The Two Workers.

Two workers in one field Tolled on from day to day; Both had the same bard labor, Both had the same small pay. With the same blue sky above, The same green earth below. One soul was full of love, The other full of woo.

One leaped up with the light, With the soaring of the lark; One felt it every night, For his woul was ever dark. One heart was hard as stone, One heart was ever gay; One worked with 1- any a groan, One whistled all tue day.

One had a flower-clad cot Beside a merry mill, Wife and children near the spot Made it sweeter, fairer still; One a wretched hovel had,
Full of discord, dirt and din,— No wonder he seemed mad,—
Wife and children starved within.

Still they worked in the same field, Tolling on from day to day; Both had the same hard labor. Both had the same small pay; But they worked not with one will,
The reason let me tell,—
Lot the one drank at the still, And the other at the well.

An Alarming Evil.

That "fashionable parties," with drinking, are as bad as "drinking saloons," or even worse, is a truth that ought to make a deep and lasting impression upon the reader. Multitudes who would not be seen entering a drinking saloons are enselaved and rained by the drinking usages of fashionable society. And many who begin in the parlor are thus trained for the saloon, and there for jail or the gutter. This should correct the error of those who was the prohibitory states the would restrict the prohibitory statute to sales made to those who drink on the premises of the vender. It is even worse to send it in bottles, in demijohns, in kegs, and in casks, into the homes of respectable families to undermine the foundations of civil society. The salcons could do no

It would be absurd to grant immunity to the saloons in consideration of the greater devastations of the parlor and the fashionable drinking party. The more rational inference, the remaining duty would seem to be the prohibition of the importation, manufacture and traffic throughout the State and the nation, procured and sustained by all the moral, reli-gious, scientific, and statistical instruction and influences appropriate to the subject. Nothing like security to individuals, to families, to society, to our pecuniary pros-perity, to our civil and religious institulone, and to all that is dependent upon them, can be reasonably expected short of earnest attention to every branch of this great subject, and corresponding activities.

The present condition of things is truly

alarming. Our news journals, including those of them, the influences of which are far from being favorable to the enterprise far from being invorable to the enterprise of temperance and prohibition, abound in items like the following, which is taken from one of our prominent dailies that decries prohibition as fanatical:

"An old lady, Wednesday night, proceeded to thog her son (a young man of sixteen range) for coming home at one close.

teen year) for coming home at one o'clock drunk. The son resisted her efforts, and in the scrimmage both mother and son fell a distance of twelve feet out a window. The mother was killed. A corner's jury accquitted the son of any imputation of

The above is but a specimen of a constant succession of similar announcements in the same sheet. Thus drunkenness and murder incur. no official imputation of criminality, and sober citizens whose votes determine our laws, and administrators of them, make no united effort to apply the remedy. "And what will ye do in the and thereof?"

Constantinople.

Constantinople is about thirteen miles round, and is enclosed by walls on the western or land side. The "Harbor," or Golden Horn, on the north, divides it from Galata, and the Bosphorus divides it from Sentari These era proposals but when he was the content of the conte These are properly but suburbs, Scutari. Soutari. These are properly but suburbs, but make up together the city of Constantinople. It would be quite impossible to imagine a site better fitted for the building of an Imperial city on. Nothing would seem to be wanting; and it is no wonder that the eye of the world is every now and then fixed on it. The population of this Imperial city is about half a million, and is made to of a somewhat motely group—of made up of a somewhat motely group—of Greeks, Armenians, Jews, Arabs, ' Europeans," and Turks; the Turks tusking up, as it would seem, about one half of the population. It must be needless to say that the city stands on the site of antique Byzan'ium, founded 656 B.C. But king before Byzantium, even, there must nick have been a colony of some sort in such a spot of earth as this, and the first building on it of human habitations may have been of the "stone age," and by rude men who have left no record. The Moslem divides his day and night into twenty-four hours, it is true; but this day begins with the sunset. An hour after sunset it is one c'clock. It is at sunset, therefore, that the 'call to prayer" is made from the galleries of the mesque minacets, and not at any one stated or set hour, and is thus made not a little significant. The absence of churches and clocks, therefore, must make the city strange if nothing else did so. Then there is—what, indeed, was to be expected—the narrowness and tortuous character of the stroots and ways where anything in the way of plan or arrangement never could have crossed the minds of those who, built the houses or dwellings which line them. They can only be compared to the irregular way across an uneven field, with cottages built close to the edge of it, as the traffic across got year by year to be thicker and thicker. Each street of the city is a perfect rigues, and a straight line is not to be found. Indeed, there is a total absence of "planning" in any sense. From east to west the city is about three miles and a half, while from north to south it is about three

