

THE WHITE BADGE.

(From a V. C. T. U. Contributor.)

THE TWO GLASSES.
There were two glasses, filled to the brim,
On a rich man's table, rim to rim.
One was ruddy and red as blood,
And one was clear as the crystal flood.

Said the glass of wine to the paler brother:
"Let us tell the tales of the past to each other.
I can tell of banquet and revel and mirth,
And the proudest and grandest souls on earth
Fell under my touch as though struck by lightning."

Where I was king, for I ruled in might;
From the head of kings I have torn the crown;
From the height of fame I have hurled them down.
I have blasted many an honored name;
I have taken virtue and given shame;
I have tempted youth with a sip, a taste,
That has made his future a barren waste.
For greater than a king am I,
Or than any army beneath the sky.

"I have made the arm of the driver fall,
And sent the train from the iron rail.
I have made good ships go down at sea,
And the shrieks of the lost were sweet to me.
For they said: 'Behold how great you are!
Fame, strength, wealth, genius, before you fall.'"

For your might and power are over all,
I, the pale brother, laughed the wine:
"Can you boast more than I?"
Said the water glass, "I cannot boast,
Of a king dethroned or a murdered host,
Of a ship destroyed or a city laid waste,
Of thirst quenched, of brows I've loved,
Of hands I've cooled and souls I've saved.
I've trod through the valley, dashed down
The mountain, and played in the fountain,
Flowed in the river and dropped from the crest,
Slept in the sunshine and dropped from the nest,
And everywhere gladdened the landscape and eye."

"I have eased the hot forehead of fever and pain;
I have made the parched meadows grow green,
I can tell of the powerful wheel of the mill
That ground out flour and turned at my will;
I can tell of manhood, debased by you,
That lifted up and crowned anew.
I can tell of the heart of man and maid,
And the wine-chained captive freed,
And all are better for knowing me."

These are the tales they told each other—
The glass of wine and its pale brother—
As they sat together, filled to the brim,
On the rich man's table, rim to rim.
—[Atlanta Constitution.]

There are 16,000 lands of hope and
juvenile temperance societies in the United
Kingdom, with nearly 2,000,000 members.
The Scottish Union includes 600 societies
and 120,000 members.

An elderly gentleman accustomed to "in-
duge" entered the travelers' room of a tavern
where sat a grave friend by the fire. Shif-
ting a pair of green spectacles upon his fore-
head, rubbing his inflamed eyes and calling
for brandy and water, he complained to the
friend that "his eyes were getting weaker,
and that even spectacles didn't seem to do
them any good."

"I tell thee, friend," replied the Quaker, "what I think. If thou
wouldst wear thy spectacles every morning
for a few months, thine eyes would get
well again."

Not long ago Sir Wilfrid Lawson, the
leader of the prohibitionists in England,
while visiting at the house of a friend, made
the acquaintance of a bright little boy, some
10 years of age, which, while the gentle
baronet talked and rapped. After a while
he said: "Well, my boy, we have been
great friends, but it's odd we never
introduced. I don't know what your name is,
and I am sure you have not the slightest
idea who I am."

"Oh, yes," said the small
boy, "I know very well. You are the cele-
brated drunkard."

The Omaha Bee calls attention to this
advertisement of a Utica, Neb., saloon-
keeper: "To whom it may concern. Know
that by the payment of \$1,000 I am
permitted to retail intoxicating liquors as
my saloon in this city. To the wife who
who is a drunkard for a husband, or a friend
who is unfortunately dissipated, I say
emphatically: Give me a notice of such
case or cases in which you are interested,
and all such will be excluded from my
place. Let mothers, fathers, sisters,
brothers, uncles and aunts do likewise,
and their requests will be regarded."

