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**Temperance Topics**  
Timely Advice to Young Men Who Think They Can Remain Moderate Drinkers.

Where Shall Rest Be Found?  
O, where shall rest be found—  
Rest for the weary soul?  
I were vain the ocean depths to sound,  
Or pierce to either pole.

The world can never give  
The bliss for which we sigh;  
'Tis not the whole of life to live,  
Nor all of death to die.  
Beyond this vale of tears  
There is a life above,  
Unmeasured by the flight of years;  
And all that life is love.

There is a death whose pang  
Outlasts the fleeting breath;  
O, what eternal horrors hang  
Around the second death!

Lord God of truth and grace,  
Teach us that death to shun,  
Lest we be banished from thy face,  
And evermore undone.

**Work for Temperance in Russia.**  
But there is one splendid development of Russia's vodka monopoly which should win more faith for it as a factor for good than anything yet proved by the system itself. I refer to the temperance societies formed in connection with the monopoly, and their work. These temperance societies must do much to neutralize any tendency to run the monopoly entirely for revenue.

Since the year 1888 the government has divided certain sums among the temperance societies established in the governments where the monopoly is in force. Beginning with a little less than 1,500,000 rubles, the sum has mounted up to over 3,000,000 in 1901, and over 4,000,000 this year, out of the enormous revenue of over 200,000,000 which it receives from the monopoly.

With this government money, added to more raised in other ways, the societies have established teahouses and cheap temperance restaurants to the number of 1,715; reading rooms and circulating libraries, 1,201; lecture rooms, 654; Sunday schools, 18; evening schools, 10; singing classes, 147; tea gardens and theaters, 503; halls for dancing, 346; Christmas trees, 80, and various other places of amusement 150. These figures are for several years ago and the number is now much larger.

In St. Petersburg parts of six public parks have been set aside for the people and here are built open-air theaters and concert halls with tables under the trees where the poor man and his family can sit during the warmer months at least and sip glasses of good tea for a few kopecks. Decidedly the most notable establishment of the kind in St. Petersburg is the Narodny Dom or people's house—to translate it literally. From a certain point of view I doubt if there is a more interesting place to visit in the entire capital. The Russians are very justly proud of it. The Narodny Dom itself is a fine building of brick, which was put up for an exposition and then bought by the society for this purpose.

**Lesson for Young Men.**  
To be happy with a good body, a pleasing countenance and intelligence, a fine voice and talent that wins heritage to be grateful for.  
A man who was thus endowed died recently in Boston.  
Time was when people would crowd theaters to hear him sing and see him dance and laugh at his fun. He made immense sums of money and might easily have retired with wealth before he was forty. Instead, he died penniless at fifty-six in a poor lodging house, separated from his family, and all his friends were tired of trying to save him from himself.

**Whisky.**  
That one word is the epitaph of Billy Emerson, the minstrel, rich and famous in his way not so very long ago.  
And he differed from the countless wrecks among whom he went to piece only in his greater natural gifts and the larger opportunities for better things which those gifts brought him.  
He had plenty of brains and seemed to have good sense.  
But that was not so. No man with good sense will drink whisky when experience tells him that he likes it too well.  
That is the lesson which Billy Emerson and all his unhappy kind bequeath to young men.

**Laying Hold of the Good.**  
God's method of saving men is to lay hold of what is good in them, and develop it. He gives encouragement and help in every possible way to even the weakest and feeblest desires after righteousness. "A bruised reed," bent over and swaying in the wind—"shall he not break, and smoking flax"—the linen lamp wick almost ceasing to burn for lack of oil—"shall not be quenched." Many parents learn a lesson from this: Ought they not to keep a keen eye for any nascent, or half-formed, or struggling virtues in their children? Ought they not to encourage even the faintest beginnings of goodness? The boy or girl that is capable of a single true emotion, or that responds to a single worthy appeal, is not yet lost—Christian Advocate.

