

Weekly Messenger

AND TEMPERANCE WORKER.

VOL. II.

MONTREAL, SATURDAY, MARCH 31, 1883.

No. 13.

The Temperance Worker

PUBLISHERS' NOTES.

A WELCOME.—Mr. Jacob Spence, of Toronto, for many years a zealous Temperance worker, and the ex-Secretary of the Ontario Alliance, writes:—With much delight I hail the advent of the *Temperance Worker*. We need vastly increased means of this kind adapted to arouse more attention to the temperance theme and its importance. I do greatly admire the business ability that can provide such a fifty cent weekly paper, and that, too, without pages of advertisements. There is ground of further rejoicing that this is undertaken by publishers whose high standing gives ample guarantee both for its character and permanence. Surely friends ought to rally to secure such extended subscription lists as may well sustain the enterprise and extend its sphere of usefulness.

THE WEEKLY MESSENGER AND TEMPERANCE WORKER, besides discussing practical temperance questions and giving a large variety of news and notes concerning the cause at home and abroad, gives the world's news with brief commentary in terse and readable style, as also a large amount of home and Sunday-school literature. Montreal market reports on the date of going to press are given each week. The paper contains excellent pictures to please the eye of young and old, sometimes two or three in the number. Readers will do a kindness to the publishers and a good work in their communities by getting new subscribers, showing their friends the paper for that purpose. It costs but fifty cents a year, or forty cents in clubs of ten, sent either in parcels or to separate addresses. Send subscriptions at request for samples to JOHN DOUGALL & SON, Montreal.

LICENSE AMENDMENTS.

On Wednesday of last week a very important and influential petition was presented to the Senate and House of Commons from the Province of Quebec in regard to the liquor license business. It was signed by the R. C. Archbishop of Quebec, the bishops of Three Rivers, Rimouski, Montreal, Sherbrooke, Ottawa, St. Hyacinthe, Chicoutimi and Cythere, V. A. of Pontiac; also by Mr. T. S. Brown, President of the Quebec Alliance, the church of England bishops of Montreal and Quebec; and Dr. MacVicar, Principal of the Presbyterian College, Montreal; Dr. Wilkes, Principal of the Congregational College, B. N. A.; Dr. Douglas, Principal of the Methodist Theological College; Dr. Clarke, pastor of Olivet Baptist Church, and Dr. Marsden, President Quebec Vigilance Association. The distinguished representatives of all these churches and organizations unite in the statement that in their opinion there is in this Province an alarming increase of all kinds of crime, due principally to the increase of the number of houses where intoxicating liquors are sold, and their defective administration. They also complain of the demoralizing influence of allowing

liquors to be sold in connection with groceries, and that the present license law is inadequate to prevent these great evils. It is urged that the difficulties in the way of obtaining a license should be greater to the applicant than to those opposed to the granting of the license. Understanding that the Dominion Government intend to introduce a measure for regulating the sale of liquors, the petitioners pray that none of the restrictions now upon the liquor traffic in this Province be relaxed, and that the following additional restrictions be imposed, so far as they may be within the jurisdiction of Parliament:—That where a license is granted a majority of the municipal electors of the polling division should sign a certificate of their willingness to have such license granted, or else that a petition in favor of the license shall be signed by a larger number of the electors than one against it. That among the infractions of the license law there may be incorporated as punishable acts, the keeping of a disorderly house, selling drink or permitting noise or reunions on Sunday, selling after prohibited hours, selling from seven o'clock Saturday evening until six on Monday morning, as the law now is in Ontario, "inebriating the people or giving drink to persons drunk," selling or giving liquor to minors under the age of sixteen years, and permitting card or other playing for money. It is also asked that higher customs duties be collected on imported or home manufactured liquors so as to lessen the profits to the liquor dealers, that the penalties for violations of the license law be increased, and that two convictions during the year shall work the forfeiture of the license and the disqualification of the license holder for two years. It is also petitioned that the licenses be granted to persons, and in no cases to houses, as the licensed victuallers of Ontario have desired. A petition so strongly urged and so strongly supported will, no doubt, have its weight in Parliament whenever the question may come up for legislation. It is a healthy and encouraging indication to see men of all churches and all creeds forget for the time their differences and unite in an effort to curtail the liquor traffic as much as is practicable so long as it is to be licensed at all. In case the Dominion Parliament decides to take the license question in its own hands we hope to see similar petitions pour in from the other Provinces. The petition was presented to the Commons by Mr. G. A. Gignault, M. P., and to the Senate by the Hon. Mr. DeBoucherville. One Senator remarked that it was the strongest petition ever presented to that House. It might be added that few have been on questions of such vital interest to the people.

SOME OF THE ENGLISH POST OFFICIALS having objected to the habit of some of the letter carriers wearing the blue ribbon, the Hon. Postmaster General, Mr. Fawcett, gave orders that the carriers should not be interfered with in this matter. He very wisely said that he would be happy to have the men wearing all the colors of the rainbow if it would only help them to keep from the drink.

NEWS AND NOTES.

THE DUKE OF ALBANY, better known as Prince Leopold, Queen Victoria's youngest son, is a Vice-President of the Church of England Temperance Society.

A UNION HAS BEEN EFFECTED between the Royal Templars of Temperance, of the United States, and the United Temperance Association, formerly the British Templars, of Canada.

THE GOVERNOR OF MISSOURI has stood proof against the strong pressure of the liquor interest to prevent him assenting to the high license bill. He declines to answer the constitutional objections raised from that quarter, preferring to have them settled in the law courts.

VERMONT GOES A LONG STEP in advance of other States, in its Compulsory Temperance Education Bill, "adding to the list of required studies in the public school, elementary physiology and hygiene, which shall give special prominence to the effect of alcoholic drinks, stimulants and narcotics upon the human system."

A COUNTY ALLIANCE has been formed in Colchester, Nova Scotia, for the maintenance of the Scott Act and the propagation of prohibition sentiment. The meeting in Truro, the shire town, for organization was large, enthusiastic and business-like, and a splendid public meeting was held in the evening. Complaints are made in Pictou county, N. S., of the slackening of efforts to enforce the Scott Act there. In Prince Edward Island friends of the Act claim that, contrary to impressions sent abroad, the law has reduced drunkenness materially.

DR. ANDREW CLARK, the eminent physician to whom Sir John Macdonald went, when sick in England, and to whom Mr. Gladstone goes in sickness, gives this testimony:—"I am speaking solemnly and carefully in the presence of truth, and I tell you I am considerably within the mark when I say that, going the rounds of my hospital wards to-day, seven out of every ten there owed their ill health to alcohol. Now what does this mean? That out of every hundred patients which I have charge of at the London Hospital, seventy percent of them directly owe their ill health to alcohol."

A MEMBER OF THE NOVA SCOTIA GOVERNMENT introduced a bill into the Legislature to amend the license law of the city of Halifax, by providing that when a license holder got the consent of a majority of the ratepayers in his district, that consent would stand until a majority of the ratepayers petitioned to the contrary. The bill was pitched out without much ceremony, only five members in the House of Assembly, consisting of thirty-nine members, voting for its second reading. So Halifax liquor dealers will every year have to go round upon a weary tramp in their respective districts for signatures to a petition asking for license to sell. It is to be hoped that in this annual pilgrimage some of the publicans may be brought face to face with their work among the homes of their customers and thereby made ashamed of their business.

THE REV. GEORGE WYNDHAM KENNION, recently appointed bishop of South Adelaide, Australia, is a total abstainer and has been an active temperance worker for many years.

THE CHICAGO "TIMES," one of the leading political journals of the West, though not usually giving attention to the temperance question, thus gives vent to its feelings in regard to the outlook:—"The whole world knows drunkenness for a curse. The United States sees that, despite all regulation, the traffic in alcohol continues to increase more rapidly than the population, and that manufacturers and sellers of spirits and beer yearly become more aggressive and dogmatic in politics. Last year in Chicago they had no difficulty in controlling the expression of both parties."

MR. JOSEPH LIVESEY, the well known father of the teetotal movement in England, recently celebrated his eighty-ninth birthday. Great honors were paid to the grand old man on that occasion at his home in Preston. Letters of congratulation and telegrams were received from nearly every part of England and several deputations waited on him, presenting illuminated addresses from some of the great temperance bodies of the country. Mr. Livesey seems still in possession of a large amount of intellectual and physical power, and is capable of doing a good deal of work. He is a grand example of the advantages of temperance and pure living.

THE ALBANY, NEW YORK, *Law Journal* is not a temperance paper, by any means, and the "intemperate language" so often imputed to temperance workers need not be expected from that source, yet the following from its editorial columns is about as strong as we usually meet with anywhere. The actual truth, however, is not too strongly told. The *Journal* says:—"We insist that every avenue to hell, such as rum-shops, shall be shut on Sunday. Keeping Sunday is not a mere puritanic tradition, but is obedience to the law of God, and of the physical well being of mankind, and until the country determines to go to the devil as France did a century ago, it will cling to its Sunday laws."

ACCORDING TO THE UNITED STATES REVENUE LAWS alcoholic liquors may remain in bond for a certain length of time after they are manufactured, the duty only requiring to be paid as they are needed for sale or use. It seems that, in consequence of over production for some years past, a much larger quantity now remains on hand, than can be disposed of in the time required by law. Yankee ingenuity has been taxed to know what to do under the circumstances. If such liquors are exported from the country the duties are not required. An attempt seems to have been made to get the Canadian authorities to allow them to be sent to Canada in bond for a while and then returned again, as needed, but that did not succeed. It is now proposed to send them to Honduras. It is claimed that the quality of the liquors will be much improved by the trip. If they should never return so much the better.

BRAVE AND TRUE.

Whatever you are, be brave boys!
The liar's coward and slave, boys!

Whatever you are, be frank, boys!
'Tis better than money and rank, boys!

Whatever you are, be kind, boys!
Be gentle in manners and mind, boys!

But, whatever you are, be true, boys!
Be visible through and through, boys!

In fun and in earnest, be true, boys!
-Leicester, Eng., Post.

ERNEST ADLER.

BY MARGARET E. WINSLOW.

National Temperance Society, New York.
CHAPTER X.—A HEEDLESS FALL.

