunderbolt of his power, but just to get up from the throne on which he sits. Only that will be necessary. "Let God arise!"

"Let God arise!"

It will be no exertion of omnipotence. It will be no bending or bracing for a mighty lift. It will be no sending down the sky of the white horse cavalry of heaven or rumbling war-chariots. He will only rise. Now He is sitting in the majesty and power of His reign. He is, from His throne, watching the mustering of all the forces of blasphemy, and drunkanges, and impurity and frank and and drunkanges. drunkenness, and impurity and fraud, and Sabbath-breaking, and when they have done their worst and are most securely organized, He will bestir himself and say: "My enemies have defied me long enough, and their cup of iniquity is full. I have given them all opportunity for repentance. This dispensa-tion of patience is ended and the faith of the good shall be triad no longer."

good shall be tried no longer." And now God begins to rise, and what mountains give way under his right foot and what continents sink under his left foot I know not, but standing in the full height and radiance and grandeur of His nature, He looks this way and that, and how His enemies are scattered! Blasphemers, white and dumb, real down to their doom, and those who have trafficked in that which destroyed the bodies and souls of men and families will fly with cut foot on the down grade of broken canters, and the polluters of society the decanters, and the polluters of society that did their bad work with large fortunes and high social sphere will overtake in their descent the degraded rabble of underground city life as they tumble over the eternal precipices, and the world shall be left clear and clean for the friends of humanity and the worshippers of Almighty God. The last thorn plucked off, the world will be left a blooming rose on the rld will be left a blooming rose on the bosom of that Christ who came to gardeniz it. This earth that stood snarling with its tigerish passion and thrusting out its raging claws shall lie down a lamb at the feet of the Lamb of God who took away the sins of the

And now the best thing I can wish for yo and the best thing I can wish for myself is, that we may be found His warm and undis-guised and enthusiastic friends in that hour when God shall rise and His enemies shall be when God shall rise and His enemies shall be

FACTS FOR THE CURIOUS.

At Reading, Penn., a stalk of corn, bearing thirteen well developed cars, was recently exhibited.

Music has been found to exert a very perceptible effect upon the respiration and circulation of animals as well as of human subjects.

A Fresno (Cal.) horticulturist recently picked 1,149 pounds of apricots from a single tree, grown on land that five years ago was a desert.

In California, snakes destroy gophers and ground squirrels, and the local papers express the opinion that some varieties of snakes ought to be protected by law.

It was once customary in England for a person going abroad "to put out" a certain sum of money on condition of receiving good interest for it on his return home; if he never returned the deposit was forfeited.

Fox Hunting in England.

Not'ces of the hunt are always published in the newspapers, and if one is book staying at a country house, information of the week. Make it the man of is given more definitely. When ways and manners in any place are novel, all events of life. Start on no jouney, unsorts of trifles become interesting, and I dertake no business, enter on no relacan recall a feeling of intense interest on tionship, begin no day, end no day in discovering in my room at - Manor a little card on which was printed the of God. time and place of the next meet. Such cards of notification are sent about to every one of consequence, or any one who is likely to wish to ride.

Every one who intends to ride must appear early at the breakfast table, and the scene is a most interesting one; the farmer but in every case there is a country is too well ridden over, that is to say, if a farmer's crops suffer, it is always customary to make up a purse for him. Now and then some one rebels against his ground being used, and as the laws of the hunting field are entirely unwritten ones, it is difficult to decide in such a matter; but the voice of the people is always loud against anything which interferes with the fox. I knew of one case where the animal was hunted across a lawn and garden beds, and killed almost at the door of a rectory. The rector was not a hunting man himself, but it never occurred to him to object to this intrusion. Not only does the interest taken in the sport affect the results, but the country itself makes a great difference .- Harper's Magazine.

General McClellan's Charger.

When General McClellan took command of the Union army in West Virsome of the gentlemen with whom he had been connected on the Illinois Central Railroad presented him with a very fine charger, named "Dan He was dappled mahogany bay in color, with three white feet, and a star, a very heavy black mane and a long tail, sixteen hands high and weighing 1,286 pounds. He was of Sir Archy and Messenger blood, with an intelligent head, beautifully arched neck, muscular shoulders, a deep broad chest, and every point about him remarkable for strength and beauty. As a parade horse he had few equals, carrying his head as high as his rider's when mounted, and his throatlatch and the tips of his forefoot almost on a perpendicular when in re-He possessed some curious characteristics. For instance, he would not stamp his feet or shake off a fly, if there were a thousand on him, if his master were on his back reviewing a passing column. To his own species he paid no attention, passing among them without deigning them the slightest notice, even when turned loose in the same yard or field. He would stand anywhere he was left without constraint, and "the boys" used to say that "Handsome Dan" was as prave as a lion and as discreet as a judge.

