

## News of the Churches.

**CHICAGO.**—The Rev. Hugh Pedley, pastor of the Congregational Church, gave an invitation on Sunday, Oct. 31st, to the members of the Young Ladies' and the Young Men's Bible Classes, to spend the following Tuesday evening at his house. They responded heartily, the guests numbering over forty. These, including Mr. Jardine, the Superintendent of the Sabbath School, Mr. Lawes, teacher of the young men's class, and four of the lady teachers, who kindly united their efforts to those of others to make a pleasant time, and succeeded so well that mid-night was approaching more quickly than any were aware of. The games, the singing, etc., were all highly enjoyed. Before separating the host, in a few words, expressed his pleasure at being surrounded by such a bright, happy company, the sight of which was encouraging both to him and to the respective teachers of the two classes. He trusted that in the future they might all become members of the church and followers of Christ.

Nov. 12, 1880.

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**TORONTO.**—**NORTHERN.**—The school of this church had a very pleasant gathering on the evening of the 3rd November. After tea, to which about 270 scholars sat down, a centenary festival was held. The Superintendent, Mr. H. J. Clark, presided, and after the opening services, conducted by the pastor, Rev. John Burton, gave a short address on the occasion, dwelling especially on the work, Sunday Schools had done in the past and what they might become. A responsive Scripture exercise, dwelling specially on the mercies of the past and the promised blessings of the future, was then joined in by all present, about four hundred, a number of their parents and friends having entered after tea. The Rev. Mr. Brealy, from England, then addressed the meeting, after which every scholar and teacher was presented with a centenary medal, to be kept as a memorial of the occasion. The Superintendent expressed a hope that some of the younger scholars might be spared to see the third jubilee of Sunday Schools fifty years hence, and be able then to produce those medals to the scholars of that day. The hymns sung at the great gathering of scholars at the Crystal Palace, Sydenham, were given during evening and were admirably rendered. The evening was very pleasant and long to be remembered.

**COWANSVILLE.**—Rev. George Willett has accepted the call to the pastorate of Cowansville and Brigham Churches, and preaches his inaugural sermon on Sunday, the 28th inst., (D.V.) Mr. Willett's preaching the last few Sabbaths has met with unusual acceptance, and a very marked interest is manifested.

Cowansville, 15th Nov. W.H.M.

### TEMPERANCE NOTES.

#### A CHINESE INDICTMENT AGAINST DRINKING.

An old Chinese legend tells how in the days of the great Yu, some two thousand two hundred years before Christ, a I Ti made wine and gave some to Yu, who, when he had tasted it, pronounced its flavor to be good, but poured it upon the ground, and ordered I Ti to be banished, forbidding its further manufacture, lest in after ages the kingdom should be lost through wine.

"Then," says the legend, "the heavens rained gold for three days," no doubt in approval of the wise conduct of the old Chinese prohibitionist, Yu. We are reminded of this ancient story on reading some extracts from a Chinese religious book called "Oneness in Virtue." This work is said to be of great age, but the blocks were destroyed during the late rebellion, and the present edition was

printed only thirteen years ago from new blocks. The author is a Mr. Sun Chieechai. We think our readers will be interested in the opinions of this old native writer on wine-drinking. We are indebted for the translation to Rev. Frederick Galpin, of Ningpo.

"Wine confounds the character. Scarcely any man who drinks immoderately can possess self-control. Those whose dispositions naturally are stern, over-bearing or tyrannical are helped to develop such evils by wine, and so with rapidity are thus made angry and mad. How great is the injury caused! For this reason several exhortations have been written. Wine may be used for religious obligations, but not violate propriety by becoming drunk with it. A little may nourish, but a large quantity destroys. Man when drunk will do that which, when sober, he would not dare to do; he will do anything.

"Through wine the scholar loses his good name, the magistrate his office, the merchant his trade, and the artisan his work. Persons, property, friends, family, and life, are all injured. What difference is between it and a venomous serpent?"

