



DEVOTED TO TEMPERANCE, SCIENCE, EDUCATION, AND AGRICULTURE.

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NOTICE.

Subscribers finding the figures 11 after their name will bear in mind that their term will expire at the end of the present month. Early remittances are desirable, as there is then no loss of any numbers by the stopping of the paper.

D. I. K. RINE.

Our readers will remember that last spring the MESSENGER contained a portrait of Francis Murphy and a sketch of his life and work in the Gospel Temperance movement. While Francis Murphy was in Pittsburg, Pa., in November, 1876, a lady invited her husband, who had fallen through drink, to attend the Opera House. He thought this a very strange invitation to come from that quarter, but went, was convinced that he, a fallen man, could be raised again, and saved. He had been born in Pennsylvania in 1835, of French and German parentage, had attended Madison College, served an apprenticeship as a printer, attained a position of trust, had trifled with the intoxicating cup, had become a drunkard, and felt the misery of an almost hopeless existence. But the eloquent appeals of the reformed prisoner and tavern-keeper stirred up all the manhood that was within him, and with God's help he determined to battle against the enemy to his body and soul. A month after this time he delivered his first temperance address, and at once was recognized as a power on the temperance platform. He was called to lecture in Pittsburg and Alleghany cities, and after doing good work there, was chosen to inaugurate the Gospel Temperance Movement in Meadville, where his labors were crowned with success. He then passed to Newcastle, Franklin, and Erie City in Pennsylvania, his beneficial work soon after his visit becoming manifest in all of them. In Erie County alone thirty-five thousand signatures were obtained to the pledge. At this time his correspondence increased to such an extent that he was forced to employ Mr. John S. Boyd, of Erie, as his private secretary, who has since remained with him. His first visit to Canada was in April last, when he was induced to visit St. Catharines, and with Mr. Davidson inaugurated the "Gospel Temperance Movement" in every town and village in Lincoln County. The knowledge of his wonderful success spread through Canada, and increasing demands were made for his services in other places. He first accepted the call to Toronto, the committee there agreeing to pay his expenses for two weeks and permit him to hold meetings his own way. At first no enthusiasm was manifested in his meetings, and it was thought that for once his efforts would be unsuccessful, but soon the change came, and night after night every inch in the largest halls in Toronto was crowded, and many left without being able to obtain as much as standing room. At the first meeting held in Mrs. Morrison's Opera House, nearly five hundred signatures were obtained to the pledge. Then it was resolved to retain Mr. Rine's services for a longer pe-

riod than that first decided on; churches of all denominations were thrown open to him, and the movement from that day was a complete success. Amongst other adjuncts of the movement were the breakfast-meetings, which were held for eight successive Sabbaths, provisions being provided and the work done by the Ladies' Temperance Union. Through this means hundreds who would have wandered aimlessly and perhaps breakfastless on the streets were gathered together, fed and had the privilege, when their bodily cravings were satisfied and their hearts warm, of uniting in religious exercises. As many as five hundred persons assembled at one of these meetings, and some three hundred rose for prayers, thereby expressing their intention of leading a purer

life. Mr. Rine remained in Toronto for eleven weeks, and, during that time, thirteen thousand persons signed the pledge. After leaving Toronto his work was continued there by the Total Abstinence Club. He next visited Brantford, where during two weeks some thousand persons signed the pledge. He then attended the International Temperance Association on Wellesley Island; then spent a few days at home in Alleghany City, spent the 20th August in the Grimsby camp ground, where one thousand persons signed the pledge—his greatest single day's work. He visited several towns and villages in the vicinity of Hamilton, and afterwards the town of St. Thomas, procuring seven hundred signatures there. On September 15th he reached Bello-

ville, where three thousand signed the pledge. Kingston was his next station, and three hundred signatures were added to the roll; and in Ottawa, which next welcomed him, two thousand one hundred persons enrolled themselves as members of his society. In Montreal, his next place of visit, his success was even still greater when the nature of the community amongst which he had to work is considered, he there obtaining as many as twenty-three hundred signatures during his first month's work. Mr. Rine's great strength seems to be in his faith—apparent to the most indifferent—in every man who signs the pledge. If the pledge is broken Mr. Rine's faith is not, and again and again the man is induced to endeavor to, "God helping him," break the

EOLIAN HARPS.

The cases for these harps may be either extremely simple or elaborately elegant; but for the dwelling we would recommend a pretty pine-wood case, adorned with spray-work, cutting a monogram for each side, with tracery of ferns and sprays, and a border of ivy leaves. Or, making a walnut case, decalcomanie designs may be effectively applied; or white-wood with paintings in India ink and sepia, or oil or water-color, will be charming; while, for outside use, rustic ornaments are most appropriate, and form lovely objects.

The pictures from Egyptian vases and other ancient designs, as mythological characters, figures from books of travel, taken from relics, etc., ancient Grecian, Chinese and Japanese art with borders of curious conventional, vegetable, and animal forms, will form proper embellishments for such cases, which should be made as follows: Measure the breadth of the window, or other position destined for it, and make a pine case to fit it in length, five inches wide, four inches deep, and of quarter-inch stuff. On the extremities of the top glue two pieces of oak wood, about half an inch and a quarter of an inch thick, for bridges, to which the strings are to be fixed; into one of these fix seven pegs, such as are used for piano strings, into the other fasten the same number of small brass pins, and to these fasten one end of the graduated strings, made of catgut, such as are used for guitar and violin strings, and twist the other end round the pegs.

Within the box at each end glue two pieces of beech, or other such wood, about an inch square and the width of the box, on which to rest the sounding-board—a thin board with a hole cut in the centre; place over the top another thin board, supported on four pegs, and about three inches from the sounding-board, to procure a free passage of air over the strings.

Where possible, affix the harp in the window, having another window opposite to it. When exposed to a current of air, and the strings are attuned in unison, with the varying force of the current, the melody changes from soft, low sounds and diatonic scales to wild but delightful and harmonious notes. Hidden in some grotto or shady nook, the effect of its sweet sounds is peculiarly delightful.—*Harper's Bazar.*

ENJOYMENT WITH THE CHILDREN.—If fathers would spare some time from the effort to support their families, from the mere saving and getting of money, and if mothers would make fewer pretty garments, and put up less jelly and fruit, that they might talk, and read, and frolic, and visit, and enjoy with pure enjoyment the children of their delight, they would find some satisfactions now too frequently denied. They would understand the young lives around them better. They would themselves be understood. They and their darlings would be friends.—*Margaret E. Sangster.*



D. I. K. RINE.

chains tied around him by Satan. In his addresses he never even hints at the legal aspects of the liquor traffic, but confines himself to the work of raising those it has debased. He thus disarms opposition from the liquor-sellers. While the traffic he hates, those engaged in it he pities. He also endeavors, as far as possible, to arrest the fallen by material as well as spiritual means, by visiting them, and when they have remained true, obtaining for them situations they had lost, or others which would put bread in their mouths. "A man can get whiskey when he can't get bread," he says; "he can stand around the bar-room and loaf until some one treats. That stimulates him, but it doesn't do the family much good." Thus, times when there is nothing to engage

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