How had this terrible thing happened?
happened so suddenly as to burst like a
thunder-bolt upon the community and
home? Alas! thunder-bolts do not gather
as rapidly as they strike; the electric clouds
may be for a time hidden behind mountains
or forests, but the pent-up electricity is
accumulating its forces all the while. For
months Ernest and his admirers had been
alike preparing for his sad fall, though,
perhaps, alike unconscious of the tendency
of their actions. In the first place the in-
toxicating atmosphere of flattery is a very
unsafe one to be breathed by any one, but
especially by one just escaped from the
bondage of a very great sin. The height of
popularity is a dizzy one, its summit surface
is too narrow to admit of false steps, and
only a strong Hand stretches forth from
above can hold one safely there. And just
where his need was greatest, Ernest
had failed to secure to himself the upholding
of this outstretched Hand. He did not feel
his need of it. He was strong now. The
old life and the old liability to sin lay far
behind him. He was a new creature, and
there was no more temptation to him, let
the wine move itself aright in any number
of sparkling glasses. He had, as he thought,
gained the victory, and his life was now a
pean of praise, not a struggle with an un-
conquered enemy. Then unconsciously,
but surely, he was drifting away from the
means without which no soul dwelling in a
human body, and compassed about with hu-
man infirmity, can hope to walk triumphantly
in the midst of temptation. Again
and again had judicious friends urged upon
him the duty of connecting himself with
some body of Christians, and pointed out
the advantages of church-fellowship and
help. Ernest was not quite ready for that
step; he did not see its necessity as yet.
The church-life as he remembered it at Har-
ton was not a very lovely thing; it fell far
short of his present enthusiastic state of
feeling; it had never gone out to seek and
save him in his loss and degradation, and
now his sympathies were much more with
the irregular workers, the evangelists and
women who were out in the highways and
hedges, rather than with the well-warmed
and lighted churches and the cultured voices
calling the multitude to come in. He was
so busy with evangelistic meetings and
efforts to rescue the perishing, that he had
little time for church-going, though he
occasionally accompanied his wife to hear a
celebrated preacher; and as it is usually
phrased, was he not always doing that upon
every practicable occasion? So Ernest
Adler made the mistake made by so many
others, of holding himself aloof from the
Church of God, and losing the beneficent
influences and safeguards with which the
Great Shepherd has surrounded His fold.

But back of this lay another source of
weakness known only to God and his own
soul. The fresh novelty of first love passed,
by Ernest was not so faithful and devoted
in his private intercourse with God as he had
been at first, and in private prayer lies the
hiding of the Christian's power. His time
was very fully occupied with his secular

business and his temporary work. Night
after night saw him thus occupied till a late
hour, conducting a prayer meeting or en-
gaged in prayer with some trembling soul,
seeking to plant his feet upon the Rock,
and he persuaded himself that it was a
small matter if after an evening of such
directly religious service, his wearied
faculties refused again to engage in private
prayer, or if in the morning sleep held his
fired body in such a lingering embrace that
he had barely time for a hurried breakfast
and a brief romp with his little ones ere his
office duties claimed him. Thus he fell into
one of the two great antagonistic errors of
really Christian souls: the living of an out-
wardly active religious life unsupported by
an inner fund of ever fresh experience,
perpetually pouring out, without a corre-
sponding taking in, the capital drawn from
being that first regenerative experience,
rather than the perpetually fresh manna of
a just new religion.

When Ernest Adler asserted in public, as
so many others do, that the regenerating
grace of God had entirely taken away the
appetite for all spirituous intoxicants, he
was, as they are, perfectly honest in his
statement so far as his teaching and inner
consciousness guided his opinion. For a
long period he felt nothing but leathing
toward the evil thing which had wrought
him so much harm. He could go safely
into the very jaws of death where the
poison is dispensed, for the rescue of some
of its enchanted victims, and intemperances
would not be such to him. But he forgot
that such had been the case several times
before, when, as at the time of his marriage,
a new affection and new interests had, for
the time, subdued everything else in his
nature to their supremacy. He forgot, also,
that his appetite was a thing of periodicity,
and forgot to prepare for its time of re-
awakening by increased watchfulness and
prayer. For, much to his surprise, after a
time it did re-awaken, at first in a faint,
uncomfortable craving, of whose origin he
was scarcely conscious himself; then, as the
days rolled by, and the constant sight and
sound of the accessories so familiar to the
man who has once given himself up to a
life of intoxication, recalled old associations
with an almost numbing power, and
Ernest found himself again fighting the
battle which had been so terrible in the
woods of Minnesota. It was terrible now;
and still more, it was confusing as contra-
dictory to all the theories upon which his
present life was formulated. But still he
never dreamed of being overcome. He was
a converted man now and stood on different
ground; he could not, and would not, dis-
grace the Cause he had espoused and the
Name which had saved him, and so, though
the only true Strength was close within his
reach, he was once more fighting a super-
human foe with weapons which, though
honest and brave, were, after all, only hu-
man.

While this fearful conflict was at its
height the warrior went one Saturday even-
ing into a well-known liquor saloon in
search of a young man in whose salvation
he had felt great interest, and who, after
having kept sober for a week, he had missed,
and easily guessed where he would be likely
to find him. The glare of the gas-lights, the
glitter of crystal and silver, the old remem-
bered aroma of the place thrilled his sensi-
tive, nervous system as he entered; but
barely casting a glance over these tempters,
and not realizing that they could be such to
him, he passed to the inner room, and there
found the object of his search engaged in a
game of cards with a companion. The
young man was in a good-natured, half-
maudlin state of intoxication, quite ready
to listen to the expostulations of his friend,
and to shed tears over his own fall, and
Ernest, sitting down by him and entering
into conversation, had soon around him a
lively and interested audience whom he
was eloquently addressing on the evils of
their present course.

"That fellow's mouth must be stopped
somehow," said the portly proprietor of the
saloon, as he looked at the scene from be-
hind his bar. "He's ruining the trade with
that silver tongue of his; he'll have all
those fellows at his meeting to-morrow
night; most of the idiots will sign the
pledge, and some of them will be fools
enough to keep it. Such a man as that
does us more harm than a dozen parsons,
who stick to their theology and keep to
their pulpit, and leave men to amuse them-
selves as they like. If one could only

make him once break his own pledge, what
a blessing it would be. Sam"—here the
unwilling bar-tender tore himself away
from the spell of Ernest Adler's eloquence
and answered his master's call—"Sam, go
into the house, up-stairs, and ask your
mistress to make me a cup of good
strong coffee and send it down at once."

"Yes, sir," said Sam, wondering that his
master should want any fluid except "whis-
key straight" at that hour of the night, but
departing, nevertheless, to execute his com-
mission.

The coffee was made and brought, and
into its fragrant depths the cunning prop-
rietor dropped a small portion of a dark
fluid. Then advancing to where Ernest
and his absorbed audience were, he said, in
his most polished manner, although its tone
of irony ought not to have been lost upon
the person addressed:

"Mr. Adler, it is an unwonted honor to
have a distinguished and eloquent temper-
ance lecturer in my poor premises, and my
inner parlor has not often been used for
such a purpose; but you are very welcome
to the use of my room, and, as I would not
be wanting in hospitality, allow me to offer
you a cup of my wife's coffee; I know you
would accept nothing stronger should I
select from my bar."

Ernest felt, with swift intuition, that
there might be danger in accepting the
hospitality offered by a liquor-dealer, but
he was at a disadvantage, for he not already
taking advantage of it. He was, as Bun-
yan says, upon enchanted ground, and
things appeared to him in distorted relations.
What it quite courteous in him to take
possession of a man's own premises for the
purpose of destroying the means by which
he prepared his livelihood? Perhaps if he
accepted this offered courtesy he would
disarm his hostility, and—for the flash of
his recent eloquent talk was still upon him
—induce him to listen to arguments con-
cerning the illegality of his trade. Besides,
that terrible demon, thirst, was raging
within him just now; perhaps even coffee
would quiet it for a time; and so, running
over the arguments in much less time than
Ernest either to write or read, he held
forth his hand for the cup, saying, with not
least equal courtesy to the offerer, "Thanks,
coffee is very grateful such a dazed brain
as this; I wish I could persuade myself
never to deal in anything more harm-
ful."

The eye of the saloon-keeper lit with
joy, though he ground his teeth at the
adjective.

"Yes," he said, with an appearance of
great frankness, sitting down by his guest,
"I don't need any persuasion. It's a mean
business certainly, not in the least fit for a
gentleman; I'd give it up to-morrow if I
saw my way to anything else; but a man
must live, and I have my wife and children
depending upon me."

This is the almost universal answer given
by liquor-dealers, when asked to give up
their business. What they really mean is,
that they dread work, and know of no way
in which a little capital can be invested to
bring in so high an interest at the expense
of so little labor.

A long conversation followed, the host
good-naturedly listening to the talk of his
guest, assenting to his arguments, and re-
placarding his cup with the coffee, whose
gratefulness he did not know was owing to
that scarcely distinguishable flavor of brandy.
Something else was mingled with the last
cup, a few grains of a fine white powder,
and Ernest felt a sudden sensation of
deathly faintness creep suddenly over
him.

"I am unwell," he said faintly, "I must
go into the open air."

"My dear sir, you do look deathly; allow
me to lend you my arm, and really I must
insist upon it, there is no question of scruple
here; any physician in the land would pre-
scribe bourbon for this sudden faintness,"
and he poured out a small glass of
whiskey and handed it to his pallid
visitor.

It was a moment of sore temptation.
Ernest knew that he spoke the truth. All
most any physician would have made the
same prescription; and, besides, he did
want it so much: every quivering nerve
and fibre of his craving body, so long kept
in severe subjection, and just now excited
by the brandy in the coffee, cried out for the
indulgence offered it under the guise of
medicinal necessity. Half stupefied with
the faintness and dizzy sickness creeping

over him, the dazed victim hesitated one
moment, then, maddened by the fiery thirst
within, stretched forth a trembling hand,
grasped the glass and drained it with de-
lirious joy. The saloon-keeper offered his
arm as far as the curb-stone, and then left
his dupe to his own devices. He wanted
no more of him. The great temperance
advocate had voluntarily broken his pledge
—there were witnesses enough to prove that,
and there would be no more temperance
lectures delivered by him in that back
saloon.