Good Qualities of the Oyster.

"It is all nonsense about a steady dict on oysters being in urious to the system," said a wealthy Thirty-fourth street physician to a reporter the other day. "Many persons think so, however. It may be true that oysters do not produce the most plea ant results when cooked in a rich style and eaten just before going When taken with wine late at night, of course, if there is any bad effect the next day the oysters are blamed for it. Oysters have excellent medicinal qualities, are nutritious, and when plainly cooked or eaten raw are very wholesome, especially so in cases of indigestion, and that is something that can not be said of any other alimentary sub-During my experience I have stance. found in several cases where oysters have been taken daily they have done much toward curing the patient. Invalids have discovered in oysters the required aliment, besides being by far the most agreeable food to take. Raw oysters, too, are said to be good for hoarseness, although I have never tested their merits on that point. It is my belief that the oyster is the most healthful article of food known to man."-New York Mail have any criminal intent, and the prisand Express.

RELIGIOUS READING.

We need no special grace to see The sweetness that around lies In homes where happy children be, In birds and brooks and summer skies; Even where sorrow folds her wings

In dumb persistence by our hearth, Still we can feel what blessed things Make beautiful the earth, And thrill responsive to the sense Of every lovely influence.

But ah! how faintly we are stirred By things divine, whose voices seem As ineffectually heard As voices in a dream!

We praise Thee with our lips, and yet The while we cry, "How sweet Thou The while we cry, "How sweet Thou art!"
It is as though a seal were set Upon our eyes and heart. The sweetness that we might possess We see not, and we feel still less. Lord, unto whom our du l desires

Are known, and every hindering sin, Kindle anew the fervent fires That ought to glow our souls within;
The sprowful days are here again
When Thou were in the lonesome wild, In prayer, in fasting, and in pain
For us unreconciled.
Gives us now, O Christ, to see
How wholly sweet Thy love can be.

Mary Bradley.

The Great Guide Book. The tourist in a foreign country finds guide book well nigh indispensable. It must be written in a language he can understand, and the directions given in it must be plain and specific. If besides this it contains maps of the particular routes, with descriptions of various places and friendly cautions as to the impositions that may be practiced upon an unwary traveller, it will be still more valuable.

The Bible is the great guide-book. it the highway of holiness is so plainly marked out that assurance is given us that "the wayfaring man, though a fool, shall not err therein." Many "worldly wise men" claim abundant competency to be the leaders of others, and insist on our taking their morality or their philos ophy as a substitute for Bible-teaching. But God's book alone dispels our ignorance about man's duty and destiny, and gives us the clew by which to make our way through labyrinthine mazes of error

to the land of perfect light.

As the pilgrim to Zion is pursuing his way thither he feels the need of guidance in things temporal as well as things eternal, and the sacred pages abound in proverbs and in precepts and in incidents and examples which are just suited to his needs in all secular affairs. Rulers and subjects, buyers and sellers, parents and children, teachers and taught, are all amply as well as particularly in-structed. There is not a foot of the way where one need go amiss. The Christian religion is not a mere Sunda, religion, and so the Christian's Bible is not a mere Sunday book, but a adapted to every any manner contrary to the revealed will

But the greatest mountains to be climbed and the deepest and darkest valleys to be threaded as we pass through the world are the moral crises we have to meet, the terrible temptations, the conflicts with the devil and his seed and with our own souls. Here the great make many ordinary-looking people picturesque for the time being. Only those whose station warrants them can wear pink; occasionally a well-to do farmer may be seen thus arranged. may be seen thus arrayed, no poison for which it has not an antibut in every case there is a which it cannot cast lights. Hence the waring it; besides this there are fees to keepers and the like, and, if any man's country is too well ridden over that is.