When the English wanted the Chinamen's
gold and trade, they wanted "to
open China for their missionaries. And
opium was the chief, in fact, the only
missionary, that they looked after, when
they forced the ports open. And this in-
tentional Christian introduction among the
Chinamen has done more injury, social and moral,
in China, than all the humanitarian
agencies of Christianity could remedy in
200 years. And on you, Christians,
and on your greed of gold, we lay the
burden of crime resulting of tens of mil-
lions of honest, brave and noble, women
reduced to premature death after a short
miserable life, besides the physical and moral
prostration it entails even where it does not
entirely kill. And what great national curse
was thrust on us at the point of Christian
bayonets. And you wonder why we are
heathen?—[Wong Chin Foo, in the North
American.]

FOR QUIET MOMENTS.
What heaven wills can never be with-
stood.
The great fact is that life is a sacrifice.
The only question is, Whom will we serve?
—[Liber.]

The knowledge beyond all other knowl-
edge is the knowledge how to excuse.
—[Dore.]

The sublimity of wisdom is to do those
things living which are to be desired when
dying.—[Taylor.]

Sometimes we are growing in grace when
we do not know it; our very ignorance is a
sign that the good work is going on. Nor
can we help ourselves by trying to grow;
we can but do our duty and the growth
will take care of itself.—[United Presby-
terian.]

The house that Christ leaves is left
desolate. The temple, though richly
furnished, though hugely frequented, is yet
desolate. Christ has deserted it. He
leaves it to them—they had made an idol
of him, and let him take it to himself, and
make the best of it; Christ will trouble
no more.—[Matthew Henry.]

What is your name? What is your age?
What is your health? What is your re-
ligion? Are you rich or poor? These are
important matters, but they are of no mo-
ment in comparison with this question,
"Where are your sins?" Other questions are
answered; this question bears on eternity.
—[Rev. John Macpherson.]

As those wines which flow from the first
bunch of the grapes are sweeter and bet-
ter than those forced out by the press,
which gives them the roughness of the
skin and the stone, so are those doctrines

best and sweetest which flow from a gentle
crush of the Scriptures and are not wrung
into controversies and commonplaces.—
[Bacon.]

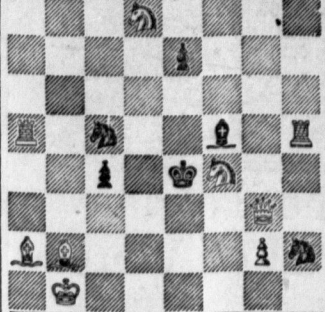
CHESS.

[Communications and exchanges for this
column, unless otherwise arranged for, to be
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and Publishing Company, London, Ontario.]

LONDON, July 5, 1890.

PROBLEM NO. 111.

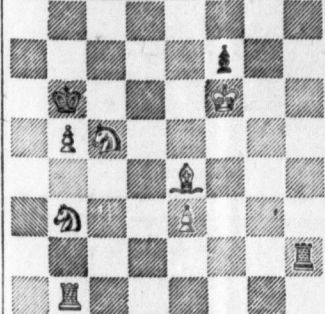
By Jeff Allen.



White to play and mate in two moves.

PROBLEM NO. 112.

By J. Gieroe, M.A.



White to play and mate in three moves.

THE NEW ORLEANS CHAMPION FOR 1890.

Game played June 10, 1890, between Messrs.
Labatt and Seguin, both of Class I. In the final
pool concluding the thirteenth annual handi-
cap of the New Orleans Chess, Checkers and
Club.

ZUKERTORT'S OPENING.

Mr. L. Labatt. Mr. J. D. Seguin.

