

the child is worth more than the nursery ; therefore, I, a living, breathing, thinking, hoping man, with a reason capable of understanding, in some degree, the greatness of the Almighty, a mind capable of eternal development, and a heart capable of loving him, am worth more than all God's material universe, for I am a man with a destiny before me as high as heaven and as vast as eternity. Now, there is not a horse in your stable, there is not an ox in the stall, there is not a snake that draws its slimy length through the long grass, there is not a reptile that you crush with your heel, and shudder as you crush it, but is better and more nobly fulfilling the purpose of God in its creation than a man is when he gets drunk. That is my idea of simple intoxication. Then what must habitual drunkenness be?"

THE PRICE OF A DRINK.

JOSEPHINE POLLARD.

"Five cents a glass!" Does any one think That that is really the price of a drink? "Five cents a glass," I hear you say, "Why, that isn't very much to pay."

Ah, no indeed; 'tis a very small sum You are passing over 'twixt finger and thumb; And if it were all that you gave away It wouldn't be very much to pay.

The price of a drink! Let him decide Who has lost his courage and lost his pride, And lies a grovelling heap of clay, Not far removed from a beast to-day.

The price of a drink! Let that one tell Who sleeps to-night in a murderer's cell, And feels within him the fires of hell, Honor and virtue, love and truth, All the glory and pride of youth, Hopes for manhood, the wreath of fame, High endeavor and nobler aim, These are the treasures thrown away As the price of a drunkard from day to day.

"Five cents a glass!" How Satan laughed As over the bar the young man quaffed The beaded liquor; for the demon knew The terrible work that drink would do; And before morning the victim lay With his life-blood swiftly ebbing away And that was the price he paid, alas! For the pleasure of taking a social glass.

The price of a drink! If you want to know What some are willing to pay for it, go Through that wretched tenement over there, With dingy window and broken stair, Where foul disease, like a vampire, crawls With outstretched wings o'er the mouldy walls,

There poverty dwells with her hungry brood, Wild-eyed as demons for lack of food; There shame, in a corner, crouches low; There violence deals its cruel blow; And innocent ones are thus accursed To pay the price of another's thirst.

"Five cents a glass!" Oh, if that were all, The sacrifice would, indeed, be small! But the money's worth is the least amount We pay, and whosoever will keep account Will learn the terrible waste and blight That follows the ruinous appetite. "Five cents a glass!" Does any one think That that is really the price of a drink?

SHAFTESBURY PARK.

"At Wandsworth, near Battersea Bridge, there is a place to which I had the very high honor of giving my name, called Shaftesbury Park. The houses there after a few years became the property of the tenants. There they live each in his own castle. These houses are constructed according to the most recent plans of ventilation and drainage, each having its little garden in front and its back premises—everything that can conduce to health and happiness. The last time I went there I saw some new comers. They had been there not more than three weeks, and I said to one of the women, 'Are you the better for being here?' 'Yes, better indeed!' was the reply; and looking at the children, she said they had even in so short a space of time become as chubby and rosy as they well could be. And is it supposed nothing would be gained if every working man could have that for himself? Why, instead of retiring to the pot-house, he could go to his own home; and have his wife, his children, and his little garden, and everything to compose his spirit and elevate his heart. Now, all this might be attained by everybody; and the success in this case is one of the richest proofs of what might be effected by the working classes if they could be moderately economical, and abstain from alcoholic drinks. One rule, I should say, of Shaftesbury Park is, that the people will not allow on its large surface a single public house—they will not allow a

whiskey shop or a grocer's counter where a sly glass of whiskey can be obtained. They exclude drink altogether, saying, 'If a man wants drink, he may go outside the district, where nobody will take notice of it; but within these precincts there is to be nothing of the kind.'—Lord Shaftesbury.

WHY DID YOU NOT TELL ME SO?

I am aware that many doctors administer stimulants under protest of their judgment, because patients demand medicine which will give conscious, immediate effect. And again because patients are so prejudiced in favor of alcoholics that their will or imagination interferes with their treatment if they are denied. As the cleverest doctor in Springfield told me last spring that a lady patient would persist in spasms without a teaspoonful of brandy every five minutes, only the brandy was nothing but pure cold water after the first teaspoonful, but it as promptly checked the spasms, since the patient was too nervous to note the difference. It was the lady's first trial of this physician and she recovered much more finely than usual, and expressed herself greatly pleased with her new doctor, "only," she says, "you see I know about the necessity of brandy in my case."

