

even a chair to sit upon, only a small bar, behind which were a few bottles of liquors, with the necessary glasses to drink from. Nobody ever penetrates these horrible places except the confirmed drinkers who must have their poison, and who dare not trust themselves to keep it in their rooms. So difficult was it to find, and so dismal and so discouraging was it when found, that a Boston man with me remarked, 'Well, if this is not prohibition, it comes very close to it. If I had to take all of this trouble to get a drink in Boston, and had no more pleasant place to drink in, I don't think that I should ever drink.' This is the strength of prohibition. In Portland there are no delightful places fitted up with expensive furniture, no cut glass filled with brilliant liquors, no bars of mahogany with silver railings, no mirrors on the wall, no luxurious seats upon the floor, nothing of the sort. If you want to get drunk in Portland you go where the material is, and that only. You must go and find it; it is not trying to find you." Would that similar words could be written of every city in the great state of Michigan.—*Christian Advocate.*

FLASH.

BY JENNIE L. ENO.

"It's broken, Miss L. Take it back." A small brown hand held up a pledge-card wrapped in a bit of tissue, and such a tone of misery, shame, and despair rang in the words that I hastened to say consolingly: "Never mind, Flash; I will get you another card if you will be more careful." "But it's broke, the pledge is broke. I've been drinking." "Drinking, Flash!" I cried hotly; for this boy, rough, dirty, ignorant as he was, had a place very near my heart, and I had hoped much for him. Flash was one of the boys that had been brought into our little West-Side mission, and, though small and thin from want of proper food, was bright, cheerful, truthful, and so noticeably quick as to have earned for himself the name of "Flash" among his street comrades. As he stood leaning against the door in a hopeless way I looked down at him sharply, and saw great red welts all along his neck and running down under his ragged collar. There were marks, too, on his hands, and a tangle of brown hair partly hid a dark line across his forehead. "Tell me about it, Flash," I said, gently enough now. "It's nothing," said he hesitatingly; "only I did mean to keep my word. You know, ma'am, that Billy and I live with father down the alley there, and how father drinks and beats us when he chances to feel like it; and sometimes he brings the stuff home and tries to make us drink, but we never have since we promised till last night. He was powerful bad then. We heard him cursing as he came up the stairs, and I'd just time to hide Billy before he came in. He had a big bottle full of something, and made me bring a cup, and said that I should drink anyway. But I wouldn't a-drunked if he'd killed me, and he knew it, I guess, for he began asking for Billy, and said he wouldn't be such an obstinate fool. I was hoping he wouldn't find him, but he did. I tell you I was afraid then. Billy's only six, but he's a lion. Father dragged him along by the collar, and told him he'd got something good for him in a bottle. Billy told him that he knew what it was, and that he'd never drink it. Why, 'twould 'a' made your flesh creep to 'a' heard him go on then. But Billy never gave in. His face was white, and his eyes got just like stars, and he wouldn't drink. Father choked him then till he was all limp, and beat him and beat him till I couldn't stand it, and gave up if he'd let Billy off. He made me drink ever so many times. He and I drank all there was in the bottle, and pretty soon he went to sleep on the floor; but my head didn't swim even. I picked Billy up and carried him away and hid him. I can take care of Billy and he needn't drink; but I promised mother that I'd stick by father, and so I stays there. I won't drink if I can help it, but my pledge is broke." As Flash stood twirling his cap in his bruised hands and looked hopelessly out at his future, such a hatred sprang up in my heart against alcohol that I felt like calling on the whole temperance army to charge, and charge, and charge again on this most merciless old tyrant.—*Youth's Temperance Banner.*

THE HINDOO GIRL.