"Hence the first of the Buddhist prohibitions is, 'Abstain from wine.' Wine is a cruel axe that cuts down the character. Is it good or evil to give to or press upon a man, as a kindness, that which may injure him?"

"Some may escape the evil, but nine out of every ten are destroyed. Wine may be of excellent flavor, but it is a madman's medicine. Wine is a source of disorder, it bequeaths hosts of hideous things, it spoils longevity, and hands down vicious habits."

We now give the author's thirty-two evils of wine-drinking:

1. It robs the heart of its purity.
2. It exhausts money and property.
3. Door of much sickness and disease.
4. Root of brawls and quarrels.
5. It makes men naked and barefooted as oxen or horses, but (unlike cattle).
6. Reeling and dancing, idling and cursing. They are detested by all men.
7. Through it men never obtain what they should.
8. What they obtain they lose.
9. It causes men to waste deeds and exhaust speech, when they awake it is only to repent.
10. It causes the loss of much, and an awakening only to shame and confusion.
11. It destroys physical force.
12. It spoils countenance and complexion.
13. Heart and mind are led astray.
14. Wisdom and knowledge are beclouded.
15. It destroys the capacity to honor parents.
16. Through it men cannot reverence the Gods.
17. Nor obey the words of good men.
18. Nor laws of empire.
19. It makes friendships with cruel and wicked men.
20. It causes a separation from the virtuous and good.
21. It makes men shameless.
22. It easily incites to ferocious anger.
23. It destroys the power to control the passions.
24. It gives men over to evil without limit.
25. It causes them to resist the devout.
26. Produces a heart without fear.
27. Turns day into night.
28. Makes infamous in crime and teaches iniquity.
29. Rejects virtuous laws.
30. Drives men from the true and happy end of life, Nirvana.
31. Sows the seeds of insanity and madness.
32. Corrupts the body, destroys the life, and causes men to fall into the wicked way.

One name for wine is "fountain of misery."

It is said that the Emperor Yuan Tsung, A. D. 713, refused to drink wine

because of its evil influence, and it is remarked, "If the Son of Heaven was willing to abstain, what must be the disposition of any man who will not follow such an example?"—*Shanghai Temperance Union.*

#### INTEMPERANCE IN HIGH LIFE.

Drunkenness is not exclusively a vice of the so-called "lower classes;" this is a fact to be often over-looked in the current discussion of intemperance and its remedies. We believe as fully as does Dr. Bartol or Dr. Clark, in the principle of substitution, i. e. the New Testament radicalism of overcoming evil with good. We have in these columns made frequent and earnest appeals for such an enlargement of the methods of temperance reforms as should treat the causes as well as the effects of the drinking habit, and seek to diminish the sale by stopping the demand for it. We have no patience with the assumption that society has fulfilled its duty, or that reform has done its work, when the sale or even the manufacture of liquor is legally prohibited. Neither appetite nor native depravity will explain the intemperance of the working and "lower classes." Go to their wretched habitations—learn the poverty of their lives, even greater than the poverty of their purses; see how they work, and eat, and sleep—and you will begin to understand that the delusive glitter of the drinking saloon is an effect rather than the cause of their misery. They should be helped out of this condition, and fortified against such temptations by every appliance that Christianity can suggest or philanthropy devise. Fight the rum-shop with the coffee-house, the tavern with the reading and recreation rooms, homelessness with evening homes, ignorance with education, darkness with light. But this is not enough. Is drunkenness any less terrible when the drunkard falls under a mahogany table than when he tumbles into the gutter?—when he is sent home in a hack instead of being hustled to a station house? Is it more dreadful for a drunken man of the lower class to break his wife's head than for a drunken man of the upper class to break his wife's heart? Is a skeleton in the closet less ghastly than a skeleton in the pitiless glare of the living room light? If you do not from your own observation know the wide-spread and baneful effect of intemperance among the well-to-do and wealthy classes, your experience of life must be very limited. Ask the physicians, ask the ministers of the city, and they will tell you whether the excessive use of strong drink is chiefly the vice of the working people. There is scarcely a family undefiled, in some of its connections, by the demon-touch of intemperance. The saloon is a pitfall; but so is the club. The bar-room is the devil's camp; the sideboard is his ambush. Whiskey is debasing; but French brandy is warmed with the same fire of hell. A "drunk" is not made innocuous because it costs three dollars instead of ten cents. Calling alcohol by fine names, and drinking it with that kind of moderation that stops just short of total intoxication, doesn't change its nature or avert its effect. With all our boasted advance in culture and civilization, drunkenness still remains the monster vice of society. And the unwise methods of any of the advocates of temperance, be they demagogical apostles or sincere fanatics, does not absolve any Christian teacher from the duty of placing the emphasis of his utterance upon the policy of abstinence.