**Legislative and Educative.**  
We are all entirely sympathetic with those friends of prohibition who believe that hand in hand with the effort to obtain the legislative measure should go the effort to cultivate and to maintain a deep and universal public conviction in antagonism to strong drink and in co-operation with the law which the legislature will be asked to pass. We are, indeed, of those who, to put it frankly, judge it worse than useless to aim at improvement by legal enactment, unless there go with that aim, an aim no less strenuous and no less persistent, to educate individuals and communities up to a point of habitual thought and judgment on the question both on its personal side and on that which touches not only a man's own keeping of the law, but his insistence that his neighbor keep it, which will insure that what Tennessee calls "the common sense of most" shall keep in awe and in obedience those who would fain be law-breakers.

Let us go forward with the quiet strength of those who know that they are fighting on God's side to demand and to secure legislative prohibition,

and at the same time let us with equal earnestness devote our energies to the campaign of education.—The Wesleyan.  
I shall not want.  
Evils of Even Moderate Drinking.  
You are told truthfully this:  
"The drinking nations of the world are the great and advanced nations. A small handful of drinking English can subdue and control the temperate millions of India, Egypt, etc."  
Perfectly true. The powerful race do drink. But the powerful individuals do not drink.  
The conquering armies are armies of drinking men usually—but their leaders are sober, temperate men. If you want to be one of the ordinary crowd no worse, and no better than others, drink spirits "moderately," as whisky's friends put it. But remember that there is no such thing as drinking whisky "moderately."  
Immoderate drinking makes you a brute. It classes you among those in the picture. So-called moderate whisky drinking takes the edge off your ability. It discounts your mental activity. You can't be one of the really successful men if you start out to be a moderate drinker.

**Whisky of No Benefit.**  
Young men should know and daily remember that whisky and all other spirits cheer the bodies and brains. Whisky does for the nerves what a lash does for a tired horse.  
Your system needs rest. Your brain, to compete with others, ought to sleep and recuperate. Whisky lies to you. It makes you think that it can give the rest and renewed strength. It creates an appetite for the nerves, and when you satisfy that appetite it makes you think you have found renewed strength, whereas you have only taken a new dose of poison.  
Your brain and heart are lashed by whisky into temporary activity. And you wonder that you are passed in life's race by the man of less ability. You need not wonder. He has given his brain and heart normal rest while you have given yours a beating.

**Some Encouragement in This.**  
Temperance advocates may be encouraged to learn that the people of the United States drink much less beer, wine and spirits than the people of other nations. In 1900 the consumption of alcoholic drinks per 10 of population in France was 336 gallons, in Great Britain 332 gallons, in Germany 309 gallons and in the United States only 147 gallons. To be sure, an average of 14.7 gallons of alcoholic drinks in a year may seem discouragingly large to some.

**Famous English Orphanage.**  
The famous George Muller Orphanage, which was founded in Bristol, England, and conducted by Mr. Muller for many years in absolute dependence upon God, never soliciting aid from any one, is still flourishing, though its founder is no more. His son-in-law, James Wright, is conducting the work in the same way. Last year there was contributed for its support \$160,000, or \$42,000 above expenses.

**Good Short Story.**  
Those who enjoy a short story will be interested in the following:  
"Do you drink?"  
"That's my business, sir."  
"Have you any other business?"

**Notes of Interest.**  
The report for the past year of the Temperance and General Provident Institution of England, shows a much lower death rate in the abstaining section.  
Howard H. Russell, national president of the Anti-Saloon League, announces that the league will establish headquarters at Albany, N. Y., to fight every effort for open Sunday saloons.  
The whisky distillers will urge congress to reduce the tax from \$1.10 to seventy cents a gallon, thus representing to them a saving of \$60,000,000. The brewers will also ask a reduction, from \$1.00 to \$1 per barrel.

Total abstainers in England are rejoicing in the appointment of Bishop Winnington Ingram to be bishop of London, as this raises to the chief see of the realm a pronounced advocate of temperance. Bishop Ingram will be the fourteenth bishop who makes it a practice to decline wine at all banquets, and who never uses alcoholic liquor at home.  
Ex-Lieutenant Governor Cumback, Indiana, says: "The average saloon-keeper has no politics. He will be a rampant Republican to-day and a roaring Democrat to-morrow, just as he may promote his traffic. His politics may be said to be the unrestrained right to sell a cent's worth of beer for nickel, and two cents' worth of whisky for a dime. No other question in politics interests him beyond that."  
—Ram's Horn.

