

Notes of the Week.

THE Liquor Tax Bill of Michigan is one of the fruits of the late contest for a prohibitory amendment, and a great gain to the temperance cause in that State. The Constitution of Michigan, like that of Ohio, forbids the granting of license. The present bill taxes retail dealers \$500 and wholesale dealers \$800, without regard to the kind of liquor they sell.

THE work of the American Bible Society, the past year, has been large and successful. According to the annual report, the cash receipts were \$493,358, and the expenditures were \$554,490. During the year 1,675,897 copies of the Scriptures were printed and purchased. The aggregate circulation in foreign lands was 521,356. In seventy-one years the society has issued 48,324,916 copies, which have been distributed in all parts of the world.

GREAT BRITAIN, says a contemporary, has just built two huge war vessels to cost, when fully equipped, four million dollars each. France is building cruisers and torpedo boats of high speed. With naval preparations in Great Britain and military preparations all over the Continent, much of the waste of war goes on even in time of peace. And there is only one cure for it all, and that is the Gospel. Were the world ready to accept the Golden Rule wars would be no more.

THE *St. John Telegraph* says: The annual report of Dr. A. C. Smith, the physician in charge of the Tracadie lazaretto for lepers, shows five deaths during the past year. The present number of inmates is nineteen—eleven males and eight females. Five of these are in the advanced stages of the disease. But one case is known of leprosy outside of the lazaretto in the Province, though one or two others are suspected. Three of the sisters who had volunteered their services for the care and nursing of the lepers died within the year, and Dr. Smith pays a deserved tribute to their self-sacrificing devotion.

THE brewers of the United States held their annual meeting for two days in Baltimore last week. They claimed to have brewed 23,514,425 barrels of beer during the year, being an increase of 3,221,870 barrels on the previous year. Their finances are in a flourishing condition, and they can well afford to expend millions in defence of their traffic. The report of the finance committee showed that at the last report the amount of the assets of the association were \$1,726,227. There were received during the year \$1,198,327 from initiation fees, etc., making a total of \$2,999,854. During the year, the local associations have paid into the treasury of the national association \$694,622.

IT is hardly fair, says the *Northern Christian Advocate*, to charge upon the Orangemen of Canada the blame for the outrageous assaults upon Mr. O'Brien. The odium doubtless rests upon them just as a public school sometimes incurs disgrace by the misbehaviour of a few of its vicious pupils. But the great body of Irish Protestants in the Dominion, while they may have no sympathy with Mr. O'Brien's mission or attacks upon Lord Lansdowne, would never aid or countenance attempts at assassination, and are not therefore responsible for the behaviour of miscreants who wear their colours. Nevertheless, it would seem the proper thing for sober-minded Orangemen to purge themselves from these desperadoes—read them out, and proclaim them out.

A CORRESPONDENT of the *Christian Observer*, who has himself felt the effects of this curse, sends the following note of warning to his fellows: I was an opium eater nine years. I would lie and steal. I have been broken off the habit about four years. I have had a notion of taking a pistol and blowing my brains out a good many times. You readers of the

Observer—I say it for the love I have for you—let opium and morphine alone, and spurn the physician that would give it to you. The warning is strong—it is needed. Ask any druggist to what extent he is selling narcotics for use not as a medicine, but as an intoxicant, and the answer (if made without reserve) will arouse a shudder. The evil is enormous. And its results are worse than in the case of liquor drinking. Let the warning be read, let it be heeded.

POLAND, politically so dead, is the theatre of a remarkable development in manufacturing industries. According to the report of Mr. Grant, British Consul at Warsaw, there were, in 1884, over 6,500 factories of one kind or another in the kingdom, employing 105,300 hands, while twenty years before the number employed was but 70,000. Large fortunes are being made by the manufacturers, who are principally Germans and Polish Jews. Lodz is the Polish Manchester. The town has grown, from a small place of 29,000 population in 1860, to a great manufacturing city of 150,000 souls, and containing 165 mills and factories, employing 30,000 hands. The mills of Lodz work up every year about 125,000 bales of cotton. Sixty per cent. of the population are of German nationality, and about three-fourths of this proportion have been naturalized as Russian subjects. Commercial activity will probably lead more and more to political quiescence.

THE *Christian World* informs us that Dr. Charles Mackay says that Sir Henry Bishop assured him that he composed the music of "Home, Sweet Home," in early manhood for Messrs. Goulding & D'Almaine, who were publishing a series of national melodies of all countries. The words were by Mr. Howard Payne, an American then resident in England. A "Sicilian melody" was wanted, and as Sir Henry was unable to find one, he composed "Home, Sweet Home" and passed it off as Sicilian. Several other publishers, thinking that it really was Sicilian, and not copyright, pirated the music, and a series of actions ensued. Sir Henry Bishop deposed on oath to the facts above mentioned, and Messrs. Goulding & D'Almaine obtained nominal damages. This statement is clear and explicit, and should set at rest a long-disputed question. As the song is equally popular on both sides of the Atlantic, it is fitting that an American and an Englishman should have been conjoined in its production.