A little Hindoo girl was stolen from her parents, taken to Calcutta, and sold as a slave. She was a sweet girl, and the lady who bought her, having no children, took a fancy to her, and thought she would not make her a slave, but bring her up to be a companion; and she grew very fond of her. The lady was a Mohammedan, and taught the little girl to be the same. This went on until she was about sixteen years old, when, all at once, it came into her mind, she knew not how or why, that she was a sinner and needed salvation. She was in great distress of mind, and went to the lady for comfort, but she could not give her any; she could not tell her of a Saviour, but tried to amuse her and make her forget her trouble. So she hired rope dancers and jugglers, and tried all the sports they are fond of in India to give her pleasure. But all were of no use. She remained as miserable as ever. The lady then sent for a Mohammedan priest, but he could not understand her distress. However, he took her under his care, and taught her many prayers in Arabic, which she did not understand; he told her to repeat them five times a day, and always turn towards Mecca when she said them. She tried in vain to get comfort from these things. She felt there was no forgiveness, no salvation there. After three long years, the thought struck her, that perhaps all her sorrow of mind was a punishment for having left the faith of her fathers. So she searched out a Hindoo priest and entreated him to receive her back to his Church, but he cursed her in the name of his god. She told him all her distress, but he would not listen till she offered him money and then he undertook her case. He directed her to take an offering of flowers and fruit to a certain goddess, and once a week to offer a kid of the goats for a bloody sacrifice. For a long time she did all he told her, but got no relief; she found that the blood of goats could not take away sin, and often cried in deep distress, "Oh, I shall die! and what shall I do if I die without obtaining salvation?" At last, she became ill through distress, and the lady watched her with deep sorrow, fearing she would sink into an early grave. One day, as she sat alone in a room, thinking, and longing, and weeping, a beggar came to the door. Her heart was so full that she talked of what she wanted to all she met, and, in speaking to the beggar, used a word which means salvation. He said, "I think I have heard that word before." She eagerly asked, "Where? Tell me where I can find that which I want, and for which I am dying. I shall soon die, and oh, what shall I do if I die without obtaining salvation?" The man told her of a place where the poor natives had had rice given them, and "there," he said, "I have heard it, and they tell of one, Jesus Christ, who can give salvation." "Oh, where is He? take me to Him," she said. The beggar thought she was mad, and was going away, but she would not let him go without telling her more. She dreaded missing the prize which now seemed almost within her reach. "Well," he said, "I can tell you of a man who will lead you to Jesus," and he directed her to a part of the town where Maraput Christian lived, who was once a rich Brahmin, but had given up all for the sake of Jesus. She set out that very evening in search of him, and went from house to house, inquiring of those she met where lived Maraput Christian, the man who would lead her to Jesus; but none could tell her. It grew late, and her heart was nearly broken, for she thought she must return as she came, and die without obtaining salvation. She was just turning to go home when she saw a man walking along the road, and thought she would try once more. So she asked him where Maraput Christian lived—the man who would lead her to Jesus. To her great joy, he showed her the house, and she met Maraput Christian at the door. She asked, with tears and anguish, "Are you the man who can lead me to Jesus? Oh, take me to Him; I shall die, and what shall I do if I die without obtaining salvation?" He took her in, and said, "My dear young friend, sit down, and tell me all." She told her history, and rose and then said, "Now, sir, take me to Jesus; you know where He is. Oh, take me to Him." She thought Jesus was on earth, and that she might go to him at once. Maraput knew that though He was not here, He was just as able to pity and welcome her at the mercy-seat, so he said,

"Let us pray." As he prayed, the poor Hindoo felt that she found that which she long wanted—salvation, pardon and peace. This simple narrative touched my heart. It does so show the work of the Spirit in one who had never seen a Bible nor heard of the Gospel, or of Jesus, the sinner's friend. There she was, in the midst of heathen, mourning for sin, and asking for salvation. The Good Shepherd was seeking this lamb, before she sought Him, and He appointed these means to bring her to His fold and to His feet.—*Episcopal Recorder.*

"HOW MUCH OWEST THOU MY LORD?" Think of this when you put your weekly offering into the Lord's Treasury on the Lord's Day, especially if you have been absent on the two previous Sabbaths, "not grudgingly or of necessity." Can a man really love Christ who spends 6d. or 9d. per week on tobacco, and gives 3d. per week to His cause, of whom he says, "He loved me, and gave Himself for me?" Mr. Spurgeon, on one occasion, thus concluded a most seraphic discourse: "Ye are kings and priests unto your God. Then how much ought kings to give to the collection this morning? Say, 'I will give as a king giveth to a king.'" This was after the manner of the Apostle Paul, who, after the exposition of the doctrine of the Resurrection, continues:—"Now concerning the collection."—*Presbyterian Messenger.*

