



We should be sure not to begin such a fearful habit. Boys often form it in using cigarettes, of which opium forms a part.

HINTS TO TEACHERS.

This lesson may be expanded and illustrated, and made exceedingly interesting to the children. Dwell especially on the danger of beginning the habit. Sometimes mothers unwittingly bind it upon their children by giving them soothing syrups, etc., of which opium is always an ingredient. Especially warn the boys against the cigarette in which opium is largely used. Girls also need careful warning, so often is the habit fixed upon them through the use of opiates or sedatives given in cases of illness. Better any pain than this body and soul-destroying habit.

A CONTRAST.

The Salvation Army and the Christian Endeavor Society are often coupled together as two great religious movements of the nineteenth century; but the radical difference between them has been brought out very clearly by the recent trouble arising from the removal of Ballington Booth. The former organization is an army, and under military control. An army must have not only leaders but commanders. We cannot see, constituted as it is, how the army could carry out its blessed and most beneficent work if it did not own supreme allegiance to some one earthly general, and obey his behests. The whole fabric of the organization centres around this idea of obedience. The Christian Endeavor Society, too, centres about the idea of obedience or loyalty, but it is loyalty to the Church, and not to any earthly commander. In fact, the Endeavor Society has no commander, and can have none. It has leaders; but no man, outside of the local society, or the denomination to which it belongs, is vested with one scintilla of authority over it. This form of organization, too, fits the Christian Endeavor Society, as the other form fits the Salvation Army. Both organizations, we believe, are born of God. Each is raised up to do its own peculiar work in its own way in this generation. There are differences of administration, but the same Spirit.—'Golden Rule.'

THE GOTHENBURG SYSTEM.

The following is taken from a paper read at the recent National Temperance Congress at Chester by Arnold F. Hills:—

'The action of alcohol, as it has been wittily said, is precisely the same whether it is sold by a Pharisee or a publican, and not even respectability can prevent a poison from producing its physiological effects. It is supposed by some "that the elimination of private profit" is sufficient remedy for the removal of the worst features of the liquor traffic; and it has been suggested that philanthropic companies or municipal corporations should be entrusted with the sale of alcoholic liquor as a means of reducing the acknowledged evil of the existing system of private competition. To state such a proposition in words is to expose its inherent absurdity. It may be perfectly true that publicans use every artifice to increase their private profits, but a worse danger than private greed is the possibility of public sanction. This is the final answer to those who would place this responsibility upon our local governing bodies. Apart altogether from financial considerations, it is impossible to overestimate the evils of a municipal public house system. It is bad enough to involve the total abstaining ratepayer in complicity with a traffic which he loathes, but it is ten times worse to persuade the average citizen that the use of intoxicating liquor is respectable because of the sanction of municipal administration. "Qui facit per alium, facit

per se," and the corporation which first enterprises this intolerable experiment in social deprivation will make its burgesses partners in the degradation of its civic crown.'

WHAT IT COSTS.

'My homeless friend with the chromatic nose, while you are stirring up the sugar in a ten-cent glass of gin, let me give you a fact to wash down with it. You may say you have longed for years for the free, independent life of a farmer, but you have never been able to get enough money to buy a farm. But there is where you are mistaken. For some years you have been drinking a good improved farm at the rate of one hundred square feet at a gulp. If you doubt this statement figure it out for yourself.

'An acre of land contains 43,560 feet. Estimating, for convenience, the land at \$43.26 an acre, you will see that it brings land to just one mill per square foot. Now, pour down the fiery dose and imagine you are swallowing a strawberry patch. Call in five of your friends and have them help you gulp down that 500 foot garden.

'Get on a prolonged spree some day and see how long it will take to swallow a pasture land to feed a cow.

'Put down that glass of gin; there is earth in it—three hundred feet of good, rich earth, worth \$43.50 an acre.'

—Robert J. Burdette.

SONG OF THE DEMON 'DRINK.'

BY JAMES R. JOHNSON.

With body weary and worn, with eyelids heavy and red,  
A woman lay, in unwomanly rags, on straw, her only bed;  
Tick—tick—tick! of sleep not having a blink;  
And still, in a sad and terrible tone, she sang of the demon 'Drink!'

Drink—drink—drink! the curse of high and low;  
Drink—drink—drink! the cause of want and woe;  
God pity the home where the husband's a slave  
In the merciless power of the demon drink crave!

