

Und ven I dells my Katrina, she kries for glad, und she trows her arms roun mine neck und says; "Hans, I loofs you now shoost so much az vot I never did." Und mine shildren iz no more fraid and no more hides. Und de nabors shakes hans mid me and sez, How de doo, Mister Vandershplyken. End ve all has goot cloze and plenty to eats, und Katrina, mine wife iz younger more as 20 years now—Und so I shtays mid der demperance—you bet.—*Rescue.*

"LOCK WHISKY UP."

On the 18th of February, 1883, the writer and a brother Good Templar were,—by invitation of the Chaplain, I. H. De Bruin—were present at the Ohio Penitentiary Sunday School.

The title of the lesson for the day was "Christian Courage." One of the convicts asked Brother George D. Earle what was meant by "Christian Courage"—was there any difference between that and any other kind of courage?—George promptly responded "Yes! 'Christian Courage' means to have courage to say NO to everything that is wrong, and YES to what is right, no matter what your inclination may be. For instance;—When you get out of this, probably your old comrades will say, 'Come let's take a drink.' Now you exert 'Christian Courage' and say 'No!'"

The man looked up quickly and said: "You're a temperance man aren't you?" "Yes."

"I thought so! You see these men here," pointing to the hundreds of convicts gathered in that large chapel, "YOU LOCK THESE MEN UP AND LET WHISKY GO FREE—BUT YOU DON'T LOCK WHISKY UP AND LET US GO FREE BECAUSE YOR HAVEN'T CHRISTIAN COURAGE."

He told the truth, and while we do not propose to offer any apology for men undergoing sentence there, we assert that hundreds of them, there to day, would be at their homes, useful members of society, if we professing Christian and temperance people would exert "Christian Courage" and lock up the whisky.—*Ohio Good Templar.*

A GOOD STORY.

Even ministers are sometimes merely human, and are subject to the same passions which make common people do ridiculous things. A good story is told of Dr. Newman Hall, of London, which we do not remember to have seen in print. It has had quite an extensive private circulation, having gone from mouth to mouth in a quiet way, and has excited merriment wherever told. Dr. Hall is, as is well known in religious circles, the author of the tract entitled "Come to Jesus," the circulation of which, by the Tract Society, has been simply enormous, the copies printed running up beyond the hundreds of thousands into the six ciphers. Some very severe criticisms had been passed upon him on account of his words or conduct, and he became greatly excited over them and replied, or rather wrote a reply, replete with sarcasm and bitterness, and carried it to Dr. Binney, of London, (since dead), for suggestion and approval. Dr. Hall read it, bringing out the bitter things with peculiar emphasis, and when he had finished he said, "Well, Dr. Binney, how do you like it?" "Oh," was the reply, "I think it is remarkably well written, and there are many sharp and bitter things in it. By the way, Hall, have you fixed upon a title for it as yet?" "No, I have not," replied Dr. Hall, "perhaps you can assist me in that matter." Then Dr. Binney said slowly and deliberately:—"While you were reading some of those hard hits it occurred to me that this would be a good title, 'Go to the Devil,' by the author of 'Come to Jesus.'" It is needless to say that the hot tempered manuscript was never printed—indeed the story goes that it was torn up in Dr. Binney's study.—*N. Y. Herald.*

Temperance News.

TORONTO is well supplied with temperance restaurants. We specially urge their claim upon our friends who visit the exhibition. The Toronto Coffee House Association has a fine one close to the cathedral on King street, and another on the ground floor of Shaftesbury Hall. James Cox and Son have a well equipped and managed Luncheon Parlor at 83 Yonge street, close to King street. Others are kept by George Coleman, 111 King street west, W. T. Eccleston, 121 Yonge street, and G. S. McConkey, corner Richmond and Yonge. On the exhibition grounds are the dining hall, under the management of the Coffee House Association, and a refreshment and lunch room conducted by E. Lawson. There is a good temperance hotel, the Robinson House, under the proprietorship, James Matthews, at 109 Bay street.

