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FIVE-MINUTE SERMONS. Thirteenth Sunday after Pentecost.

HORROR OF MORTAL SIN.

"As beentered into a certain town there met him ten lepers, who stood afar off and lifted up their voice, saying, Jesus, Master, have mercy on us." (St. Luke xvii., 19.)

One of the comparisons we most fre quently meet in Holy Scripture is to call sin-mortal sin-the leprosy of the soul, because sin, in its effects on the soul, very much resembles the de vastating and blighting effects of leprosy on the body.

Leprosy in olden times, and to day

where it exists, is one of the most loathsome of all diseases. It is contracted by contact with persons infected by it, and once one is infected by it it gradually poisons the whole system. The various members of the body, as the touch of poison comes to them, slowly fester, rot, and then shrink away. There is no power in medicine to cure or even to alleviate this terrible dis-Once the disease attacks its victim he is beyond the skill of man. To prevent the infection spreading to ealthful persons, the lepers were cast out from human society. They were relegated to a spot by themselves, and by law were not allowed to come near

So the lepers in the Gospel "stood afar off and cried out." They did not dare to come in contact with any one, and did others approach them unawares they were obliged to cry out that they were unclean. So that they were exiled from society, home, and all the joys of life to exist in a living What a horrible sight it must have been to be with our Lord and see these ten lepers-living sepulchres that they were-afar off raising their handless arms in attitude of supplication and crying out with tongues that were nearly devoured and lips that were polluted with the terrible disease, Jesus, have mercy on us !"

What leprosy is to the body that sin is to the soul. Like the leprosy, sin is contracted by contact with sinners or by going into temptation. It is by touching the pitch the sinner becomes Once the poison of sin enters into the soul it steals away all its beauty and innocence.

innocent soul in health is mistress of her own energies. She calms the risings of rebellious nature. She keeps in check the inclinations of evil. tranquillity and peace of conscience that one enjoys are but the vigor and strength that comes in the possession of health. But the contami nation of leprosy enters in, and she who was mistress of the fairest king-dom on earth becomes a slave to the passions, degraded, destitute, and powerless in the midst of a thousand foes. She loses the peace that comes from union with God. She is deprived of her relish for prayer. There is taken from her that sense of the awful judgments of God. This is but the beginning of the terrible havoc sin

es on the soul. There are secondary stages in the disease, when the sinner becomes so possessed with his defilements he no onger finds pleasure among the innocent. He has made himself an outcast from God, he now shuns all that is good. The corruption seizes on all his faculties and powers. His mind can think of naught but sin, his desires are for lower and still lower sensual gratifications, his imagination becomes filled with all foulness, and one by one the heaven born gifts that were his in the health of innocence fester and rot away, so that he takes on corruption and it enters like water into his flesh

and oil into his bones.

Externally he goes about his daily routine of duties, but this external show covers but a mass of rottenness. Oh, dear brethren! has this awful

leprosy been yours-have you gone into the dark and slippery path and thus contracted this terrible disease If so there is for you only one remedy No human power can stay the progress of the evil. It is the divine touch alone that can heal you. It is the divine lips only that can say to you "Be thou clean." Like the lepers in the Gospel, as you come into the pres ence of our Lord in the Church cry out to Him from afar "Jesus, Master, have mercy on us !" He will listen to your cry, and going, showing yourselves to the priests in the tribunal of penance. the leprosy will be healed, its foulness washed away, and you will be restored

## An Evil That Strikes at our Homes

At the Monday evening session of the Columbian Summer School, F. Graham Frost of St. Louis, delivered an address on "Marriage and Divorce. He said among other things:

"It is generally admitted that divorce is detrimental to the integrity of the family and to society, which is built upon it. In the United States the number of divorces is alarmingly great, and while the increase in popu lation from 1870 to 1880 was 30 per cent, the increase in divorce was more than 70 per cent.; in other words it is twice greater than that of population. In Connecticut, during the period of twenty years, there was an average of one divorce to every eleven marriages contracted during that According to the report of Carrol D. Wright on this subject, published in 1889, the number of divorces would be much larger were i not for the widespread influence of the Roman Catholic Church, which teaches that marriage is a holy sacrament, and cannot be dissolved for any cause

A Comfort Sometimes. When health is far gone in Consumption, then sometime only ease and comfort can be secured from the use of Scot's Emulsion. What is much better is to take this medicine in first local than the state of the secure in time to save your health.

