

Selections.

What I Live For.

I live for those who love me, Whose hearts are kind and true, For the heaven that smiles above me, And waits my spirit, too; For all human ties that bind me, For the task by God assigned me, For the bright hopes left behind me, And the good that I can do.

I live to learn their story, Who've suffered for my sake, To emulate their glory, And follow in their wake; Bards, patriots, martyrs, sages, The noble of all ages, Whose deeds crown history's pages, And Time's great volume make

I live to hail that season, By gifted minds foretold, When men shall live by reason, And not alone by gold; When man to man united, And every wrong thing righted, The whole world shall be lighted, As Eden was of old.

I live to hold communion With all that is divine, To feel that there is union 'Twixt nature's heart and mine, To profit by affliction, Reap truth's from fields of fiction, Grow wiser from conviction— Fulfilling God's design.

I live for those who love me, For those who know me true, For the heaven that smiles above me, And waits my spirit, too; For the cause that lacks assistance, For the wrongs that need resistance, For the future in the distance, And the good that I can do. —Dr. G. Linnaeus Banks.

Hard Times.

What causes the hard times? There are various opinions. One political party will have it that it is all owing to the National Policy. Another as emphatically declares that it is because the National Policy has not full sway. Some find the cause to be in the desertion of the farm and the flocking to town and city life. Others, in general luxury and extravagance. And so on. But the *Whitby Chronicle* propounds a theory which, while it has not altogether the merit of novelty, is so little heard of on party platforms and in the party press, that a proper consideration of it by our legislators should give them pause when they are disposed to find the source of all the nation's ills in the want of adjustment between international tariffs:—

This Province last year licensed 2,992 taverns, 445 shops, 27 wholesale liquor dealers, and enough extra sellers to make in all 3,609.

Some taverns take over the bar \$8 to \$10 per day, some \$20 to \$25, some \$50 to \$75, some in cities as high as \$150. The average is probably \$25 per day. Say \$20 to be safe. Multiply 8,197 (taverns and others besides shops and wholesalers) by twenty and you have \$63,940 per day. Multiply this again by 318 lawful days in the year and you find \$20,018,920 as the figure paid over the bars of this Province in a year, Sundays excepted.

Shops should realize from counter sales (not including supplies to taverns) an average of \$40 to \$50 per day. Say \$40. \$40 x 445 = \$17,920 per day. \$17,920 x 318 = \$5,678,620 paid to shop-keepers for liquor by the people of this Province in a year.

Wholesale liquor dealers should do at least a business of \$100 per day direct with consumers who purchase in kegs and barrels. 100 x 27 = \$2,700 per day. \$2,700 x 318 = \$845,000 per annum.

In all cases we are leaving out the sales made by licensees to one another, only taking into account what they sell directly to consumers.

Then add together \$21,018,920 + \$5,678,620 + \$845,000 and we have \$27,431,940 spent in liquor drinking in this Province in a year.

The whole Dominion of Canada last year exported in its largest lines of produce as follows: Cattle \$6,650,000,

cheese, \$9,400,000, peas, \$1,600,000, barley, \$1,600,000, horses, \$1,000,000, eggs, \$1,800,000, potatoes, \$300,000, sheep, \$1,300,000, pork, \$600,000, apples, \$1,000,000 Total \$28,150,000.

It will be seen that the balance between what we export in agricultural produce from the whole Dominion and what we spend to make swill barrels of ourselves in one Province is small. This Province drinks within a million of the whole Dominion export in these lines.

Then what makes hard times, will some one please tell us? Is it a fluctuation in the price of eggs, or horses, or barley, or beef, or cheese? Or is it this infernal whiskey business that we are making a little more respectable every year?

We might go on and add to this \$27,500,000 spent in whiskey, \$500,000 spent in legal proceedings arising out of crimes and other troubles caused by liquor; \$2,000,000 for time lost loafing around taverns and putting in terms of imprisonment; \$600,000 per annum as interest on \$10,000,000 looked up in the buildings and furnishings in which the business is carried on; \$1,000,000 losses caused through accidents by men being drunk on railways, steamboats, etc. Then again 5,000 lives are sacrificed in this Province annually at the shrine of Bacchus.

What causes hard times, did you ask?

Now we do not undertake to say that our contemporary's figures are correct, but even if they were one-half true, they are sufficient to show that the liquor traffic and its consequences must produce hard times. National Policy, Commercial Union, Restricted Reciprocity, Unrestricted Reciprocity or any other party nostrum, will never cure the body politic of its ills so long as its strength is sapped by drink.—*Presbyterian Review*.

