

Dr. Carmichael's Church of the Normal School



[FOR "PURE GOLD."]

JOHN GREY'S INCREASE OF PROPERTY.

A LITTLE INCIDENT, NOT A LITTLE AMUSING, RECORDED IN RHYME.

By JACOB SPENCE, in his younger days in 15 short chapters.

CHAP. VIII.—JOHN'S AWKWARD FIX.

John's actions rather lively grew, John hurried, and too thoughtless too, Excited by his lively strain, Trifles were treated with disdain, His neat vest fastening, open flew And half shut playful hung in view.

The question now was how to best, Arrange the subject of the vest. The fixture, inconvenient out, John's figure seemed to raise a doubt, Should he not stop and put it straight? But, then, how should the meeting wait?

Still as John's bright effusions flowed, The smithy inside garment showed; The white erratic outside flaunted, Far from the place where really wanted, Displaying mistress Grey's invention Beyond the sphere of her intention.

CHAP. IX.—VILE SLANDER.

Malicious minds disposed to draw False inference from what they saw, The dark within the white outside Constrasting when 'twas meant to hide; Might almost take it as a chance, The flimsy notion to advance, Pure, clean outside—half hinting then, Such hypocrites are temperance men.

CHAP. X.—ATTENTION DIVERTED.

John spoke with vigor—yet it seemed Attention wavering—Logic seemed, The arguments were weighty, sound, But the free fixing flying round, Appeared to carry off their force; The neat half yard would take its course, Its length some ladies criticised, Some better "style" would have devised, Should it cut short a temperance speech No serious talk the case could reach.

CHAP. XI.—VIEWS AND FEELINGS.

Kind sympathy was felt for John, Should he? or should he not go on? Soft willing hands were there that night, Would soon have put the matter right; But who would boldly undertake So great a work for pity sake?

Some heads were held down deep in thought, Some turned aside and glances caught, Some shut their eyes, they only wanted To hear when John so free despatched; And merry youngsters looked amused, Some feared dear John would get confused. Profound discourse was of no use, Then fight it out; or what excuse? To give his case a moral bearing, At same time keep his linen airing.

CHAP. XII.—JOHN'S COURAGE AND TACT.

John saw his fix, but no way frightened, Seemed on the subject prompt enlightened; Half shirt antagonist appeared He would not have it said he feared An enemy as slight as that, Since the first hour he owned a hat. It came, he saw, he conquered it By shaft of smile and blade of wit.

First it half vexed him, so it looked A shape of case not to be brooked, His own and should be bottom friend, On which his wife too did depend; Should take such liberties unkind, 'Twas not just to his tender mind. But he would work to double end, Subdue a foe and make a friend. At once he caught a happy thought, Turn it to good account, he ought, And to his mind belief he should Was clear conviction that he could.

CHAP. XIII.—JOHN'S SELF-EVIDENT ILLUSTRATION.

Here John advantages could show From temperance practice ever grow; So plainly could he put his case Right here—look here! beneath my face This cause of ours is illustrated, Yes; sometimes better than debated. Increase of property admitted, Was for this very purpose fitted, His new appendage front in sight, Shed on his case its radiant light, No need our subject to disguise, Example fair before your eyes. Then pointing to his erring vest, His audience to the point addressed, See here! my friends now look again, This property is here 'tis plain, Observe how I became possessed Of what you notice on my breast. Now mind! cried he, you all know me, And on a time you all did see That one good shirt I did not own, Distinctly, I have richer grown, To night I own one and a half, I now, as well as you, can laugh. Here's gain so evident to all, To this, attention now I call.

CHAP. XIV.—JOHN'S APPLICATION.

John called this hit the point to finish, Lest good impressions might diminish, Would make short application now, 'Twas manifested plainly how, Increase of property, attraction, Should lead humanity to action.