Christ dwell in you richly in all wisdom." Read your Bible regularly and prayerfully and thoughtfully through, and you will be astonished at the amount and variety of practical religious knowledge you will have acquired. When you have read it through once read it through again and again, and so continue to do through your lifetime. At the same time read those select Scriptures which you have found most helpful to you over and over again with ever-growing faith. With every new look into your wellworn guide-book your path will be more brightly illumined and your steps firmer the higher you mount up the hill of

God. I hear many mourning their lack of opportunities for education. Be it remembered, any and every one that can read the Bible has within his reach the means for the best education, yes, the very best. The Bible read in the manner above recommended will furnish and polish the mind as no other book can, as all other books indeed will fail to do; and while it enlarges and improves the intellect, it will at the same time enlarge and improve the heart.

A Christian physician of my acquaintance, on account of the demands of his profession, finds his opportunities for attending public worship much less frequent than he could desire: but he carries his New Testament in his pocket just as regularly as he carries his case of medicines, and whenever opportunity offers he does not fail to consult its pages. Thus he holds on his way as one of Zion's pilgrims and grows strong-

er and stronger.

Very different from the views of this pious physician are those of a certain young man who said to me not long since. referring to his Bible, "I never have time to read it." He could find plenty of time for foolish talking and jesting, but none for talking with God. Do you treat your Bible and your God thus?—Dr. Comalin in Madagascar.

If I. a saved, risen man, do the works of flesh, if I obey sin, I shall not escape the effects of my evil doings; but my security is, that God has promised that sin shall not have dominion over me, and he will make good his word, if not by glad consent on my part, then by sorrowful constraint. He will chasten me and bring me back. When I put myself under the dominion of chastisement. This is God's method when his children depart from him-He "will visit their iniquity with a rod, and their sin with scourges. has said sin shall not have dominion over me. He will rescue me, tear me away from it, though it be by the rending on the heart's fibres. The separation must be accomplished. Happy for us when we voluntarily, nay gladly, acquiesce in

About 15,000 people attended the series of temperance camp-meetings just closed in Missouri. Ex-Governor St. John, George W. Bain, Sam Jones, and Mrs. Clara Hoffman were among the speakers.

A Michigan man, drunk, shot another man and was put on trial. The Michigan court held that the accused was too drunk at the time of the shooting to oner was discharged.

ODD SALUTATIONS.

EXCHANGE OF COURTESIES IN DIFFERENT COUNTRIES.

Customs of the Greenlander-Japanese and Chinamen-Removing Articles of Dress-The Kiss and Its History.

The Europeans, says a London paper, uncover their heads and bend the body before a superior, but a Greenlander would laugh at this. The climate of their country no doubt deters them from performing the first part of our salutation, but why they should laugh at the latter part is quite a mystery. The islanders in the eastern seas, again, take the hand or the foot of a stranger and rub their face with it in token of respect. The Laplander has a still more curious, and, to our mind, almost ridiculous method of salutation-viz., that of rubbing noses. There is a custom prevalent among

the inhabitants of New Guinea which betokens high strung spirits. We refer to the salutation which is performed by placing leaves and boughs on the head of the persons saluted as symbols of peace and friendship. In one of the islands of the archipelago the natives saluted an old Dutch traveler in the following way: They took his left leg, passed it over the right one and thence over his face. In the Philippine Islands the natives in saluting bend very low, place their hands on their cheeks and raise at the same time one foot in the air, with their knees bent. But what would a European think if a friend in saluting him should deprive him of his clothes and leave him half naked? This. however, is an extreme case, and is only practised by the natives of some districts in Africa.

Taking off some of the dress as a mode of salutation is quite common. The Japanese take off a slipper; the people of Aracan take off their sandals in the street and their stockings within doors. Bending and then turning the face is another of the Japanese methods of saluting. The turned face is a symbol of unworthiness. In the interior of Africa the chiefs salute each other by snapping their middle finger; but of all the salutations the most remarkable is the one described by Athenaus. This old writer states that the inhabitants of Carmena, used to salute their friends by draining blood from their own bodies and presenting it as a beverage to be drunk.

Tearing the hair was a Frankish salutation, and in the days of slavery the slave usually cut off part of his hair, which he presented to his master or

superior. The Dutch, who are considered great eaters, salute each other in the morning with the words: "May you cat a hearty dinner." Ano her of their salutations is: "How do you sail?" This latter salutation is no doubt a remnant of ancient times, when the Dutch were for the most part sailors and fishermen.

