

enlightened and benevolent autocrat, Mr. Richardson is no slave to modern notions of political and social economy; for he restricts competition in the trades of the town so that all may have a fair chance of a decent livelihood. A fine grey granite quarry on the estate gives employment to many men who cannot work in the mills.

The place, in short, has been well described as "a model town," and they seem to be a model population. We do not suppose they have succeeded in excluding original sin with the beer cask and the whiskey bottle; but "the devil in solution" always brings with him seven other devils as bad as himself; and the one being kept out, the others have not the congenial soil in which to take root.

All this, and more, has been accomplished by Mr. Richardson, aided by his like-minded earnest and devoted wife. We are delighted to know that Mr. Richardson, jun., follows in his father's footsteps, and for some years represented the temperance interest in Parliament as senior member for County Armagh. Mr. Richardson believes that many of the ills that afflict his native land would vanish if the drink were expelled. In a letter addressed to Mr. Gladstone some five years ago, when that gentleman was in office, he said:—

I am firmly convinced that if the Ministry had done their first work, and had braved the opposition of the spirit trade, they would have had a greater blessing on their labors for Ireland as well as England. It is a well-known fact that not a meeting for rapine and murder takes place in Ireland at which whiskey does not play a prominent part, and that our poor countrymen would be incapable of committing the outrages which have taken place without the stimulus of whiskey. It is well known, too, that the amount drunk in whiskey and beer at least equalled the rental paid during the last three years, and we have proof that where least rent was paid most whiskey was sold. God only knows how many murders were hatched in public-houses, or how many publicans licensed by the Government have taken part in the disturbances! A propos of licensed spirit dealers, how is it that no effort has been made even to prevent the increase of a class which, in case of temperance legislation, you and others have stated would be fairly entitled to compensation? The effect of this constant increase must surely be a corresponding increase in the liabilities of the nation, not to speak of all the acknowledged evils of which the trade is a fruitful source.

Mr. Richardson's manly and Christian appeal does not seem to have met with any favorable response, and the "Irish question" is as far off from solution, apparently, as ever. Most heartily do we re-echo the desire expressed by Mr. Richardson in a letter to Sir Wilfrid Lawson, written about the same time: "How one longs for men in the spirit of Wilberforce to arise on either side of the House and shake it to the centre, as he did on the slave question." All honor to our Bessbrook friends that they have given to the country, and to the world, an object-lesson of such pregnant meaning and importance. We believe it is largely in the line of such industrial colonies, where our people will have honest work, fair wages, and wholesome dwellings, without the temptations of the drink, and aided by religious influence, that a way will be found out of the labyrinth of evils clustering around the alcohol, that bids fair to lure us on to social and national ruin.—*The Christianian.*

A DANGER SIGNAL.

Miss Willard, writing notes of a meeting which she attended says:—

At the conclusion of Judge Tourgee's speech, Rev. D. C. Babcock performed an "eye opening" experiment. He poured out one teaspoonful of Jamaica ginger and set fire to it with a match; blew this out, and set fire to it again until it was all gone, except a small deposit of Jamaica ginger. He told us that a Philadelphia druggist informed him that the usual strength was ninety-five percent of alcohol, since it required that much to macerate the ginger. He said that "hop bitters" have fourteen percent of alcohol by weight, and eighteen percent by volume (they usually drink it by volume). He told us to carry out these experiments with reference to other drinks.

"Make a hole in the top of a vial containing hop bitters; put in a goose quill, and put the whole in a pan of water. Water boils at 212 degrees, alcohol at 172 degrees. You will see the latter boiling and bubbling up, and can burn it long before the water in the bitters will boil."

This is a good hint for Bands of Hope. In my judgment we must clean out the medicine closet as well as the sideboard; paregoric, camphor bottle, Winslow's Soothing Syrup, and all—turn them all out, for we have discerned in these piping times of unpeacefulness that hot water is far better than any of them for all the diseases they were superstitiously supposed to cure.

