

stranger to this city, fell in with some like himself, drank away all his money, pawned his clothes, came here with some roughs who gave him a soup. Arrested by a picture on the wall, he said "there's one like that at home." Invited, he remained to the evening meeting and was induced to take the pledge, and for three days he hung about the soup kitchen, afraid to venture out into the paths of temptation. Oh, that this poor prodigal were in the embrace of the Father, that he had found the Saviour of the drunkard. As yet, he is standing in his own strength, and we seem to hear the dread warning, "let him that thinketh he standeth take he heed lest he fall."

Dear reader, three weeks ago, at 168 Dalhousie St., with sign out, fire burning, and soup boiling, two ladies stood at the window, watching and waiting for the arrival of those bidden to the feast. Men, women, children passed to and fro; some paused and read the sign and went on, some looked over their shoulders as they passed, some open-mouthed boys stood and gazed. Hour after hour went, no one entered, at length one poor crippled man came, with faltering step, and asked, "Is there soup here?" It is needless to say he was welcomed. The weary waiters were almost wont to fling their arms about him, and thank God for the first drop of the coming shower, taking this as an omen of the crippled moral wrecks this kitchen was to succour. This was the beginning! Last week between two and three hundred bowls of soup were served, the most hopeful sign being that many of the men who partook of the soup, returned in the evening to spend a quiet hour in reading, or join in the service of whatever nature it might be. Surely the work must be of God.

Some business man will ask "Will it pay?" It is expected that with care, the soup may pay itself, but rental fuel and service must be classed as mission expenses. As one interested in the work remarked, dividends will be received not in the sordid coin of earth, but in immortal souls, rescued from the drunkard's grave, jewels for the Master's crown.

M. D.

DEAR VOICE,—We, the Y's, would beg for a little space in your columns to let your readers know something of our work. Just before Christmas we gave a Tea for the introduction of the "Coffee Barrow." Several of the city clergymen were present and a goodly number of the senior Union, all of whom expressed their hearty approval of the "Barrow." Such a reception of so new an enterprise aroused fond hopes in the Union, and the sequence is proving them not without ground. The Mayor was interviewed about a licence, and he very kindly said the "Barrow" might continue its rounds until the first of May without one. We hope by that time some friend of temperance may see fit to provide one for us. In February the Rev. L. N. Tucker, M.A., gave a lecture on Paris and France for the benefit of the "Coffee Barrow." All who were present were very much interested in the lecture and charmed with Mr. Brown's dissolving views. It may be added that the amount of the receipts was very encouraging to the Union.

Our annual meeting is drawing near, and there is no small excitement with regard to the election of officers. Our president is anxious to resign, but as there is no one else so well fitted for the office, we hope that we may be able to persuade her that it is for the good of the cause that she should be re-elected.

Now is the time for all new recruits. Who will come and join our little band in fighting this mighty evil, intemperance? We may not be many, we may be weak, but all over the world there are women trying to throttle this monster, and it must be overcome, for "God hath chosen the weak things of the world to confound the things which are mighty." Come, then, on the second Thursday in April. Sign the pledge and become one of the

WISE Y'S.

Dear Young Mothers,—Do you realize the great responsibility resting upon you in regard to the purity of your dear little ones?

Do you know that in a great measure the life, health and future usefulness of your children depend upon your care?

Do you know that many, very many, constitutions are shattered and intellects destroyed by baneful habits formed in tender years through the ignorance, or neglect, of parents whose duty it is to teach their little ones, and surround them with pure home influence?

In looking back to my own childhood, I realize that the children of to-day are in much greater danger from this monstrous evil than those of the past generation, as they are allowed so much more leisure. Work is a foe to mischief, and in our vicinity, at least, children were expected to improve *even the moments* in some way. But even we were subject to evil influences. How well I remember the first seeds of impurity sown in our young minds, in our own home, by a young girl employed as help. She had been surrounded by evil from her birth, and was both ready and willing to teach us all and more than all we cared to know. How much I marvel that mothers dare take such evil-minded ones into their families, and especially do I wonder that they are allowed to associate with the little ones.

How much better for us had our own dear mother herself imparted from time to time what was necessary for us to know, warning us at the same time against conversation with others. But perhaps we had an innate sense of delicacy, for well I remember that ever after that girl's instruction I was ashamed to be seen with her and shunned her when others were around. Perhaps even that circumstance had an outcome of good in after years.

It may have been this experience that has always given me such a feeling of anxiety to keep my own children surrounded by pure home influences, giving them much innocent amusement and the society of young friends, but always, as far as possible, under our own roof with mother to guide and help along the enjoyment.

I am sure, dear mothers, if prayer to God and help from Him is needed by us at one time more than another it is in training our little ones.

It has been the prayer of my heart above all others, "Oh, Father, give me wisdom and help so to train my children that they may be worthy to call Thee, Father."

It seems strange and unaccountable to me that mothers can allow intimacy between their children and persons whom they know to be impure in conduct and conversation. From personal observation I am convinced it has a terribly degenerating effect.

I have known young boys who should have been guarded from contact with evil and so taught that they would feel a repugnance to vulgarity in any form (I am assured that the influence of early home training has more bearing on this matter than heredity), these boys neglected by parents and surrounded by evil associates, formed in very early life habits of intemperance and a desire for impure society, which have been the ruin of their lives.

Even if they reform the constitution has suffered, the intellect is deficient, their usefulness in society is gone, and as they drag out a miserable existence, realizing something of what they might have been, as they mingle more or less with pure and useful lives, marvel not that they put the blame where to a great extent it is due—on the mothers who should have been their guides and teachers in this matter.

Perhaps I have wearied you, but I feel so deeply on this subject that had I the ability I think I would give my whole time to showing the necessity of pure loving home-teaching. But, alas, I have not the talent, and can only work in a small way. Dear mothers, if this first feeble attempt has but the effect of arousing your thoughts, I am sure you will work and I shall be doubly rewarded. May God help you to see the necessity.

A GRANDMOTHER.