A Span'ard in saluting his friend asks "How he stan is?"-a question characteristic of the portly and leisurely gait of the Spanish people. Frenchman, again, asks his companion: 'How he carries himself?"-another of these questions that reveals the nature of the questioner and the questioned, because it is one essentially relating to a person accustomed to go about with a gay and incessant motion, which we in-deed know is the style of a Frenchman. In China, again, the lower orders salute each other by asking whether to-d.y's rice be eaten. This is rather a low method of saluting a person, but it is not characteristic of the Chinese nation as a whole, for they are polite to the extreme, going even the length of counting the number of their reverences and bows. Should they respect a person they raise their hands joined and then lower them to the earth, bending the body. posing two men separated for years

should meet, then they both fall on their knees and bend their faces to the earth. repeating the ceremony two or even three times. The compliments and expressions of goodwill are abundant among the Chinese. "Very well; thanks to your abundant felicity," is a reply to one questioning another regarding his health. On returning thanks for a favor the Chinese say: "My thanks shall be immortal." But the truth is, these antiquated people carry such matters almost to the border of absurdity; they have a ritual or academy of ceremonies in which all the formalities are carefully tabulated, such as the number of bows, expressions and genuflexions. But this is not all, for they enumerate the number of silent gestures to be used when an invitation is given to one to enter a house. These customs are not confined to the upper class, but also prevail among the lower orders. They have a tribunal before which all ambassadors must appear forty times before they enter the presence of royalty.

England has also an expression quite alien to it. We refer to the words "Your humble servant." This term came from France in the seventeenth century, when Henrietta Maria, daughter of Henry IV., was married to Charles I., of England. Before that time the usual method was "God keep you," and among the vulgar, "How dost do?" with a thump on the

shoulder. To bite the ear was anciently an expression of endearment, and it is still so far retained by the French that to pull a man by the ear is a sure token of good A French salutation is a complex will. The gentlemen and others of the male sex lay hands on the shoulders and touch the sides of each other's cheeks; but on being introduced to a lady they say to the father, brother, or friend, 'Permittez moi," and salute each of her

The geat mark of reverence in salutation is kissing. Could we write a history of kissing, practically illustrated, and interspersed with little "scenes" and "reminiscences," what a sale we should be able to command. All know that love is shown in a kiss, but, leaving the calf lymph, by which means he has sucend of kissing, let us present to our readers a short account of it as a mere process to completion within four or five salutation, and therefore shorn of much of its pristine interest.

In a history written about the year 2130 B. C. we find it recorded that men salated the sun, moon and stars by kissing the hand. And Lucian who lived 150 A. D., says that the poor, when unable to offer sacrifices to the gods, adored them by the simpler ceremony of kissing their hands.

Among the Romans persons were was by kissing the hands of a superior habit died out.

try in respect to sovereigns and supe- sian, Russian and French languages.

riors, and it has even been found to be prevalent among the negroes of the New World. In uncivilized Mexico a thousand lords saluted Cortez by touching the earth with their hands and thereafter kissing them.

In ordinary practice, however, it is now considered to be too gross a familiarity to kiss the hands of those with whom we come in contact. But in affairs of State and solemnity at Court this practice is still retained; and at an appointment to office, or on a personal introduction to the sovereign, the favored individual is allowed to have the honor of kissing the royal hand.

The Goose Bone in Kentucky.

The goose bone may be called "Ken tucky's weather prophet." In many farm-houses it will be found hanging in the hall, and old men who have had it for years say that the genuine bone never fails. The real bone can only be obtained from a goose that was hatched out in the spring, the month of May is said to be the best. The goose must not be killed until Indian summer has passed away. After cooking remove the breast bone, scrape it clean and then wash it in warm water and let it dry for a day or two.

When it has been thus prepared hold it up to the sun, or in front of a lamp in a dark room is better, and the discoloration may be easily deciphered, and to one who knows the bone the reading is as plain as a book. A bone shown to a reporter was taken from a goose hatched out in May. A row of dots found around the keel of the bone indicates the temperature, and the darker the spots the colder will be the weather. Some light, cloudy discolorations that spread out over the keel of the bone are indications of falling whather, and the darker these discolorations the more rain or snow there will be.