**For the Quiet Hour**  
Uplifting Thoughts and Sentiments from Those Prominent in Spreading the Word.

**Twenty-Third Psalm.**  
The might of God's enfolding arms my foes and fears alike will daunt;  
His meekness bring me nigh; He is my Shepherd and I shall not want.

Even though my bread be but a crust, my roof be mean, my fire burn low,  
His love will fill my soul with peace, my heart with a diviner glow.

Through pastures sweet with scented bloom His unseen presence leadeth me;  
In running brooks and waters still His unremitting care I see.

Yes, when I walk within the vale where death's black shadow glooms the way,  
I shall not fear; the Lord my God will guide my feet and be my stay.

Beyond that vale no heart is torn, no eye with tears of anguish wet—  
His Word it is the solid rock whereon my house of hope is set.

O long and long the way He leads His kindred to their destined place;  
A many suns must rise and sink ere we may look upon His face;

But some time, be it ere so far, the way will lead us to His door,  
And we shall hide at His dear side forever and forevermore.  
—Frank Putnam in the February National.

**Redemption.**  
This is a favorite theme of the Scriptures. The glorified saints are represented as singing to the praise of Christ, "Thou art worthy \* \* \* for thou hast redeemed us out of every tribulation." Paul writes: "We are bought with a price." Peter: "Ye were redeemed by the precious blood of Jesus Christ;" the Savior himself speaks of his life as "a ransom for many." And in innumerable passages we are told as one of them reads, that "in him is redemption, even the forgiveness of sins."

The Biblical definition (Eph. 1, 7) of the term leaves no ground for uncertainty. Redemption means for-giveness—God's forgiveness of the sins of the believer. In some way or another, by some means, of which the Bible nowhere speaks explicitly, the sacrifice of Christ secured for penitent sinners forgiveness. Without that satisfaction of the law which Christ rendered, God could not forgive.  
A sinful soul can recognize and own that truth. Looking upon Christ's perfect obedience in love, the believing penitent may say "Here is my righteousness; this is the service I would render; would that I might live a life so pure and true; would that this righteousness were my own. Forgive me, O God, what I have been; accept me in the name and for the sake of Christ, whom I most love, whom thou dost love; and help me henceforth to conform my life to his holiness, and to walk faithfully in his steps." And, since Christ is the anointed one of God, appointed for this very end, God can be just and yet the Justifier of him who believeth in Jesus. And so the Redeemer redeems the sinner from the power of sin.  
—Rev. George Shipman Payson, D. D.

**Marriage in Episcopal Church.**  
In reply to a correspondent our high church ritualistic contemporary, the Living Church, gives the following interpretation of certain things connected with church marriage law, as follows:

"The church strictly discourages marriage between a baptized and an unbaptized person, but recognizes it as valid, though not as sacramental. There is no taint of illegitimacy, therefore, upon the offspring. It is not indissoluble, so far as the church is concerned, because it consists of a mutual contract only, and is not holy matrimony. Subsequent baptism, however, without repudiation of the marriage contract, would seem to give the latter an indissoluble character. The question is difficult, and from the earliest times the church has tried, though never with entire success, to prevent such marriages. The whole subject is satisfactorily discussed in Mortimer's 'Catholic Faith and Practice,' vol. II. In the case, therefore, of a baptized sectarian wedded to an unbaptized person, the latter afterward being baptized by a priest of the church, the marriage was valid both before and after the baptism of the second party."

**The Law of Love.**  
Before Socrates it was said: "Let us do good to those who love us, and evil to those who hate us." Socrates changed the precept and said: "Let us do good to our friends, and let us do no evil to enemies." Jesus Christ says: "Bless them that curse you." "Love your enemies." Socrates was in some respects the best of the wise men of Greece. He was more practical in his ideas—more in sympathy with the best instincts and aspirations of humanity. But how inferior was his negative conception of benevolence to that of our Lord! The only hope of this fallen world is in the great divine law of love, of doing as God does to the unthankful and the evil.