As to Ernest, having been speedily re-
lieved by the action of the tartar emetic, he
stood, in his own estimation, a degraded
and lost man a prey to remorse of the
bitterest kind, a prey also to that mad, over-
powering appetite which, once fairly awak-
ened, had assumed the mastery, and, like a
lion that has tasted blood, would know no
rest till its savage thirst was sated. Suffer-
ing, exhausted, ashamed, he crept home to
bed—he was so often out late at meetings
that his absence had caused Marion no
anxiety—and lay tossing in feverish unrest,
till, with the early morning light, he crept
out again to drown the voice of his reproach-
ful conscience in another glass of that de-
licious poison. At breakfast he was silent
and moody; but Marion, occupied with her
children, and household cares, took no
notice, nor did she think it particularly
strange when, after kissing the little
ones very earnestly, he went out, say-
ing:

"Don't wait dinner for me, I may not be
back."

This was by no means an uncommon
occurrence when work was to be done in
some suburban town, and excited no sur-
prise.

Ernest had gone out in order to be alone
with himself in the face of his terrible posi-
tion; but he could not stand the view long.
He was a lost and ruined man for time and
for eternity, if, indeed, there was any eter-
nity, and it was not all deception and cheat,
as his religion had proved to be. At any
rate, he had been self-deceived; his pledge
was broken, his honor lost, his name and
cause disgraced; there was no more hope;
ruin again stared him in the face, and not
only him, but Marion and her helpless little
ones. There was but one temporary refuge
from these tormenting thoughts, and that
was sought again and again, and yet again
through that long Sunday, till when night
came and a confused memory that he was
expected to speak at the Gospel Temperance
Meeting, drew his trembling steps in that
direction, the scene occurring with which we
closed the last chapter.

Does any reader question, as Ernest did,
as to how the loving Father, to whom he
had honestly given himself, came to allow
His child to fall thus into sin and misery,
we answer. The Lord constrains no man
to look unto Him, and it is only in so looking
that any one is safe. Moreover, it is
through many bitter and hard lessons of His
permission, if not always of His planning,
that we learn at length the truth of His
words:

"Without me ye can do nothing."

CHAPTER XI.—THE GATES OF DEATH.

The sudden relapse into fatal excess
following the long, painful struggle, and
accompanied by combined emotions of re-
morse, shame, and despair, were too much
for the already exhausted frame and deli-
cately poisoned nerves of Ernest Adler,
and the terrible delirium which set in
soon brought him to the very gates of
death.

To describe a violent case of delirium tremens
is beyond the scope of an ordinary pen,
and would be most revolting to the refined
taste of readers. And yet I would that a
clear picture of this realization of torment
begun could be placed before the "moderate-
drinking" party of our temperance
people, or hung, like the Egyptian skeleton,
at every festival whose refreshments include
the "rosy wine." Those who visit inebriate
asylums and gaze with curiosity at the
barred windows and padded walls of the
cells appropriated to the victims of this
terrible disease, while they listen to the
stories told by physicians and keepers, can
form some shuddering conception of its
horrors.

What then must be the agonizing sensa-
tion of a delicate woman watching as Marion
did, while the being in whom her hopes,
love, and pride were all centred lay writh-
ing in the grasp of the demon, his own folly,

careles
the fi
grave
second
prove
victim
and m
portio
vigor
and l
fitted
of sob
innee
the wi
curses,
mingl
pitful
ness of
thin li
the br
quend
lowly
fervid
show l
on th
and t
lost, l
spect.
At
sympa
skill e
now,;
the e
added
durati
Wh
is that
and re
when
tion
praye
and s
was th
not be
could
send;
too, f
the re
seven
day; b
by th
praye
that
be h
salvat
it.
It
bendi
look
The
bent
word
"K
good-
joy o
you t
was i
slight
foreh
child
you,
know
think
but
kindl
man
I lov
mist
me, I
is ju
you;
me, I
agon
of th
press
again
desp
she
form
Th
fatu
a las
and
com
"
stanc
liftin
the l
shar
be t
It w
thin
Th
was

hesitated one
the fiery thirst
rembling hand,
ed it with de-
per offered his
, and then left
s. He wanted
at temperance
oken his pledge
gh to prove that
ore temperance
in that back

en speedily re-
arant emetic, he
on, a degraded
morse of the
that mad, over-
ence fairly awak-
ery, and, like a
ould know no
sated. Suffer-
e crept home to
ate at meetings
sed Marion no
feverish unrest,
light, he crept
of his reproach-
lass of that de-
st he was silent
coupled with her
cares, took no
it particularly
ing the little
went out, say-
e, I may not be

an uncommon
to be done in
excited no sur-
order to be alone
his terrible pos-
d the view long,
an for time and
re was any eter-
ption and cheat,
to be. At any
ved; his pledge
t, his name and
no more hope;
he face, and not
er helpless little
emporary refuge
ughts, and that
in, and yet again
ill when night
y that he was
sped Temperance
ng steps in that
d with which we

n, as Ernest did,
er, to whom he
if, came to allow
sin and misery,
trains no man to
ny in so looking
Moreover, it is
and lessons of His
His planning,
he truth of His
nothing."

ES OF DEATH.
to fatal excess
ul struggle, and
e emotions of re-
y were too much
frame and deliv-
of Ernest Adler,
a which set in
e very gates of

se of delirium tra-
fan ordinary pen-
to the relief
I would that a
ation of torment
ore the "moder-
our temperance
gyptian skeleton,
residents include
ro visit inebriate
curiosity at the
del walls of the
victims of this
y listen to the
and keepers, can
onception of its

e agonizing sensa-
atching as Marion
whom her hopes,
entred lay with-
non, his own folly,

carelessness, and sin had called up! From the first, the physicians had entertained grave fears for the life of their patient. A second attack of this awful disease is apt to prove fatal, and the constitution of this victim, trifled with from its earliest years, and made to bear the strain of excesses at a period when it should have been storing up vigor wherewith to meet life's exigencies, and the decay of old age, was utterly unfitted for the conflict, in spite of the months of sobriety and healthful living which had immediately preceded the last sad fall. If the wild ravings of delirium wherein prayers, curses, and cries of abject terror commingled, were terrible to witness, even more pitiful were the intervals of semi-consciousness or at least quiescence wherein the pale, thin lips would bewail the everlasting loss of that sweet hope which had dawned so brightly, and was now doomed to be quenched in endless darkness. Snatches of low hymns, fragments of intercessory prayer, fervid bursts of eloquent exhortation would show how the clouded mind was dwelling on the occurrences of the past months, and the reiterated moan of "too late, lost, lost," showed how sad was the retros-

At length there came a day when the sympathizing physicians told the agonized wife that they had done all that human skill could suggest—all that could be done now, was to offer palliations and wait for the end, which waiting, it was delicately added, could not now be of very long duration. What wonderful spring of unfeeling hope is that which dwells ever in woman's heart, and refuses to give up hoping and praying, when even inexorable scientific demonstration brings the assurance that hope and prayer is vain! That spring was in Marion, and she would not believe that her husband was thus passing away from her. It could not be that the God in whom she trusted could so disappoint her expectations, and send mocking answers to her prayers. So, too, felt the few faithful women who, on the night of Ernest's disgraceful fall, had resolved to forgive until seventy times seven, and hope and pray until the end. So day by day, at the public temperance meeting, in the place of private communion, and by the bedside of the agonized sufferer, prayers were incessantly ascending to God that the body of Ernest Adler might be healed at least sufficiently for the salvation of the never-dying soul within it.

It was near sunset one day that Marion, bending over her patient, saw in his eyes a look of intelligence she had not seen before. The pale lips, too, were moving, and she bent lower to catch the scarcely articulate words.

"Kiss me, Marion, and say good-bye—good-bye forever! You've been the one joy of my miserable life, but I sha'n't have you there—where, I am going." He was too weak even to shudder now, but a slight contraction of pain crossed the pale forehead. "I sha'n't have you nor the children. Take them both to heaven with you, and don't let my boy ever learn to know the taste of liquor. Tell him, if you think it will save him, about—about me, but let him and little Marion think as kindly of me as they can. O God! what a man I might have been! God! I thought I loved Him, but that was another of my mistakes—the last and greatest. He loved me, but—but—it's all my own fault, and He is just. Mother—no, I'm not coming to you; you'll never see your boy again. Kiss me, Marion"—and, hastening to obey, the agonized wife was so startled at the icy chill of the forehead on which her lips were pressed, and the sudden stoppage of the heart against which her hand rested, that with one despairing cry of, "God, save my husband!" she sank senseless beside the still, cold form.

There somewhat later the kind physician found her, when he stepped in to take a last look at his patient for the night, and to see if the anticipated end had come.

"I thought the poor thing could not stand it much longer," said he, tenderly lifting her and consigning her to the care of the ladies who had also come in as usual to share Marion's weary night-watch. "Don't be too hasty in recalling her to consciousness. It will be a sad awakening for her, poor thing!"

Then, turning to his patient, the doctor was surprised to find him actually in a quiet

slumber; breathing regularly, though very faintly; his hands and brow exhibiting a warm, healthful moisture, instead of the clammy death-damp he had expected to find.

"The Master who walked along the shores of Galilee has been here," said the doctor, reverently; for he was that rare combination in these days of fashionable divorcement of science and religion—a medical man to whom the Great Physician is both exemplar and Lord. "We must be careful that we do not mar His work."

Well was it for Ernest Adler and his little household that good Samaritans of the homeliest and most useful kind were to be found in the persons of those never-give-up temperance women.

It was many days before Marion again left her bed after the swoon of that dreadful night. When she did, another rosy little girl lay upon her arm, called by her father, in some way romantic commemoration of the time of her coming, Speranza. During all those long weeks the Samaritans had been mothers and sisters, nurses, servants, friends, and even providers in that house of distress; and but for their tender and careful nursing, Ernest might never have finally languished back into life. There were no women of his own family who could come to him. Marion's mother was a confirmed invalid, who never left her chamber. One of Ernest's sisters slept at the bottom of the great ocean, and the other—John Lawrence's wife—was unable to leave home just then. John himself came when he could leave his college duties, bringing with him such pecuniary supplies as he knew must be needed in a household where the receipts of the bread-winner were suddenly stopped. But, in spite of that, many of the nicely-cooked meals, which found their way to the two invalids, came from the purses as well as the kitchens of the good Samaritans.