Drink—drink—drink! till the brain begins to swim;  
Drink—drink—drink! till the eyes are heavy and dim!  
Gin, and whiskey, and rum—rum, and whiskey and gin,  
Till across the seat the drunkard sleeps, amid the bustle and din!

Oh! men, with sisters dear!—Oh! men with mothers and wives!  
Do you ever think, as you pour out the drink, of the many ruined lives?  
Of the many cheerless homes, where all is cold and bare,  
And children weep at their mother's feet, with faces stamped with care?

Drink—drink—drink! misery, murder and crime—  
No better fruits have I seen in thee, from my youth to the present time;  
Misery, murder, and crime,— misery, murder and woe!  
Are the terrible marks thy footprints leave, wherever thou dost go.

Drink—drink—drink! from weary chime to chime;  
Over the counter it goes—dime, and dollar and dime.  
And what do we get in exchange, ah! better 'twas nothing by far,  
Than the maddening liquor the keeper draws from barrel and bottle and jar.

Oh! but to see my home again, where the bright wild flowers do grow,  
And stand once more on the sunny shore, and feel the fresh winds blow;  
Oh! but to see the woods again, where the tall trees hide the sky,  
And the murmuring brook in the shady nook gives rest to the weary eye.

With body weary and worn, with eyelids heavy and red,  
A woman lay, in unwomanly rags, pressing her aching head;  
Tick—tick—tick! and she nears eternity's brink,  
And still in a sad and terrible tone (oh, would that drink's doings  
Were more perfectly known!) she sang of the demon 'Drink!'

SCIENTIFIC TEMPERANCE.

A SERIES OF LESSONS FOR BANDS OF HOPE, ETC.

(By Mrs. Howard Ingham.)

LESSON XXXIV.—Opium.

1. What is opium?  
It is the dried juice of the poppy.
2. Where is it grown?

In many eastern countries; in Arabia, Egypt, and most of all in India, where thousands of miles are given to poppy fields.

3. How is it produced?

From the seed-vessels of the poppy, which, after the flowers are gone, are left to grow till they are as large as hen's eggs. Then they are cut with a sharp instrument in the early morning, and left a day for the juice to flow out.

4. What is the next thing?

The following day men go through the fields and carefully scrape off the juice that has flowed out, and it is poured into pans and left three or four weeks to dry and thicken, being carefully turned every day.

5. And what next?

Then it is packed into earthen jars and sent to the factories, where it is pured into large vats and thoroughly kneaded. Afterwards it is made into balls, and is then ready for shipment.

6. For what is it used?

Much is used as medicine. It is very useful in cases of great pain, or when severe operations have to be performed.

7. How is it useful?

Through its effect on the nerves, which it puts completely to sleep, so they know nothing at all of what is being done to them.

8. Is it a dangerous medicine?

Very dangerous indeed. A single grain of it killed a young lady, and a dose a little too large may destroy life at any time.

9. Is it ever used except as a medicine?

It is used in enormous quantities

by the eastern nations. Millions of dollars are spent by the Chinese, the Burmese and others, for this drug, which they use daily for smoking.

10. Is it harmful when used in this way?

It is one of the most terrible things ever used. It destroys its victims, both body and soul.

11. How does it affect the body?

Especially through the nerves. It destroys their power to control the body, makes them perfectly insensible to all impressions, and so produces very dreadful diseases.

12. How does it affect the mind and character?

Through the brain, which it deadens. It affects the conscience and the will; makes a person false, deceitful, filthy; destroys all sense of right or decency. When the effects of opium wear off, he is cross and cruel.

13. Is it used at all in Canada and the United States?

Yes, and its use is growing. Many 'opium dens,' as they are called, exist in New York, and they are found also in other cities.

14. How is opium usually taken?

In these dens it is smoked through long pipes. But it is also used in great quantities in the form of morphine, which is either taken through the stomach or is injected under the skin, usually of the arm.

15. Why do people come to use it if it is so dreadful a drug?

Because they like the effects. It so quickly deadens the nerves as to take away the knowledge of fatigue or pain. And when a person once forms the habit his will power is 'snuffed out,' as a physician said.

16. Is it easy, then, to break off the opium habit?

No, it is almost impossible. The struggles of the opium user are even more terrible than those of the poor drunkard; and in many cases he cannot overcome the habit.

17. What, then, should we do?