**Origin of "Catholic."**  
Explaining the reason why the orthodox Christian church came to be called "catholic" the Living Church says:  
"The church corporately was originally called only Christian. After the persecutions were past heresies arose, the heretics as well as the orthodox claimed (rightly, for they were baptized) to be Christians. The followers of the orthodox or ancient belief therefore termed themselves catholics, in distinction to the various names of the heretics."

**Set Good Example.**  
Young Mrs. John D. Rockefeller, Jr., has proved that her influence will not be used to induce her husband to give up church work for social gaiety. She has become the teacher of a kindergarten in the Fifth Avenue Baptist church. Mr. Rockefeller has been the leader of the men's bible class for over a year. His wife has begun very modestly with only three little fellows in her class. The richest young man in the world walks to the church from his home with his wife.

**Choate on the Bible.**  
When Mr. Choate, the United States ambassador to London—a great lawyer, a man of the world in the best sense of the phrase, and a keen thinker—was asked as to his opinion of the best choice of books, he answered at once: "The Bible is the only book for thinkers, readers, scholars and speakers. If we can have but one book," he added, earnestly, "save that!"

**My Sermon.**  
To work fearlessly, to follow earnestly after truth, to rest with a childlike confidence in God's guidance, to leave one's lot willingly and heartily to him—this is my sermon to myself. If we could live more in sight of heaven, we should care less for the turmoil of earth.—From the "Letters of John Richard Green."

**Not What I Would Have Chosen.**  
My life is not what I would have chosen. I often long for quiet, for reading, and for thought. It seems to me to be a very paradise to be able to read, to think, go into deep thoughts, gather the glorious riches of intellectual culture. God has forbidden it in his providence. I must spend hours

in receiving people to speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on everything; employ my life on what seems unaccountable vanishing temporary waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings and weaknesses, what I can do and what I cannot do. So I desire to be led and not to lead—to follow him. I am quite sure that he has thus enabled me to do a great deal more in what seemed to be almost a waste of life in advancing his kingdom, than I would have done in any other way. I am sure of that.—Norman McLeod.

**Continues His Father's Work.**  
M. Hyacinthe Loyson, after a sojourn of several years in the orient studying the actual conditions of eastern Christianity (the Greek church, Armenian, etc.), with a view to the ultimate union of these with a reformed Roman Catholic church, has now taken up his abode in Geneva. There during the past months he has again and again spoken with all his ancient fire and charm, to crowded audiences, quite as largely composed of Protestants as of Catholics. Not long ago the very striking scene was presented of father and son speaking from the same platform and pleading the same cause with almost equal eloquence and power. M. Paul Hyacinthe Loyson, a young man of 28, having apparently inherited his father's oratorical genius and power of devotion to an ideal.

**Civilizing Africa.**  
Bishop Tucker is now telling in England of the wonderful success that has attended Christian missions in Uganda. Twenty years ago it was one of the dark places of the earth, a veritable habitation of cruelty. Blood flowed like water. It was no uncommon thing for the king when a fit of ferocity seized him to issue an order that every man, woman or child found on the roads of the capital at a certain hour should be put to death. Ten years ago there were only 300 baptized Christians, now there are 30,000. Then there were twenty native evangelists, now 2,000 Christians of Uganda are engaged in spreading the gospel. There was but one church, now there are 700 churches scattered through the country.

**Minister's Testimony.**  
"As I look back over the years of my ministry, I cannot doubt the divine guidance. There have been weary marches by day; but the pillar of cloud has gone before me. There have been nights of discouragement; but the pillar of fire has shown in the skies above. The truth, as revealed in the blessed Scriptures, is more precious than any and the work, which I shrink so tremblingly at the outset, grows sweeter with every passing hour. I thank God, most of all, for the influence of his spirit, guiding, sustaining, encouraging, enlightening, bringing Christ and his gospel near; and, next to that, I thank him for the dear mother, in the power of whose prayers I have lived as in a heavenly atmosphere from my childhood to this day."

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