



The Catechism On Beer.

(By Julia Coleman, National Temperance Publication House.)

LESSON II.—BREWING.

'The curse began in the brewery itself.'—Wm. Lill Brewer.

How is malted grain used in making beer? It is bruised between rollers and mashed with water in a mash-tub.

Why is it mashed with water? To wash out the sugar and make the sweetish liquor called the 'sweet wort.'

How is sweet wort taken out of the mash-tub?

It passes through a perforated false bottom in the mash-tub, and is taken out by a faucet below, leaving the 'grains' on the false bottom.

What are the 'grains'?

They are the shells of the barley, out of which about two-thirds of the kernel have been washed, and they are usually fed to cattle and hogs.

Do they make good food?

They are fairly good, if fed at once, but they are often kept till sour and mouldy, and then they are unfit even for the hogs.

What is done with the sweet wort?

It is boiled with hops, then cooled and placed in large vats, where yeast is added to make it ferment.

What changes does it undergo in fermentation?

The sugar is broken up into alcohol and carbonic acid gas.

What becomes of these?

The alcohol remains in the beer and the gas rises to the surface in bubbles with the yeast, making great masses of foam.

What danger do we find here?

As the foam-bubbles break, the gas settles near the surface, or flows down into any empty vats that may be near, and any living thing that breathes it may be suffocated.

Animals and children are the most likely to breathe it and suffer from it, but it often proves fatal to tall men also.

There have been many cases similar to the following: Ernest J. K., a brewer on Magnolia street, Newark, sent a workman on Monday night into a beer-vat to clear it out.

The beer had just been drawn off, and the carbonic acid gas was so stifling that the man cried for help. Mr. K. went into the vat to assist the workman, and was in turn compelled to call for aid. Both men were taken out, but Mr. K. survived only a few moments.

What is done with the beer after it is drawn off?

It is placed in large vats, where the fermentation goes on slowly, and after a while it is placed in hogsheads, casks or barrels, and sent to the market.

The process of brewing then consists of making a decoction of malt and hops. By far the greater part of the barley is removed and given as food to animals. The beer-drinker is content with drinking the liquor poured upon the grains, which by fermentation becomes injurious and intoxicating.

'You Blacked My Boots.'

(By H. B. Gibbud.)

If you want to win men to God you must show them you are interested in them. They may not heed what you say, but your interest in them will tell.

I was going from cell to cell among the prisoners, when one man called me back and asked me if I remembered him. I did not.

'Well,' said he, 'I remember you; you got me out of the 'dives' in Mulberry Bend, in New York city, about twelve years ago, took me to the Florence Mission, and gave me a note to the "Home for Intemperate Men," Do you remember?'

I could not, having done a similar act for many.

'You will remember me, I think, when I tell you the circumstances. I was nearly naked; you got some clothes for me. I was shivering with delirium tremens, and could not dress myself, so you dressed me; now remember, don't you?'

I was still unable to recollect him.

'Well, there is one thing more, and that was what broke me up. After you had dressed me you said, "You want to look nice, so I'll black your boots," and you did. Now, I could not tell to save my life what you said about Christ; I did not want to do better, I did not go to the "Home"; all I wanted was what I could get out of you; but your blacking my boots, I have never been able to get away from that. I did not want your religion, but to think that you cared enough about my soul to black my boots, that has followed me all these years, and



A CHRISTIAN WORKER BLACKING A DRUNKARD'S BOOTS.

'When I have been drunk and stupid that thing would haunt me, I have thought of it hundreds of times, and now I think God has brought me here to meet you again, and I want you to pray for me.'

Right there behind those prison gates it was an easy thing for me to lead him to Christ.

Show your interest in souls; come into close contact with them. You can't reach them for God with a forty-foot pole. Touch them. Christ did! He reached the masses because he had not far to reach. He 'touched the leper.' 'Jesus took her by the hand and lifted her up.' Like Christ, keep in contact, but never in fellowship, with sinners.—'Christian Herald.'

Alcoholic Moderation Poisonous.