The marks dividing the bone indicate the three winter months, December commencing at the front. A careful reading of the bone indicates much more regular weather than was had last year, and not so severe. There will not be many days during which running water will freeze. The coldest weather will occur during the first half of January, and along be tween the 7th and the 12th there will be severe days of freezing. It will be the severest part of the whole season.

Near the point of the bone the discoloration is a little heavy, thus showing that the first day of winter will give proof of the season's change. This will be followed by rising temperature and falling weather for Christmas. January will be ushered in cold, and the cold will strengthen as the days lengthen, the coldest days of winter falling about the 8th of the month. This severe weather will be brief, followed by rising temperature and heavy thaws, and the last half of the month will see many rains and snows. During February there will not be any very cold weather, but it will be a rather disagreeable month, with snow and rain. A few cold days is all that the month will contribute to winter. An early and decided thaw is among the promises of the bone. The February thaw will overflow the mountain streams, and disastrous floods may be looked for. Altogether, the winter will be what is known as an open season, a good wheat year .- Christian at Work.

Florida Cracker Names.

A "sand scrub" in Florida is a sand bank or hill, where, on account of the poverty of the soil, the trees and shrubs grow very low and "scrubby." These spots are sometimes of but a few acres in extent, and again they cover several hundred acres. The immigrant is genally puzzled to know what a "sand scrub" is. An Jowa mer characteristics knowledge of the Florida terms in the following manner: Landing at Lakeland, several years ago, when that place was the terminus of the South Florida Railroad, he attempted to reach Bartow, distant, in the good fifteen miles old-fashioned, though very popular, way-on foot. He had just come from a place of firm footing, and ere he reached his destination he fully realized that Florida sand was a "hard road to travel." Weary, and no doubt somewhat disgusted, he approached a cabin by the roadside and meekly asked the inmate, a woman, to direct him on his way. The lady kindly told him to proceed in the direction he was going about a mile, when he would come to a "sand scrub" and there he should take the left-hand road and follow that till it passed a "bay head" on the one side and a big "permeter patch" on the other, and go on till he came to a "gall-berry flat," where he would strike the main road leading out through a big "grass pond" into the "flat woods." where he would find a boy "boarding off" corn, and he could tell him better than she could. The Hawkeye bowed gracefully, and with a far-away look in his eye, ambled on his most mysterious way, revolving in his perplexed cranium the meaning of all this. Having gone, as he thought, about a mile, he began to look for something, he knew not what. Presently he met a small boy, whem he accosted; "Say, bub, are you a sand scrub!" "No," answered the youth. "I'm a cracker." The boy soon enlightened the traveler's bewildered understanding by directing his attention to a "sand scrub" just ahead. Our friend found his way to Bartow, and is now, we believe, a resident of Polk county, and familiar with the terms that so perplexed him on his first Florida journey. -Meade (Fla.) Pioncer.

Effective Vaccination.

As protection by ordinary vaccination is not secured until after the lapse of thirteen or fourteen days-that period at least equal to that required for smallpox to develop-it has been considered of no use after symptoms of the disease have been already infected. But by a modified method, a Russian medical student, M. Gubert, claims to make such late vaccination effective. In experiments on dogs he has rapidly saturated the system with protective virus by several successive daily inoculations days. This result has enabled him to arrest the development of smallpox in twenty-seven persons in whom he was quite sure the disease was incubating. while in twelve others the disease was modified to simple varioloid.

A Dwarf Pasha.

Abdurrhaman Pasha, who appears in the uniform of a Circassian general, is the most famous dwarf in Europe. treated as atheists who did not kiss their is a bright-eyed, gray-bearded little hands on entering a temple. The carliest Christian bishops gave their hands to be kissed by the ministers serving at of less than three feet in height. The rank of less than three feet in height. the altar, but that custom declined with late Abdul Azir, and he was for twenty paganism. Kissing the hands of a patron | years the Sultan's favorite jester. He by flatterers and suppliants was also very afterward held a place of honor in the common. In the days of early Rome it court of the Shah of Persia, later sowas by kissing the hands of a superior journed at St. Petersburg, and during that an inferior showed his reverence, the past year has become a hero of the but as republican tendencies spread the | boulevards of Paris. He is at present making a European tour. Abdurrhaman This custom, however, is, or has been, Pasha is a keen little man, and converses at least, practiced in every known coun- with fluency and wit in the Turkish, Per-

TEMPERANCE DEPARTMENT.