SCHOLARS' NOTES.  
(From International Question Book.)  
LESSON X.—JUNE 5.  
THE MANNA.—EX. 16:4-12.  
COMMIT VERSES 7, 8.  
GOLDEN TEXT.  
Jesus said unto them, I am the bread of life.—John 6:35.  
CENTRAL TRUTH.  
Jesus Christ is the true bread from heaven.  
DAILY READINGS.  
M. Ex. 15: 20-27.  
T. Ex. 16: 1-12.  
W. Ex. 16: 13-38.  
Th. John 6: 27-58.  
F. Ps. 78: 19-23.  
Sa. Deut. 8: 1-20.  
Su. Matt. 6: 19-31.  
TIME.—Early in May, B.C. 1491 (or 1300). A month after leaving Egypt.  
PLACE.—The Wilderness of Sin. A dreary, desolate tract, extending along the southern half of the eastern shore of the Gulf of Suez.  
INTRODUCTION.—In the Wilderness of Sin the people began to suffer for food, and murmured greatly at Moses for leading them away from the abundance of Egypt to this desert place. In response God gives them a miraculous supply of food.  
HELPS OVER HARD PLACES.  
4. RAIN BREAD FROM HEAVEN—called "manna." "A small round thing, like hoar-frost." "It was like coriander seed, white, and the taste of it was like wafers made of honey." "As the manna was heavenly in its origin, so Jesus Christ is he 'which cometh down from heaven, and giveth life unto the world'; as the manna was abundant in its supply, so Jesus Christ is bread for every man; as the manna was easily obtained, so Jesus may be received by any believer; as the manna had to be gathered and eaten by each for himself, so Jesus has to be appropriated by each soul to himself; and as the manna was given day by day, so we must continually resort to Jesus for those supplies of grace which we require for the constantly emerging exigencies of life." GATHER EVERY DAY.—It came with the dew, and was gathered each morning. It would not keep longer, except that what was gathered Saturday morning kept over the Sabbath. PROVE THEM.—A test of their faith and obedience. 7. SEE THE GLORY OF THE LORD.—his power and goodness in giving them food in the wilderness, and continuing the supply for forty years. 8. IN THE EVENING, FLESH TO EAT.—he sent quails, "which being wearied, probably with a long flight, flew so low that they were easily taken in immense numbers by the hand. They are still found abundantly in the spring in the deserts of Arabia Petraea, and the wilderness bordering Palestine and Egypt, when they pass over these places in their annual migration. The miraculous ordination here, therefore, was that they came at the appointed time, that they passed directly over the Hebrew camp, and that they there flew so low as to be easily taken. They were taken in such numbers as not only to serve for the present, but for some time. They were preserved for future use by drying them in the sun, and perhaps slightly salting them." (Ex. 16: 13.) IN THE MORNING, BREAD.—the manna. 6. COME NEAR, BEFORE THE LORD.—into the open space before the pillar of cloud. 10. THE GLORY OF THE LORD APPEARED.—in great brightness flashing through the cloud, to show them the greatness and power of God, and that he sent the supply of food.  
QUESTIONS.  
INTRODUCTORY.—What was the great event of the last lesson? Which way did the Israelites go from their crossing the Red Sea? Trace the journey on the map. What place had they reached in to-day's lesson? What were some of the incidents by the way?  
SUBJECT: BREAD FROM HEAVEN.  
1. HUNGER IN THE WILDERNESS.—How long after leaving Egypt did the Israelites arrive at the Wilderness of Sin? What trouble did they experience here? (vs. 2, 3.) What trouble had they had before this? (15: 23-24.) What kind of

