

COMMERCIAL.

NEW YORK, Jan. 2, 1884. The New York Board of Trade observed both Monday and Tuesday of this week as a general holiday. We are therefore without our usual grain, flour and provision market.

BUTTER.—Operations have been moderate this last week as was but natural, and in consequence prices are more or less nominal. We quote as follows:—Creamery, ordinary to fancy, 19c to 36c. State dairies, fair to fine, 20c to 26c; State firkins, fair to best, 18c to 30c; State Welsh tubs, fair to choice, 18c to 26c; Western imitation creamery, 18c to 26c; Western dairy, ordinary to best, 18c to 23c; Western factory, ordinary to best made, 9c to 19c. Rolls, 12c to 21c.

CHEESE.—Buyers and exporters have after a great deal of hanging off come up to sellers' prices and this has increased holders' firmness. We quote: State factory skims to select, 5 1/2 to 13 1/2; Pennsylvania skims, good to prime, 4c to 7 1/2; Ohio flats, ordinary, 5c to 12 1/2c.

HOW LARGE INDUSTRIES are often based on the production of small articles is well illustrated in the manufacture of watch glasses. The number in use is enormous, and a still larger number are broken every year. Near the little village of Sarrebourg, in Lorraine, is the largest manufactory of watch glasses in the world—that of the Trois-Fontaines. Commenced in 1848, by a wise division of labor and the use of the most highly improved machinery, this establishment has achieved a commercial success almost beyond parallel. To manufacture a watch glass requires 35 distinct operations. Yet 520 gross have been turned out of this manufactory in a single day. This is equal to about 25,000,000 per annum. More than 500 employees are required to do this work. It is estimated that two and a half millions are made each year. During the last 50 years more than 70,000,000 have been sold. Probably not less than 86,000,000 or 87,000,000 watches are now in use, and every one must have a glass. But watch glasses are fragile things and nearly 50,000,000 are consumed annually.

TAKE THE LITTLE ONES TO CHURCH.—Our own strong conviction, formed by observation and experience, is that when a child is between three and four years of age he is old enough to be taken regularly to the Sabbath service of the church. The place for him to begin, moreover, is the church rather than the Sabbath school. If you want to train him in a reverent demeanor, the church is the place. Let him begin there; it will be time enough yet in a year or two for him to enter the primary class in the school. To take a little one to church involves some care and patience, to be sure, but it is abundantly worth everything it costs. It can be made a pleasure to the little one, moreover, rather than a hardship. Sometimes, perhaps, a little mild firmness may be necessary, and then it should be exercised. But the habit of church-going ought to be formed at an early age, and it is the parents' duty to see to it that proper habits are formed at proper times.—Illustrated Christian Weekly.

MORAL PATIENCE.—The boy was in his place in the Sunday-school class one Sabbath—uneasy, frowsome and inattentive, as usual. The teacher almost lost patience with the little fellow, and thus not only failed to teach him any Christian truth, but as she thinks of it now, showed an impatience which might have made him question her sincere desire to do him good. The next Sunday the boy was in his grave, taken out of life suddenly and without warning. The teacher thinks now, unavailingly, of that lost opportunity, which was lost. She wishes that she had been more patient, more loving, more faithful. Treat your scholars so lovingly and faithfully that if it should be the last holy day either for them or for you, its recollections may be pleasant, and its influence forever blessed.—S. S. World.

THERE'S no music in a "rest" that I know of, but there's the making of music in it. And people are always missing that part of the life melody, always talking of perseverance, and courage, and fortitude, but patience is the finest and worthiest part of fortitude and the rarest too.—Ruskin.

MINDING MOTHER.

BY HOPE LEDYARD.

"Hurrah, boys! Three more cheers now, for there's his mother looking out!" shouted Harry Green, as they left the school-room, crowding about Charlie Pratt, who was carried on Jim Brown's shoulders.

And yet three days before Charlie was laughed at as a "baby" and "goody," and very few of the boys would speak to him. The reason was this: the boys in Changeley were very fond of bathing in the river which flowed right through the town. Many of the mothers begged them not to go in so often, and at certain times Mr. Graham, the schoolmaster, strictly forbade it; but yet the boys heeded neither mothers nor teacher, and went in, even when the water was so cold that if they had been asked to wash in such water at home they would have shivered at the bare thought!

Charlie Pratt had only lived in the village during the winter and spring. His mother was a poor widow, and he, as her only son, was very precious to her. She told him the first time he asked her if he could "go in" that she wished him to wait till June. Charlie never asked again, and when the boys coaxed him to have a swim he simply said: "I can't; my mother doesn't wish it."

How the boys teased! They didn't believe he knew how to swim—mummy's darling!

Then Mr. Graham made a short speech in school expressly forbidding the boys to bathe, as it was still too cold. "Moreover," he added, "the bed of the river has changed since the spring freshets, and there are now deep holes that will drown some venturesome boy; so I warn you!"

But the boys would not be warned. They made up a party that very afternoon of eight or ten to "go in." Though all could swim after a fashion, none were good swimmers, and Charlie, who, though the boys would not believe it, was a good swimmer, thought of the holes and felt they were running a risk.