To be Continued.

HINTS TO TEACHERS ON THE CURRENT LESSONS.

(From Peloubet's Select Notes.)
April 8.—Acts 8: 26-40.

ILLUSTRATIVE.

I. "The Drachenfels on the Rhine." They say that once a great red dragon lived in a cave near the top of the hill, and that every year he used to come forth breathing fire, snorting for human blood, grinding his huge teeth for delicate women and little children. He was never satisfied till his awful appetite was appeased, and so he was the terror of the neighborhood! This had gone on for hundreds of years, so the peasants believe, until one bright summer morning, a lovely maiden stepped upon the mountain-side, and said she would slay the monster in his lair. The old men said it was no use; the beast must have its way, its strength was so vast; they tried to persuade her from going to the den, but she smiled at their fears and upward passed. The hill was hard to climb, and the maiden was as frail as she was beautiful; at length she stood in spotless white before the den, where, mid bones and blood the furious monster lay. Sulphur, clouds, and lightning flashes told that he was roused, and the crowds below huddled together in fear, for they felt the mountains shake. Alone, with face serene, the beautiful maiden awaited his wild onrush. His huge jaws were opened wide, and he about to spring on his innocent victim, when, from within her spotless raiment, she drew forth a shining cross, and dashed it at his face. Instantly, in thunder and in smoke, the hideous dragon vanished into air, and has never since been seen.

It is a weird old legend—this legend of the Dragon's Rock—the Drachenfels as they call it in their German language; but what it means is this: In ancient days, when hatred and ignorance ruled the land, when tribes were always at warfare and Christianity was unknown, women and children were often slain, maimed, or carried away by enemies on all sides. So, the old dragon meant heathenism; and when the Gospel was preached, men laid aside their cruellest hatred, and the old German sacrifices of human beings were put a stop to. The maiden, therefore, was a type of pure religion—brave, spotless, humane; and though it looked weak, it was strong because it was of God, and so overcame great wrong.—Sir Rowland, in the Signal.

FACTUAL.

1. By these incidents we are shown how the Gospel is carried to communities and individuals with success.

2. Verses 26, 27. Sometimes God opens a door of opportunity to his ministers in most unlikely places.—Henry.

3. It is worth while to do much and go far in order to save a single soul.

4. God's providence is preparing the way for us in whatever work he leads us to do.

5. What an amount of influences are expended upon the salvation of a single soul—God's providential care, the Holy Spirit, the Word of God, the living teacher.

6. Note the progress of a soul from darkness to light and joy, illustrated: from heathenism to worship; from worship to study of the Word; from study to personal enquiry; from enquiry to acceptance.—Abbott.

7. Verse 28. Use every spare opportunity in studying and meditating on the Word of God.

8. Verse 29. God speaks still to us by his Spirit, through the Word, and providence, and conscience, and judgment, and the feelings.

9. Verse 30. We should read the Bible, even if we do not understand it all, and God will in some way lead us on to its deeper meaning and applications.

10. Verse 31. One of the first steps to knowledge is an humble acknowledgment of our ignorance.

11. Verse 36. Confessing Christ naturally follows close upon believing in him.

12. Verse 39. Duty obeyed promptly and cheerfully leads to rejoicing.

13. There is very much in becoming a Christian to lead to rejoicing—rejoicing at the evils escaped, and at the good gained: the new hopes, the nearness to God, the friendship of Christ, the wider knowledge, the deeper love, the greater usefulness, the holier life, the brighter heaven.

SUGGESTIONS TO TEACHERS.

Dr. Lyman Abbott, in his notes, suggests the subject of this lesson. As in our last lesson we had the experience of a false convert, so here we have the experience of a true convert, illustrating the progress of a soul from darkness to light and joy. (1) From heathenism to worship, verses 26, 27, shown by the Ethiopian travelling many hundred miles to the temple of God. (2) From worship to the study of the Word, verse 28. (3) From the Bible to the help of other Christians in understanding the truth, verses 29-35. (4) From the personal help to faith in Christ, verses 36-37. (5) From faith to public confession of Christ, verses 38-40.

TEMPERANCE EDUCATION.

BY JULIA COLMAN.

The time is past for supposing that the best work to be done for the young is to save them as individuals from becoming drunkards. In every department of Temperance work, the cry is for workers! more workers!!! better workers!!! At the polls we want men who shall vote for temperance intelligently and effectively. In legislative halls we want men who can frame laws that will hold water, and not whiskey. As executive officers, we want men who will carry out such laws honestly, and to good purpose. And it is better in every way to educate these men while boys, than it is after they have been elected to place and power by whiskey votes. We also want ministers whose temperance utterances shall have no uncertain sound; men who can understand and explain the difference between well-fermented and unfermented wines, and who will refuse to place the latter upon the Lord's table; men who shall not only welcome Temperance workers, but let Temperance workers, and manage to enlist their congregations on the Lord's side in this matter. We want doctors who, in stead of giving a prestige to alcoholic drinks by recommending them as medicines, shall make it their business to help the Temperance work by doing their best to discredit and discard alcoholic drinks in every shape, and especially by exposing their deceitfulness, and warning the people of their disastrous effects. We want women everywhere for matrons of our homes who shall dispense with the social use of wine; girls who shall demand in their suitors the same high moral-standard to which they themselves subscribe; boys who care more for a clear head, a calm eye, a steady hand, a pure life, and a clean record,

that they do for wild oats, low-bred sneers, and drinking customs. We want men and women everywhere, intelligent, brave, and earnest, to work wisely in all sorts of ways for Temperance. And how can we have them unless we educate them? When we see how weak and faithless and indifferent are many of the men and women to whom we appeal for help, and from whom we expected better things, our very hearts should be stirred within us to go to work, and out of the material that God has put into our hands, make men and women capable of better things!

Whom shall we teach? Everybody, but especially the very best and the most earnest minds you can get. Do not be discouraged if you cannot hold the multitude, if the bright and the trifling, the stupid and the lazy fall away. Your thorough teaching may be a sifting process. If so, take good care of the wheat that remains. Remember, your great aim is to educate workers, and if you educate but few, see that you do it thoroughly.

Question Corner.—No. 6.

BIBLE QUESTIONS.

Where are we told that "the Lord giveth wisdom"?

Where are we told "in everything" to make our requests known unto God?

Who says, and where, "Bear ye one another's burdens, and so fulfil the law of Christ"?

Where do we read, "Pray one for another"?

EASTER ACROSTIC.

A Glad Message.

1. A disbeliever for a time in the resurrection of Jesus.
2. A mountain where an Old Testament scene took place to which Jesus alluded in speaking of the resurrection to the Sadducees.
3. A prophet who restored a little child to life.
4. A woman whom Paul led from spiritual death unto life.
5. A man who saved the lives of many prophets.
6. A woman who opened the door for one who was thought to be a spirit.
7. A woman who was raised from the dead.
8. A young man whose father believed that God was able to raise him up from the dead, "from whence also he received him in a figure."
9. A church that had a name to live but was dead.
10. A woman who, centuries after her death, was figuratively said to weep for the massacre of some of her descendants.
11. A boy who was left to perish in a wilderness, but whose cries of distress were heard by God.
12. A great man who, after his death, appeared to a king.
13. A man who, many years after his death, was seen talking with Christ.
14. A mountain on which a man was buried, not by mortal hands.

ANSWERS TO BIBLE QUESTIONS IN NO. 4, BIBLE STUDY.

A Censer. Sometimes of brass, sometimes of gold. The shape like a bowl or urn, sometimes without and sometimes with a handle.
My visions are of the ancient Hebrew times; of Jerusalem; of the Temple and its worship.
The Bible associations: Korah and his company, and King Uzziah. The censers used by Korah and his rebellious followers were made a covering for the altar. The Greek and Roman churches use incense, and some Protestant ritualists. For significance see Rev. viii. 3-4.

SCRIPTURE ENIGMA.

Attend unto me.—Psalm IV. 2.

- | | | |
|--------------|-------|-------------------|
| 1. A-shlah | ..... | 1 Sam. xiv. 3. |
| 2. Teraphim | ..... | Jud. xviii. 18. |
| 3. Tabret | ..... | 1 Sam. xvii. 5. |
| 4. Ennakkore | ..... | Jud. xv. 19. |
| 5. Nathan | ..... | 2 Sam. xii. 7. |
| 6. Ben | ..... | Deut. vi. 47. |
| 7. Uzziah | ..... | 1 Chron. xv. 10. |
| 8. Naphthali | ..... | Deut. xxxiii. 23. |
| 9. Tree | ..... | Ex. xv. 25. |
| 10. Omer | ..... | Ex. xvi. 16-18. |
| 11. M-eribah | ..... | Ex. xvii. 7. |
| 12. E-sther | ..... | Esth. ii. 17. |

CORRECT ANSWERS RECEIVED.

To No. 3.—Walter Orr Haines.
To No. 2.—Jessie Kerr, Mary Annie McKinnon, Lizzie McCurdy, Sara Bell McKinnon, Dora Folsom.

The Weekly Messenger.

MONTREAL, SATURDAY, MARCH 31.

INSANITY AND ALCOHOL.

