

THE BOOKS OF THE BIBLE.

ARRANGED FOR MEMORIZING, BY THE REV. HENRY BOGGIS.

Genesis, Exodus, Leviticus, (God's holy word of truth),
Numbers, and Deuteronomy, Joshua, Judges, Book of Ruth;
Samuel, Kings and Chronicles, two each, all with their war alarms,
Loyal Ezra, Nehemiah, Esther, good Job and Book of Psalms;
Proverbs, Ecclesiastes and Royal Solomon's Mystic Song,
Bright Isaiah, Jeremiah with his Lamentations strong;
Ezekiel, Daniel and Hosea, Joel, Amos, Obadiah, Selfish Jonah, Micah, Nahum, Habakkuk and Zephaniah;
We are nearly through the Prophets when we come to Haggai,
And finish the old Testament with Zechariah and Malachi.

There remain the four Evangelists, Matthew, Mark with Luke and John,
The Acts and Romans, two Corinthians also are following on;
The Galatians and Ephesians with Philippians now come,
Colossians, Thessalonians, Timothy, Titus, Philommon;
You are now up to the Hebrews brought, James Peter, John and Jude,
So with John's Revelation here the whole canon we conclude.

DR. CUYLER'S REMINISCENCES.

FATHER MATHEW AND OTHER LEADERS—SIXTY YEARS OF TEMPERANCE WORK.

Up to the year 1833 the temperance enterprise in this country was directed against "ardent spirits" only, and the first pledge which I signed when a little boy allowed the use of wines and cider. A great moral reform could not stand long on so narrow and illogical a basis, and in 1833 Mr. Edward C. Delavan and Captain Benjamin Joy introduced a resolution before the New York State Temperance Society in favor of banning all vinous and fermented drinks. I remember well those two heroic men, who were branded at the time as arrant fanatics. Captain Joy resided at Ludlowville, on Cayuga Lake, and it was at a prayer-meeting held at his house (in January, 1843) that I first decided on entering the Gospel ministry. He was a pioneer abolitionist and teetotaler whom the "lowly fellows of the baser sort" tried to suppress by cutting his harness, upsetting his old chaise, and smoking out his school-house meetings. I once saw a bottle of whiskey hurled at his head while he was speaking and as it crashed against the wall, the captain exclaimed: "Good for you, boys! there's another devil cast out!" The veteran lived to help organize the present "National Temperance Society and Publication House," and on the evening before his sudden death (in 1869) he delivered a fervid address to the Good Templars in Penn Yan.

Edward C. Delavan was a rich retired merchant residing at Ballston Centre. He had become famous by his fight with the brewers of Albany, who prosecuted him for charging them with using the drainage of sewers and cemeteries for the manufacture of their beer. Delavan won the suit, and then flooded the land with the reports of his trial. He also went to Europe to study the effects of vinous beverages in the wine-producing countries. I first met him while I was a student at Princetown College, and was greatly charmed by his handsome face, white hair, and elegant manners. He led the movement for total abstinence in the New York State Society, and he won a decisive victory at its convention in February, 1834. A national convention of temperance reformers, held at Saratoga in August, 1836, adopted the same "platform," and from that day to this our reform has stood upon the immovable bed-rock of abstinence from all alcoholic beverages. That shrewd logician, President Nott, of Union College, brought his powerful aid to the cause, and he indoctrinated also his son-in-law, Dr. Alonzo Potter, who, after he became the Bishop of the Episcopal Church in Pennsylvania, published an unanswerable tract for total abstinence which ought to be in the hands of every minister in America.

The "Washingtonian" movement originated with a half-dozen reformed inebriates in Baltimore in 1840, and spread like wild-

fire over the land; within two years a large number of hard drinkers adopted its teetotal pledge, and thousands were reformed through its agency. I once heard their leader, Mr. J. H. W. Hawkins, who was a "rough and ready" speaker, making his own thrilling experience the chief capital of his speeches. The world-known and well-beloved John B. Gough, king of all temperance orators, was the most distinguished product of this movement. It is also probable that the beneficent order of the "Sons of Temperance," formed by sixteen men in New York city, in September, 1842, really grew out of this Washingtonian crusade. My connection with this "Order" for forty-five years has confirmed me in a high opinion of its usefulness.