INTEMPERANCE has steadily decreased in the state since the first enactment of the prohibitory law. Until now it can be said with truth that there is no equal number of people in the Angle-Saxon world among whom so small an amount of intoxicating liquor is consumed as among the six hundred and fifty thousand inhabitants of Maine.—*James G. Blaine.*

The temperance party in Brooklyn is gradually extending the sphere of its operations, and is now preparing to enter the arena of politics and take an active part in the coming campaign. About two weeks ago the initial steps were taken towards organizing "Reform Clubs" in all the wards of Brooklyn, and a declaration of principles for the guidance of these clubs was drawn up. Those who sign the "declaration" pledge themselves to insist that only sober men shall be entrusted with the responsible duties of making, interpreting, and enforcing the laws, refuse to cast a ballot for any manufacturer of or dealer in intoxicating liquors of any kind for any office; demand that no political caucus, convention, or pooling booth shall be held or opened in any place where intoxicating liquors are sold as beverages, and that all elective officers shall enforce the laws upon the statute books, as they may apply to their several offices, or resign their places.—*Globe.*

MRS. J. ELLEN FOSTER is making the circuit of about twenty-five camp-meetings in western New York, where she finds large audiences awaiting her, who listen to her appeals for constitutional prohibition even under umbrellas, as the season grows rainy as it nears its close, in the beautiful Genesee valley.

A FRIEND in Ottawa, Kansas, writes that there are a dozen men, confirmed drunkards, who came there because of the prohibition which prohibited, and have succeeded in reforming because the temptation of the saloon did not exist.—*Levee.*

Two new temperance societies have been organized in the United States—the Patrons of Temperance, a secret society with three degrees, working for prohibition; and the Golden Cross, a mutual benefit, total abstinence society.

ACCORDING to the *Medical Times and Gazette* there are 34 or 35 total abstinence men in the British House of Commons. The fact is referred to as "remarkable."

THE London Catholic Total Abstinence League of the Cross has 145,000 members in the metropolis, and 32 branches throughout the kingdom.

DENMARK has new laws for the prevention of drunkenness. No woman is to be allowed to serve customers in any public or other place of drinking. Selling intoxicants to either sex under eighteen is strictly prohibited. A drunken person unable to walk is to be taken in a covered carriage at the expense of the house where the drunkenness developed. The number of public houses in Copenhagen is reduced from 1,350 to 300.—*Elizabeth Temperance Union.*

KING OSCAR II., of Sweden, was recently interviewed by delegates from the Stockholm Labourers' Union, with whom he discussed the temperance movement among the Swedish workmen. The Labourers' Union in question is fighting only the consumption of "schnapps" among labourers, and shows how great an amount of "schnapps" is drunk in the city of Stockholm alone, which has not more than 150,000 inhabitants. The amount of "schnapps" sold at the Stockholm saloons, that are patronized by workingmen, from October 1, 1881, to October 1, 1882, amounted to 806,000 jugs at 3½ crowns (92¾ cents). The workingmen, therefore, paid out 2,821,000 crowns, or \$747,565, without considering that of the 644,000 jugs of the second quality that were sold at 2 2-5 crowns (63 6-10 cents) in wine cellars, at least two-thirds was sold to workmen, who paid 1,030,000 crowns (\$273,000). The amount paid by workmen for brandy alone was 3,850,000 crowns, or \$1,020,250. In answer to a workingman, the King, after deprecating the waste of time and money by the labourers in saloons, said:—"Yes, my friends, you may say to your comrades and Stockholm's workingmen, that I am greatly interested in this movement, as far as it relates to temperance, economy, and good order, and as long as it remains within legal bounds you may ever depend upon my moral support.—*Globe.*

Intemperance News.

The directors of the Toronto Industrial Exhibition Association have carried out their drink-selling project, and a great array of beer-selling bars disgraces our otherwise magnificent Show. We trust that this is the last time that they will be permitted to evade law and defy public sentiment; that our legislature at its next session will so amend the License Act, that its intent will be enforceable in such cases as that of which to-day we have so much cause to be ashamed.

Rev. D. L. Brethour, of Milton, is one of our most enthusiastic workers in the cause of moral reform. To his persistent efforts the county of Halton owes a great deal of its success in enforcing prohibitory law. His enemies have recently attempted to annoy him by the paltry rowdy trick of setting up near his church some non-descript thing, purporting to be an effigy of the object of their spite. Such feeble demonstrations of malice are utterly harmless to our cause, but it is saddening to be compelled to recognize the malevolence that prompts them.

Young men will do well to remember that indulging in but one 5-cent glass of lager a day, if continued twenty years, will cost them \$1,222.75, or more than the price of a fairly improved and stocked Western farm.