Rev. C. H. Mead told us how the wine sauce made at his boarding-house had aroused the drink appetite five years after he had reformed, so that going to his room he clutched his fingers till the blood was drawn, and the tendons stood out like whips, and how he wrestled in prayer until he received strength to control himself. He told us of a young reformed man in Buffalo whose appetite was aroused by intoxicating wine at the Lord's table; how he fell; had delirium tremens, and on the next Friday was dead. I thought while he spoke how evermore the spirit breaks in upon the form. "Is not this the fast that I have chosen, that ye break every yoke?" mint, rue and cummin have been cherished, and weightier matters of human destiny passed lightly over; unleavened bread not insisted upon, but a substitute for fermented wine considered sacrilegious; to wash the feet, not a command, though as specifically spoken of—but intoxicating wine held to with solemn devotion. We must look broadly at these things. We must, like flies, have eyes all round. Will white-ribboners please sharpen their pencils and take notes!

THE WHITE MAN'S BOOK.

One of the most touching and romantic incidents in history is that of the pilgrimage of four Nez Perces Indians from the Columbia River, Oregon, to St. Louis, Mo., in 1832, when that town was but a military outpost and fur trading station. The Nez Perces had learned from an American trader much about the white man's art and wisdom; he told them that the pale faces owed their greatness to the teachings of the Supreme God; that they possessed God's book of wisdom, which they could read; this book revealed the secrets of life and of the hereafter; taught them to be good and wise. The Nez Perces talked much among themselves about this wonderful book and held anxious councils over their camp-fires. The desire to learn more about the white man's God grew upon them and became their uppermost thought. Finally two trusted old braves and two stalwart young braves were chosen for the mission.

On foot they journeyed the trail of many moons toward the rising sun, enduring unspeakable hardships, encountering many perils, crossing the great rivers on improvised rafts, scaling the mountain ranges, stealing silently by night through the land of the fierce Black Feet and other hostile tribes, covering their tracks, subsisting solely on the game of the forest and plains. Thus for more than two thousand miles they wended their way to the white man's camp. They arrived, and though they marvelled at the many strange sights, the great lodges and the huge fire; canoes as large as islands paddled without hands, yet their sacred errand was uppermost in their thoughts. They were feasted cordially and abundantly, decked with finery and showy blankets; in truth, for kindness and entertainment they lacked naught. But to them their mission was a failure—they sought in vain for "the book."

St. Louis was exclusively a Roman Catholic town, and, as is well known, it is not the custom or policy of that church to give the Bible to the people.

The two old braves died in St. Louis and one of the young men contracted a disease from which he died on his homeward journey. On taking their departure, their hearts burdened with disappointment, one of them delivered the following speech to Gen. Clark, then commanding the station, in the presence of a small group of officers and traders:

"I came to you over the trail of many moons from the setting sun. You are the

friends of my fathers who have all gone the long way. I came with one eye partly opened, for more light for my people, who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made, my way to you with strong arms, through many enemies, and with strong hands, that I might carry back much to them. I go back with both arms broken and empty. The two fathers who came with us—the braves of many winters—we leave asleep here by your great water and wigwam. They were tired in many moons and their moccasins wore out. My people sent me to get the white man's book of heaven. You took me where you allow your women to dance, as we do ours, and the book was not there. You showed me the images of good spirits, and pictures of the good land beyond, but the book was not among them to tell us the way. * * * I am going back the long, sad trail, to my people of the dark land. * * * You make my feet heavy with burdens of gifts and my moccasins will grow old in carrying them, but the book is not among them. When I tell my poor blind people, after one more snow, in the big council, that I did not bring the book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. * * * My people will lie in darkness and they will go on the long way to the other hunting grounds. No white man will go with them, and no white man's book to make the way plain. * * * I have no words."

Then sadly and silently they took their homeward trail.—*Michigan Advocate.*

SCHOLARS' NOTES

(From International Question Book.)

LESSON II.—JULY 14.

THE SORROWFUL DEATH OF ELI,—1 Sam. 4:1-18.

COMMIT VERSES 17, 18.

GOLDEN TEXT.

His sons made themselves vile, and he restrained them not.—1 Sam. 3:13.

CENTRAL TRUTH.

We cannot keep the sin and escape the consequences.

DAILY READINGS.