"Ex-plain," said John, means extra plain, Clearly to shew ex-clear again, Unfold, express, expose, expand, To lead the mind to understand, Develop, manifest reveal, Ex-hibit too, that men may feel, And apprehend the ample worth Of facts, had he not so held forth And made them fully comprehend The teachings of his bosom friend.

John beg'd most serious close attention To facts, he now once more would mention, Mark! learn, discover, amply see The benefits enjoyed by me, I do most earnestly declare, Outside and in and ev'ry where, I manifest improvement great, In mind and body and estate, Teetotalism has brought about Possession of this gay turn out, 'Tis seen setforth beyond a guess The vast improvement is my dress, My wife too now has at command, Wherewith to try her clever hand, You all might well appreciate How tidy I've become of late. So you may too, and so rejoice, Now is the time, make sober choice.

Bend, listen, yield to moral force, My heart advises you this course, Example take, and take my word, Come up and sign with one accord.

CHAP. XV.—JOHN'S PERORATION.

John understood and argued still, 'Twas finish shewed the workman's skill, So to conclude without collapse, Or once approaching a perhaps, And have more forcibly expressed The ardor of his heaving breast.

John felt elated, earnest, warm, Lifted one foot and raised one arm, Half-shirt held forth with other hand, Extended silence to command. John (and a half) at utmost length, Cried (putting forth his utmost strength).

"Come, follow my example bright, Now strike your fetters off outright; You may from tyrant Drink be free, Happy and well-to-do like me. Glad liberty and joy obtain, Prosperity and blessing gain, I hope you realize my case, 'Increase of property' and peace."

OUR WAY AND GOD'S WAY.

A Brooklyn lady sends the Advance the following pertinent remarks:

"We have tried total abstaining long enough; it will not work. People always have used intoxicating liquors, and they always will use them, to some extent, to the end of time. The best we can do is to favor their using the lighter alcoholic drinks without getting drunk on them, and that will do away with intoxication, and with all its attendant evils."

We hear not a little of the above sort of talk lately; but we do talk in this way about other sins? Men have been committing theft, and murder, and adultery three thousand years, and yet we go on preaching, and working, and legislating against these sins as though we expected men to stop them. And we do not become discouraged because everybody does not stop them all at once; we do not give it up and say, "It is of no use to try to get them to do any better; we must allow them to indulge a little in their favorite sins, because men always have sinned, and always will sin to the end of time."

Is that the gospel? Is that the way God talks to us? Does he not rather set before us the highest ideal? "Repent;" "Cease to do evil; learn to do well;" "I will cleanse you from all your transgressions." And how long has he talked thus? Fifty years? Fifty hundred years? Nay, ever since sin entered into the world, he has not ceased thus to teach and to preach, and to work for man's salvation. Though all men's blindness and ignorance, and darkness, God has worked on with his great, with his infinite patience. But now we are going to give up a great principle, because, forsooth, we have worked fifty years and have not induced everybody to receive it. Why so? Has it not worked well? Have not thousands been saved? Have we not had most glorious examples of total abstaining, and of its results to the individual and to the public? And our heavenly Father has been at work at this temperance business far longer than we have. He warned man in the very beginning against the dangers that danger that was to come to him through the indulgence of the appetites. And what was the law laid down for him? Thou mayest eat a little? Nay, it was the strictest total abstaining, "Thou shalt not eat of it." Man sinned, and his children sinned long and desperately, but God did not give them up thus. "Thou shalt not," came again and again. It is not God's way to say, Thou mayest indulge a little, and that will keep you from sinning more, and if we are to be "co-workers together with him" that must not be our way. All through the ages God has been working thus for man, and the race is rising higher and higher; and now when they are beginning to get their eyes open to what they suffer from this long, gross indulgence, of the appetites, we should not be discouraged because they do not see it all at once and throw it up in fifty years, Christians, at least, should have more consideration. We believe the time is coming when sin and misery will be done away with in this world, but we do not seem to realize that one of the most direct means for accomplishing this is to work for total abstaining. We do not need to compromise the truth. We can afford to be bold, and firm, and patient for the right.