Two illustrations more of the different position of physicians whose opinion is all right, only courage lacking:

A young lady was sent to Boston for the winter from her physician to one of ours, selected by him probably for the very reason of his absolute certainty to refuse the ale upon which she had been depending. She, however, summarily dismissed him, chose another who without scruple allowed her to continue the ale, and with his assistance soon died.

Others than W.C.T.U. women note these cases, and faithfulness brings other present reward as well as a good conscience.

The other was told by a well-known business man of Franklin street, Boston, accustomed to the daily use of wine at table. After suffering for years, from a complication of physical miseries, in no wise relieved by many courses of medical treatment, he at length, as an experiment in which he had little faith, called a homeopathist. After many questions this doctor said, "Now you'll give our school the fair trial, won't you? You've heard that use of tea, coffee, flavors, perfumes, wines, etc., are considered to hinder." The patient promised to observe all hints faithfully, and at the end of a few weeks pronounced himself incredibly improved.

"Dr., shall I not keep on so? It pays to feel so well. I've never drunk tea, nor been much of a coffee drinker. Do you think my wine did any hurt?"

"Why, to tell the truth," responded the doctor, "that was the great trouble."

"Why didn't you tell me so at first. Did you think I was a fool?" our friend exclaimed almost indignantly.

I have wished that several of our noted oculists could hear the execrations with which a busy railway official of this city speaks of them for wasting his time and money for four years without giving him any relief, because never condemning his smoking. The doctor who stopped it, cured him in four months. After two years abstinence he dared to begin smoking again, and now in a few months finds that he is preparing his eyes for the doctor again.

Doctors will be needed so long as people will not do as well as they know.—Mrs. K. B. Cone, of Boston.

AN AWKWARD MISTAKE—THOSE REPORTERS AGAIN!

"After I had been a short time a total abstainer," said the Hon. and Rev. Lord Wriothley Russell, "the friends at Windsor were anxious that I should address a meeting and give my personal experience. The meeting was duly held, and a reporter from the local paper was present, as I hoped to render to his readers a faithful account of what I said. In the course of my observations I remarked that for thirty years I had been trying to persuade drunkards to drink in moderation, but never having succeeded in one case, I thought it high time to join the temperance society. Imagine my horror the next week, if you can, when I found myself reported as follows:—'The noble lord said that for thirty years he had been trying to drink in moderation, but never having succeeded in one case, he thought it high time to join the temperance society?'"

BOYS.

Sunday-school teachers have a grand opportunity. Those restless boys are just ready to go to Christ; and, if you do not lead them to him, they will of themselves go to Satan. Very likely they have no one at home to guide them aright. All the week long they hear worldly conversation, and are subject to unhallowed influences. But on Sunday, with the Bible open before you, and the Divine Spirit ready to confirm your teaching, you have these immortal beings committed to your care. You have but half an hour you say. Then use it—use every moment of it. Prepare for that half-hour work. Pray with reference to it. And be sure your words are plain, practical and pointed. Why not once in a while say a word to John on the street about his soul; or, better yet, go and see him at his home, or write him a letter?—S. S. Journal.

SCHOLARS' NOTES.

(From International Question Book.)

LESSON VII.—MAY 16.

THE NOBLEMAN'S SON.—John 4:43-51.

COMMIT VERSES 43-51.

GOLDEN TEXT.

Jesus saith unto him, Go thy way; thy son liveth.—John 4:50.

CENTRAL TRUTH.

Jesus is always ready to help those who go to him.

DAILY READINGS.

M. John 4:43-51. T. Matt. 8:1-17. W. Ps. 103:1-17. Th. Ps. 107:1-21. F. Heb. 11:1-13, 32-39. Sa. Jas. 5:10-20. Su. Ps. 91:1-16.

TIME.—January, A. D. 28. Soon after the last lesson.

PLACE.—Cana and Capernaum in Galilee.