1. Kt to B 3. 1. P to Q 4. B 3.

2. P to B 4. 2. K to Q 5. B 3.

3. Kt to B 3. 3. P to K 3.

4. P to B 4. 4. B to Q 3.

5. B to Q 3. 5. P to K 3.

6. B to Q 3. 6. P to K 3.

7. B to Q 3. 7. B to K 2.

8. Castles. 8. Castles.

9. B to Q 3. 9. Kt to B 3 (ch).

10. P to B 4. 10. P to B 4.

11. Kt to B 3. 11. Kt to B 3.

12. P to B 4. 12. P to B 4.

13. Kt to B 3. 13. Kt to B 3.

14. P to B 4. 14. P to B 4.

15. Kt to B 3. 15. Kt to B 3.

16. P to B 4. 16. P to B 4.

17. Kt to B 3. 17. Kt to B 3.

18. P to B 4. 18. P to B 4.

19. Kt to B 3. 19. Kt to B 3.

20. P to B 4. 20. P to B 4.

21. Kt to B 3. 21. Kt to B 3.

22. P to B 4. 22. P to B 4.

23. Kt to B 3. 23. Kt to B 3.

24. P to B 4. 24. P to B 4.

25. Kt to B 3. 25. Kt to B 3.

26. P to B 4. 26. P to B 4.

27. Kt to B 3. 27. Kt to B 3.

28. P to B 4. 28. P to B 4.

29. Kt to B 3. 29. Kt to B 3.

30. P to B 4. 30. P to B 4.

31. Kt to B 3. 31. Kt to B 3.

32. P to B 4. 32. P to B 4.

33. Kt to B 3. 33. Kt to B 3.

34. P to B 4. 34. P to B 4.

35. Kt to B 3. 35. Kt to B 3.

36. P to B 4. 36. P to B 4.

37. Kt to B 3. 37. Kt to B 3.

38. P to B 4. 38. P to B 4.

39. Kt to B 3. 39. Kt to B 3.

40. P to B 4. 40. P to B 4.

41. Kt to B 3. 41. Kt to B 3.

42. P to B 4. 42. P to B 4.

43. Kt to B 3. 43. Kt to B 3.

44. P to B 4. 44. P to B 4.

45. Kt to B 3. 45. Kt to B 3.

46. P to B 4. 46. P to B 4.

47. Kt to B 3. 47. Kt to B 3.

48. P to B 4. 48. P to B 4.

49. Kt to B 3. 49. Kt to B 3.

50. P to B 4. 50. P to B 4.

51. Kt to B 3. 51. Kt to B 3.

52. P to B 4. 52. P to B 4.

53. Kt to B 3. 53. Kt to B 3.

54. P to B 4. 54. P to B 4.

55. Kt to B 3. 55. Kt to B 3.

56. P to B 4. 56. P to B 4.

57. Kt to B 3. 57. Kt to B 3.

58. P to B 4. 58. P to B 4.

59. Kt to B 3. 59. Kt to B 3.

60. P to B 4. 60. P to B 4.

61. Kt to B 3. 61. Kt to B 3.

62. P to B 4. 62. P to B 4.

LAW OF THE SABBATH.

LESSON I, THIRD QUARTER, IN-
TERNATIONAL SERIES, JULY 6.

Text of the Lesson, Luke xii, 10-17—Com-
mentary by Rev. D. M. Stearns.

[Compiled from Lesson Helper Quarterly by per-
mission of H. B. Hoffman, publisher, Philadel-
phia.]

After encouraging them with the fact that
it was their Father's good pleasure to give
them the Kingdom, and that therefore He
would surely see to their present need in the
small matters of food and raiment, He com-
mended them to be watchful and diligent,
expecting persecution while they improved
the present time of grace. He then turned
to the people with an admonition to repent,
and by the parable of the fruitless fig tree
taught them that they were spared as a nation
only because of intercession, and through the
long suffering of God.

10. "And He was teaching in one of the
synagogues on the Sabbath. In His early
ministry we read of Him that 'As His cus-
tom was, He went into the synagogue on the
Sabbath day'; and although He knew so
well the hypocrisy of those who sought in
the synagogue, yet He does not depart from His
usual custom. Because there are false teach-
ers, and many calling themselves Christians
who are only hypocrites, this is no reason why
others should forsake the house of God; but
simply a strong reason why those who know
and love the Truth should be always in their
place and stand boldly for the Truth, both in
public and in private."

11. "And, behold, there was a woman
which had a spirit of infirmity eighteen
years." Not so bad as the man at the pool
of Bethesda who had an infirmity thirty-eight
years (John v, 6), but bad enough surely. In
Luke v, 15; vi, 21; vii, 2, we read of many
who had been healed by Him of their infirmi-
ties, and it may be that this woman had
heard through some of them of His wonderful
power and love, or she may have been, not-
withstanding her infirmity, a regular attend-
ant at the synagogue and a true worshiper
of the One God. The word translated "infirmi-
ty" signifies also "without strength" or weak-
ness, sickness, disease—and it is the word used
in reference to our Saviour in Matt. vii, 17,
where it is written: "Himself took our in-
firmities and bare our sicknesses." In Him is
health of body and soul for all the world.

