FOR GOOD.

"All things work together for good to the ometimes, dear Lord, my doubting heart Can scarce take in this Word Divine; Yen far from Thee my feet depart, Or when I hopelessly repine.

When loving friend is laid below.
The soft brown mold far out of sight:
When my poor heart is filled with woe,
And life's bright day is turned to night.

Or worse, estranged from some loved friend, Who ne er before had stood sloof, Whom fain we'd trust unto the end, But who had failed when put to proof.

Then, Lord, ah then, our hearts rebel, And bitter, burning tears fast flow: Life's sullen surges deeper swell, And bitterness is crowned with woo.

The disappointment that will come, The cares and worries of each day Are these but leading to one home? Is this the path—the only way?

But there are times, dear Lord of mine, When my soul grasps the promise sweet; Accepts this blessed Word of Thine, And humbly lies at Thy dear feet,

Willing to take from Thy wise hand Whatever Thou may'nt choose to give; Lowly to serve, or to command; To rest in death, or weary live!

Could we but this sweet truth receive, Our lives would flow in endless peac O help us, Lord, then to believe, Bid our dark doubts forever conso.

Within my beart I hear a voice
That says: "Thy pain, thy loss and strife,
will make thee all the more rejoice,
when thou shalt enter into life."

"THE UNTHINKABLE."

Mr. Spencer and His Followers Asking Mankind to Accept a Phantom Instead of the Infinite Father.

ique on Mr. Herbert Spencer's "ghostly religion;" his attempt to make a basis for a sort of religion out of the "unknowable." Mr. Spencer's pretentious vagueness, and the tantalizing unreality of his religious ideas were shown with much effect. But not less effective was Mr. Spencer's retort upon his Positivist critic. If he could not repel the charges against his own "ghostly religion," he could, at least, as he did, show up the "phantom religion" which the Positivist scheme for the "worship of humanity" labors to make out and strives to commend.

In this rather peculiar theological duel it would be impossible to say which comes out ahead, when each so neatly annihilates the other. According to the pet theories of each it would seem to be but a thoroughly Pickwickian sort of "religion" that could be the strictly logical result. It is pretty certain that not many sane men are ever likely to fall down and worship "humanity" yet awhile. It is equally clear that a philosophy of the "unknowable," a philosophy that the think in the think is a philosophy that the philosophy that the think is a philosophy that the philosophy the philosophy that the philosophy the philosophy that the philosophy that the philosophy that the philosophy the philosop that thinks it knows enough to know that it would be absurd and "unto attribute intelligence, will, personality or any moral quali-ties to "God;" that which we may say of "It" that it is "eternal force," we have no reasonable right to say that "It" thinks, or wills, or loves, or purposes. How the "agnostic" philosophy comes to know so much as that is what seems to its critics the queer puzzle. No such Unknowable as that can, of course, ever become an object of real worship. For the human heart, with its burden of care and solicitude, its deep apprehensions and its instinctive hopes, there must be offered some-

thing more solid than a phantom.

The modern "metaphysician" is fairly matched by the "agnostic."

The former knows there is not any such thing as matter; the latter knows there isn't any such being as God, about whom it is possible for any-body to know any thing. Modern science, as illumined by the doctrine of that this is, in any case, an accomworld indeed, wherein, during name-less ages and cons, infinitely curious laws have been husy producing infinitely interesting results. At the bottom and back of all this there must, it is not a mere fancy. It is not a simple pretense. It is an absolute a simple pretense. It is not a mere fancy. It is not a mere fancy is not a mer which science sees and admires and wonders at should have come to be, without any cause, just as Topsy did, the agnostic is as quick to declare as any one else; there must have been a Cause, a Power, and that an Eternal Power. But should any one venture to attribute intelligence or will or per-sonality or any moral quality to that power the agnostic affects to shudder at the unthinkableness of the supposition. But why it is any more reasonable, unscientific or unthinkable to speak of "intelligence" than of "power" in connection with the "unknowable" Cause is what the agnostic has been asked in vain to ex-