Dash It Down. You have read of the suffering. the want, the sin, and the vile pollution that lurks herein; of the genius offered upon its goal, and the ruin of many a splendid soul; of the crimes committed without a name, by this lurid demon, to end in shame. How oft the feet of some wayward lass it has led to the verge of hell, alas! If you wish to wear a god-like crown, be true to

And dash it down.

-Gorham Mountaineer. A Problem for Statesmen. It is scarcely worth while to call the attention of the office-seeking demagogue to any real issue that encroaches on the sequestered domains of smothered conscience; but for the thinking man or woman who earnestly desires correct information and safe guidance, we have some figures. They seem incredible as they stand, but they tell only half of the awful truth. The latest statistical ac-

counts from Great Britain and Ireland show the following items of annual expenditure by the people: For Liquors£736,000,000 " Bread..... 70,000,000 " Butter and cheese 35,000,000 " Milk...... 30,000,000 " Sugar 25,000,000 " Cotton and linen..... 20,000,000 " Rent on farms..... 60,000,000 " Rent on houses...... 70,000,000

These startling figures plainly show that the annihilation of the liquor-traffic would do more for England and Ireland than all the Utopian schemes advocated in Parliament during the last two centuries, and for that matter since the foundation of the English Government. The abolition of the drink curse would give Ireland Home Rule; it would feed the starving thousands that are wasting away in squalor and want under the shadow of the church-spires of that rumcursed land; it would make the oppression of the voracious landlord vanish like mist before the morning sun; and the mouthing reformers that now vie with the mocking wind in whistling worn out campaign tunes, would cease to prey on the ignorance and credulity of the masses. To the intelligent and honest student herein lies a valuable lesson; to the conspiring, dodging demagogue, only a stumbling-block is presented .- New Republic.

The Pledge.

Pledge of the first temperance association formed in the United States, 1789:

"We do hereby associated and mutually agree that hereafter we will carry on our business without the use of distilled spirits, as an article of refreshment, either for ourselves, or for those whom we employ; and that instead, thereof, we will serve our workmen with wholesome food, and the common simple drinks of our production." Signed by Ephrain Kirby, Timothy Skinner, David Bush, and nearly two hundred of the most respectable farmers in Litefield county, Conn.

Pledge of 1808:

"No man shall drink rum, gin, whisky, or any distilled spirits, except by advice of a physician, also excepting wine at private dinners, under penalty of twenty-five cents. No member shall be intoxicated under penalty of fifty cents."

Pledge of a temperance society organized at Bath, Maine, 1812:

"We will be at all times sparing and cautious in the use of spirituous liquors at home, in social visits decline them as far as possible, avoid them totally in retail stores, and, in general, set our faces against the intemperent use of them; conceiving, as we do, that, except in a very few cases, as of medical use, spirituous liquers are the bane of morals, and a drain of wealth, piety and happiness."

Pledg e of 1843: "Resolved, That the Constitution adopted April, 1803, be amended by adopting the pledge of the total absti-

nence from all that can intoxicate." National W. C. T. U. pledge of to-

"I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquors, including wine and cider, and to employ all proper means to discourage the use of and traffic in the same."

Result of Prohibition in Maine.

John Bright said: "If the evils coming from the drink traffic were removed from England it could no longer be recognized as the same country." Precisely that has happened in Maine; it cannot be recognized because of the wonderful change for the better all over the State. Before the Maine Law there were obtrusive evidences everywhere of unthrift. idleness, and poverty; now there are nowhere such indications. Even in Bangor. bad asit is, low as the moral and religious tone is, the volume of the liquor traffic is far less than it was in the old rum-time-and, even in that city, the rum-seller is on a level with the keeper of a gambling-house or brothel.

After an experience of the results of prohibition of more than thirty years, the people of Maine put it into the Constitution by a majority of 47,075-even Bangor giving a majority of about seven hundred for the measure. - Neil Dow, in Independent.

The Rev. Dr. Rodman, Rector of Grace Episcopal Church, of Plainfield N. J., is reported as saying in a recent public meeting that he was converted to prohibition by the late meetings at Ocean Grove, under the auspices of the National Temperance Society.