AT the Home Missionary popular meeting of the American Assembly, at Omaha, Dr. John Hall made a popular introductory address. Dr. Nelson stimulated the patriotism of the brethren; an Indian whom Dr. Hall called "the only native American present," sang and prayed in his own language, and Dr. Hays, of Cincinnati, told a story that brought down the house. He was illustrating the meanness of some men, and said that in Colorado the basswood was so porous that when it was dry one could blow through its pores, but in wet weather it shrunk as tight as a glove. A man who was noted for meanness went out hunting and got lost. He looked around for shelter and found a hollow log, into which he crawled and went to sleep. He was awakened by feeling cramped and tried to turn, but found it impossible. He listened and heard the rain falling on the log; then he realized his position, and felt that he would be squeezed to death in the log. All the wicked things he had done rose up before him, but the thought that in the morning before he went out to hunt he had refused to give his wife a dollar for home missions made him feel so small that he crawled out of the log, and vowed never to be stingy any more.

AN exchange gives this good advice: Don't be late. Five minutes of quiet rest and thought form a nice preparation for the service. Don't lie so long on Sabbath morning that you must get ready at a gallop. Better a little more quiet, even at the cost of a little less sleep. Don't neglect to bow in prayer before leaving home. The more you bring to the ser-

vice the more will you take away. Don't enter during prayer. It should be a part of your religion not to disturb the religion of others. Don't stand dumb during the singing. If your voice is poor, make the best of it. If the tune is new, try to learn it; if familiar, join heartily in it. Don't look about you during prayer. It is an unseemly practice, as irreverent as it is common. Don't lounge in your seat. Be upright both in body and soul. Don't read hymn-book or Bible when you ought to be listening. Even when not interested, Christian courtesy will try to appear so, if only for others' sake. Don't look at your watch in the face of the preacher. Do in the pew what you would like if you stood in the pulpit. Don't sit with closed eyes or averted face. You will help the preacher best by looking straight at him. Don't whisper to those near you. If you must talk in the sanctuary, let it be to God. Don't be too critical. Divine music may reach you through an imperfect instrument.

A RUSSIAN officer, familiar with the subject, draws in *Life*, a London journal, a lurid picture of the inner life of the Russian court. Despite the unceasing vigilance of the police, to which the Czar certainly owed his life the other day, no such thing as ordinary tranquillity or comfort is known in the Imperial household. No one is trusted, for the Nihilists have their adherents everywhere, even in the royal kitchen; no food can be eaten that is not previously tested; no room can be occupied, even for an hour at a time, without special precaution being taken against attack by explosives or otherwise. It is never known in what bedroom the Czar will sleep. Frequently, after being an hour in one bedroom he changes to another, and he generally sleeps in a part of the palace, an attic, or even a cellar, where he is least likely to be looked for. It might be thought that the Emperor's driving in the open street was a proof of his courage, but this is not so. The danger there is no greater than it is in his study, guarded though he be indoors as well as out of doors by triple rows of bayonets. Nihilism is, in fact, a spectre that haunts the Emperor night and day. That life should be worth living at such a price is hardly conceivable to the ordinary mind. That the Czar should, in such circumstances, be able to take an intelligent view of either foreign or domestic politics is out of the question.

THE *Boston Watchman*, speaking of the attitude of the secular daily press toward the religious newspaper as less friendly than in former years, says: Meanwhile, as the course of first-class religious newspapers could be cited to show, these papers have been conducted with a painstaking vigour and enterprise worthy of all commendation, and worthy of general co-operation with them. Proofs of the truth of this statement are easily at hand. Never, it may be safely claimed, has the religious press of these United States shown itself better entitled to patronage and support than it has abundantly manifested within the two decades gone by. Never has surer proof been given that this press, the weekly Christian newspaper particularly, has come to fill a most needed and most important place among the activities and agencies of our alert and aggressive Zion. No practical conception is larger and more intelligent in the scope of this apprehension than that which seeks to place the "Church newspaper," as Dr. Munhall recently expressed it, in every family claiming to be Christian. In this connection it seems proper to add that if all pastors and evangelists were to utter the strong words which Dr. Munhall spoke for the religious press in his closing discourse at Warren Avenue Church, our Christian journals would not fail to feel the pulse of such co-operation as strengthening and as sustaining. As upheld by corresponding deeds, not only might a largely increased circulation be looked for, but a fresh impulse, as well, would be imparted to the intelligence and the currents of religious life within the Churches. In Canada we have no reason to complain of unfriendliness on the part of the secular press.