TEMPLES OF BACCHUS.

HEATHENDOM has its sanctuaries, its holy places, its shrines, and its worshippers. Thebes and Luxor, in ancient days, boasted temples whose architecture surpassed aught the world had yet seen; their ruins even now are a marvel and a mystery. The Parthenon, with its gorgeous surroundings of art and nature, its marble halls and inimitable sculpture, is still a model for artists. Innumerable temples, pagodas consecrated to her thirty millions of idol deities, adorn the plains, and gleam out from the deep forest recesses of India. Vishnu, and Siva, Juggernaut and Brahma, have each their myriad shrines and hideous sacrifices, their sanguinary rites and revolting ceremonies, each one proclaiming the irrefragable fact that the so-called "holy places" of idolatry, rich though they may be in architectural grandeur and stately beauty—imposing by their pomp, and splendour, and gorgeousness—are yet associated with all

that is vilest, most ignorant, and most degrading in point of morals and religion, eliciting the involuntary utterance, "The dark places of the earth are full of the habitations of cruelty."

But what idol-worship is compatible with the pure and holy spirit of Christianity? "No such temples disgrace our land!" we say complacently. "No debasing rules are celebrated in our cities. No vine-crowned devotees rush madly forth with frantic howlings to inaugurate polluting orgies. A temple dedicated to Bacchus! The sanguinary rites that were a disgrace to humanity, revived! The idea is absurd, monstrous, impossible!"

But stop! What see we in every city, in almost every town and village of our nominally Christian country? Edifices whose attractions are neither few nor small; edifices on whose adorning, architectural skill and artistic taste seem to have exhausted their powers; as truly dedicated to Bacchus as were temples of old to their presiding deities. Gin-palaces, gorgeous with light and colour; music halls, flooded with golden radiance; dancing saloons and entertainments; seductive in their fascination as the enchantments of Circe, and withal as ruinous,—these flourish in our midst, luring myriads to their unhallowed shrines, an opening out smooth and expeditious roads to destruction and death. The paths of ruin are made bright and broad; the avenues to destruction ring with the music of syren voices. Ingenuity has exhausted its devices in endeavours to attract and win the unwary. "Shooting matches, friendly societies, foot races, games of skill, raffles, curiosities of nature, music, and flower gardens," are all rendered subservient to the purposes of the publican, the high priest who ministers at these unholy altars. And with what result? Juggernaut has slain his thousands, and Moloch his tens of thousands, but the victims of Bacchus outnumber these! Who may count the wretched legions that have perished at his shrine? Who may tell of the costly gifts wasted upon his altar? Of the argosies of love and hope lured to destruction by his wiles? Who may number the lights he has quenched, the hopes he has blasted, the hearts he has utterly crushed and broken? Till "the day shall declare it," not one tithe of the sin, the blight, the anguish, wrought by the fiery draughts of the Tempter can be revealed. The vast scroll is but a record of accumulated wrong, of lamentations, mourning and woe.

To lift one soul from this gulf of sin and wretchedness were surely worth the energies of a lifetime. To raise one poor degraded one from the slough of despond, and win him over to paths lighted by heavenly sunshine, were surely worth an angel's powers! For who may calculate or realize the influence of even one life redeemed from the power of vice, and consecrating its energies to the spread of truth, and purity, and love! "No man liveth to himself;" and in view of the myriad wrecks around us; of the home-wretchedness, the blight, and the despair, the thorough debasement of body and soul, and the darkening of the mind and intellect which subserves to this one vice invariably means, it behoves us to use whatever influence we may possess to save the fallen from their bondage, and to throw around the loved ones of our hearts and homes the shield of total abstinence, the panoply of true and enlightened principle theegis of a self-denying resolve, of a pure and sanctified will.

"And because right is right, to follow right Is wisdom in the score of consequence." —Methuist Temperance Magazine.

SELF POISONING.

By DR. J. H. HANAFORD.