#### OUR BOYS AND GIRLS.

Dittle feet, that such long years
Must wander on through doubts and fears
Must ache and bleed beneath your load!
I. nearer to the wayside inn.
Where toil shall cease and rest begin,
Am weary, thinking of your road.

olittle hands, that, weak or strong, Have still to serve or rule so long, Have still so long to give or ask! I. who so much with book and pen Have tolled among my fellow men. Am weary, thinking of your task.

O little hearts that throb and beat With such impatient, feverish hea With such impatient, feverish heat.
Such limitless and strong desires!
Mine, that so long has glowed and burned
With passions into ashes turned,
Now covers and conceals its fires.

O little souls, as pure and white And crystalline as rays of light Direct from heaven, their source divine Refracted through the mist of years, How red my setting, sun appears, How lurid looks this soul of mine!

Make a Note of This. Children who have little money ought to practice saving something Many boys of today hardly know a higher use for money that comes into their hands than spending it for some foolish thing as quickly as possible. To such, a lesson of self-denial and economy is important. As goes the boy's pennies and dimes so very likely will go the man's dollars by and by. Without having the spirit of a miser the person accustomed to save has more pleasure in laying up than the spendthrift ever knows. The way to keep money is to earn it fairly and honestly. Money so obtained its pretty certain to abide with its possessor. But money that is inherited, or that in any way comes in without a fair and just equiv alent, is almost certain to go as it came. The young man who begins by saving a few dollars a month, and thriftily increases his store - every coin being a representative of solid work, honestly and manfully done stands a better chance to spend the last days of his life in affluence than he, who in his haste to become rich obtains money by dashing specula tions, by the devious modes abound in the foggy regions which lie between fair-dealing and fraud. Let the young make a note of this.

#### Lost An Opportunity.

How many of our boys and girls had an opportunity to do a kind act last week and did not do it? Yesterday I read this true incident, and as usua my thoughts turned to our dear boys

and girls. The little story ran thus:
"The other day in the car a child wanted a seat by the window, and I had one at my disposal. The not over-clean little girl belonged to a party of working people, who were evidently going on a picnic somewhere, and to whom such pleasures were not common occurrences; probably a ride in the cars was a quite unusual treat to the

"Well, I was quite comfortable and avoided giving her the seat by the window, and by some changes among themselves the party managed to place the little girl at the window. But, I lost an opportunity! It haunted me for hours afterward that I had had the chance to do a kind act-in fact. I was silently asked to it-and I voluntarily missed the offered opportunity. I wish I may never do the like again! It was a little thing, indeed hardly worth a thought, but then how different to ourselves and to others would our lives be if in little things especially (for that is where we are constantly missing it) we should never lose an opportunity to show kindness, to give help, to brighten life! Surely we would thus be walking much more closely in the footprints of our Divine Master

than we are now!" Do not allow these blessed opportunities to pass you by, boys and girls. Every kind act you do, kind word you speak, bread cast upon the waters which will return to you sooner or later. Let malice towards none, and kindness towards all, be our motto, and our lives will be blessed.

# The Battle of Life.

Go forth to the battle of life, my boy, Go while it is called to day; For the years go out and the years come in, Regardless of those who may lose or win, Of those who may work or play. And the troops march steadily on, my boy, To the army gone before: You may hear the sound of their falling feet Soing down to the river where two worlds

Going down to the river where two worlds meet;
They go, to return no more.
There's a place for you in the ranks, my boy,
And duty, too, assigned.
Step into the front with a cheerful face;
Be quick, or another may take your place,
And you may be left bely the way, my boy,
That you never can treat again—
Work for the lottlest, lowliest men—
Work for the plow, plane spindle and pen—
Work for the plow, plane spindle and pen—
Work for the hands and the brain.
The serpent will follow your steps, my boy,
To lay for your feet a snare;
And pleasure sits in her fairy bowers,
With garlands of popies and lotus flowers
Inwreathing her golden hair.
Temptations without and within:
And spirits of evil, with robes as fair
And those which the angels in heaven might
wear,
Will lure you to deadly sin.

