



CANADA'S GIN MILL.

Mr. Bongough in the above picture has given a graphic sketch of the result of the drink traffic in Canada. A bright, clever, self-confident young man enters the gin-mill on one side, and in a few months, or a few years at the most, is transformed into the ragged ruffian whom we see issuing from the other side. The blotted liquor traffic in the front, the cause of three-fourths of the crime and poverty of the land, is gathering by the bushel the golden profits of this nefarious business. The worst of it is that this God-dishonouring traffic is done under the protection of law—by authority of Parliament—and every elector must share the responsibility unless he, by vote and voice and every possible effort, seeks to destroy this traffic in the bodies and the souls of men.

Miss Jennie H. Hanson, in the Halifax Wesleyan, has the following stirring poem on Canada's gin-mill:

SOMEBODY'S DARLINGS.

Into the door of the billiard saloons
With their mirth and glitter so gay;
Tempted by brightness, laughter and games,

Somebody's darlings are going to-day.
Somebody's darlings, once young and pure,

Wearing yet on their noble faces,
Soon to be gone to return no more,
The lingering light of their boyhood graces.

They go again and again to the saloon,
They tarry often and late,
They avoid their mothers and all dear ones,

Who are anxious and grieved for their sake.
Somebody's darlings, once free and strong,

Wearing now on their altered faces
A downcast look as they hurry along,
And other effects which intemperance traces.

Next to the bar of the licensed tavern,
Where men forfeit all for rum;
Their manhood, their wealth, their happy homes,

Somebody's darlings, in throngs they come.

Somebody's darlings, now bound by the fetter
Of intemperance and habit and sin,
Yet filled with desire to strive to do better
If someone would help them to win.

Fathers and mothers and Christians all,
Time qui k'ly passe, it cannot wait;
There are weak ones sinking, heed quickly the call,

Somebody's darlings save, ere it be too late.

Somebody is watching and praying for them,
Yearning to hold them again to their heart,

And still they sink in sin and shame,
And the sad heart breaks from the pain it imparts.

Back from the darkest paths of sin,
Bring these lost ones with precious souls:

They were tempted mayhap, as we ne'er have been,

And possessed not the grace which restrains, controls.

Work and plead and pray for them,
Ere they too fill a drunkard's grave.

God commands that we toil and labour for him,

These lost ones to rescue and save.

KEEP A CLEAN MOUTH, BOYS.

A distinguished author says: "I resolved when I was a child never to use a word I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honoured gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar expressions, which are never heard in respectable circles. The utmost care of the parents will scarcely prevent it. Of course, no one thinks of girls being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father and mother.

Such vulgarity is thought by some boys to be "smart," "the next thing to swearing," and "not so wicked;" but it is a habit which leads to profanity,

and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.—The Christian.

THE LIQUOR TRAFFIC SHARK.

It looks like a very foolish pastime for Miss Canada to be engaged in throwing \$50,000,000 per year into the liquor traffic shark's mouth; but the reality is just as senseless as the scene pictured in this illustration. And the wasting of this \$50,000,000 does not include the vast sum of money required to take care of and board the large army of paupers; does not include the heavy expenses incurred trying the men who commit crime under the influence of liquor—the whole burden of which has to be borne by the taxpayers.

We have to spend in whiskey \$191 in order to create a market for every \$1 worth of grain used in its manufacture. A barrel of beer retails at \$23.80; but the



THE LIQUOR TRAFFIC SHARK.

amount of Canadian grain used in the manufacture of this barrel of beer does not exceed in value \$1.70. To give employment to one man for one year in the distillery business, we must buy liquors the retail value of which is \$108,000.

LESSON NOTES.

FIRST QUARTER.

STUDIES IN THE ACTS AND EPISTLES.

LESSON XII.—MARCH 21.

CHRISTIAN SELF-RESTRAINT.

1 Cor. 9. 19-27. Memory verses, 25-27.

GOLDEN TEXT.

Every man that striveth for the mastery is temperate in all things.—1 Cor. 9. 25.

OUTLINE.

1. For the Gospel's Sake, v. 19-23.
2. Temperate in All Things, v. 24-27.
Time and Place.—This epistle was written about Easter, A.D. 57, from Ephesus to the church at Corinth.

HOME READINGS.

M. Christian self-restraint.—1 Cor. 9. 19-27.
Tu. Caution.—2 Peter 3. 11-18.
W. Denying ungodliness.—Titus 2. 6-15.
Th. Spiritual, not carnal.—Rom. 8. 5-14.
F. Putting off and putting on.—Col. 3. 1-11.
S. Renewed in the Spirit.—Eph. 4. 20-32.
Su. Walking wisely.—Eph. 5. 6-21.

QUESTIONS FOR HOME STUDY.

1. For the Gospel's Sake, v. 19-23.
From whom was Paul, free?
To whom has he made himself a servant?
What was his motive in so doing?
How did he seek to gain the Jews?
How the legalist. How those without law?
What are here meant by "the weak"?
How did Paul appeal to such?
How did he come to different men?
What is here meant?
In so doing did Paul give up any principles?
What duty is declared in Rom. 15. 1?
What motive of his life does Paul state in verse 23?
How is the same principle stated in 2 Tim. 2. 10?
In what respect are those who use strong drink "weak"?
How can we benefit such by our example?
Shall we not abstain also for our own sake?
What danger is there in the use of intoxicating drinks?
What motive do you find in these verses for not using them?
2. Temperate in All Things, v. 24-27.
To what is the Christian life compared in verse 24?
What does the apostle say of himself in Phil. 3. 14?
In what respect is the Christian race better than the worldly race? Verse 24.
How should we run this race? Heb. 12. 1.
To what is the Christian life compared in verse 25?
What does the word "temperate" here mean?

Our Bands of Hope and Junior Leagues can lend inspiration to the Prohibition campaign by singing with heart and voice—

Vote, Vote, Vote, the Boys are Marching.

Tune—Tramp, Tramp, Tramp, etc.

There's a movement strong and grand,
Spreading over all the land,
Giving hope of peace and gladness to the world;

'Tis a battle for the right,
And our boys are in the fight,
And our flag of Prohibition is unfurled

Chorus—

Vote, vote, vote, the boys are marching
Cheer up, comrades, never yield;
We are ready for the fray;
And we'll surely win the day,
And we'll drive the league of liquor from the field.

Shall our birthright be denied?
Shall we see our laws defied
By a league of liquor dealers who demand,

In the tone of bitter hate,
That within our nation great
No laws that check their hellish trade must stand?

No, the edict has gone forth,
From the west, the east, the north,
From the valleys to the highest mountain domes;

With our fortunes and our lives,
We'll protect our sons and wives,
And defend the sacred altars of our homes?

—Forward.

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