12. "And when Jesus saw her, He called
her to Him, and said unto her, Woman, thou
art loosed from thine infirmity." When He
called, she evidently came; He is still calling.
"Come unto Me all ye that labor and are
heavy laden and I will give you rest;" but how
few seem to come. This woman was con-
scious of her helplessness and earnestly de-
sired release, therefore she came readily.
Sinners, though bowed down and unable to
lift themselves up, are too often unconscious
of it, do not think of their infirmity, and there-
fore heed not the physician. On for a deep
conviction of sin and a realization of our utter
helplessness. Lazarus stood at the grave's
mouth alive and well, but he was bound hand
and foot with grave clothes so that Jesus
said unto them, "Loose him and let him go"
(John xi, 44). Many Christians are bound
hand and foot by some besetting sin, some
earthward tendency, and when Jesus comes
they seek to free themselves, but Jesus is
able, and if they only know the meaning of
"This is the power" they would look to Him
and be set free for ever.

13. "And He laid His hands on her; and
immediately she was made straight, and
glorified God." His word was sufficient, for
He cast out the spirit with His word; and
"By the word of the Lord were the heavens
made" (Matt. vii, 16; Ps. xxxiii, 9). His
word, without His actual presence, was suf-
ficient, as in the case of the centurion's servant
in the Gospels (Matt. viii, 13; John iv, 46).
Yet He often used His hands in giving forth
His power, as in Luke iv, 40; v, 13; vii, 54,
etc. After His resurrection and ascension we
find Him in Paphos laying His right hand
upon John and saying, "Be strong, and the
beloved of the Lord is saying, 'I the Lord thy
God will hold thee right hand, saying unto
thee, Fear not, I will help thee.' Concerning
the angels He says, 'I have stretched forth
my hands unto a disobedient and gainsaying
people' (Rev. i, 17; Isa. li, 13; Rom. x, 21)."

"And immediately she was made straight."
How quickly the eight years' infirmity was
done, and just as quickly was the man healed
who was thirty-eight years sick. Neither in-
firmity, nor disease, nor death itself can abide
in His presence, for He is the Life. That
which neither skill, nor money, nor human
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demptions to be under the power of the devil
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"And glorified God." She often believed
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Him this power, and she glorified God in
Him. Paul writes to the Corinthians, "He
pleased God to reveal His Son in me; and
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If we glorified God because of all He has done
for us, our lives would be a continued thank-
sgiving.

14. "And the ruler of the synagogue an-
swered with indignation." Here is a man
more sick spiritually than this woman was
physically. He is truly bowed down, and
cannot lift himself up, but he does not know
it. He is like the tree in the parable, a fruit-
less lumberer of the ground spared by the
mercy of God. Satan is in him grows indig-
nant because some of his people have been
spoiled. A piece of work that Satan has had
in hand eighteen years has been suddenly
scattered to the winds, and this child of the
devil grows angry.

"Because that Jesus had healed on the
Sabbath day." This holy man (in his own es-
timation) was so jealous for the sanctity of
the Sabbath day that he would not on any
account have a sufferer relieved, but it was
all right for him to get angry. I once saw
an officer on a ferryboat rebuke a man for
wading on the Lord's day, while he himself
was running his boat for ordinary traffic and
collecting fares as on any other day. There
is much straining out gnats and swallowing
camels in religious matters.

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said, Thou hypocrite, dost not thou see that
you on the Sabbath loose his ox or his ass
from the stall, and lead him away to water-
ing?" A hypocrite is one who conceals his
real motive and pretenses to be what he is
not. This man professed to have a great
reverence for the Sabbath, while his real mo-
tive was his hatred of Christ. He little
thought that Christ read his inmost thoughts
and knew well his real motive.