VERY few persons understand how easy it is to poison one's self unintentionally, or to what extent we are constantly endangering human life. To illustrate: The liver is the largest gland of the body, weighing in its normal state about four pounds, though very much larger than this in some forms of disease. It is one of the depurating organs, its principal office being to eliminate the waste, worn-out and really poisonous matters from the venous blood, to purify it before it shall reach the lungs, where in its excessive, poisonous state it would injure that organ, and where the process of purification is continued.

The amount of this waste and poisonous substance, called bile, is sometimes estimated at two and one-half pounds each day, though of course it varies in different individuals and at different times. This waste matter, or bile, is conducted to the duodenum, or large bowel connected with the stomach. Indeed, it is the stimulus of the bowels, the natural physic, a necessary element in the bowels, while its principal use in the stomach, when it reaches there accidentally, is to aid in dissolving an excess of fatty matter.

This important organ often becomes very much enlarged, as the natural result of certain forms of intemperance, when it presses against the stomach bowels, and also against the diaphragm, upward, of course encroaching on the space intended for the lungs. This enlargement, and other forms of disease, are generally caused by the use of ardent spirits, tobacco, the immoderate use of food, and the use of gross, highly concentrated and overstimulating foods, and general excesses. Sometimes this organ becomes almost a mass of fat, or it may be highly inflamed and then ulcerated, as the lives of most of the hogs are when very fat. But the most usual forms of disease, those from which most of the evils result, are first an inflammation (acute liver complaint) and then a torpid, sluggish condition or jaundice. In this condition, after having been overworked, in the inflamed stage it ceases to labor, or does not perform its intended functions, that of purification, and hence the direful evils, the rapid poisoning of the whole body.

Some of the more apparent of the results of such torpidity of the liver, and a consequent impurity of the blood are certain discoloration of the skin and irritations of the mucus or internal surfaces corresponding with the external skin. As the sweat—which is only a part of the waste from the blood—reaches the surface, loaded with irritating impurities, it produces some of these discolorations of a brownish hue, with pimples, blotches, and various forms of eruptive diseases, with sores, boils and carbuncles, scrofulous formations, etc. It necessarily follows that the whole system becomes affected and contaminated, a direct and necessary result of this gradual but sure process of poisoning, this failure of the liver to perform its part in the great effort to remove from the body its waste and worn out particles as fast as they accumulate. These decaying particles, if allowed to remain in the blood, coming in contact with the brain and the mucus surfaces, cannot but produce effect similar to those resulting from taking putrid, or semi-putrid, substances as a part of our food, thus mingling putrescent matter with the current of the blood. The inevitable result, in both instances, is the general contamination of the whole body, a general poisoning, of course resulting in some form of disease, as fevers or inflammations, the design of which is to throw these results by an abnormal action of all the powers of the system.

Still another result, quite as natural and unavoidable, is constipation of the bowels attended by clay-colored feces. This sluggishness or inactivity of the liver, of course resulting in a meagre supply of bile which is the natural stimulus of the bowels, must be succeeded by a corresponding torpidity of the bowels. It must be apparent that this poisoned condition of the body is greatly aggravated by this retention of waste and feculent matter for an unusual period. Hence the foul odors of the perspiration and the fouler breath, so often attributed to decaying teeth, etc., and hence, also, as these putrid substances float in the blood currents and reach the brain, perhaps aided by particles of alcohol or tobacco, unchanged, since they, as foreign elements, can never form a part of the true body, they necessarily produce that dullness, sleepiness, nervousness, dizziness, gloom and irritability.

This costiveness is naturally, if not necessarily, succeeded by the piles, ulcers, dyspepsia, and a long and fearful train of similar ailments. One means of escaping such evils is to adopt a simple and nourishing diet, exercise much in the open air, avoiding stimulants, alcoholic preparations, tobacco, excess of greasy food, and all products of the swine in particular.

Editing a paper is very much like carrying an umbrella on a windy day. Everybody thinks he could manage it better than the one who has hold of the handle.