Alcohol is receiving severe treatment in the house of those who have long been its best friends, namely, the doctors. There is no doubt that the use of strong drink has been promoted to an incalculable degree by the faith of the medical faculty in the efficacy of alcoholic remedies, evinced in a readiness to prescribe such for almost every ill that humanity inherits or cultivates. A gratifying change has, however, been brought about through physicians of eminence having been induced to look into the question and test the virtues of this medicinal agent. Dr. Richardson, of London, is one of the pioneers in this medical reform, and after years of valiant work he has the satisfaction of seeing his views adopted by a strong array of the most eminent physicians of his country. In every land in Christendom the reform has been established firmly, and many medical associations, representing the faculty over large districts, have formally declared against the free use of alcohol in medication. The relation of alcohol to insanity was discussed by some of the first specialists of America in mental diseases, at the late Annual Convention of the National Association for the Protection of the Insane and the Prevention of Insanity, and the views of scientific doctors of England and Germany upon the subject were laid before the meeting at length, and there was a remarkable concurrence of opinion throughout as to the baneful effects of alcohol upon mental health. It is well worth giving extended publication to some of the leading points educed at the Convention in question. Dr. T. D. Crothers, Superintendent of Walnut Lodge, Hartford, Connecticut, in arguing that insanity was preventable by the application of proper means, said inebriety was the most prominent cause to be removed, from twenty to fifty percent of insanity cases, according to various authorities, coming from that source. These figures, being the lowest and highest estimates, clearly indicated inebriety as one of the principal factors in the production of insanity. The most reliable statistics placed the number of inebriates in the United States at three hundred thousand, and fifty thousand die every year. According to this doctor, the prevailing theories and treatment of inebriety really encouraged the disorder and indirectly increased insanity by intensifying the conditions of the disease and making recovery more difficult. He held that the rational treatment of inebriety should be to isolate the patient in special hospitals, where every means could be used to build up and restore the physical system of the patient. Such institutions were proved feasible by scientific investigations and actual experience, and, although success in that direction was yet to be achieved, there was already abundant evidence to show that the study of inebriety and its rational treatment will reveal the means for lessening insanity beyond any present conceptions. Papers on kindred subjects by Dr. A. Baer, of Berlin, Germany, and Dr. Norman Kerr, of London, England, were read, the former being translated for the occasion by a German doctor in America. At the close of the reading of these papers, Dr. Charles H. Thomas, in the course of remarks upon "mental hygiene," suggested by a work that he highly commended upon that subject by Dr. Isaac Ray, introduced a matter of which it is highly important that people should be informed, as there is a

general misconception abroad upon it. He called attention to and denounced the common fallacy that if one can only get pure liquor no harm would come from it, and that it was the drinking of bad whiskey which was hurtful. The idea had been spread broadcast that if the fuel oil in liquor were eliminated the alcohol would not produce the evils commonly attendant upon its use. Fuel oil, he said, is a poison that it is proper to avoid, but liquor without it, if it can be obtained, will produce drunkenness, and chronic drunkenness will produce alcoholism and finally insanity. He had no more respect for what are called "pure" liquors than for concoctions by other names. Judge Peirce addressed the Convention upon the subject of the papers described above, from a legal standpoint, advocating that the law should protect a drunkard against himself and his habits, as it now provides for the protection of his estate. Although he is sent to prison when in liquor, he has to be discharged when its outward effects have passed away but before his system is relieved of its poison. What was wanted was the legal power to send a man to some well-regulated institution where he can be detained until the habit can be broken off. The judge also spoke of a species of insanity to which drinking men are subject, without themselves or their friends being conscious of their condition, and he gave instances within his own knowledge of a man performing acts when apparently sober of which he lost all recollection almost immediately afterward. It is matter for deep gratification that skilful and thoughtful men should thus be exercised in devising remedies for the destructive work of alcohol upon human bodies and minds. Yet there is prevention away back of their labors, and that consists in total abstinence for the individual and prohibition for the nation. While inebriate hospitals are a present necessity, it would never do for a nation to have to support perpetually two sets of institutions on drink's account—one for making drunkards and insane people, and the other for unmaking them. By abolishing the first set the second will become unnecessary.

IRISH AFFAIRS.

The Archbishop of Tuam, speaking for the bishops of Ireland, calls the Government system of relief through the workhouse an outrage on humanity intended as a covert method of exterminating the native race. Archbishop Croke contributes two hundred and fifty dollars toward a testimonial for Mr. Parnell, to endow whom is apparently better than to feed the starving people. Careful consideration is being given by the Imperial Government to a scheme for settling ten thousand Irish farmers in the Canadian North-West. The New York Land League has cabled fifteen thousand dollars for the relief of the distress in the west of Ireland. Mr. Parnell is trying to make mischief between England and France by giving wild accounts in Paris of the Irish policy of the Government. Large bodies of troops guard the public buildings in London, and a member of the House of Commons has been warned that Parliament will be blown up shortly. About twenty men have been convicted of conspiracy to murder at the Belfast Assizes and sentenced to various terms of penal servitude. The police have a clue to the perpetrator of the recent explosion at the local Government office. Irish workpeople are being discharged in large lumbars throughout England, through indignation at their countrymen's outrages and distrust of themselves.

BUSINESS AND LABOR ITEMS.

Money is tight in Mexico, and there has been a run on the National Bank.

Serious riots have occurred at the Lingan coal mines, Cape Breton Island, Nova Scotia. A strike under the auspices of the workmen's union had kept the works idle for a year, and when men not belonging to the union were employed and work renewed the union men attacked the workmen even following them to their homes, and brutally maltreated them. Military assistance having been applied for by the local magistrates to restore order, detachments of Imperial and Canadian troops are in readiness at Halifax to go to the scene should violence be resumed.

Reports from various parts of Michigan indicate that the winter wheat crop has been injured thirty to fifty percent by cold spells. A Cincinnati commercial paper estimates the winter wheat of the West as ten percent below last year's crop, and this year's fall crop as likely to be four hundred and fifty million bushels below last year. Apple trees have suffered greatly from severe frosts in Iowa, a single county anticipating a loss of two million bushels in the crop. It is feared the entire peach crop in Tennessee has been destroyed, and strawberries badly hurt, by a severe frost a few nights ago.

Telegraphic reports to a New York commercial journal from leading trade centres tell of further improvement in general trade, particularly in the West. Cotton has declined in price in prospect of a heavy crop. Breadstuffs in England have fallen. The iron trade shows little, if any, improvement. Ocean freights are dull. One hundred and eighty-six failures were reported in the United States last week, thirty-seven below the previous one, seventy-eight more than in the same week of 1882 and sixty-three more than in 1881. Canada had thirty-two failures, a decrease of ten.

CASUALTY.

A hundred and thirty-five cattle were lost in the burning of a barn at Shippen, Illinois.

Three children were burnt in their beds at St. Magloire, Quebec, while their parents were absent. They were aged eight months, four and six years.

Serious floods have occurred through freshets in Nova Scotia and New Brunswick, doing much damage to farm and railway property and carrying off many bridges on the common roads.

Snow avalanches have destroyed many villages at the foot of Mount Ararat, in Asia, the supposed resting-place of Noah's ark, and a hundred and fifty persons are reported killed and a hundred injured.

A painting by Murillo, entitled, "St. Paul in Chains," valued at twenty-five thousand dollars, was recently ruined in St. Peter's Cathedral, Cincinnati, by the sexton letting a screen, with which he was trying to cover it, fall through the picture from a scaffolding.

Babies are proverbial for the amount of bumping they stand without apparent injury of a permanent nature, but a very simple accident may prove fatal to them, as is the case with grown persons. A child of two years in Winnipeg, Manitoba, daughter of John Basset, fell from a high chair a few days ago, breaking her neck and dying almost instantly.

WHOLE DISTRICTS in Switzerland are being depopulated by emigration to America, the exodus being due chiefly to bad harvests and American competition.

CRIME.

William Clark, a dentist, in New Haven, Connecticut, shot himself rather than endure the cravings for drink after he had vowed not to use it.

The Guarantee Trust Company, of Philadelphia, has received a package containing seventy thousand dollar's worth of recently stolen railway bonds.

Count Von Wargenheim, Minister of Worship and schools in Gatha, Germany, was shot dead by a disappointed office-seeker who afterward killed himself.

It is ascertained that the Judson sisters, lately burned in their house at East Hartford, Connecticut, were murdered, it is supposed for purposes of robbery.

Twenty-seven persons have lost their lives by criminal violence in Itabun county, Georgia, since the war, but not a single conviction for any grade of crime has been had.

The post office department in Washington has been notified that a vigilance committee had hanged the postmaster at Greenhorn, Montana, who was caught burning barns.

Caroline Frank, who was left twenty thousand dollars by her husband when he died by his own act in St. Louis two years ago, squandered nearly all of that amount and the other day drowned herself while intoxicated, leaving six children alone in the world.

THE CZAR OF RUSSIA is in receipt frequently of letters threatening sure death unless he pardons all suspected Nihilists. A letter received by the Governor of Moscow threatened the blowing up of the Kremlin, where the Czar is to be crowned, unless a constitution be granted. The student who tried to commit suicide last month confessed that, having been selected by the Nihilists to kill the Czar at a banquet, he went there disguised as a waiter, but his courage failed him at the last moment, and he resolved to kill himself rather than meet the vengeance of those who appointed him as assassin. Two dynamite stores were discovered in St. Petersburg lately, and two hundred arrests made in a week, including pupils of the military schools and railway officials. The Shah of Persia has signified his intention of being present at the coronation of the Czar. Very few monarchs will honor the occasion with their personal presence. British royalty will be represented by the Duke and Duchess of Edinburgh, the latter being the Czar's sister. An invasion of Armenia by Russia is one of the probabilities of the present spring, Russian troops being already in motion in that direction.

ALL THE SOCIALISTS on trial in Vienna, Austria, have been acquitted of high treason. Three soldiers of a French regiment, charged with Socialism, have been sentenced to join regiments in distant parts of Algeria. An Anarchist named Dubris, who left Paris to avoid arrest, is in London trying to arrange for a great conference of Socialists in the latter city.

A WELL-DRESSED MAN, with his hat on, shocked the worshippers in St. Paul's cathedral, London, on Saturday before Easter, by running up to the altar steps, leaping upon the altar and dashing the cross, candlesticks, vases and flowers to the ground. He was secured after a struggle and committed to the hands of the police.

THE ENTIRE POPULATION of Hermopolis, Greece, headed by the bishop, attended the funeral of the Rev. Frederick Hildner, one of the oldest American Missionaries in Greece.

THE WEEK.

WALLACE ROSS, of New Brunswick, Canada, has challenged Edward Hanlan, the champion oarsman of the world, to row a five-mile race for one thousand dollars a side either at St. John or Toronto.

THE NEW YORK SENATE has passed a bill to compel all electric wires to be laid underground before the first of March, 1885. Electricity is coming into such extensive use that its conducting wires in large cities literally cloud the sky, and the poles supporting them have become among the most obstructive and unsightly objects in the streets.