miles. The Golden Horn divides this main part of the city from Galata on the north; while the Bosphorus divides it from Soutari. As to the strests of Constantinople they As to the streets of Constantinople they will but just bear the name—they are rather long and crocked lanes, with low, timberbuilt houses; and, contrasted with like streets here, with stratt and uniformly-built lines of brick-built small houses, would look but poorly. Much is sacrificed, doubtless, to the picturesque in the streets or ways of Constantinople. An Oriental "bazaar" is but little else than a covered-in street with weeds expected on either the street, with goods exposed on either side of it .- Builder.

The Religions of the World.

Dr. Hurst's "Outline History of the Church" gives the following populations to the creeds of the world:—Christianity, 407,000,000; Buddhism, 840,000,000; Mohammedanism, 200,000,000; Brahminicm, 175,000,000; Confucianism, 80,000,000; Judaism, 7,000,000; all other forms of religious belief, 147,000,000. Of the Christian populations of the world, 131,007,449 are assigned to Protestantism, 200,389,890 to Roman Catholicism, 76,390,940 to the Oriental Churches. In the New World, comprising North and South America the Roman Catholics are in the majority, having 50,981,988 of population to 86,986,800

This is of course, to a great extent, an estimate made up from as many reliable sources as possible. It is unreliable, mainly, in respect to the swarming millions that inhabit the south-eastern and eastern countries of Asia, of whom no ceneus has ever been taken. Dr. Hurst is a very intelligent man, and his estimate comes probably as near the mark as it is possible to do at the present time. It presents food for a good deal of reflection.

for a good deal of reflection.

The present population of this clobe, according to the above, is about 1,888,000,-000. An immense number of human beings. Our population of 45,000,000, therefore, is only about one thirtieth of that of

the whole earth. The number of nominal Christians is 407,000,000; about one-third of the population of the earth. It cannot be said that Ohristianity has not made great progress in these eighteen conturies of its existence. It has conquered one-third of the human race; two thirds yet remain to be gathered into the fold of Jesus. A large work this. But here lies the encouragement. In the last three centuries Christianity alone has progressed, and has progressed won-derfully, while all other forms of religious belief mentioned above have retrograded in the number of adherents, unless

in the number of adherents, unless possibly the Jews may form an exception. The Buddhists and Brahminists make up together 515,000,000, or nearly one-half of the human race. These are found mainly in the East Indies, China, Japan and Central Asia. They are the two groat divisions of the Oriental nations that stand related to each other somewhat like Oatholicism and Protestantism stand related to each other in the Occidental nations. Buddhism arose as a Reformation of Brahminism, just as Protestantism grose as a Reformation of Catholicism. It must be remembered also that ethnologically our European and American nations are despended from the same family as there Asiatic nations, and our European languages are, like theirs, descended from the Sanskrit, or at least allied to it. Of late years an immense amount of missionary labor has been devoted to these people, and with reasonable success.

LITTLE as I know of Christ (and it is my sin and shame that I know so little,) I would not exchange the learning of one hour's fellowship with Christ for all the learning of ten thousand universities during ten thousand ages, even though angels were to be my teachers.—John Brown.

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