Mr. Spencer is far from denying the importance of religion. He insists upon it; but it must be only so much of a real religion as can consist with the worship of "It;" a something about which from the nature of the case nothing can be known or thought. Mention the word "anthropomorphism" in Mr. Spencer's hearing and be goes into mental hysterics. Emotion, will, intelligence, these are human attributes. Applied to the "Unknow-able Cause" they are, he says, words that have no corresponding ideas. But are there not exactly the same scien-tific reasons for intelligence that there are for power? "I held at the outset." says Mr. Spencer in reply to Mr. Har-rison, "and continue to hold that this Inscrutable Existence which science, in rison, "and continue to hold that this Inscrutable Existence which science, in the last resort, is compelled to recognise as unreached by its deepest analysis of matter, motion, thought and feeling, stands toward our general conception of things is substantially the same relation as does the Creative Power asserted by theology." That is to say, the relation is the same, up to the point where the conception of the creative power begins to have some possible human interest. The way in which Mr. Spencer's mind has stuck to such phrases as the "unknowable," the "unthinkable," suddenly check in its freedom of scope, like a swimmer caught with a eramp, betrays the signal weakness at this point of his attempt to formulate a really interpretive philosophy. On any scheme of agnosticism nothing is left for a religion that is not a "ghostly," unreal phantom. And Pickwickian religion of that sort can never satisfy the prayer of the human heart; can never inspire and fortify the sentiments of mortality. In all the sharp crises of human experience, "deep calls unto deep," and will retuse to be comforted by any cant phrases about the Ultimate Power, the financytible Mystery, the Eternal Force, the Unthinkable. Such words, at such times, easy repei like a mockery.

A worse misfortune could hardly be imagined for the millions, say, of the work people in American, than to have their minds pervaded by the notions and spirit of the agnostic philosophy. One inevitable consequence would be a tendency to the anarchistic despair and recklessness. Evolutionism owes no thanks to agnosticism. And even Mr. Fiske admits an "Infinite Person" is infinitely more reasonable than an interior to the sand they and they must find their hands. Mr. Fiske admits an "Infinite Person" is infinitely more reasonable than an "Infinite Power," as the explanation of the world. Science, philosophy, morals, business, society, the public weal, have no advantage to gain by any teaching of the ghostly, the phantasmic, the unthinkable and infinitely remote in religion; but every thing to lose. Of Pickwickianism we have elsewhere already more than enough.—
Chicago Inter Ocean.

THE DUTY OF REVERENCE.

A Virtue Much Needed in America at the

Perhaps there is no single duty which is more generally unpopular all the world over, and especially here in America, at the present time, than the duty of reverence. Reverence is even more than unpopular; it is quite commonly scouted as an accompaniment of superstition or of servility-unworthy of a self-respecting, independent manhood. It is not by any means admitted on all sides that "reverence" is a duty—in the sense of the literal meaning of the word itself; and there are many who, while conceding that reverence is a duty in a somewhat general and illy-defined way, are quite un-able to see the duty of reverence in all its strictness, as an element of person-al character showing itself Godward

Mankind to Accept a Phantom Instead of the Infinite Pather.

It was an exceedingly clever bit of "reduction to an absurdity" which was given in Mr. Frederic Harrison's critique on Mr. Herbert Spencer's "ghostly" and manward in every relation of life. Reverence includes the idea of looking upward, with a feeling of respect, of admiration and of affection—mingled with awe. Reverence is toique on Mr. Herbert Spencer's "ghostly" in this way. Reverence toward God is as unlike superstition as may be; reverence toward man is equally dissimilar to servility; for both superstition and servility include the idea of a slavish fear, while reverence is the intelligent recognition of a superiority that is rightly deserving of awe, of honor and of love. Yet reverence involves a certain admission of infer-iority and of subordination on the part of him who renders it; hence it is that the thought of reverence is so distasteful to the natural mind, especially in these days when the independence and the pre-eminens worth of the individual man are made so much of in con-

ception and in practice. A mere recognition of superior pow er as power is not reverence; nor is a helpless subjection to an iron rule—material or spiritual. Reverence is of the affections, as well as of the intellect; yet reverence is not simply emotion, nor is its play only the inevitable effect of natural qualities and characteristics. Reverence is the out-going and the upgoing of mind and heart toward one who is, by right, superior or supreme, and who is to be given honor and loving deference accordingly. In this ing deference accordingly. In this sense reverence is a duty, whether one is inclined in its direction by his natuural impulses or is by nature reluctant to its sway. Reverence is as truly a duty spart from the question of one's personal preferences as is courtesy, fairness, honor or humanity; or, again, as is love, or faith, within its proper bounds.—S. S. Times.