A BRITISH EXPEDITION to take observations in the northern polar regions, which went out last year, was wrecked during the latter part of August, while crossing Great Slave Lake. No lives were lost and, although much hardship was endured, the members of the Expedition persevered on their way and reached their destination, Fort Rae, on the lake above mentioned.

THE JOURNEMEN BAKERS of New York are moving to have the Sunday laws enforced for their own protection, as it is said six thousand of them have to go to work at six o'clock on Sunday morning and that the labor is unnecessary. Workmen, above all classes, should be jealous of slackness in Sunday laws and their enforcement, as these are among their most valuable bulwarks against oppression by unprincipled employers.

THE MORMONS ARE MAKING PROSELYTES by the hundred down south. A presiding elder of them was in Chattanooga, Tennessee, last week, arranging for the emigration of one hundred and fifty converts to Utah Territory. He says there are ninety missionaries in the South, and seven hundred converts are made annually. Jubilee meetings were being held in Salt Lake City, the Mormon capital, last week to rejoice over the failure of Congress to pass additional laws against Mormon practices.

CAPTAIN ANDREW M. HITCHCOCK, of Brooklyn, New York, the oldest steamboat master on the North River, and who commanded steamboats on the Hudson for over fifty-one years, died a few days ago, aged seventy-five. The sudden death is announced of the Rev. George F. Kettell, D. D., a well-known Methodist clergyman of Brooklyn, and President of the Brooklyn District of the New York East Conference. Mr. Howe, Postmaster General of the United States, died on Sunday last in Kenosha, Wisconsin, of pneumonia. He is the first member of the Cabinet who has died in office since the death of Mr. Rawlins, Secretary of War, in 1869.

A CUTTHROAT WAR is threatened between the cattle and sheep men of the American Valley, New Mexico. A cowboy named Nelson Curtis, in the employ of a large stockman, was lately treacherously murdered by two Mexican sheep-herders while in camp alone. Five hundred dollars reward was offered by the cattle men for the capture of the murderers, and a large party started in pursuit. The trouble has been long brewing and serious results are anticipated. Four hundred cowboys of Lasasas, Texas, have struck for an increase of wages and, armed as they are with rifles and revolvers, they are trying to intimidate those who refuse to strike, besides having cut off all dealing with such, or boycotted them as it is now called. The strikers threaten to destroy fences and other property if their demands are not granted.

AN INVESTIGATION INTO THE DISEASES of hogs and poultry is to be conducted in Washington by Dr. D. E. Salmon, an experienced veterinary surgeon.

THE NEW LAW providing the death penalty for murder, lately passed in the Maine Legislature, is said to be defective in making no arrangement for the method of execution.

THE LONDON TIMES thinks the new tariff law of the United States is a step toward free trade, and that the alarm of the protectionists indicates how the prospect for free trade is brightened.

DISGRACEFUL SCENES are anticipated at the Diamond Mine, Braidwood, Dakota, arising from a dispute between the coroners of Will and Grundy counties as to who shall hold the inquest on the victims of the terrible accident there, the chief object being the eleven dollars a body in coroner's fees.

BERNARD GILFOY—we doubt if it is right to encourage the fellow's foolhardiness by mentioning his name—who left San Francisco on August nineteenth, in an eighteen foot dory, for Australia, has been heard from. In the latter part of his voyage his little craft capsized twice, causing the loss of his instruments and damage to his provisions, and he was picked up by a coasting vessel on the twenty-ninth of January, a hundred and sixty miles from Queensland, in an exhausted condition.

A CLAIMANT TO AN IMMENSE FORTUNE has arisen in Milwaukee, Wisconsin, in the person of Commodore William Bradford Whiting, who asserts himself a descendant of Governor Bradford, of Plymouth Colony fame, and entitled to a share in one hundred million dollars, the amount of a fortune left in the Bank of England by the Governor. Bradford was the second Governor of Plymouth Colony, and came out from England, after a short stay in Holland, in the famous vessel "Mayflower" in 1620.

THE PUBLIC DAY SCHOOLS COMPANY is a London enterprise started ten years ago under the patronage of the Princess Louise, which has been giving five thousand girls excellent education and at the same time yielding five percent dividend to the stockholders. Lord Aberdare is President of the company and its membership comprises other scions of nobility. Prizes were distributed to hundreds of the girls a few days ago in Albert Hall by the Princess of Wales three thousand pupils and ten thousand spectators being present.

HORRIFYING ACCOUNTS are given of the celebration of Easter Sunday by a fanatical religious sect called the Hermanos Penitentes, in Albuquerque, New Mexico, United States. The principal ceremony that the public saw was a procession to and from a chapel, in which the marchers were naked to the waist and bore by turns two heavy crosses that cut into their flesh. They marched to the tune of a chant in Spanish, and as they went tortured one another in the most cruel manner with sharp goads and whips. The approach to the chapel door was strewn with cacti plants, that drew blood from the bare feet at every step, and any who hesitated were stimulated by merciless scourging with the raw hide whips. The sect once numbered two thousand in the territory and belonged to the Roman Catholic Church, but was excommunicated for its inhuman practices. Hitherto the bloody ceremonies have not been interfered with, although once a Penitent was lynched by the spectators after he had thrown a cross-bearer into the river and drowned him, near San Juan.

FOUR THOUSAND ASHANTEES are reported from the African gold coast to have renounced allegiance to their king and demanded a British protectorate.

A MOVEMENT TO EFFECT FREE TRADE between all the Australian provinces has been revived, and if it succeeds union will likely follow. Heavy rains have caused floods in Victoria, and frightful thunder storms, with gale and hail, have destroyed crops and killed sheep in Queensland.

MR. FOLGER, Secretary of the Treasury in the United States Cabinet, has been very ill, and, although fatal results are not immediately feared, it is believed the climate of the capital will never agree with him and that he will in consequence have to resign his office.

A CONVERSATION BY TELEPHONE was carried on between New York and Chicago, a thousand miles, a few days ago. Talking across the continent will probably be common in the near future. How pleasant it would be to recognize a friendly voice thousands of miles away!

SIR ALEXANDER GALT, Canadian Commissioner in England, lately informed the Charity Emigration Society that the Canadian Government would not sanction the emigration to Canada of habitual paupers, but that reasonable numbers of destitute boys and girls would be welcomed and their welfare overseen in their new homes. Sir Alexander has resigned his position, and Sir Charles Tupper, member of the Canadian ministry, has been appointed to the position.

THE BILL PASSED IN TENNESSEE to pay the State debt at fifty cents in the dollar and three percent interest has been signed by the Governor. The Senate, by a vote of twenty to five, resolved to settle with Mr. Polk, the defaulting State Treasurer. After Polk shall have paid a hundred thousand dollars in bonds of the Bank of Tennessee, seventy-five thousand in other bonds and seventy-five thousand in notes of that bank, his sureties and his property will be released. The balance is to be paid in currency or Tennessee bank paper, but nothing in the act prevents the prosecution of the defaulter.

A TREATY OF ALLIANCE, offensive and defensive, is said to have been effected between Germany and Mexico, which, having been ratified in the latter country, has been sent to the former for like action. This is contrary to the Monroe doctrine that claims America alone must have to do with American affairs; but as American nations require to guard the interests of their peoples abroad they cannot possibly shut themselves in from the general concerns of the rest of the world. So long as Germany does not give evidence of hostile intention to any of Mexico's neighbors in alliance with that country, there is no reason to apprehend trouble from the event.

THE REGULAR SCHOOL of medical doctors are beginning to admit it is possible for other branches of the profession to know something worth knowing. The New York State Medical Society last year adopted a new code of medical ethics, which permitted its members to consult with homoeopathic physicians or other legally qualified practitioners. A month or two ago a resolution to repeal the new code was defeated by a vote of one hundred and five to ninety-nine, and just now the Society has confirmed its liberal policy by a vote of one hundred and forty-seven to sixty. Although only three more votes were cast on the last occasion than on the one previous, the majority is eighty-one greater.

A PAINFUL STORY is told of a prosperous young farmer of Kemptville, Ontario, who had an excellent moral reputation and even good religious standing in the community, but who shocked all who knew him lately by appearing in public intoxicated. In that condition he lay down in a barn and stayed there three days, having his feet terribly frozen, and he is expected to die as the result of his debauch.

ELEVEN INSURANCE COMPANIES are refusing to do further business at Redbank, New Jersey, because the town authorities refuse to provide a good water supply. One agency has paid two hundred and fifty thousand dollars, losses by five fires since 1881, and received only twelve thousand dollars in premiums during that period. Very many country towns require similar stimulation to make them take proper measures to protect themselves against fire.

GERMANY PROFFERS MOST CORDIAL RELATIONS with Italy, and is said to be on better terms with England than at any former period. A customs war is threatened between Germany and Spain, the former having increased duties on the latter's productions fifty percent. The long-standing dispute between Germany and the Pope of Rome, as to the position of the Romanist clergy in the German Empire, is still unsettled, the Government persisting in having appointments to bishoprics and parishes submitted to its sanction.

A RADICAL MOTION in the French Assembly to take recognition of the grievances of the miners, among whom serious rioting lately occurred, was defeated by two hundred and ninety-four to one hundred and sixteen. A motion to pardon political press offenders was lost by three hundred and ninety-nine to eighty-four, the Government having intimated that a calmer popular feeling should be awaited for such action. The Government was prepared to send twenty-five thousand troops into the streets had disturbance arisen on the Sunday the Communist anniversary was celebrated. It is denied that France intends to blockade the ports of Madagascar.

INDIAN TROUBLES ARE REPORTED in different quarters, but a very encouraging account comes of the well-known warrior Sitting Bull and his followers. It is heard in St. Paul, Minnesota, from Fort Randall that the Government has decided to release that chieftain and a hundred and forty braves from military custody. On the first of May they will be placed upon the reservation of Standing Rock agency. The chieftain and his band profess an earnest desire for a peaceful life devoted to farming and stock raising, and there are no indications of future trouble with them. Two hundred Cree Indians, belonging to the Canadian side, are said at Fort Benton, Montana Territory, to have been killing cattle and other stock along Man's River. A party of Piegans met and engaged the Crees in battle, defeating them, about ten on each side being killed. Massacres by a roving band of Chiricahua Apaches are reported as having occurred in the mountains of New Mexico and Arizona, and both United States and Mexican troops are in pursuit of the savages, who, it is believed, are the same ones as have lately committed outrages in Mexico. It is surely high time the United States made an end of these miserable Indian wars, or rather Indian hunts, by adopting a policy that would encourage the savages to enter upon civilized ways instead of making them dependent, distrustful and desperate, as the policy hitherto pursued has chiefly accomplished.