It happened that he had an errand for his mother which took him close to the boys' bathing-place. He heard loud screams and hurried to the shore. Jim Brown was crying, Harry Green stood wringing his hands, while one boy was swimming still.

"Oh! Joe Daly's sunk twice," cried Harry.

"Where?" asked Charlie, his jacket and shoes off. They pointed to the spot. Charlie sprang from a post, dived, and after a second or two, which seemed an hour to the frightened boys, appeared with Joe. The boy who was still in the water helped Charlie bring poor unconscious Joe to shore. Men had been summoned by that time, and the boy was carried to a store, Charlie meanwhile running home with all his might, that his mother might not hear of his plunge from any one else.

"It was nothing, mother. Luckily I had on my old suit. But Joe had a cramp and might have died. O mother! what fools boys are—what a fool I've been not to mind you always. I'm glad I did this time—only I did hate to have 'em laugh at me."

The next day they paraded Charlie on Jim Brown's shoulders, and from that time he was a hero and a friend with all. The boys began to mind their mothers a little better, and those who before had been ashamed to say, "I won't do it, because my mother doesn't want me to," now spoke out boldly, taught by Charlie Pratt.

If the boys will only listen to their mothers they will be kept from many an evil.

The bravest boy is he who says "No" for mother's sake. One of the richest and most influential men in New York says he owes his success in life to his mother, who gave him wise counsels and made him promise never to touch intoxicating drink. That promise he has always kept.—Youth's Temperance Banner.

BLACK FRUIT CAKE.—Three eggs, one cup of butter, one cup of molasses, one cup of brown sugar, all kinds of spice, one-half teaspoonful of soda, one and one-half cups of currants, and one and one-half cups of raisins. Stir very stiff.

PLAIN SAUCE.—One pint of boiling water, one cup of sugar, butter the size of a walnut, one tablespoonful of flour mixed smoothly with cold water, and stir into the boiling water.

SOME WAYS OF WORKING.

TEACH JESUS.

"Now the disciples had forgotten to take bread." These words caught my attention as I turned the leaves of a new copy of the Bible handed me by my friend the other day.

My first thought was the beautiful simplicity of Bible language. Then I thought, Sunday-school teacher, here is a lesson for you. Every lesson you take to your class, failing to teach Jesus is like this negligence on the part of his disciples. Without bread so aptly called the "Staff of Life," who would not feel the meal was wanting, whatever else might be upon the table!

Jesus is himself the great store-house, to which we may ever have access. He is the "Bread of Life," and his command to us is "Feed my lambs." And he means that we should teach Jesus; simply and plainly Jesus; and no matter whatever else of instruction or interest or beauty we may have to bring before our classes, if we fail to show them Jesus so plainly that they can not help seeing him, we fail in the great essential.

Dear fellow-teacher, don't let one of your scholars go home and say, "Mamma, my teacher didn't tell me anything about Jesus Sunday." Don't let the Master say to you, "That disciple forgot to take bread."—Morning Star.

BE STRONG FOR GOD.

Now, spiritual disease comes as a result of disobedience to spiritual law, disobedience to God, departure from the Master, neglect of duty. A church-member must keep up devotion. Knees are always weak when they never walk. How many of us are invalids! How many of us can say, "I am an exceedingly useless member of the church! I water no roots, tend no vines, reap no harvest." Feeble knees carry the soul at a snail's pace. Useless people are always unhappy. How many need a prescription! Bestir yourself now and do something for others. The great cheer and glory of a revival is that it calls up the reserve. Oh, my dear people, none of us have yet done in a day all that we were capable of doing. We can adopt the old Roman Emperor's confession of too many of our days, "That day was lost!" Some of you this summer have built up bodily health on the wholesome delicious fare of the farm-house and have found it excellent diet. This Book is bread; this Word is milk. Happy is he who appropriates this food.

ROAST BEEF HASH.—Chop some old roast beef with half as much potato, a little fried onion if liked, and moisten with gravy, or with a good piece of butter. This may be served directly it is hot through, or left in the frying-pan until it has become crisp and brown on the under-side then turned out flat on a dish. This hash admits of infinite variety by the addition of a little parboiled celery chopped, or parsley, mushrooms, ham, or a table-spoonful of any cold boiled vegetable, such as carrot, turnip, or cabbage. Care must be taken, however, not to introduce any raw vegetable, even onion, as the hash takes so few minutes to heat through that the vegetable does not get time to cook.

SCHOLARS' NOTES.

(From Westminster Question Book.)

Jan. 13, 1884.] LESSON II. [James 1: 16-27.]

HEARING AND DOING. COMMIT TO MEMORY vs. 22, 25.

16. Do not err, my beloved brethren. 17. Every good gift and every perfect gift is from above, and cometh down from the Father who is in heaven, with whom is no variableness, neither shadow of turning.

18. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God.

21. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22. But be ye doers of the word, and not hearers only, deceiving your own selves.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25. But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unstained from the world.

GOLDEN TEXT.

"Be ye doers of the word, and not hearers only."—JAMES 1: 22.

HOME READINGS.