A Sublime Reality. The precepts and principles of Christianity furnish ample grounds on which to base an indisputable claim to its divine origin. It is nevertheless true that the most convincing proof of the reality of religion is furnished experience. And this experience is real. It is not a mere fancy. It is not

leager or shorter duration, does not affect the position that, in other cases, Religion is proven undeniably true by its experience. A personal experience of grace in the heart attests its reality and proves it to be as much a verity a existence itself.

Among the many illustrations of this is the blessed consciousness of communion with God in prayer. This alone supplies a satisfying proof that religion is a sublime reality. It is an experience than which there can be nothing more undoubted and real.—

Baptist Weekly.

GEMS OF THOUGHT.

—Every tear of penitence springs up a pearl.—Matthew Henry. -Where there is no hope there can be no endeavor. -Dr. Johnson.

fest sign of wisdom. - Good Housekeep--The best way to keep good acts in memory is to refresh them with new

-Continued cheerfulness is a mani-

ones. - Cato. -All true work is sacred: in all true ork, were it but true hand labor, there is something of Divineness.

-Do what you think is right, and then do not puzzle yourself in weighing your motives.—N. Y. Christian

-The peculiar law of Christianity which prevents revenge, no man can think grievous who considers the rest-less torment of a malicious and re-vengeful spirit.—Standard.

—The great mystery of the Gospel doth not lie in Christ without us, though we must know also what Hs hath done for us; but the very pith and kernel of it consists in Christ inwardly formed in our hearts.—Cudworth.

—Men may deliberate too long and thus let golden opportunities waste, but hardly any one has ever had to complain that he was too thoughtful. It is careful thinking that enables us to succeed in useful doing.—United Presbyterian.

United Presbyterian.

—Every thing that a righteous man does is beautiful; for himself is in what he does. As the Lord garnished the heavens with His Spirit, making them beautiful, so, by their spirit, do the righteous garnish and beautify their works.—Thought Etchings.

- We may know the love of Christ, and be filled with it, and constrained by it, even as we know by experience the cool refreshment of a fountain whose depths we can not fathom, and rejoice in the warm beams of the sun whose greatness we can not comprehend. - N. W. Christian Advocate.

John 19: 1-16; commit verses 16-18.

1. Then Pliate therefore took Jesus and Sourged Him.

2. And the soldiers platted a crown of thorms, and put it on His head, and they put on Him a purple robe.

3. And said: Hail, King of the Jews! and they smote Him with their hands.

4. Pliate therefore went forth again, and saits unto them: Behold, I bring Him forth to you, that ye may know that I find no fault in Him.

5. Then came Jesus forth, wearing the crown of thorns and the purple robe. And Plate said unto them: Behold the Man.

6. When the chief priests therefore and officers asw Him, they cried out, saying: Crucity Him, crucify Him, plate saith unto them: Take ye Him and crucily Him; for I find no fault in Him.

7. The Jews answered him: We have a law, and by our law He ourset to dis heaves He.

offy Him, crucify Him. Pilate saith unto them: Take ve Him and orucity Him; for I find no fault in Him.

7. The Jows shawered him; We have a law, and by our law He ought to die, because Ho made Himself the Son of God.

8. When Pilate therefore heard that saying, he was the more afraid;

9. Asd went again into the judgment hail, and saith unto Jesus; Whence art thou? But Jesus gave him no answer.

18. Then said Pilate unto Him; Speakest Thou not unto me? knowest Thou that I have power to crucify Thee, and have power to release Thee.