But the most extraordinary character in the early days of the total abstinence enterprise was Father Theobald Mathew, of Ireland. He was a warm-hearted Roman Catholic priest in Cork, and was in the habit of visiting the workhouse in company with a benevolent Quaker, William Martin. One day friend Martin pointed to some wretched sots in the workhouse, and said to him: "O Theobald Mathew, if thou wouldst only take hold of the temperance cause!" Out of the mustard-seed of this little sentence sprang a movement that soon grew into a prodigious tree. The kind-hearted priest got together a few friends, drew up a teetotal pledge, and about sixty subscribed their names after his own. Then he set out on a crusade against the whiskey-bottle over all Ireland, administering the pledge to about four millions of persons in less than four years! During that time the annual consumption of whiskey sank from eleven millions of gallons to less than six millions! The "tidal wave" of cold water submerged hundreds of grog-shops, and extinguished the infernal fires of scores of distilleries.

During the year after my graduation from Princeton College I visited Scotland; and on reaching Edinburgh I found the teetotalers of that city preparing to go over to Glasgow to give a welcome to Father Mathew. He was making his first visit to the land where the religion of John Knox has been so often drowned out by the whiskey of post Burns. Arriving in Glasgow we found a multitude of over fifty thousand people assembled on the green. In an open barouche, drawn by four horses, stood a short, stout Irishman, with a handsome benevolent countenance, attired in a long black coat; a silver medal hung upon his breast. The crowd surged around his carriage, many of them striving to grasp his hand or even to touch his clothing; for the number of Catholic Irish in Glasgow was even then very large. After the procession had forced its way through the densely thronged streets, it halted in an open square. Father Mathew began to administer the pledge, which was read out to the people, who knelt before him on the ground in platoons. Mathew laid his hands on each one, and pronounced his priestly benediction; over the necks of many a small medal was hung. In this rapid manner the teetotal pledge was administered to many hundreds within an hour, and fresh crowds came forward. When I was introduced to the good man as an American he put his arm on my shoulder and said: "God bless you, my son!" and gave me a kiss. As I was about to make the first public temperance speech of my life (in the Glasgow City Hall), I suppose that I may regard that act of the great Irish apostle as a sort of ordination to the ministry of preaching the sound gospel of total abstinence. Father Mathew's address in the City Hall was very modest, attributing all his marvellous success to the direct blessing of God upon his efforts to deliver his native land from the curse of strong drink. The immediate revolution which he wrought in the habits of his countrymen was truly wonderful, and although vast numbers of his converts fell back into the mire of intemperance, yet there are still hundreds of thousands on both sides of the ocean who are loyal members of the "Father Mathew Total Abstinence Societies." Such men as Archbishop Ireland, of Minnesota, and Fathers Cleary and Malone have caught his spirit. His dead hand is still felt; and Theobald Mathew is to-day a more vital power than Daniel O'Connell.

With nearly all the early leaders of the total abstinence reform in America I was acquainted. I have wrought on the same

platform with that model Christian statesman, Theodore Frelinghuysen; with the keen-eyed and keen-witted Dr. Charles Jewett; with dear old hump-backed "Father Tommy Hunt"; with Dr. Stephen H. Tyng, and the loving-hearted T. B. Wakeley; with the brilliant Gerrit Smith, and that prince of educational editors, Horace Greeley. The early days of the total abstinence movement were, in some respects, the best days that our temperance reform has ever seen. It was, in the main, a great religious movement, controlled by the philanthropists and not by the politicians. Christian churches, of nearly all denominations, were thrown open to us, and the pulpits thundered, not occasionally but often, against the curse of dram-drinking and the crime of dram-selling. Public meetings abounded, and the pledge of total abstinence was made to clinch the rivet of persuasive argument. My teetotal pledge helped to stiffen my backbone through all the temptations of my school and college career.—*Christian Advocate.*

SCATTERING AND INCREASING.