And those which the angers in heaven angale week.

Week!

Then put on the armor of God, my boy,
In the beautiful days of youth;
Put on the helmet and breastplate and shield,
and the sword the feeblest arm may wield.
In the cause of right and truth.
And go to the battle of life, my boy.
With the peace of your Saviour shod.
And before high beaven do the best you can
For the great reward and the good of men,
For the great reward and the good of men,
For the kingdom and crown of God.

### What is my Vocation?

This is the question of the hour. Thousands are pouring out of th schools and demanding entrance to the greater school of life. you place me?" asks the novice, and the oid, old, old school mistress, the What can you do best?"

What can you do best? There's the test. You will be told that every path is overcrowded - nonsense? Overcrowd- only way to get out of an inferior posiing is only possible where there is no movement. The entrances to the "What is my vocation?"

# paths of life are always thronged—thronged with incapables. You must get out of the crowd if you would suc-

Weariness.

BY H. J. LONGFELLOW.

ceed; you may get into your path easily if you know how to traverse it.
It has been said that the world is

pitiless. Incapables always say that sort of thing. The truth is that no one has any pity for incapacity—that it deserves none. We must know how to work honestly and cheerfully; we must respect to the property of the same property and cheerfully; we must respect our work and take pride in doing it thoroughly. If we do this we shall not need to talk of pittilessness: we will not want pity. A good worker need not be an object of charity.

Lack of preparation causes many poor workers. They allow chance to decide everything for them, and if chance throws them any place they accept the fact and trouble themselves no further. "I am here; I wouldn't be here if it were not my place." Such is the attitude of the chance-worker. He seldom tries to fill the chance place creditably or to improve himself for a better position in life. Consequently he seldom remains long even in the inferior place. Some better worker jostles him out, and he rails against the hardness of the world.

Often one with the best intentions in the world misses his vocation. No matter how hard he labors, he cannot succeed; he is not fitted for the work. and the sooner he finds it out the better for himself. To paraphrase a maxim of good housekeeping-the world has a place for every one, and wants every one in that particular place which is best suited to him-best suited not to his means or his necessity, but to his ability.

Linnæus, the great Swedish botan ist, by a mere chance escaped becoming a bad shoemaker. His father was poor-the parents of great men nearly always are poor—and the young Carl, whom the elder Linnæus had sent to school for twelve years, at the cost of many sacrifices, appeared to make slow progress in his studies. Nils Linnaus wished his son to become a clergyman, but Carl was a very stupid theologian He loved to ramble in the woods and fields, and his little room was always filled with plants, which the boy de-lighted to study. In his time botany was not taught in the schools, and young Linnaus could find few text pooks relating to the all beloved sub-

He was nineteen when his father visited the school where young Carl had spent so many years. "Take him home," said the master, "and make him a shoemaker; he is not intended for a scholar." The deeply disappointed father was actually going to apprentice Carl to a cobbler, when Dr. Rothman happened to question the boy and found that he possessed an amazing knowledge of herbs. The doctor took him in charge and gave the young botanist his first practical education. The rest is well known In after years monarchs invited the great natural philosopher to settle in other lands, but he remained faithful

slow to appreciate his value, recognized it fully in time and not only en riched, but ennobled the great Linnaus, "The Morning Star of Botany." Sir Isaac Newton was also ennobled for his services to science. Newton, "the greatest of natural philosophers," was the son of a farmer. He was taken from school at the age of fifteen to follow his father's vocation. His unclobserved that on market days when young Isaac had disposed of the farm produce he would spend his spare time among the scientific books in the library of his old schoolmaster. His pas sion for inventing and manufacturing toy windmills, water clocks and sun dials was also noticed by his thoughful

to his native country, which, although

college. Thus was a bad farmer lost and a great philosopher gained. Sir Humphrey Davy was a poor boy apprenticed to an apothecary. He gave every spare moment to study and experiment and allowed not a single day to pass without improvement. His friends offered him no encourage ment; on the contrary, it is recorded that whenever he made any noise with his chemical experiments in the garret,

who incieted

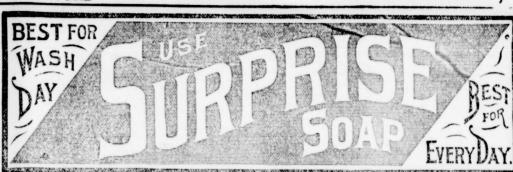
his guardian was wont to say : "This boy Humphrey is an incorri gible dog. He will never amount to anything, and we are lucky if he doesn't blow us all into the air with his idle fooling !"