11. Jesus answered; Thou couldst have no power at dil against Me, except it were given thee from above; therefore he that delivered Me unto thee hath the greater sin.

12. And from thencoforth Pilate sought to release Him; but the Jews oried out, anying; If thou let this man ge, thou art me Chear's friend; whoseever maketh himself a King speaketh against Cresar.

13. When Pilate therefore heard that saying he brought Jesus forth, and aat down in the judgment seat in a place that is called the Pavement, but in the Hebrew Gabbatha.

14. And it was the preparation of the passover and about the earth hour; and he saith unto them: Shall I crucify Him. Pilate saith unto them: Shall I crucify your King? The chief priests answered: We have no King but Clerar.

M. Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away.

Time—Six to eight o'clock Friday morning.

Time-Six to eight o'clock Friday morn-

ing, April 7, a. p. 30.

Place—Pilate's palace in Jerusalem.

PARALLEL HISTORY—With vs. 1-3, Matt. 7:26-30: Mark 15:15-19. HELPS OVER HARD PLACES-Order of Event —(1) Pilate warned by his wife's dream (Matt. 27:19). Pilate's palace early Friday morning, while the people were deciding to choose Barabbas.

(2) The end of Judas (Matt. 27:3-10; Acts 1:18-19). As soon as Judas saw that Jesus was really condemned to death, and made so resistance, he was struck with re-

norse and committed suicide.
(3) Pilate orders Jesus to be scourged (v. 1; Matt. 27:26; Mark 15:15). Court of Pilate's palace, six to seven o'clock a. m. (4) Mockary by the soldiers (vs. 2, 3; Matt. 27:27-30; Mark 15:16-19). 2. A pur-ple robe: one of the soldier's red cloaks. Matthew says they put a reed in His hands, and Mark that they spat upon Him. (5) Pilate makes another effort to re-lease Josus (vs. 4-7.) Outside the palace. His object was to appeal to the pity of the multitude. 7. We have a law (Lev. 24:16): blasphemy was to be punished with death

by stoning.
(6) Pilate confers with Jesus (vs. 8-12.) Within the palace. 11. From above: from God. Governments are ordained of God. The greater sin: Caiaphas and the Jewish leaders sinned against greater light, filled an office more especially ordained of God, and were trying to persuade Pilate to dis regard the duties of his office.

(7) The Jews accomplished their purpose (vs. 19-16). 13. Gabbatha: i. e., a hill. It was a tessellated pavement on rising ground, outside the palace. 14. Preparation: for the Sabbath, the great day of the feast. Sixth hour: six o'clock. Roman notation, like ours, as always in John. This was when Pilate's proceeding began. (8) End of the murderers. Judas hung himself: Caiaphas was deposed the next year; Pilate was soon deposed, and comyear; rists was soon deposed, and committed suicide; forty years after the crucifixion, Jerusalem was destroyed, and many of these very Jews or their children were crucifed by the Romans.

SUMMORS FOR SPECIAL REPORTS — The mockery. Why Pilate hesitated to do justice. The influences that would lead justice. The influences that would lead him to do right. The end of Judas. Why Pilate was afraid. Pilate's power given from above. The greater sin. What in-duced Pilate to yield at last. GOLDEN TEXT-Then delivered he Him

therefore unto them to be crucified .- John trary to justice and to conscience.

PRACTICAL SUGGESTIONS. 1. Vain are our efforts to escape a derision as to what we will do with Jesus. & Cowardly fear is the motive, not of the Christian, but of those who dare not

become Christians. worse than their victims. 4. By rejecting Jesus as King, the Jews rejected their hope, and glory and true

5. Jesus is our true King. To accept Him as our King is to receive a kingdom and eternal glory; to reject Him is loss and

6. Pilate, by his crime, lost the very things he sought to preserve by it.

7. Those who give up right and conscience, in order to save this world's wealth or honor, will be sure to lose more than they gain (Matt. 16:25).

8. Men wash their hands from the blame of rejecting Christ by blaming others, or the faults of Christians, or temptations, or

bad companions, but all in vain.