M. 1 Sam. 2:12-17.
T. 1 Sam. 2:27-36.
W. 1 Sam. 4:1-18.
Th. Ps. 78:56-64.
F. Deut. 28:15-25.
Sa. Prov. 1:20-33.
Su. Heb. 12:1-13.

HELPS OVER HARD PLACES.

1. *The words of Samuel*: this sentence belongs to the last chapter. It shows how wide Samuel's influence extended during the 20 years. *The Philistines*: a rich warlike nation on the west coast of Palestine. *Apek*: a place near Ebenezer. 3. *Let us fetch the ark*: thinking that God would protect the ark, even if with it he had to save them while still unrepentant. 4. *Which dwelleth between the cherubim*: Here God manifested his glory between the cherubim over the ark. *Hophni and Phinehas*: see above. By this plan they were brought into the battle to be slain. 10. *Into his tent*: i. e., home (Josh. 22:8). 11. *Ark of God taken*: a proof that God had departed from them. *Hophni and Phinehas*: slain; the sign fulfilled, foretold by Samuel (2:34). 12. *Ran*: a professional runner, accomplishing his 15 miles in the hours of daylight remaining after the battle. A tradition of the Jews says it was Saul fleeing with the tables rescued from the ark. 13. *Seat*: a judgment-seat or throne at the entrance of the city. It had a canopy over it, but no back to the seat. 18. *When he made mention of the ark*: this shows how Eli prized God and his religion above all personal possessions.

SUBJECT: SIN AND ITS CONSEQUENCES.

QUESTIONS.

I. THE SIN OF ELI'S SONS.—What were the names of Eli's sons? What was their position in the temple service? What kind of men were they? (2:12-17.) What effect did their crimes have upon the religious life of the people? (2:17.) Against what good influences did they go on in sin? By whom were they warned? (2:23-25, 27.) What is said of disobedient children? (Deut. 21:18-21; Prov. 20:20; 30:17.)

II. THE SIN OF ELI.—What hints do you find in this story of the good character of Eli? (1:17; 3:6, 18; 4:18.) What was his great fault? (2:29; 3:13.) Did this excuse his sons? Why are the sins of good men recorded in the Bible?

III. THE SINS OF THE PEOPLE.—How long had the people been under judges? (Over 300 years.) What shows their character at this time? (Judg. 13:1.) Into what sin were they led by Hophni and Phinehas? (2:17.) What does Jeremiah say? (Jer. 7:12.) What shows that they had fallen into idolatry? (Ps. 78:57, 58.)

IV. THE PUNISHMENT OF THE PEOPLE (vs. 1-10).—Who were oppressing the Israelites at this time? (v. 1; Judg. 13:1.) How long had this oppression continued? Should this have led the people to repentance? (Deut. 8:2; Ezek. 18:30; 2 Chron. 7:14.) Does God love to punish? (Ezek. 18:30-32.) Where was a great battle fought? (vs. 1, 2.) What did the Israelites now do in order to gain the victory? Was this of any use so long as they did not repent? Can any form or holy place save us, unless we obtain new hearts by faith? Relate the story of the reception of the ark in

camp. What was the result of the next day's battle? What similar event took place twelve centuries later for the same reason? (Matt. 24:1, 2.) What great lesson do you learn from this?

V. THE PUNISHMENT OF ELI'S SONS (v. 11).—How did the priests Hophni and Phinehas come to be in the battle? What became of them? When was this foretold? (2:34.) Had they had abundant opportunity to repent? What is said of such persons? (Prov. 1:20-32.) Is this as true now as then? Is there any promise of good for disobedient children?

VI. THE DEATH OF ELI (vs. 12-18).—Who brought the news of the battle to Shiloh? How far? What was Eli doing when the messenger came? How did he learn the news? What was the effect upon him? What lesson do you learn from the death of Eli?

PRACTICAL SUGGESTIONS.

I. Children may grow up bad amid good influences.

II. In disorderly families both parents and children are usually to blame.

III. God gives abundant time for repentance.

IV. The most sacred religious forms will not save us without the spirit of religion.

LESSON III.—JULY 21.

SAMUEL THE REFORMER.—1 Sam. 7:1-12.

COMMIT VERSES 3, 4.

GOLDEN TEXT.

Cease to do evil; learn to do well.—Isa. 1:16-17.