THANKSGIVING ANN.

In the kitchen doorway, underneath its arch of swaying vines and dependent purple clusters, the old woman sat, tired and warm, vigorously fanning her face with her calico apron. It was a dark face surmounted by a turban, and wearing, just now, a look of troubled thoughtfulness not quite in accordance with her name—a name oddly acquired from an old church anthem that she used to sing somewhat on this wise—

"Thanksgivin' an'—
"Johnny, don't play dar in de water, chile!
"Thanksgivin' an'—
"Run away now, Susie, dearie!
"Thanksgivin' an'—
"Take care o' dat bressed baby! Here's some ginger-bread for him.

"Thanksgivin' an' de voice o' melody."
You laugh! But looking after all these little things was her work, her duty; and she spent the intervals in singing praise. Do many of us make better use of our spare moments?

So the children called her Thanksgiving Ann, her other name was forgotten, and Thanksgiving Ann she would be now to the end of her days. How many these days had already been, no one knew. She had lived with Mr. and Mrs. Allyn for years, whether as mistress or servant of the establishment they could scarcely tell; they only knew she was invaluable. She had taken a grandmotherly guardianship of all the children, and had a voice in most matters that concerned the father and mother, while in the culinary department she reigned supreme.

The early usual breakfast was over. She had bestowed unusual care upon it, because an agent of the Bible Society, visiting some of the country places for contributions, was to partake of it with them. But while she was busy with a fine batch of delicate waffles, the gentleman had pleaded an appointment, and, taking hastily leave of his host and hostess, had departed unobserved from the kitchen window; and Thanksgiving Ann's "Bible money" was still in her pocket.

"Didn't ask me, nor give me no chance. Just 's if, 'cause a pesson's old an' colored, dey didn't owe de Lord nuffin; an' wouldn't pay it if dey did," she murmured, when the state of the case became known.

However, Silas, the long-limbed, untiring, and shrewd, who regarded the old woman with a curious mixture of patronage and veneration, had volunteered to run after the vanished guest, and "catch him if he was anywhere this side of Chatham." And even while Thanksgiving sat in the doorway, the messenger returned, apparently unwearied in his chase.

"Well, I came up with him—told ye I would give him the three dollars. He seemed kind of flustered to have missed such a nugget; and he said 'twas a generous junction—equal to your master's; which proves," said Silas, shutting one eye, and appearing to survey the subject meditatively with the other, "that some folks can do as much good just offhand as some other folks can with no end of pinchin' an' screevin' beforehand."

"Think it proves dat folks dat don't have no great 'mount can do as much in a good cause by thinkin' 'bout it a little aforehand, as other folks will dat has more, and puts der hands in der pockets when de time comes. I believe in systematics 'bout such things, I does; 'n' with an energetic bob of her head, by way of emphasizing her words, old Thanksgiving walked into the house.

"Thanksgivin' an' de voice o' melody," she began in her high, weird voice; but the words died on her lips—her heart was too burdened to sing.

"Only three dollars out'n all her 'bundance!" she murmured to herself. "Well, mel by I oughtn't to judge; but then I don't judge, I knows. Course I knows when I see here all de time, and sees de good clo'es, an' de carriage, an' de muses, an' de fine times—folks, an' hosses, an' tables all provided for, an' de Lord of glory lef' to take what happen when de time comes, an' no preparation at all! Sure 'nough, He don't need der help. All de world is His; and He sends clo'es to His naked, an' bread to His hungry, an' Bibles to His heathen, if dey don't give a cent; but den dey 're pinchin' an' starvin' der own dearsouls. Well—'taint my soul! but I loves 'em, an' dey 're missin' a great blessin'!"

These friends, so beloved, paid little at-

tention to the old woman's opinion upon what she called "systematics in givin'."
"The idea of countin' up one's income, and setting aside a fixed portion of it for charity, and then calling only what remained one's own, makes our religion seem arbitrary and exacting; it's like a task," said Mrs. Allyn, one day; "and I think such a view of it ought by all means to be avoided. I like to give freely and gladly of what I have when the time comes."

"If ye aint giv' so freely an' gladly for Miss Susie's new necklaces an' yer own new dresses dat ye don't have much when de time comes," interposed Thanksgiving Ann.

"I think one gives with a more free and generous feeling in that way," pursued the lady, without seeming to heed the interruption. "Money laid aside beforehand has only a sense of duty and not much feeling about it; besides, what difference can it make, so long as one does give what they can when there is a call?"

"I wouldn't like to be provided for dat way," declared Thanksgiving. "Was, once, when I was a slave, 'fore I was de Lord's free woman. Ye see, I was a young no-count gal, not worth thinkin' much 'bout; so my ole massa he lef' me to take what happened when de time come. An' sometimes I happened to get a dress, an' sometimes a pair of old shoes; an' sometimes I didn't happen to get nuffin, and den I went bare-foot; an' dat's jist the way—"

"Why, Thanksgiving, that's not reverent!" exclaimed Mrs. Allyn, shocked at the comparison.

"Jist what I thought, didn't treat me with no kind of reverence," answered Thanksgiving.

"Well, to go back to the original subject, all these things are mere matters of opinion. One person likes one way best; and another person another," said the lady smilingly, as she walked from the room.

"Pears to me it's a matter of which way de Massa likes best," observed the old woman settling her turban. But there was no one to hear her comment, and affairs followed their accustomed routine. Meanwhile, out of her own little store, she carefully laid aside one-eighth, " 'Cause if dem old Israelites was tof' to give one-tenth, I'd like to frow in a little more, for good measure. Talk 'bout it's bein' like a tax to put some away for such things! 'Clare! I get 'em in' what each dollar mus' do, till I get 'em so loaded up wid prayin' an' thinkin' dat I mos' believe dey weigh double when dey does go."

"O de Lamb! de lovin' Lamb!
De Lamb of Calvary!
De Lamb dat was slain, an' lives again,
An' intercedes for me."

And now another call had come. "Come, unfortunately, at a time when we were rather short," Mrs. Allyn said, regretfully. "However, we gave all we could," she added. "I hope it will do good, and I wish it were five times as much."

Old Thanksgiving shook her head over that cheerful dismissal of the subject. She shook it many times that morning, and seemed intensely thoughtful, as she moved slowly about her work.

"Spose I needn't fret 'bout other folks' duty—dat ain't none o' my business; yas 'is, too, 'cause dey's good to me, an' I loves 'em. 'Taint like's if dey didn't call darselfes His, neither."

Mr. Allyn brought in a basket of beautiful peaches, the first of the season, and placed them on the table by her side.

"Aren't those fine, Thanksgiving? Let the children have a few, if you think best; but give them to us for dinner."
"Sartin, I'll give you all dar is," she responded, surveying the fruit.

Presently came the pattering of several pairs of small feet; bright eyes espied the basket and immediately rose a cry:

"O, how nice! Thanksgiving Ann, may I have one?"
"And I?"
"And I, too?"

"Help yourselves, dearies," answered the old woman, composurely, never turning to see how often, or to what extent her injunction was obeyed. She was seated in the doorway again, busily sewing on a calico apron. She still sat there when, near the dinner-hour, Mrs. Allyn passed through the kitchen, and a little surprised at its coolness and quietness at that hour, asked wonderingly:

"What has happened, Thanksgiving? Haven't decided upon a fast, have you?"

"No, honey; thought I'd give ye what I happened to have when de time come," said Thanksgiving Ann, coolly, holding up her apron to measure its length.

It seemed a little odd, Mrs. Allyn thought. But then old Thanksgiving needed no oversight; she liked her little surprises now and then, too; and doubtless she had something all planned and in course of preparation; so the lady went her way, more than half expecting an especially tempting board because of her cook's apparent carelessness that day. But when the dinner-hour arrived, both master and mistress scanned the table with wide-open eyes of astonishment, so plain and meagre were its contents, so unlike any dinner that had ever before been served in that house.

"What has happened, my dear?" asked the gentleman, turning to his wife.
"Dat's all de col' meat dar was—sorry I didn't have no more," she said, half apologetically.

"But I eat home a choice roast this mornin'," began Mr. Allyn, wonderingly; "and ye have no potatoes, neither—nor vegetables of any kind!"

"Laws, yes! But den a body has to think about it a good while aforehand to get a roast cooked, an' jist the same with taters; an' I thought I'd give ye what I happened to have when de time come, and I didn't happen to have much of nuffin. 'Clare! I forgot de bread!" and, trotting away, she returned with a plate of cold corn cake.

"No bread!" murmured Mrs. Allyn.

"No, honey; used it all up for toast dis mornin'. Might have made biscuit or muffins; but I had planned for 'em long enough; but dat kind o' makes a body feel 's if dey had to do it, an' I wanted to get dinner for yer all o' my warm feelin's, when de time come."

"When a man has provided bountifully for his household, it seems as if he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble," remarked Mr. Allyn, impatiently; but still too bewildered at such an unprecedented state of affairs to be thoroughly indignant.

"Cur'us how things make a body think o' Bible verses," said Thanksgiving, musingly.

"Dat's dat one 'bout 'who giveth us all things richly to enjoy; an' 'what shall I render to de Lord for all His benefits to 'ard me.' Dar I didn't put on dem peaches."

"Has Thanksgiving suddenly lost her senses?" questioned the gentleman, as the door closed after her.

"I suspect there is a method in her madness," replied his wife, with a faint smile crossing her lips.

The old woman returned with the basket, sadly despoiled of its morning contents; but she composurely bestowed the remainder in a fruit dish.

"Dat's all! De children eat a good many, an' dey was used up one way an' 'nother. I's sorry dar aint no more; but I hopes y'll 'joy what dar is, an' I wishes 'twas five times as much."