BRVIEW BYERGISE. 1. What did the soldiers do to Jesus? Ans.—They crowned Him with thorns and nocked Him. 2. What was Pilate's three old testimony to Jesus! Ans.-I find no fault in Him. 3. What final argument did the Jews bring! Ans.—That releasing

Jesus would be treason to Rome. 4. What did Pilate then do! Ans.—He delivered Jesus up to be crucified. Who are the men and women in every community most honored and most trust ed! Are they not those whose line of con

duct is the line of Christian duty !- N. Y. Faw men are both rich and generous fewer still are both rich and numble.

-A young man of Baltimore went West several years ago and corresponded regularly with an elderly lady friend in Washington. About six months ago he wrote that he'd get mar-

months ago he wrote that he'd get married now if he knew a nice girl that would have him. "There's a chance for you," said the lady, laughingly, to her niece when she received the letter. "Tell him to write to me," said the young woman, also laughing. The aunt'did so, the young man wrote, the young woman answered the letter, and the result of the correspondence that followed was a wedding between the young folks who, until a few days before, had never seen one another. Their friends say that both have done well.—N. Y. Sun.

-There is a rumor that the Cradock —There is a rumor that the Cradock House, in Medford, Mass., the most ancient house in New England (with a possible exception in favor of that at Pembroke, Mass., far less interesting), is to be taken down. The stanch old pile, built in 1684 of imported brick, and named for the colonial owner who never himself came over seas to occupy it, stands out of the town, towards Malden, a solitary landmark.—Boston Herald.

## TEMPERANCE.

AN S A ON A DRINKING MAN.

We NV not a drinking man; His habit E Z grows To an X S, do what he can Naught can X L its woes.

Tis very R D finds to stop,
Though oft be will S A:
Then fail and C K whisky shop
His tortures to L A.

His pocket always M T is, And C D are his clothes; He can't attend to N E "biz;" Red doth H A his nose.

Drink holds him in its I N grip; Soon D P gets in sin; Sure in the N D down will slip, Filled with D K within.

Though of no U Coften takes
H U of cloves to quell
His breath, and then in D D makes
Those C Q know who smell. His friends all have an I C way
Whon for their A D goes.
They can't X Q's his vite display,
And P P not his woes.

In K C has a wife to slay Her heart will A K lot; The debts he O Z makes her pay, And toars her I I will blot.

8 K P can't his doom aright;
Sick ere old A G lies;
The anakes he C Z tries to fight
And without P C dies.
—H. C. Dodge, in Detroit Free Press.

THE TRAFFIC IN ENGLAND.

Cardinal Manning Says It Can Be Crushed Only by a Grand Uprising of the Peo-

What seems to us by far the most aluable contribution that has yet been made to the recent discussion of the subject of Temperance is furnished by Cardinal Manning in the last number of the Fortnightly Review of London. Intemperance he treats as the "national vice" of England, agreeing with Mr. Gladstone that it is the source of more evils than war, pestilence and famine. For upward of a thousand years the English have had the reputation of being hard drinkers, but the vice was a comparatively minor one until three centuries ago. Then alcowholly confined to scientific experiments and certain trades, was introduced to the public, and the dangers of the drinking habit were multiplied many fold. It not only became of itcommon drink in the form of distilled liquors, but was also used as an agent for giving ale and wine "new and intenser qualities of intoxication."
Drunkenness increased with frightful rapidity, so that at last the barriers which legislation has essayed to set up against it by a system of ficensing laws have been "overwhelmed and swept away in the swelling flood of intoxicat-

ing drink."
There, as here, the great obstacle to practical reform has been the power of capital, for \$700,000,000 is annually employed in the supply and sale and distribution of drink in England; and, as Cardinal Manning says, although the manufacturers and sellers do not intend to get the whole population drunk, it is for the prosperity of their trade that the facilities of drunkenness should be multiplied and the increas of drunkenness made inevitable. Therefore the number of drinking blaces, which was about 50,000 in 1829 s now nearly 200,000, though meantime the population has hardly doubled. The capitalists of the drink trade and their friends, political and business, have also been strong enough to sway the elections, the House of Commons