16. "And ought not this woman, being a
daughter of Abraham, whom Satan hath
bound, to be loosed from this bond on the
Sabbath day?" The first verse in the New Testament calls Jesus
the Son of Abraham and Gal. iii, 16, says
that "To Abraham and his seed (that is, the
Christians) were the promises made." Here stood
the seed of Abraham, the Galilean, an un-
known, despised, hated by this hypo-
crite son of Abraham who gloried in the
name, but was in reality a poor, afflicted
woman, a true child of Abraham,
yet despised by Pharisees, who have
been convicted by Jesus of esteeming as ox
or as ass better than her.

SALMAGUNDI.

Crisp Cuttings Concerning Comical and
Other Capers.

OUR FAMILY ARRANGEMENT.

There's no excuse for family jars.
The selfishness and pleasure man;
The wife insists on this or that.
The husband differs—then a spat.
A sickle, foolish falling out—
Some words, some tears, a little pout.
Because they have not learned to share
Each other's foibles and forbear.

My wife and I a plan devised
Whereby all points are compromised.
Through differences arise with us
We settle them without a fuss.
And how much better 'tis to find
One to the other's wish resigned.
It matters not what I may say,
We compromise—she has her way.

THE TWO METHODS.
—"That man has had five wives."
—"Ta'm or simultaneously?"
—"I don't understand."
—"Is he a Mormon on a Chicago man?"

ESTIMATING HER LOVER.
—"To spend life at your side, Miss
Elsie, I would give up everything; parents,
title, property."
—"But, my dear sir, if
you sacrificed all those, what would be
left for me?"

ROTATION REMEDIES.
—"Robinson—They say that hiccoughing
caused by drinking can be stopped by put-
ting a lump of ice in each ear."
Ventman—But, then, how do you stop the
cure?"
Robinson—Take another drink.

CONSOLING.
—"If you're not pretty when your young
This consolation hold—
That in some fifty years or so
You will be pretty old."

A GOOD RECOMMENDATION.
—"Are these complexion powders war-
ranted fast colors?"
—"Well, madam, I cannot say that they
will wash like the natural complexion, but
they won't rub off on a coat-sleeve."

COMPLETE INFORMATION.
—"Mamma, what's twins?" asked the
smallest child.
—"I know," replied an older one, before
the mother could answer. "Twins is two
babies just the same age; three are tri-
plets, four are quadruplets and five are
pentuplets."

A CONSIDERATE HUSBAND.
—"I wish you were like Mr. Bunting,"
complained Mrs. Larkin; "he's so consid-
erate of his wife."
—"That's so?" replied Mr. Larkin. "You
ought to see the same light-weight axe he
bought to-day for her to split kindling wood
with."

A SLEEPING SCALE.
—"The pike was in his hand, yet slipped away.
Whereas the angler bold gave vent to wail,
I think that he cried, 'Alackaday!'
Was covered o'er and o'er with sliding
scales."

Indigestion
Is not only a distressing complaint; of
itself, but, by causing the blood to
become depraved and the system en-
feebled, is the parent of innumerable
maladies. That Ayer's Sarsaparilla
is the best cure for Indigestion, even
when complicated with Liver Complaint,
is proved by the following testimony
from Mrs. Joseph Lake, of Brockway
Centre, Me., U.S.A.

"Liver complaint and indigestion
made my life a burden and came near
ruining my existence. For more than
four years I suffered untold agony, was
reduced almost to a skeleton, and hardly
had strength to drag myself about. All
kinds of food distressed me, and only
the most delicate could be digested at
all. Within the time mentioned several
physicians treated me without giving re-
lief. Nothing that I took seemed to do
any permanent good until I commenced
the use of Ayer's Sarsaparilla, which
has produced wonderful results. Soon
after commencing to take the Sarsapa-
rilla I could see improvement in my
condition. My appetite began to return
and with it came the ability to digest
solid food, and after a few days I was
proved each day, my strength in-
creased. I have been able to do my
duties. The medicine has given me a
new lease of life."

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