



DEATH IN THE BOTTLE.

DEATH IN THE BOTTLE.

THIS is not a very pretty picture ; but it is just as pretty as the hideous traffic it depicts. Death as a gaunt and grinning skeleton is pointing to the coffin hidden in every whiskey or brandy bottle. There's death in the cup ; there's poison in the bowl. Did you ever think that the word Concoctate means to *poison* ? The following lines describe the picture better than we can :

Of t have you seen attractive signs
That told of old and costly wines,
Or couched in terms to catch the eye
And lure the thoughtless passer-by ;
You have beheld the devil's bait
Concealed in showy cards, that state
How whiskey, brandy, rum, or gin
May all, and more, be had within ;
And you have smiled and caught the hook,
Nor thought to give a second look.
But turn the glass ; 'twill well define
The shape of each deceitful sign.
One is a coffin, one a tomb,
That wait the toper's early doom,
While near at hand, beside the wall,
There stands the drunkard's waiting pall.
Fit things indeed, to lure the blind ;
Make sure a grave is close behind.



W. H. WITROW, Secretary for Canada.

PRAYER-MEETING TOPICS.

OCTOBER 29, 1893.

Junior Epworth League.

AM I MY BROTHER'S KEEPER?—Rom. 15. 1; Mark 2. 17; 1 Cor. 8. 11, 12; 9. 22; Rom. 14. 1; 1 Cor. 9. 19; 1 Peter 2. 16.

Junior E. L. of C. E.

OUR IDOLS—WHAT ARE THEY?—Matt. 6. 24; 1 Cor. 8. 4-6.

BY-LAWS.

(Continued.)

VII. Superintendent and Assistants shall be appointed by the Pastor, or by the senior Society (if one exists) with the approval of the Pastor. The other officers and committees shall be nominated by the Superintendent and Assistant, and elected by the Society. All officers shall be chosen once in six months.

VIII. A prayer-meeting shall be held once every week. A consecration meeting shall be held once a month, at which the pledge shall be read and the roll called, and the responses of the members shall be considered a renewal of the Pledge of the Society. If any member is absent from three consecutive consecration meetings without excuse, his name shall be dropped from the list of members.

IX. Part of the hour of the weekly meeting shall, if deemed best, be used by the pastor or Superintendent of the Society for instruction, or for other exercises which they may approve.

X. The Committees and their duties shall be as follows :

The Lookout Committee shall bring new members into the Society, and affectionately look after and reclaim any who seem indifferent to their pledge.

The Prayer-Meeting Committee shall select topics, assign leaders, and do what it can to secure faithfulness to the prayer-meeting pledge.

The Social Committee shall welcome the children to the meetings and introduce them to the other members of the Society. They may also arrange for occasional socials.

The Temperance Committee shall arrange for an occasional temperance meeting and circulate the following temperance pledge among the members :—

"I do hereby pledge myself to abstain from the use of all alcoholic liquors as a beverage, from the use of tobacco in any form, from the use of profane language, the reading of bad books and papers, and to earnest efforts to secure the prohibition of the liquor traffic."

The Sunday-school Committee shall secure the names of children who do not attend Sunday-school and invite them to become members of the Sunday-school.

The Missionary Committee shall try to interest the members in home and foreign mission work and to arrange for occasional missionary meetings.

The Musical and Literary Committee shall endeavour to make the singing a success, provide for occasional literary meetings, and where possible try to carry on some definite plan of Bible study, or other reading course.

The Visiting Committee should call on strangers, visit the sick, try to render relief to the needy, distribute flowers and perform such other "deeds of mercy and help" as they can.

All committees should meet at least once a month for consultation with the Superintendent, in regard to their work.

Other committees may be added, according to the needs of local societies, and duties defined.

XI. The Junior Society, being part of the Senior, should have all possible aid and support the latter can give it; and it is expected that when the members of the Junior have reached the age limit, they will enter the Senior Society as Active Members.

XII. Miscellaneous sections :—

1. The regular meetings shall be held every — from — to —. The last meeting of each month shall be a consecration meeting, and should be led by one of the Superintendents. The first meeting of each — shall be a business meeting.

2. The officers shall be elected and committees appointed in — and —.

3. A voluntary collection shall be taken up at each consecration meeting, to help meet expenses of the Society.

4. Special meetings may be called by the Superintendent at any time.

5. All expenditures shall be made under the direction of the Superintendents.

6. The By-laws may be altered or amended any time the Superintendents and Executive Committee of the Senior Society find it necessary.

ALCOHOL is the one evil genius, whether in wine or ale or whisky, and is killing the race of men. Stay the ravages of this one poison, alcohol, that king of poisons, the mightiest weapon of the devil, and the millennium will soon dawn.

A Temperance Psalm.

A MODERN alphabetical psalm, on the virtue of abstinence, is furnished by Dr. Cyrus Edson to a recent *North American Review*. It is one of the best essays of its kind in print.

A stands for Alcohol—deathlike its grip.
B for Beginner, who takes just one sip.
C for companion, who urges him on.
D for the Demon of drink that is born.
E for Endeavour he makes to resist.
F stands for Friends, who so loudly insist.
G for the Guilt he afterwards feels.
H for the Horrors that hang at his heels.
I his intention to drink not at all.
J stands for Jeering that follows his fall.
K for his Knowledge that he is a slave.
L stands for the Liquors his appetite craves.
M for convivial Meetings so gay.
N stands for No that he tries hard to say.
O for the Orgies that then come to pass.
P stands for pride that he drowns in his glass.
Q for the Quarrels that nightly abound.
R stands for Ruin, that hovers around.
S stands for sights that his vision bedim.
T stands for Trembling that seizes his limbs.
U for his Usefulness sunk in the slums.
V stands for Vagrant that he quickly becomes.
W for Waning of life that's soon done.
X for his eXit regretted by none.
Youth of this nation, such weakness is crime,
Zealously turn from the tempter in time.