and the Government in the interests of their tremendous traffic. But how is the evil to be conquered? Cardinal Manning answers, as we have answered, only by an uprising of the people themselves "against the system which has so long made their homes desolate and their lives intolerable." "Our national vice," he says further, with truth and force, "will never be corrected from above. Governments. magistrates and police have labored, or seemed to labor, for these three hun-dred years to diminish or control the remote to influence the millions of people." Coercion will not avail, and it tial law." But let the people who suf-

fer most from the evils of drink once learn to recognize and hate their ene-my, and the remedy will soon be found. "We have been told," says the Cardinal, "that the people need and wish for public houses. It is strange, then, that the most popular House of Commons should contain nearly three hundred members pledged to local option, and about half of them in favor of a direct local vote." The more democall for the lessening of the temptations

to drunkenness. The resistices Temperance movement which will shatter the political power of rum will be started by the people to whom rum has been the greatest curse. -N. Y. Sun.

HOT-BEDS OF VICE.

No matter what a man's opinion may

Although Disagracing on the Proper Methods of Suppressing Intemperance, All Good Citizens Can Unite Against the

be about the feasibility of prohibition or the physical or moral effects of alcoholie drinks, he can not deny that "saloons" are the curse of American polities and society; that none of them, whether Democratic or Republican, are entitled to any "protection" what-ever; that if they could be all shut up, it would be a great thing for the cou the would be a great thing for the country, and that even if they can not be all shut up, they can be at least diminished in number and made less mischievous. For passing judgment on them no particular views on the liquor question are necessary. The tectotaler, the moderate drinker, the high-license man and the prohibitionist can all units in a the prohibitionist can all unite in a

crusade against them. To say that the saloons are all over To say that the saloons are all over the country nurseries of vice and crime is to repeat a commonplace. In this respect they receive plenty of denunciation from reformers and philanthropists of all shades of opinion. But their effect on politics does not receive half enough attention. It is they, more than any other single agency, which make the problem of municipal government in America so formidal-le. They give political power and importance in all cities to probably the worst class of men in America. All party managers are almost compelled to accept the services of liquor-dealers as captains of fifties and captains of huncaptains of fifties and captains of hundreds, and having accepted them, the party becomes dependent on the liquor interest and bound to conciliate it. The saloon is not simply a place to which men resort for society and exhibitantion. It is almost invariably a political club, of which the liquor-dealer is the head, and he goes into politics for precisely the same reason for which he sells liquor. All his political influence is corrupting. Every thing that he tells his customers of what is going on in

polities confirms them in the belief that it is simply a means of robbing the tax-payer. When they put him in office, it is for the avowed purpose of office, it is for the avowed purpose of plundering and sharing with them. Whatever he may be in politics, too, whether alderman or school trustee, his voice is always raised on the side of corruption and disorder. We have had innumerable liquor-dealers in office in this city during the past forty years, but we doubt if anybody can recall a single case in which one of them raised a linger or said a word on the raised a finger or said a word on the side of good government, and did not stand as far as he could in the way of every attempt at purification and im-provement, or failed to fill his pockets

chance. There never has been, in fact, in any age or country, a trade so distinctly marked out for legal reprobation and discouragement as liquor-dealing in the United States in our time. Whatever be the merits or demerits of alcoholid drinks, the man who sells them seems always prone to become a social nui-sance, and his shop a fountain of evil--N. Y. Post.

with public money whenever he got a

LIQUOR'S SALE AND USE.

who died in Rotterdam the preceding year from cholera only three were ab- REMOVAL stainers. -Judge Pitman.

If the traffic in ardent spirits is immoral, then of necessity are the laws which authorize the traffic immoral. And if the laws are immoral than we must be immoral if we do not protest against them .- Gerrit Smith.

