



## Simply Turning Down a Glass

(S. S. Times.)

A clergyman was once invited to the birthday dinner of one of his parishioners. As he seated himself at the dinner table, and saw the beautiful old lady wearing her eighty years as a crown, surrounded by her children and her children's children, there seemed not a discordant note in the song of harmony. When the waiter began to pass the champagne, he thought shall I decline, but before his plate was reached he had decided to adhere to his usual custom, and quietly turned down his glass, too busily absorbed in conversation to observe that two others around the festal board did the same thing. A few hours later he found himself in the drawing-room in conversation alone with the widowed daughter of the household. She said to him: 'I am going to take the liberty of commending you for refusing the wine at dinner; you did not know that the sharp eyes of that young lad just opposite you were watching you most closely.'

He told her of his hesitation, and said: 'I thought, does not this seem churlish; I am invited here to honor a dear old lady, shall I not be considered very rude to refuse to drink her health, but I am so glad if my determination to abide by my general habit helped you; tell me about it.'

She said: 'In a few weeks my son starts to college. We have been discussing whether he shall be a temperance man or a total abstainer while there. He has about decided to be the latter, but if you had proved yourself the former I know that arguments of many months would have been swept away at one stroke. I cannot tell you how much I thank you.'

The minister says that when he went home that night he kneeled down and thanked God for helping him to cast his influence on the side of right, and to help a young boy to do the same.

## 'Strong Drink Debases Character.'

Character is one of our priceless possessions. The boy or the girl with good character has something that is worth keeping and worth taking care of. Money can't buy character. A man may be rich and powerful, but if he has lost character others will despise him, and no one can trust him. His wealth can do many things for him, but it can't redeem character. A good character is a kind of passport, it carries us anywhere. A man may be poor, but if he has a high character people will love him and respect him and trust him. If you want to do anything that will help you to lose this great treasure, take to strong drink and frequent the public-house; but if you value character, and would keep it, have nothing to do with strong drink.—British Temperance Advocate.

## 'A Temperate Use of Good Liquors.'

'A glass of beer can't hurt anybody.' Why, I know a person—yonder he is now—a specimen of manly beauty, a portly six footer; he has the bearing of a prince. He is one of our merchant princes. His face wears the hue of youth; and now, at the age of fifty-odd, he has the elastic step of our young men of 25, and none more full of wit and mirth than he; and I know he never dines without a brandy and water, and never goes to bed without a terrapin or oyster supper, with plenty of champagne; and more than that, he was never known to be drunk. So here is a living example and disproof of the temperance twaddle about the dangerous nature of an occasional glass, and the destructive effects of a temperate use of good liquors.'

Now it so happened that this specimen of safe brandy drinking was a relative of ours. He died a year or two after that with chronic diarrhoea, a common end of those who are

never drunk, but never out of liquor. He left his widow a splendid mansion uptown, and a clear five thousand a year, besides a large fortune to each of his children, for he had ships on every sea, and credit at every counter, but which he never had occasion to use.

For months before he died—he was a year dying—he could eat nothing without distress; in the midst of his millions he died of inanition.

That is not the half, reader. He had been a steady drinker, a daily drinker, for twenty-eight years. He left a legacy to his children which he did not mention. Scrofula has been eating up one daughter for fifteen years; another is in the madhouse; the third and fourth were of unearthly beauty—there was a kind of grandeur in that beauty—but they were blighted and they paled and faded into heaven, we trust, in their sweet teens; another is tottering on the verge of her grave, and only to one of them is left all the senses.—Hall's 'Journal of Health.'

## Just Like the Saloon.

(Henry Mayer, in 'Pearson's Weekly'.)

In catching wild monkeys a lump of sugar is placed in an uncorked glass bottle, and the latter is left underneath the tree in which the chattering simians are perched. Presently down comes the whole troupe to inspect.

One, greedier than the rest, thrusts his arm into the bottle, and grasps the coveted sugar. But with doubled fist he cannot withdraw his arm—the neck of the bottle is too narrow. He screams with rage and struggles, but (ridiculous as it may seem) has not the sense to unclasp his fist. To do so would necessitate dropping the sugar, and to that his greedy little soul cannot consent.

Encumbered with the bottle, he is easily captured with a net or stunned with a club. Curiously enough his fellows, though they have witnessed the whole affair, fail to profit by his example, and a round dozen or more will be trapped in the same way, by the same bottle, under the same tree.