CIRCUMSTANCES.—Jesus remained two days at Sychar in Samaria after his conversation with the woman at Jacob's well. Then he went on to Galilee, as he proposed when he left Judea, and continuing his journey northward, he arrived at Cana in Galilee, where Nathanael, one of his disciples, had a home.

HELPS OVER HARD PLACES.

43. THENCE: from Sychar. 44. A PROPHET HATH NO HONOR, etc.: Jesus gives this as a reason for coming into Galilee. (1) Either his own country means Judea, his religious home; or (2) it means Nazareth, and gives the reason why he went to other parts of Galilee; or (3) it means Galilee, and means that Jesus had no honor there till he had acquired it in Judea. Then the Galileans received him. 45. AT THE FEAST: chap. 2:13-25. 46. WATER WINE: chap. 2:1-11. NOBLEMAN: one who belonged to the king's court. 47. COME DOWN: Capernaum was 1,350 feet lower than Cana. 48. EXCEPT YE SEE SIGNS: they did not care enough for the truth itself, but wanted outward wonders. Wonders were good to aid faith, but the mind longing for spiritual life and for God, was better. 49. YESTERDAY, AT THE SEVENTH HOUR: 7 o'clock in the evening, Roman time, as is usual in John. (The Jewish notation would be 1 o'clock, 7 hours from sunrise.) The nobleman and his servants started the next morning, and met between Cana and Capernaum. 53. THE FATHER KNEW: the sameness of the hour showed that the healing was through the power of Jesus. HIMSELF BELIEVED: not only believed his word as before, but accepted him as the true Messiah, as his Saviour and teacher.

QUESTIONS.

INTRODUCTORY.—Where was the scene of our last lesson? On what subject did Jesus give a lesson to his disciples? How long did Jesus remain at Sychar? What was the result of his labors there?

SUBJECT: FAITH AND ITS REWARDS.

I. FAITH'S FOUNDATION (vs. 43-45, 48).—Where did Jesus go from Sychar? To what town? What reason does he give in v. 44 for going there? Where was his own country? How was he treated in Galilee? What reason did they have for their faith? Are signs and wonders a good reason for believing?

Is there any better foundation for faith? Why is a prophet without honor in his own country?

II. FAITH LEADING TO JESUS (vs. 46-49).—What man in a distant city heard of Jesus? What need had he of help? Did he have any faith? What did it lead him to do? How long was the journey? At what time of the day did he arrive? (v. 52.) How did he show the earnestness of his faith?

III. FAITH REWARDED (vs. 50-51).—What did Jesus do for him? How could he heal a person so far away? Did he believe Jesus? How did he show his faith? Who met him on the way home? With what message? How did he learn for certain that it was Jesus who had healed his son? How did this increase his faith? What is the difference between the faith when it is said himself believed and the faith referred to in vs. 48 and 50? Did he now become a real Christian? What do you learn from this as to what it is to believe on the Lord Jesus Christ?

What qualities do you find in this nobleman's faith? Was more faith one of the rewards for believing at first? What other rewards had he? What teaching as to Christ's power to help do you find that will be a comfort to you? Can Jesus heal our sicknesses.

LESSONS FROM THE CAPERNAUM NOBLEMAN.

I. That we should take our cares and sicknesses and troubles to Jesus. II. That as he did so much for his sick son, so our heavenly Father is ready with his loving help to us in our needs. III. All that God has done for others strengthens our faith that he will help us.

IV. He that has any true faith will act upon that faith.

V. He that acts up to his faith will gain more faith.

VI. God will give us our desire if it is best for our spiritual good.

VII. God's answer to our prayers for temporal blessings increases our faith in him as our Saviour and teacher.

LESSON VIII.—MAY 23.

JESUS AT BETHESDA.—John 5:5-18.

COMMIT VERSES 5:9.

GOLDEN TEXT.

Wilt thou be made whole?—John 5:6.

CENTRAL TRUTH.

Jesus Christ is the good physician.

DAILY READINGS.

M. John 5:1-18. T. John 5:19-17. W. Luke 5:16-26. Th. Luke 7:17-35. F. Matt. 10:16-23. Sa. Mark 2:15-28. Su. Mark 3:1-11.