CENTRAL TRUTH.

The way of salvation is through repentance of sin and turning to the Lord.

DAILY READINGS.

M. 1 Sam. 5:1-12.
T. 1 Sam. 6:1-21.
W. 1 Sam. 7:1-17.
Th. Ps. 130:1-8.
F. Ps. 107:1-21.
Sa. Ps. 99:1-9.
Su. 2 Cor. 7:8-16.

HELPS OVER HARD PLACES.

1. *Kirjath-jearim*: about 9 miles west of Jerusalem. *Sanctified*: consecrated, not as priest, but to have care of the ark. 3. *Ashtaroth*: plural of Ashtoreth, meaning the many images of the female deity of the Phoenicians. *Prepare your hearts*: fix your hearts on God. 4. *Baalim*: plural of Baal, the male deity of the Phoenicians; the sun. 6. *Poured it out*: (1) showing that, like this water, their promises could never be returned to them. Hence, it was an act of confirmation of their words. (2) A confession of weakness. (3) A complete renunciation of their idolatry: none was left. *Samuel judged Israel*: became the recognized judge, a civil, religious, and military leader. 9. *A sucking lamb*: new and innocent, as a symbol of the new life to be begun. 11. *Bethaar*: near Ebenezer.

SUBJECT: A REVIVAL OF RELIGION.

QUESTIONS.

I. PREPARATION FOR A REVIVAL (vs. 1, 2).—To what place was the ark brought? Who had the care of it? How many years between the sad battle of our last lesson and the assembly of today? What was Samuel probably doing all this time? (vs. 3, 6, 9; 7:15-17.) Should we be discouraged because it takes a long time to bring about a reform?

II. A SUMMONS TO A NEW LIFE (v. 3).—What was the substance of Samuel's preaching during the 20 years? What were the people to turn from? Who were Ashtaroth and Baalim? What things were the people to do? Was it of any use to do these unless with all the heart? What promise was made to them if they did these things? Have we need to have religion revived in our hearts? Does our church need a revival? What must we forsake? What must we do?

III. FRUITS MEET FOR REPENTANCE (vs. 4-6).—(1) To what longing did the people come during the 20 years? (v. 2.) How is this longing expressed in the Psalms? (Ps. 42:1; 81:1, 2.) (2) How did the people show that they truly repented? Did it cost them anything to give up these idols and their worship? What idols have we to give up? (Ezek. 14:3. First commandment.) Is it hard to give up the idols of our hearts? Can we have eternal life unless we do? (3) What assembly of the people was held? Where? What did Samuel do for the people? What three things did the people do? What was the meaning of the act of pouring out water? Why is confession of sin necessary as well as turning from it?

IV. THE BLESSINGS WHICH FOLLOWED (vs. 7-12).—What opposition did the meeting of the Israelites arouse? Is there apt to be opposition when Christians are active? What preparations did the Israelites make to meet the attack? Is it good to ask others to pray for us? Whose example do we follow when we pray for others? (Heb. 7:25.) How did the Lord give Israel the victory? What part did the people have in it? What part does God have in our salvation? What is our part? Repeat verses showing the necessity of the Holy Spirit. (John 14:16; 16:13; Rom. 8:14; Eph. 4:30.) What memorial did Samuel set up? What great defeat had occurred in this same place? (See last lesson.) Give another example like this. (Josh. 7:1-26; Hos. 2:15.) Can we say "Hitherto hath the Lord helped us"?

PRACTICAL SUGGESTIONS.

I. Long years of preparation are needed for a great work.

II. God will revive us again, when we turn from sin and serve him with all our hearts.

III. Leaving all sin, casting out "the idols of our hearts" is the proof of true repentance.

LESSON CALENDAR.

(Third Quarter, 1899.)

- July 7.—Samuel called of God.—1 Sam. 3:1-14.
- July 14.—The Sorrowful Death of Eli.—1 Sam. 4:1-18.
- July 21.—Samuel the Reformer.—1 Sam. 7:1-12.
- July 28.—Israel asking for a king.—1 Sam. 8:4-20.
- Aug. 4.—Saul Chosen of the Lord.—1 Sam. 9:15-27.