But Humphrey Davy knew his voca tion, and fortified himself for his grand life work by unceasing applica-

Louis XVI. of France was a feeble king, but he would have made a cap ital locksmith. It was his vocation but, unfortunately, not his trade George IV. of England would have been a renowned tailor; he was poor sort of a king. Nearly every failure may be attributed to the fals choice of vocation. The kings had no choice, of course, but lesser folks are more fortunate. There is a place for every one-it may be high, it may be owly; but it must be suitable to be a

What is my vocation? Who can sible to the thought of indolence.

Not every one finds his vocation at first. Lincoln was rail-splitter, grocer world, answers with another question, and surveyor before he became lawyer and President. Everything he did was well done, and that is why he did even better things afterward. The



What God wills. "What shall I make of my vocation?" What you will .- Jodo, in Catholic Standard and Times.

### CHATS WITH YOUNG MEN.

Catholic Columbian. It is a sad day for the young man when he allows himself to be carried along with the tide and makes no effort to save himself from the waters of oblivion. The man does not live who cannot get way from unpropitious environment by a little self-denial, pluck and perseverance. The will is all that is wanting. Rise above your self, young man! Use the world, remain not merely content to have the world use you. With a basis to start world use you. With a basis to start with of the God given qualities of will and understanding

All Men are Self-made.

Every man is the creator of a world, and therein he is supreme until death

comes and orders him to abdicate. There are as many worlds as there are men and women. Each one of them has been created out of the chaos of circumstance, and each one does credit to the miniature monarch who is

When God endowed man with free agency it at once became possible for the recipient of this dangerous gift to make his little world a heaven or a

Not even the Almighty could say him nay, for he was as absolute as the Czar of Russia. God gave him two injunctions:—"Do the right" and 'Do no wrong," then retired, leaving the little monarch to obey or not, as he chose, and to reap the consequences of his choosing.
So far as the Omnipotent is con-

good things of life with an even hand Let us be careful about this matter; we say the really good things. Not money, nor yet fame, does He include in this category, and it is safe

to presume that He had good reason therefor. The opportunity to increase the size of the soul is universal, like the sunshine, and there is no niggardiness in lacked the chance to hammer his soul

into some divine shape. Neither poverty nor riches are neces sary to character. One need not go to He must make no elisions or contrac Congress, or paint a picture for the salon, or write a poem which shall sing to posterity, in order to be fitted

for heaven.
God can make great men when He tive rests with the man alone who is the owner of the soul.

cash or preferment. It is not environment but purp

that makes a man large or small. Our theory of life is not God's theory and the things we work hardest for must be left behind when the time omes to put on our shroud.

But if the really good things are evenly distributed, so also are the sorrows of life. They are the fire and anvil in the smithy by which crude metal is changed to a Toledo blade.

Disease never asks concerning a man's bank account when he rings the door bell. He is equally indifferent to all, and is never swayed by favoritism. He is past all bribery, and has no com-punction, but goes where he is sent.

The millionaire may give his child a gilded crutch, but it is just as truly crutch as that of the poor man's boy. A crutch is always a crutch, and neither poverty nor wealth can make dish of jelly was passed for the mutton

The rich may place a costly monument on a grave and the poor no mon-ument at all, but the sleepers sleep the same sleep, and the monument counts for nothing.

Bismarck for five years has endured the pangs of royal neglect. No more unhappy man than he in all Europe. Like a caged lion he has chafed. The man whose frown meant war, whose smile meant peace, was like the poorest easant of Germany in this - he suf-

The peasant boy is torn from his tell but yourself? What do you home to become a soldier; the states man has been banished. The cup of the one and the bowl of the other are Most young persons fancy that they will succeed in something high and brimming full. They are both alike will succeed in something high and brimming full. They are both alike at the table or come out with two mighty. It is foolish to deceive oneself in their ill fortune. The first is a knives instead of a fork and spoon at in that way. Few, very tew, are born clumsy youth whom no one will ever hear of; the other is a Prince who will for greatness, and even those few hear of; the other is a Prince who will only reach eminence by efforts impos-never be forgotten. The difference between the two in the matter of happiness or misery is not perceptible.

little; your character counts for a good deal. A man is not noble because he has a title and is permitted to talk with kings. There are great souls dressed in tatters and small souls robed in purple.

are now too dull to perceive — that sidered superfluous and silly in many whatever our station in life we make houses, as well as being entirely out of

blinded to this fact !