*Exchange.*

#### THE USE OF LEMONS.

The lemon tree is a native of Asia, although it is cultivated in Italy, Portugal, and in the South of France. In Europe, however, it seldom exceeds dimensions of the smallest tree, while in its native state it grows to over 60 feet in height. Every part of this tree is valuable in medi-

cine, though we rarely employ any but its fruit, that is, the lemon itself. And every one knows how to employ this as in lemonade: To squeeze the juice into cold water—this is the shortest way; or to cut in slices and let it soak in cold water; or to cut it in slices, and then boil it. Either way is good. Lemonade is one of the best and safest drinks for any person, whether in health or not. It is suitable to all stomach diseases, is excellent in sickness—in cases of jaundice, gravel, liver complaints, inflammation of the bowels, and fevers. It is a specific against worms and skin complaints. The pippins crushed, may also be mixed with water and sugar, and may be used as a drink. Lemon juice is the best scorbutic remedy known. It not only cures this disease, but prevents it. Sailors make a daily use of it for that purpose. I advise every one to rub their gums daily with lemon juice to keep them in health. The hands and nails are also kept clean, white, and soft by the daily use of lemon instead of soap. It also prevents chilblains. Lemon is used in intermittent fevers, mixed with strong, hot black coffee without sugar. Neuralgia may be cured by rubbing the part affected with a cut lemon. It is valuable also to cure warts, and to destroy dandruff on the head, by rubbing the roots of the hair with it. In fact its uses are manifold, and the more we employ it, externally and internally, the better we shall find ourselves. Natural remedies are the best, and nature is our best doctor, if we would only listen to it. Decidedly rub your hands, head and gums with lemon, and drink lemonade in preference to all other liquids.

REMEMBER what Carey was, remember that he was a shoemaker; remember that he taught himself Latin, Greek and Hebrew when he was making shoes; remember his heart was in the work of the Lord, and he got very little encouragement; for when he was at the Conference of Missionaries, Dr. Ryland in the chair, he suggested it was the duty of Christians to obey the Lord's command to send the gospel to every creature; and Dr. Ryland said, "Sit down, young man; when God is pleased to convert the heathen, he will do it without you or me." Remember that he went to India and acquired the language in such a way that he was made examiner of civil servants, with a salary of \$9,000 a year; he gave every dollar of that to the Baptist Missionary Society, and lived on the pittance they allowed him.

AMID every seduction attendant upon great wealth and high position, the Earl of Shaftsbury has ever remained an earnest, active Christian. The secret of it is found in the fact that until he was seven years old he had a very pious nurse, who trained him for God from his infancy; and the impression was indelible. "Give me the child until eight years old," says the Church of Rome, "and I care not who takes it afterward; it is mine." Remember this, dear mothers, and be not discouraged, even when wearied and well nigh overwhelmed with care. Yours is the glorious opportunity of putting an indelible stamp upon your loved ones. Soon they go from you to take their part in life's battles. Each year the combat thickens. Noble men and women are needed to fill the ranks, trained to integrity, truth and unselfishness from the cradle.—*Congregationalist.*

Suggestive remark by the *Pall Mall Gazette*: "The simple truth is that religious organizations of all kinds have never been so prosperous as they have been since the progress of certain scientific speculations which were thought to be dangerous or fatal to belief. The religious organization were never better able to afford to practice absolute and unlimited tolerance."