Throw out your light; teach the people to feel that they are the law-makers. Show all the friends of Tem-weak, Mutton, Pork, Sausage-Meat, Hams, &c., men to our legislative halls, and the sending them petitions to save the community from the ruinous effects of their own practice.—Edward C. Delavan in

I have found the use of alcoholic drinks to be the most powerful predisposing cause of malignant cholera with which I am acquainted. Were I one of the authorities, I would placard every spirit shop in town with large bills containing the words: "Cholera sold here."—Dr. A. M. Adams, Professor of the Institutes of Medicine in the Andersonian University of Glasgow.

Be it enacted, That from and after

the first day of September, 1862, the spirit ration in the pavy of the United States shall cease; and thereafter no distilled spirituous liquors shall be admitted on board vessels of war, except as medical stores, and upon the order and under the control of the medical officers of such vessels, and to be used only for medical purposes.—United

I protest against the notion so prevalent and so industriously urged, that beer is harmless, and a desirable sub-stitute for the more concentrated liquors. What beer may be, and what it may do in other countries and climates, I do not know from observation. That in this country and cli-mate, its use is an evil only less than the use of whisky, if less on the whole, and that its effect is only longer delayed, not so immediately and obviously bad, its incidents not so repulsive, but destructive in the end, I have seen abundant proof.—Colonel Greene, President Connecticut Mutual

Life Insurance Company. All intelligent physicians will assent to the following facts: 1. That the use of intoxicating drinks, for a beverage, causes the principal part of the sufferings of society. 2. Other things being equal, those who totally abstain from the use of intoxicating drinks are more healthy than those who do not. 3. The abolition of the liquor traffic would greatly promote the general health and prosperity of the country. These things being true, it does appear to me that every good citizen should do what he can to have the

liquor traffic abolished.

Far be it from us to wish or endeavor to intrude upon the proper religious or civil liberty of any of our people. But the retailing of spirituous liquors, and giving drams to customers when they call at the stores, are such prevalent customs at present, and are productive of so many evils, that we judge it our indispensable duty to form a regulation against them. The cause of God, which we prefer to every other consideration under Heaven, absolutely requires us to step forth with humble boldness in this respect. - Thomas Coke and Francis Asbury, Bishops of the M.

E. Church in America, 1800. I wish some of our great statesmen would walk through our great towns, and would go from house to house with some of the devoted clergymen who know the condition of the people I wish they would come and hear the biographies of intense misery which are to be found under the humblest roofs; and when they have learned those things, and found that they are all to be traced up to one black fountain—intoxicating drink—I believe they would lay aside their political ques-tions and conflicts, and take in hand that which touches the very root of the life and morals of the people. What are we about? How is it that men who profess to be statesmen can waste their time and the time of the Legislature before they take this subject in hand. - Cardinal Manning.

## Temperance in Missouri.

The reduction in the number of saloons in Missouri in the last few years is a phenomenon both encouraging and interesting. Four years ago, in 1882, there were 3,601 saloons in the State. paying in licenses an aggregate of \$547,000. The number was not large for a population of 2,300,000. Nevertheless, in four years it has been reduced nearly one-fourth, the number on July 4, 1886, being only 2,800. Nearly every fourth saloon that existed in the State four years ago has closed up. The 2,800 now in the State yield in heense fees about \$1,500,000—nearly three times as which have the large as th three times as much as the larger num-ber yielded in 1882. St. Louis has fully shared in this saloon decrease, and there are now in this city only 1,681 saloons of all kinds—less than half the number (8,300) in Chicago, and 1,172 fewer than there are in San Francisco

the demand of the community, refusing to issue licenses.

When it is reflected that these considerable reductions in the number of drinking places in four years—400 in St. Louis City and 890 in the State—have here the state—the state—th St. Louis City and 800 in the State—have been brought about in the face of a large growth in the pepulation, it will be admitted that they exhibit a marked improvement in the moral temper of the people.—St. Louis Enputions.

(2,790). Eighteen counties in the State have no saloons, the county courts, at



Multitudes of Authorities, Both Religious and Secular, Unite in Condemning the Great Curse.

The Volksfreund for August, 1854, states that out of nine hundred persons who died in Retterdam the preceding

CHARLES INGEBRAND. has removed his

Daily Meat Market NORTH HIGH STREET.

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