THE DRINKER'S BANK DEPOSIT.

"COME, Sam, let's go in and take a little. Old Bob Bummer keeps the best liquor in town. Come, don't hang back; let's go in."

"Jim, I have been thinking over this matter since I saw you last, and I can't do it. To be plain with you, Jim, I have given my heart to the Lord Jesus, and you will never see me drunk again. Besides, I have been figuring on this matter some, and what do you suppose it costs us to patronize old Bob?"

"Well,—a dollar, it may be, or two, a week," said Jim.

Sam, taking a pencil and a piece of paper from his pocket-book, handed them to Jim and said: "Let us look at it fully, and make fair calculation. You deposit—

Your money—and lose it.
Your time—and lose it.
Your character—and lose it.
Your health of body—and lose it.
Your strength of mind—and lose it.
Your manly independence—and lose it.
Your self-respect—and lose it.
Your sense of right and wrong—and lose it.

Your self-control—and lose it.
Your home comfort—and lose it.
Your wife's happiness—and lose it.
Your children's rights—and lose them.
Your own soul—and lose it.

Knowing that everything he invests will be lost, who is there that wishes to thus throw away the most precious things he possesses?

GOD ON MY SIDE.

Two little girls came across each other on the way to Sunday-school. One had a muff and a handsome hat, while the other wore a hood and mittens.

The finely-dressed child looked at the other, and said in a proud voice,—

"I wish you would go on the other side of the street; you don't look nice enough to walk with me."

The plain little girl stopped, and tears came to her eyes. She was deeply hurt.

"Yes," she said gently, "I will cross the street if you say so, but I think God will be on my side, for he says in the Bible that he does not like a proud look."

Was she not right?

OUR OWN Publications

During this summer our presses have been very busy, and among the books published are several that we can strongly recommend to our Sunday-schools. Note the following :

- Twenty Minutes Late. By Mrs. G. R. Alden (Pansy).70
- Stories from Indian Wigwams and Northern Campfires. By Rev. E. R. Young. Splendidly illustrated.125
- Abbot for Eternity; or A Pilgrim's Progress for the Times. By Rev. J. A. Kennedy, B. A.60
- Campaign Echoes. The Autobiography of Mrs. Letitia Younans. With Portraits. 1.00
- Stephen Mitchell's Journey. By Mrs. G. R. Alden (Pansy).70
- A Merchant Prince. The Life of Hon. Senator John Macdonald. With Portraits and illustrations.1.00
- The Prince of India, or Why Constantople Fell. By General Lew Wallace, author of "Ben Hur," etc., 2 volumes.2.50

Besides these we have for schools a great number of splendid new books from the Religious Tract Society, and other great Publishing Houses. We will gladly send lists of these new books to any school. Librarians who feel that their library needs a few new books, or to be replaced by entirely new books, will do well to write for our catalogues and terms.

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LESSON NOTES.

FOURTH QUARTER.

STUDIES IN THE EPISTLES.

A. D. 57.] LESSON V. [Oct. 29.

ABSTINENCE FOR THE SAKE OF OTHERS.

1 Cor. 8. 1-13.] [Memory verses, 12, 13.

GOLDEN TEXT.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Rom. 15. 1.

OUTLINE.

1. The True Knowledge, v. 1-6.
2. The Weak Conscience, v. 7-12.
3. Total Abstinence, v. 13.

EXPLANATIONS.

"Things offered unto idols"—Meats offered to idols became the property of the priests; and such parts as remained from the sacrifice, being choice, were sold by the priests and purchased by the rich and highly esteemed. Some Christians thought that it was wrong to eat such meat, as it might appear to favour idol worship. Others said, "An idol is nothing," and ate it. Paul was asked to decide which was right. He said that if the eating would lead another person to do wrong we should not do it, even though we have the right. "We know"—There are two words for knowledge used in this chapter. This one means simply to be conscious, to have an idea about a thing; to know it abstractly. For example, I know that there is a city of Peking, but I never saw it, and I do not know anything about it except by hearsay or reading. "Knowledge"—This word means a knowledge which has come by personal experience. The Corinthian Christians had such a personal experience in their knowledge of things offered to idols. The second use of this word refers to a heresy called "gnosticism," which Paul says "puffeth up; or, better, "blows up," like a bag blown full of wind. "Edifieth"—Should read in contrast to "blows up," "build up." "Conscience"—In verse 7, where first used, is better translated in the Revised Version—"knowledge."

PRACTICAL TEACHINGS.

Where does this lesson show—

1. The danger of mere knowledge?
2. The blessedness of love?
3. The power of example?

THE LESSON CATECHISM.

1. What is said of knowledge and charity? "Knowledge puffeth up, but charity edifieth."
2. What is said of idols? "An idol is nothing." 3. If we sin against our brother, what else do we also do? "Sin against Christ."
4. What text in the Bible is illustrated by this lesson? "Avoid the appearance for others."
5. What does this lesson teach? "Regard for others."
6. What is the Golden Text? "We then that are strong," etc.

DOCTRINAL SUGGESTION.—The unity of God.

CATECHISM QUESTIONS.

What do you call this wonderful mystery? The Incarnation of the Son of God.

Where is the Redeemer called a Mediator? 1 Timothy 2. 5.—For there is one God, one Mediator also between God and men—himself man, Jesus Christ.