## Sir John Gorst on the use of Alcohol.

In the course of his inaugural and presidential address to the members of a newly-formed Sociological Society of the University of Manchester, Sir John Gorst, M.P., said: 'Everybody would admit that the abuse of alcohol by the working classes was one of the greatest causes of all the misery we saw around us. But there was profound ignorance among the people generally upon this subject. In foreign countries the use and abuse of alcohol was a subject taught in all primary schools. He was not himself a rabid teetotaler, but there was no doubt that the use of alcohol was not a thing which prolonged life. The figures of the insurance companies proved this. He had been told by the authorities of an insurance company that between the years 1886 and 1889 the expectation of death among their total abstaining policy holders was represented by the figures 363, but the deaths which occurred in that period were 206. The money which the company expected to have to pay in this abstaining branch of its business was in the above period £88,000; the actual sum it did pay was £56,000. This was a real proof of the advantages of abstinence; but in recent years we had done nothing in this country to check drunkenness. The experience of other countries showed that by a proper administration of the law drunkenness could be greatly reduced. Norway and Sweden were at one time drunken countries, but laws had been passed which had turned them into the most sober countries of Europe.' We may add that apart from the private company system of selling spirits in these Scandinavian countries, prohibition by Local Option in the smaller towns and villages is almost universal. Hence the society referred to!

## Sample Copies.

Any subscriber who would like to have specimen copies of the 'Northern Messenger' sent to friends can send the names with addresses and we will be pleased to supply them, free of cost.

## Miss Deborah's Dream.

(Maggie Fearn, in the 'Alliance News'.)

### CHAPTER I.

#### A NIGHT OF UNREST.

'I woke, and found that life was duty.'

'Miss Deborah, I wish I knew of some arguments which could bring this matter before you in a different light; a new, and to my mind, a clearer one. It seems to me irrational for any living man or woman, placed in the midst of an innumerable company of fellow human beings, to definitely declare himself or herself irresponsible of personal influence. You are convinced of the truth of total abstinence in the aggregate, and yet when it is urged upon you as a personal duty you will not acknowledge its claims. You have influence with many of the young people in our church. You are leader of a large class of young women, and have personal acquaintance with numbers of the young men who are starting life. Miss Deborah, I would give much to see you bringing your powers of influence to weigh in the scale of temperance. Think the matter well over again, I earnestly request you, and see if by the light of a God-consecrated conscience you cannot alter your course of action. Who knows but that others may only be waiting to be guided by what you do?'

'I really think that this same subject must be your one fanaticism,' answered Miss Deborah, a little hastily. 'I can't see, and I don't suppose I ever shall see, that my signing or not signing a total abstinence pledge will make the hair's breadth of difference to any single soul in the universe. There was a vast deal of Christianity in the world before those seven men of Preston took upon them such a queer vow, and you can't deny it.'

'And do not wish to, Miss Deborah. But we want aggressive Christianity, and I hope we have a little more light even than our forefathers had upon some points; though I honor them for their godly lives, and the heroic deeds for Christ and the Church which they have handed down to us. Yet, look you, their line of conduct cannot be our criterion in all points. We must be ready to allow our personal environments to largely enter into our life decisions. Take your own sphere of work, for instance. There is Lottie Carlton, a member of your class, whose father keeps the "Golden Eagle" She is seventeen, and an impressionable girl, with a beautiful face. Have you not thought that this same drink question may be a gigantic temptation to her? Then there is Priscilla May; her father is a slave to the drink, and heaven alone knows how the poor wife keeps life in the bodies of all those hungry children. And Ellen White, whose mother is in the asylum, all through the curse of the same tempter; and Kate Morgan, whose brother shot himself in a drunken revel—'

'Stop, stop, Mr. Armstrong. Your list of horrors is appalling!' cried Miss Deborah, partly in real, partly in assumed, dismay. 'You are like an inspector who would pick out all the infected subjects, and leave the healthy ones unmolested. Of course I know of these social plague spots; and what church or Bible class does not have to hide them? Don't seek out these isolated cases, and lift them up as notorious examples. Rather put a kindly veil of Christian sympathy over such, and look on the hopeful cases beside them.'

'Nay, Miss Deborah. We cannot hope to heal a moral fester by covering it up. It will spread, and breed contagion; and some day we shall arouse to a more alarming condition of morality than confronts us to-day, unless we purge our homes, and churches, and social life from this taint of evil. As for looking at the more hopeful cases as you suggest, I am honestly thankful to be able to do so. But are we not taught to leave the "ninety-and-nine" and seek for the one that is lost? Miss Deborah, my Bible teaches me that he that "converteth a sinner from the error of his way, and shall save a soul"—one soul—"from death, shall hide a multitude of sins." One soul is made much of in the teaching of the old Book, Miss Deborah.'

Miss Deborah felt a trifle uneasy.

(To be continued.)