The Reason.

A lady who had been a quiet but successful Sunday school worker, gathering an earnest class about her and holding its members, was asked by a young girl, enthusiastic but discouraged, the secret of her success. The lady was surprised and abashed. She had gathered her class together so gradually, her work had been such a quiet one, that she had hardly considered ways and means. She declared that her class was far from being an ideal one, and disclaimed any special method of working.

"I know," said the girl, "that there must be something at the bottom of it all, or you could never hold them as you do. I cannot keep my class interested so. They whisper and play at one end of the class while I talk to them at the other.

The lady considered a moment and then said: "The great principle is, I think, that they are interested in the lessons and in the study of the Bible. So, as a natural consequence, they are attentive."

"Oh, yes," answered the girl; "I see, of course, that they are interested in the lessons now, but will you please tell me how you got them so interested in the Bible study?"

Still pondering the question, the lady replied: "I suppose that is due to the fact that they come regularly. In that way they keep the thread of the subject. I could never keep them interested in the lessons if they were irregular in attendance."

"Yes," persisted the girl, "I can see all that, but will you tell me how you get them to come regularly?"

Still speaking low, as if fooling her way, her friend answered: "Well, as to that, I always made a personal matter of their coming. They understood from the first that I should be pained at their needless absence. Although I trust that they have a higher motive now, I suppose they mostly came at first because—they loved me."

The eager questioner hesitated, and

then continued, speaking earnestly. "I am not surprised that they should, but will you excuse me if I ask you what special means you took to make them love you?"

And then the lady smiled. "My child, you are teaching me many things. The reason why they loved me was because I loved them."

Is it not true that, although many elements may seem to enter into Christian work, the fundamental principle must be love for those whom we are trying to help?—*The Congregationalist*.

True Heroism.

On the deck of a foundering vessel stood a negro slave—the last man on board. He was about to step into the life-boat at her last trip. She was already loaded almost to the gunwale, to the water's edge. Observed to bear in his arms what seemed a heavy bundle, the boat's crew, who had difficulty to keep her afloat in such a roaring sea, refused to receive him unless he came unencumbered, and alone. He pressed to his bosom what he carried in his arms, and seemed loath to part with it. They insisted. He had his choice—either to leap in and leave that behind him, or throw it in and stay to perish.

He opened its folds; and there, warmly wrapt round, lay two children whom their father, his master, had committed to his care. He kissed them; bade the sailors carry his affectionate farewell to his master, and tell how he had faithfully fulfilled his charge; and then, lowering the children into the boat which pushed off, the dark man stood alone on that sinking deck—and bravely went down with the foundering ship. A noble and touching example that of love that seeketh not her own! yet it shows how the means of salvation may be inadequate to the occasion. So no poor sinner need perish, nor lose eternal life. There is room for all in Christ. Our cry to the perishing, Come to Jesus, Come; "yet there is room."

—*Guthrie*.

The Men That Fell Out.

Dr. M. D. Hogo, of Richmond, Virginia, tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him, and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?"

"Yes, sir," replied the other, "I will do it."

They went aside, and the former said, "Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer."

It was done, and, when the prayer was over, the man who had sought the interview, said, "Now proceed with what you have to complain of in me."

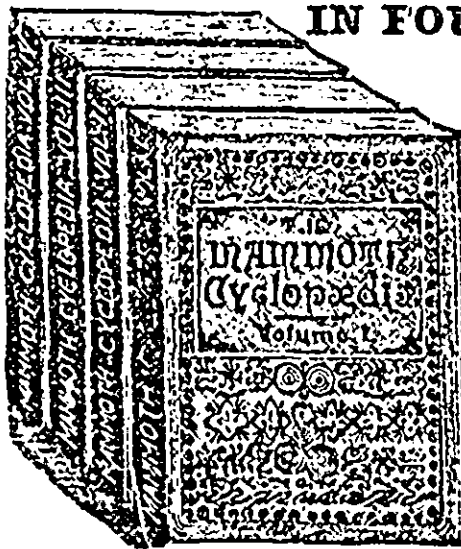
But the other replied, "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the devil myself, and have need that you pray for me, and forgive me the wrong I have done you."

The quarrel was settled from that hour; and there are several other difficulties that might be settled the same way. Try it.

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