The effects which result from the administration of alcohol both to man and the lower animals, prove it to be as poisonous as either opium or henbane. The most unexceptionable evidence can be adduced to prove that alcohol inflames the stomach, impairs the digestion, changes arterial into venous blood, irritates the brain, deadens the sensibility of the heart, diminishes the strength and energies of the body, and poisons the various springs of life. How, then, can alcohol, which is a poison, and therefore an unnatural agent, and distinguished by properties diametrically opposite to those of ordinary food or drink be harmless, even in what is termed moderation? How can a moderate quantity of

AN IRRITATING AND CAUSTIC POISON

become positively good? If an immoderate quantity would do great mischief, a moderate quantity must do some mischief. Take digestion, for instance. 'Alcohol,' says Dr. James, 'hardens animal and vegetable substances, and hinders their solution in the stomach, for the very same reason that it prevents putrefaction out of it.' Now, is it not evident that digestion must be impeded when alcoholic drinks are taken, just in proportion to their strength and quality? If a large quantity would so completely harden food and retard digestion for a long time, a small quantity must partially harden food and retard digestion for some time. Yet the drinking of that which interferes with the working of the most important organ of the human system is nicknamed temperance and moderation.

A CONFIRMED OPIUM-EATER

takes; say 50 to 100 grains a day. When you survey his emaciated countenance, his attenuated and enfeebled frame, his eye sunken and devoid of lustre except just after the dose is renewed—you say he is killing him-

self; but was he doing himself no harm when he took but ten grains a day? Was the opium a less unnatural and poisonous agent when he took but ten grains than now when he takes 50 or 100 grains? And though you take but your one, two or three glasses of spirits, wine or ale a day, you take what is in itself as unnatural and poisonous as if you took twenty. The kind of injury is the same; the degree of injury is, of course, in proportion to the quantity imbibed. It is obvious, then, that

TOTAL ABSTINENCE FROM ALCOHOL

is the only true temperance. Temperance is the moderate use of things useful, and total abstinence from those which are pernicious. If moderation in alcoholic drinks be temperance, why should not moderation in opium be temperance also?—and yet, how often are people found reprobating opium, and praising alcohol. If the drinking of a few glasses of wine be temperance, why should the eating of a few grains of opium be considered intemperance?—when alcohol possesses the same nature, and is classed with henbane, laurel, hemlock, opium, and other poisons? Are henbane, opium, etc., things useful in health? No, is the reply. Then with what consistency can alcohol be selected out of the same class of poisons, and said that it is? The former are believed to be pernicious, and therefore the majority abstain from them, but who, nevertheless, inconsistently enough, imbibe alcohol.—The Truth Tester, in 'League Journal.'

The Pledge And Its Benefits.

(By the late Rev. G. Jones.)

'There are two kinds of teetotalers; those who form an inward or an expressed resolution, and those who sign the pledge. I do not object to the former; for the great point here is gained; but I do believe that there is, in the pledge, a power that nothing else can have. I have felt it myself, and I know that thousands besides have felt the same. There is a man's name down, all written out. There can be no mistake in the case when this is done. There it is, written down; no sophistries with himself can turn that black into a white sheet. A resolution formed in a man's heart, and left there, solitary and unsupported, may be frittered away, or may be made to yield before extraordinary circumstances; and be it remembered, there is no subject on which a man is so apt to practice sophistries with his heart as this. But the pledge once taken, his name is there in black and white; and no sophistries can make it other than it is. When temptation comes, it finds him with his mind already made up; if friends tempt him with the usual courtesies of society, they find him all settled in his purpose. He cannot drink, and this is an end of the matter. Nor can any one take offence at a pledged man for refusing to drink with him. One half of the dangers in the early downward progress of the drinking man, arises from the mistaken courtesies or the well-meant kindnesses of friends. "Oh, come, drink with me," or "come, let's have something together—what'll you take?" This is said often in such friendly tones, and seemingly so kind, that it appears to be almost rudeness to decline. We do not like to meet such kindness with a refusal; and many a person who has formed a strong resolution, and thinks himself secure in it, thus finds it broken down at once; and so he drinks, and goes on drinking till he is a ruined man. But the pledged man is fortified for such a trial. For a person to hesitate in such circumstances of trial is to be lost. But the pledged man does not hesitate; he answers at once, and his answer takes away, even from the most captious all real cause of offence; "he is a teetotaler," and that is sufficient; there is nothing more to be said, one way or the other.—'Home Journal.'

Alcohol is poison, and its effects, says the 'Christian Intelligencer,' upon the human body are taught in the schools of our land. It is to be hoped that the coming generation will know enough of the deadly and debilitating influence of drink upon the body to keep it out of their mouths forever. Physicians who tell the truth about this matter are unanimous in their testimony that even moderate drinking is dangerous to health. Every organ of the body registers its protest against alcohol, and when its protests are unheeded rebels and refuses to act. Christian Endeavor should oppose the drink habit on the score of health.