TIME.—Early in April, A. D. 28. Probably at the Passover.

PLACE.—Jerusalem, the pool of Bethesda, just outside of the walls, near St. Stephen's gate, just north of the temple area. Others think it to be the fountain of the Virgin, south of the temple.

JESUS.—31 or 32 years of age, beginning the second year of his ministry.

INTERVENING HISTORY.—The three months between the healing of the nobleman's son and the present lesson were probably spent in quiet labors in Galilee without record.

CIRCUMSTANCES.—When a feast of the Jews drew near (probably the Passover) Jesus went to Galilee, and went up to Jerusalem to attend the feast. One Sabbath morning he was walking near the city when he came to a crowd of sick people under a portico, around an intermittent spring, called Bethesda. There are several such around Jerusalem. The people thought (for this part of v. 3, and all of v. 4 do not really belong to the Bible) that when the water bubbled up it was done by an angel, and whoever got into it first would be healed.

HELPS OVER HARD PLACES.

5. INFIRMITY: probably some kind of paralysis, for he could not walk. 7. NO MAN TO PUT ME IN: the bubbling lasted only a short time. 8. THY BED: a quilt or thin mattress, perhaps on a stretcher. 10. IT IS NOT LAW FOR: according to their traditions, for it was called work. 13. WIST: knew. 14. SIN: NO MORE: implying that his disease had been brought on by wrong doing, and that he was repentant. 17. MY FATHER: my own father, in a peculiar sense. WORKETH: does deeds of mercy, carries on the world and processes of nature on the Sabbath. AND I WORK: in the same loving, helpful way that God does.

LEARN BY HEART Ps. 103:1-5, v. 14.

QUESTIONS.

INTRODUCTORY.—Where did we leave Jesus in our last lesson? How long did he remain in Galilee after this? Where did he then go? On what occasion?

SUBJECT: A PARABLE OF REDEMPTION.

I. WAITING FOR A CURE (v. 5).—What pool did Jesus visit one Sabbath Day? Where was it? Whom did he find there? Was he going about seeking to do good? What were these sick people waiting for? Could this water really cure them? What things that people sometimes do to be saved are represented by this pool?

(As more attention to religious forms, leaving off certain sins, good resolves.)

What case of special interest was among those who came to Bethesda for help? Why did Jesus select this man and let the others go uncured? Did Jesus see signs of repentance in him? Why is the time the disease lasted mentioned? Does it teach us that Jesus can help even those who have been long in sin?

II. THE GOOD PHYSICIAN (v. 6, 7).—Why did Jesus pity this man? What did he ask him? Can you conceive of his not wanting to get well? Are there those who do not wish to be saved from their sins? Why? Can they be saved till they are willing? What did the impotent man reply to Jesus' question? What mark of selfishness do you find among these sick persons?

III. THE DOUBLE CURE (vs. 8-11).—What did Jesus next say to the sick man? Did this require an act of faith on his part? Why was he told to take up his bed? What kind of a bed was it? What was the result? Who found fault with him for carrying his bed? Why? How did the man learn who had healed him? What was Jesus' last counsel to him? Did he become a Christian? Can we be Christians and retain our sins?

IV. TROUBLE FROM DOING GOOD (vs. 15-18).—Of what did the Jews accuse Jesus? Did Jesus break the Sabbath? Did Jesus annul the fourth commandment, or only remove the Pharisaic additions to it? What do you learn from Jesus as to the true way of keeping the Sabbath? (Mark 1:21; 2:23-28; 3:4.) How did Jesus defend his cause? (v. 17.)

PRACTICAL SUGGESTIONS.

I. Multitudes of people are waiting for some singular emotion, some special revival, some miraculous impressions,—waiting by the pool of ordinances, vows, forms, and do not find healing for their souls.

II. In worldly things but few have the prizes, and there is a contest and emulation as to who shall be first.

III. The fountain of healing Jesus opens is abundant for all.

IV. Some do not wish to be saved from their sins.

V. Christ in saving men requires an act of faith.

VI. Faith that leads us to obey Jesus is the faith by which we are saved.

VII. People sometimes become so absorbed in externals that they forget the souls for which externals are made.

VIII. The best of deeds will sometimes be misinterpreted.