M. James 1: 16-27. Hearing and Doing. T. Matt. 7: 21-29. The wise and the unwise hearer. W. Matt. 13: 1-9; 18-23. A Lesson on Hearing. Th. Ps. 19: 1-14. Making Wise the Simple. F. Rom. 10: 13-21. Faith without Works. S. Ps. 149: 1-16. I Will not Forget thy Commandments. P. Ps. 15: 1-5. Practical Piety.

LESSON PLAN.

1. Right Receiving of the Word. 2. Right Living of the Word. 3. Right Living of the Word. Timo.—A. D. 62. Place.—Written from Jerusalem.

INTRODUCTORY.

The author of the Epistle from which this and the two following lessons are taken is generally supposed to have been James, who presided over the conference at Jerusalem (see last lesson), and who is called by Paul (Gal. 1: 19) "the Lord's brother" and (Gal. 2: 9) a pillar of the Church. It is the Epistle from Jerusalem, probably about A. D. 62, toward the end of his life. It was addressed to Jewish Christians scattered throughout the Roman Empire, as the particular church of Jerusalem is mentioned in general or "catholic." Its object was to rebuke practical errors which prevailed among the believing Jews, but the lesson to-day sets forth the nature of true religion. It has its origin in God (vs. 16-18). It requires us (1) to be teachers (vs. 19-21); (2) to be doers of the word (vs. 22-25); (3) to bridle the tongue (v. 26); to be the friend of the fatherless and widow; and (4) to keep ourselves unstained from the world.

LESSON NOTES.

I. V. 16. DO NOT ERR.—Revised Version, "Do not deceive." This caution, as appears from the preceding part of the chapter, is against the idea that God is the author of sin, and that the evils in this world are to be traced to him. V. 17. GOD INSTEAD OF BEING THE SOURCE OF EVIL IS THE AUTHOR OF ALL GOOD. "Every good and every gift which cometh down from the Father who is in heaven." FROM ABOVE.—FROM GOD. THE FATHER OF LIGHTS—THE SOURCE AND FOUNTAIN OF LIGHT. Light is the emblem of knowledge, of purity, and of happiness. John 1: 9. "The light which cometh into the world, and enlighteneth every man that cometh into the world." I. OF HIS OWN WILL.—without any claim or merit on our part—showing that it is God's nature to do good, not our. II. BEGAT US.—the beginning of our spiritual life is from God. WORD OF TRUTH—the gospel. Rom. 10: 17. A KIND OF FIRST-FRUITS.—as the first of a glorious harvest. V. 19. WHEREFORE—since your evil is of yourselves, and your good of God. SWIFT TO HEAR—ready to receive and obey God's commands. SLOW TO SPEAK—as a teacher of others. SLOW TO WRATH—compare Prov. 16: 32. Quickness of temper hinders the hearing of God's word. WORKETH NOT—produces not. (Compare ch. 3: 18.) V. 21. SINCE angry feelings tend only to wrong, let us lay aside once for all, as a filthy garment, everything that is evil. (Compare John 15: 3.) FILTHINESS—sin is a thing disgusting, offensive, dishonouring. SUPERFLUITY OF NAUGHTINESS.—Revised Version, "overflowing of wickedness." A corrupt, impure mind is not in a condition to receive the truth. WICKEDNESS—with a child-like and teachable spirit. I. Pet. 2: 2. ENGRAFTED WORD—"implanted word."—see parable of the Sower, Matt. 13. ABLE TO SAVE.—Rom. 1: 16. I Cor. 1: 18; 2 Tim. 3: 15.

II. V. 22. DECEIVING YOUR OWN SELVES BY THE VAIN THOUGHT THAT HEARING IS ALL THAT IS NECESSARY. V. 23. NOT A DOER.—Revised Version, "a non-doer." AS IN A GLASS.—God's word is like a mirror held up before us. For the moment we see our faults, but we turn away and forget them. V. 25. LOOKETH INTO—literally, stoopeth down to take a close look into. FREEDOM OF LIBERTY—the gospel rule of life, which gives freedom from the slavery of sin. IN HIS DEED—"in his doing." Ps. 19: 11.

III. V. 26. SEEM TO BE—"thinketh himself to be." BRIDLETH NOT HIS TONGUE—"as a horse is curbed with a bridle, v. 27. BEFORE GOD—in his sight. VISIT—with help and sympathy. KEEP HIMSELF—with watchfulness. John 17: 15. JOB. 24. FIGHT THE WORLD—in its vices and corruptions. True piety will lead to doing good, and will make us pure in heart and holy in life.

WHAT HAVE I LEARNED?

- 1. That God's word is the source of spiritual life. 2. That we are to receive it with a meek and teachable disposition, uninfluenced by passion or prejudice. 3. That we are to be doers of the word, and not hearers only. 4. That we are to bridle our tongues and set a guard over our words. 5. That we are to be kind and helpful to those in distress and pure and holy in all our conduct.

THE WEEKLY MESSENGER is printed and published at No. 22, 23 and 27 St. James' street, West, Montreal, by JOSE DONGALI & SON, composed of John Dongali, of New York, and John Joseph Dongali and J. D. Dongali, of Montreal.