If there is another chair in the room

singing. The essential part of good breeding is the practical desire to afford pleasure and to avoid giving pain. Any man possessing the desire requires only opportunity and observation to make

him a gentleman. ing a lady to her carriage, to a box of

a theatre or a public room. If on a promenade you pass and repass persons of your acquaintance, it is only necessary to salute them on the

first occasion. Never lose your temper at cards and particularly avoid the exhibition of anxiety or vexation at want of success. Let presents to a lady be characterized by taste, not remarkable for in-

trinsic value. Except under decided circumstances it is ungentlemanly and dangerous to "cut" a person. If you wish to rid yourself of anyone's society a cold bow on the street and particular ceremony cerned He has distributed the really in the circle of your mutual acquaint ances, is the best mode to adopt.

Never introduce your affairs for the amusement of company. It shows a sad want of mental cultivation or excessive weakness of intellect.

You should not shake hands on introduction to ladies, nor at parting; but at the next meeting or subsequent any corner of the globe. Never yet it is at the option of a lady whether or and elevation of spirits, thus proving lived a man, whether he slept under a not the hands should come in contact that the bath, properly taken, is a thatched roof or in a palace, who with each other; but never shake at parting.

In writing a note, a young man should never be careless or familiar. tions, but fill out every word and line as if the duty was a pleasant one.

His calls should never be too long One hour was all that Mme. Recamier granted to the most agreeable of men needs them as easily as we throw a for an evening visit. The rule is a handful of sand in the air, but not good one. It is much better to go even He can make a soul that is worth looking at twice. That high prerogation you had stayed longer than to stay so long that one's hostess wonders if Dr. Oliver Wendell Holmes's suggestion of In the eyes of the Almighty the hod a ship which could not be launched had carrier who is honest is nobler than the statesman whose eloquence makes his should "suffer himself to be desired" tory but who sells his influence for rather than make himself too common.

### Slips that Worry.

If, however, you should happen to infringe on conventional rules, do not exaggerate the importance of your "I faux pas. Perhaps it will not be noticed, and if it is, history records some notable "breaks" made by men whose fame does not rest on the observance of a code of etiquette that may shift with the vagaries of what is

termed society.

An incident is related of Abraham Lincoln, whose private life is, by the by, receiving great attention owing to Tay Pay O'Conner's "Love Stories," which include Lincoln's and others folhomely and has to do with a glass of current jelly as a humble accessory, but it contains a lesson to many Lincoln was dining out, and when the he took it all and began to eat it. The servant quickly brought another, and, seeing the other guests take each a spoonful, Lincoln calmly said : "Oh, guess I took too much, didn't I?" and vent on eating without embarrassment. A lesser man, and some as great, might have been disturbed by a little mistake of this kind, not so much because of the mistake as because of the seeming greediness implied. But this truly knew that, after all, an honest blun had other things to think about, and this episode never occurred to him again, probably.

Suppose you do use the wrong fork

himming full. They are both anked in their ill fortune. The first is a clumsy youth whom no one will ever thear of; the other is a Prince who will never be forgotten. The difference between the two in the matter of happiness or misery is not perceptible.

Your surroundings count for very little; your character counts for a good deal. A man is not noble because he has a title and is permitted to taik with kings. There are great souls dressed in tatters and small souls robed in purple.