Referring to the gifts of the Stuart family of New York, to the cause of Missions, the *Churchman* says: "A few years before her death Robert Carter, the publisher, called upon Mrs. Stuart and she drew from a desk an old document which she handed to him. It was a call for a first meeting to discuss the propriety of forming a Board of Foreign Missions. Mrs. Stuart said that her husband had gone to that meeting and in the enthusiasm of his heart had pledged himself to give five hundred dollars to the cause. When he came home his mother and his brother Alexander were full of consternation and asked him if he expected to end his days in the poorhouse, since he squandered his money in that way. 'Ah,' said Mr. Carter, 'how little he foresaw that the time was coming when Robert and Alexander Stuart would give habitually fifty thousand a year to Foreign Missions and fifty thousand to Home Missions.' Mr. Carter, in speaking of his acquaintance with the two brothers, Robert and Alexander Stuart, says, 'They began to give small subscriptions to benevolent objects, which increased with increasing prosperity. They first gave hundreds, then thousands, then tens of thousands and at last hundreds of thousands.' Mr. Robert Stuart's first five hundred dollars to Foreign Missions, which his mother and brother regarded as "squandered," was a magnificent investment, which proved the Scripture true, "There is that scattereth and yet increaseth." Another thing in connection with the Stuart brothers is worthy of especial comment and emphasis—their "subscriptions to benevolent objects increased with increasing prosperity." Usually there is not a proportionate increase. The richer some men get the stingier they get. The trend of wealth with some is to shrink the soul. The English woman expressed it when she remarked to her pastor, who commended her liberality in the days of her poverty, and now condemned her illiberality in the midst of her wealth. "Then I had the shilling means and the guinea heart, now I have the guinea means and the shilling heart."

OVERWORK AND DISEASE.

Overwork, whether of muscle or brain, is harmful and often fatal; but what is overwork for one man may be nothing but wholesome activity for another. Various causes may have lowered one's natural powers of endurance—lack of sleep, exhausting excitements, sedentary habits, an undue accumulation of fat, a weakened heart, or other organic disease. In all competitive sports it is dangerous for the contestants to ignore such physical differences. Spirit and excitement may help to win a temporary victory at too great a cost. Most intelligent persons know that athletes are peculiarly liable to heart disease, and, as a class, are short-lived. It is well known, too, that exhausting marches, like the retreat of Napoleon's army from Russia, are attended by a frightful loss of life; but even the medical profession has not understood the nature of the relation between overwork and its morbid effects.

Of late years, however, the subject has been carefully studied by medical experts, and the general conclusion reached is that

the system poisons itself by overwork and exhausting fatigue. The effect, in short, is somewhat like what takes place when the eliminating organs of the body are debilitated or diseased, causing a retention of poisonous waste.

In the lower degrees of overwork, rest restores the system to its normal state by a speedy elimination of the injurious elements, as poisons received from without are eliminated, and a fatal result avoided.

In more prolonged fatigue there is a rise of temperature and an alteration of the liquids of the body—a manifest feverish condition. In still more prolonged and severe exertions, there are changes in the bodily tissues, as well as in the fluids, especially in the heart and blood-vessels, the kidneys and spinal cord. This is the case in forced marches, night-watching followed by daily toil, in the persistent "cramming" of the schools, in the incessant drive of business, especially when these are associated with poor living and insufficient sleep. The *New York Medical Journal* says:

"In some cases death occurs too soon for the development of the above symptoms. Thus the soldier fell dead after announcing the victory of Marathon. In Algeria two snoted runners fell dead the instant they reached the goal. This sudden death from over-exertion is due to self-poison by carbon dioxide, which is formed more rapidly than the lungs can exhale it."—*Youth's Companion.*

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