a land had been promised to them? (3: 8; 13: 5.) What did this disappointment lead them to do? Did they act any worse than people often do now? Are young Christians apt to think that their Christian life will be all joy and peace?  
II. BREAD FROM HEAVEN (vs. 4-12).—In what two ways did God give them a supply for their needs? At what time of the day did each come? How could they see in this supply the glory of God? (v. 7.) In what other way was his glory shown? (v. 10.) Why? Describe the manna. (16: 14; Num. 11: 7.) How often must it be gathered? What did this teach them? (See Matt. 6: 11.) What took place on the sixth day and the Sabbath? (16: 23-30.) What was this to teach them? How long did this manna supply last? (16: 35.)  
III.—THE TRUE BREAD FROM HEAVEN.—What use does Jesus make of this story? (John 6: 47-51.) In what respects are we like the Israelites in the wilderness? In what respects is Jesus like this manna?  
LESSON XI.—JUNE 12.  
THE COMMANDMENTS.—EX. 20: 1-11.  
COMMIT VERSES 3-11.  
GOLDEN TEXT.  
Jesus said unto him, Thou shalt love the Lord thy God with all thy heart.—Matt. 22: 37.  
CENTRAL TRUTH.  
The sum of our duty toward God is to love him with all our hearts.  
DAILY READINGS.  
M. Ex. 17: 1-16.  
T. Ex. 18: 1-27.  
W. Ex. 19: 1-25.  
Th. Ex. 20: 1-11.  
F. Deut. 5: 1-29.  
Sa. Matt. 22: 37-46.  
Su. Deut. 6: 1-25.  
TIME.—May, B.C. 1491. The Israelites arrived at Sinai about six weeks after they left Egypt. The law was given from Sinai fifty days after the Passover, commemorated by the feast of Pentecost, which means the "fiftieth day."  
PLACE.—Mount Sinai. This mountain has two peaks. On the highest Moses may have received the law; but from the lower, called Ras Sufsafah, the Ten Commandments were spoken to the people in the plain of Rahab, before it.  
CIRCUMSTANCES OF THE GIVING OF THE LAW.—After three days of preparation by the people, the Lord himself spoke with a great voice from out the clouds and thunders and lightning on Mount Sinai, the Ten Commandments (Ex. 20: 19; Deut. 5: 22). Afterwards God wrote them on two tables of stone.  
QUESTIONS.  
INTRODUCTORY.—Trace the journey of the Israelites from the Wilderness of Sin to Sinai. What happened on the way? When did they reach Sinai? Describe the mountain, and the place of their encampment?  
SUBJECT: OUR DUTIES TOWARD GOD.  
I. THE CIRCUMSTANCES IN WHICH THE LAW WAS GIVEN.—How were the people prepared to receive the law? (19: 10-11.) Where did the people stand? (19: 17.) How did the mountain appear? (19: 18.) Who uttered the Ten Commandments? (v. 1; Deut. 5: 22.) Are these the only words God ever spoke directly to man? Why was the law given under such circumstances?  
II. THE TEN COMMANDMENTS.—What other names are given to these commandments as a whole? (Ex. 34: 28; Deut. 9: 9, 11.) On what were these commandments written? (Deut. 5: 22.) Why? How many on each tablet? What is the sum of these commandments? (See Golden Text.) How does love fulfill the law?  
III. THE INTRODUCTION TO THE TEN COMMANDMENTS (vs. 1, 2).—Repeat v. 2. What three reasons are given there for obeying these commandments? In what way do these reasons apply to us?  
IV. THE FIRST COMMANDMENT (v. 3).—Repeat it in concert. What does it enjoin? What does it forbid? When does anything become our God? Why is this command placed first?  
V. THE SECOND COMMANDMENT (vs. 4-6).—Repeat it in concert. What things are here forbidden? What is enjoined? Does it forbid all statues and pictures? How do you know? What is the reason for this command? What is meant by God's being a jealous God? How does he visit the iniquities of the fathers upon the children? Are children punished for their parents' sins? (Ezek. 18: 19-21.) For how long? Why is this? To how many does he show mercy? Is it thousands of people or thousands of generations? Why is there this difference between the inheritance of good and the inheritance of evil from our fathers? What does this teach us about God's goodness?  
VI. THE THIRD COMMANDMENT (v. 7).—Repeat it. Does this forbid judicial oaths? Name several things it does forbid. Is it any excuse for swearing, that it is done thoughtlessly? What is the punishment for breaking this command? What does that mean?  
VII. THE FOURTH COMMANDMENT (vs. 8-11).—Repeat it. Which is the seventh day? What is it to keep it holy? What should we do on the Sabbath? What does Christ mean when he says that "the Sabbath was made for man"? What must we not do? Why must we work six days? Meaning of Sabbath? Is this command as obligatory as any of the others? What is forbidden as to children? Servants? The stranger? Apply these to our times. What reasons are given why we should keep the Sabbath?  
LESSON CALENDAR.  
(Second Quarter, 1887.)  
6. May 8.—The Child Moses. . . . . Exod. 2: 1-10  
7. May 15.—The Call of Moses. . . . . Exod. 3: 1-12  
8. May 22.—The Passover. . . . . Exod. 12: 1-14  
9. May 29.—The Red Sea. . . . . Exod. 14: 10-31  
10. June 5.—The Manna. . . . . Exod. 16: 14-12  
11. June 12.—The Commandments. . . . . Exod. 20: 1-11  
12. June 19.—The Commandments. . . . . Exod. 20: 12-21  
13. June 26.—Review, Temperance, Lev. 10: 1-11, and Missions, Ex. 35: 20-20.