By and by we shall see what our eyes a dark the table of come out with two kines and spoon at the ice course? Suppose you put bread and butter on the cloth or ask the ice course? Suppose you put bread and butter on the cloth or ask for more soup? It may be a matter of a moment's mortification, especially if there is no more soup or if you cannot eat your ice, because you are ashamed to ask for an implement; but after that first second what is the use of blushing and squirming and looking and squirming and looking as if you were going to die of shame? Very good people, indeed, don't have soup at all or are served twice to it; and bread and butter on the cloth or ask the ice course? Suppose you put bread and butter on the cloth or ask the ice course? Suppose you put bread and butter on the cloth or ask the ice course? Suppose you put bread and butter on the cloth or ask the ice course? Suppose you put bread and butter on the cloth or ask through apoor one. And Fibre Chamois is sons. The winter who halbs around the rich man just as searchingly as it sweeps through a poor one. And Fibre Chamois is sons. The winter who halbs around the rich man just as searchingly as it sweeps through a poor one. And Fibre Chamois is sons. The winter who halbs around the rich man just as searchingly a boen to both, with its wonderful. healthful, warmth—giving qualities, its light weight and trilling cost. Those to whom the at your ice, because you cannot the rich man just as searchingly as it weeps ont. The winter who halbs around the through laws as a

our own misery and happiness, and neither wealth nor poverty has anything to do with them. The creative power is in the heart, the purpose, the spoons, but who could not stand an Pity it is that we remain so long oral examination from you on any subject for two questions.

To be truthful, and to rejoice at the A Few Pointers.

Never be guilty of practical jokes.
If you accustom yourself to them, it is probable you will become so habituated mannered, and the best of a real socias to commit them on persons who will sty man or woman is the freedom with not allow such liberties. A duel has which they laugh at little slips of their own and ignore those of others. There are a good many new things in table-service which old-fashioned housedo not offer a lady the one from which you have just risen.

keepers get on very comfortably without. Please don't think, by the by, I you have just risen.

Never converse while persons are out. Please don't think, by the by, mean "individual" asparagus "hoists" or any of those monstrosities; and if you don't know what the use of a thing is—ask, or let it alone. An "eti-quette" book I saw lately says: "A servant is always at hand to prompt you in a whisper." But that is worse than using the thing upside down or Always take off your hat when hand | spilling food all over the table with it. Ask "right out loud" yourself of the person sitting next, or of any person you like, if it is not a large formal dinner; and then there would be no harm in it, except that it makes you conspicuous and interrupts conversa-

> You can't help being sorry to have broken a valuable glass or stained a lovely table cloth, but nothing short of that merits deep self-censure

#### About Bathing.

The graded bath is best. About one minute's sponging all over with warm water, let the cold water run into the basin or tub with the warm water. Quickly sponge off with this until it is cool enough to give a comfortable shock; then dry the body with a soft, absorbent towel, and with one a little coarser, until the surface is warm, dry and pink. Such a bath should not take over five minutes of your time. It should be taken in a warm place, and where no draft of air will blow on you. ones, if they appear desirous of such a The best evidence that your bath has cordial greeting, grasp their hand, for done you good is a sensation of warmth done you good is a sensation of warmth natural tonic and stimulant. This is

the safest bath for all to take. The oftener you bathe the shorter your bath should be. If you bathe very day take the water part of your bath in about thirty seconds. oap only once a week unless you have a very oily skin. Catarrhs and colds by the use of too much soap. The best soap is none too good for you. Generally let medicated soaps alone except ordered to use them by your vsician. The best castile soap is considered to be one of the purest

### Can't Define a Drunkard.

Rev. J. M. Hagan of La Grange, Ill., lectured at St. Pius' church, Chicago, recently on the subject of "Total Abstinence." He said in

"I know of no way to define a drunkard. It is easy enough to define a man or a Christian or a brute, but the drunkard does not reason like a man, he does not follow good principles as does the Christian, and he does not stop when he has enough, which is a brute characteristic. The drunkard is He is like nothing sui-generis. else in the world.

"There are to-day more young men going to ruin through drink than through any other cause. I thank God that the time has come when it is considered no longer a reputable thing for a man to frequent a saloon, or to keep one! This fact may do much toward the protection of the rising generation. The evil is responsible for the most of the poverty with which we are confronted. When it is considered that more money is spent annually for drink than for taxes, when we recollect that the liquor bill is more than twice as great as the value of all church property in this country, then we may begin to see that the habit is responsible for much of the poverty of the country.

"What would you do about it? of personal total abstinence upon abstainer yourself you may talk effectthe secret of the temperance reform.