A look of sudden intelligence flashed into Mr. Allyn's eyes; he bit his lips for a moment, and then asked quietly:

"Couldn't you have laid aside some for us, Thanksgiving?"

"Wall, dar now! 's'pose I could," said the old servant, relenting at the tone; "I believe I will, next time. Alters kind o' thought ye folks things belonged to had de best right to 'em; but I'd heard givin' what ever happened to be on hand was so much freer an' lovin'er a way o' servin' dem ye love best, dat I thought I'd try it. But it does 'pear 's if dey fared slim, an' I spects I'll go back to de ole plan o' systematics."

"Do you see, George?" questioned the wife, when they were again alone.

"Yes, I see. An object lesson with a vengeance!"

"And if she should be right, and our careless giving seem anything like this?" pursued Mrs. Allyn, with a troubled face.

"She is right, Fanny; it doesn't take much argument to show that. We call Christ our king and Master; believe that every blessing we have in this world is His direct gift; and all our hopes for the world to come are in Him. We profess to be not our own but His; and that His service is our chief business here; and yet, strangely enough, we provide lavishly for our own appareling, entertainment and ease, and apportion nothing for the interests of His kingdom, or the forwarding of His work; but leave that to any chance pence that may happen to be

left after all our wants and fancies are gratified. It doesn't seem very like faithful or loving service." Mr. Allyn answered, gravely. "I have been thinking in that direction occasionally, lately, but have been too indolent, careless or selfish to come to a decision and make any change."

There was a long talk over that dinner-table—indeed, it did not furnish opportunity for much other employment; and that afternoon the husband and wife together examined their expenses and income, and set apart a certain portion as sacred unto their Lord—doing it somewhat after Thanksgiving's plan of "good measure." To do this, they found, required the giving up of some needless indulgences—a few accustomed luxuries. But a cause never grows less dear on account of the sacrifice we make for it, and as these two scanned the various fields of labor, in deciding what to bestow here and what there, they awoke to a new appreciation of the magnitude and glory of the work, and a new interest in its success—the beginning of that blessing pronounced upon those who "sow beside all waters."

Mrs. Allyn told Thanksgiving of their new arrangement, and concluded, laughingly, though the tears stood in her eyes:

"Ann, now, I suppose, you are satisfied?"
"I's mazin' glad," said Thanksgiving looking up brightly; "but satisfied—dat's a long, deep word; an' de Bible says it will be when we 'awake in His likeness.'"

"Wall, now, I don't profess none o' these kind o' things," said Silas, standing on one foot, and swinging the other, "but I don't mind tellin' ye that I think your way's right, an' I don't believe nobody ever lost nothin' by what they give to God; 'cause He's pretty certain o' pay it back with compound interest to them, you see; but I don't 's'pose you'd call that a right good motive; would you?"

"Not de best, Silas; not de best; but it don't make folks love de Lord any de less, 'cause He's a good paymaster, and keeps His word. People dat starts in givin' to de Lord wid dat kind o' motives soon out-grows 'em—it soon gits to be payin' rad'er dan givin'."

"Wall, ye see, folks don't always feel right," observed Silas, dropping deprecatorily on the other foot.

"No, they don't. When ebery body feels right, an' does right, dat'll be de millennium. But I's glad of de faint streak of dat day dat's come to dis house." And she went in, with her old song upon her lips:

"Thanksgivin' an' de voice o' melody.
—Talks About Christian Giving.

A TEACHER'S COVENANT.

Here is a good covenant for the teacher: 1. I promise to be present at every session of the school, unless detained by sickness, or other circumstances not under my control; and when about to be absent, to procure a substitute, if possible.

2. I promise to be there in time to receive the members of my class, knowing that punctuality on the part of the teacher, is the best means to secure it in the scholar.

3. I promise, so far as practicable, to look after the good of my pupils, not only in the Sunday-school, but throughout the week.

4. I promise to pray not only for the officers and for my fellow-teachers, but for the salvation of every member of this school, and especially my own class; and to do all in my power to lead them to Christ. —Morning Star.

WHAT TO TEACH BOYS.

It has been said by a philosopher that the true education for boys is to "teach them what they ought to know when they become men." What is it they ought to know?

- 1. To be true, to be genuine.
- 2. To be pure in thought, language, and life—pure in mind and body.
- 3. To be unselfish, to care for the feelings and comforts of others; to be polite, to be generous, noble, and manly.
- 4. To be self-reliant and self-helpful, even from early childhood. Teach them that all honest work is honorable, and that an idle, useless life of dependence is disgraceful.

When a boy has learned these four things, he has learned some of the most important things he ought to know when he becomes a man. —Penn. School Journal.

ONE BITE OF A CHERRY.

"Open your mouth and shut your eyes, And I'll give you something to make you wise."

Said Tommy Green to his little sister Eva. Eva was sitting on her grandma's knee. She had been very sick but was now getting quite well and brother Tommy was very good to her. He seldom came home from work without bringing her something. One day it would be a bunch of wild flowers that grew on the wayside, the next a fine bunch of sweet-smelling grasses or perhaps a branch of "palm." He had not much to bring her, poor boy, but he did all he could, and every day before he came home she would ask, "What time is it, grandmamma?"

Now one day Tommy planned a great surprise for her. Every day he used to pass a great orchard on his way to work, and saw in it one tree full of fine cherries. He said to himself, "When these cherries are ripe, I will get some for sister." But he was a very poor boy and he had no money to buy them, and they soon began to look so nice that he thought they must cost a great deal. Every day as he passed the tree they grew redder and redder, and riper and riper, but he had no more money to buy them than before. At last one day he heard the gardener say to the owner, "We must pick these cherries this afternoon." This frightened Tommy, and all the day at his work he thought of how he might get some for his sister. "Steal them!" That never entered his mind, Tom was always a very good boy. At last he made up his mind. At noon he went to the gardener and asked him if he could not do something to earn the cherries he wanted for his sister. The gardener looked at him and said, "You are the boy who passes here every day, are you not? and you never touch the fruit. I tell you what I'll do with you. Come and help us pick fruit all the spare time you can and we will try to spare you some for your sister."

Tom went back to his work whistling, and that night was late in getting home. His sister had asked her grandmamma where Tom was, nearly a hundred times before she heard him running as

hard as he could. Before he got to the door he stopped and then walked quietly, a smile all over his face.

After his kiss, he said, "Now, Open your mouth and shut your eyes, And I'll give you something to make you wise."

She knew something good was coming, and laughed and clapped her hands and opened her mouth and kept her eyes open too. But that would not suit Tommy, but she would keep her little eyes

MAY-HAVES AND MUST-HAVES.

The things we decide that we must have, in distinction from those which we feel we may have if we can, are very significant. Eliza must have a new dress. The new dress must be of silk, thick and shining; and it will make necessary an elegant wrap, a tasteful bonnet, dainty laces, and fresh as well as costly gloves and shoes. If our young lady is to be

the familiar haunts of their youth and the little churchyard where their precious first-born was buried. Such a trip would smooth out some of mother's wrinkles, and impart a new elasticity to father's dragging step, but it would be wild extravagance to suggest such a thing to the dear unselfish pair. Eliza's outfit would put a cyclopædia on the bookshelves. That would wonderfully assist the boys in their studies, and amazingly broaden the

horizon of the whole family. It would assist conversation by adding to the general fund of information, and would help the young folks to read the newspapers far more intelligently. But to spend so much money at once, for such a purpose, sends at the bare mention a thrill of terror to the maternal heart. We may have a cyclopædia by-and-by. We must array our daughter fashionably to-day. Eliza's outfit would support a Bible-reader for a whole year in India; but, dear me, what could one Bible-reader more do to stem the tide of heathenism? Besides, who ever heard of one family of moderate means, setting up a whole missionary, all by themselves! The notion is Quixotic and ridiculous. Away with it! O, the good things, the beautiful things that may be thought of among our may-haves. And alas, blind bats that we are, we let them all go, and choose for must-haves a new silk dress for Eliza, made in the latest style. —*Christian Intelligencer.*



A DOLL'S WORK.

A lady missionary writes from India:—"I cannot be too thankful for the dolls. They excited a great deal of admiration, especially among the Shindh women and girls. At their request I had a 'show day,' when numbers came to see the wonderful 'white woman'. Amongst them was an old blind woman who attends my Bible class. She fondled the dolls so tenderly, and said what a comfort one would be to her lonely life, that I felt sure you would have given her one, so I chose a small one with (as she called it) real hair, and gave it to her. It has been the means of bringing three new women to my Bible-class.—*Gospel in all Lands.*

open until grandma at last put her hand over them and Tommy put a rich, red, ripe cherry into her wide-open mouth. O what a time they had then. After that there was no trouble in keeping her eyes shut as she took one after another, and then the gardener's boy came in with a nice basketful for Tommy and grandma too, and that evening they had a great time I can tell you, all because Tommy so loved his sister.

dressed with attention to style, we cannot neglect any detail of her toilet. In fact the things which it is decided she must have come in a short time to an amount which would do a great many other good and delightful things, if a different idea of economy prevailed. Eliza's outfit would enable father and mother, if they would but think they could thus employ the money, to take a trip to the country and see the old homestead, the old friends,

COMMERCIAL.

MONTREAL, March 28th, 1887.

The grain market this week has only been relieved from absolute stagnation by a slight drop in White Winter. Sales have been exceedingly small, and unless something extraordinary happens abroad, nothing can be expected till the opening of navigation. We quote Canada White Winter \$1.06 to \$1.09; Canada Red \$1.18 to \$1.20; Canada Spring, \$1.16 to \$1.18. Peas, 95c per 66 lbs. Barley, 60c to 70c per bushel. Oats, 39c to 40c. Rye 65c to 70c per bushel.

FLOUR—The market appears to be slowly settling, but so little has been done this week owing partly to the Easter holidays, that the exact condition of the market can hardly be decided upon. Superiors are fully five cents weaker however. Quotations are as follows:—Superior Extra, \$7.00 to \$5.05; Extra Superfine, \$4.90 Fancy, nominal; Spring Extra, \$4.80 to \$4.85; Superfine, \$4.60 to \$4.65; Strong Bakers', Canadian, \$5.15 to \$5.25; Strong Bakers', American, \$6.25 to \$6.75; Fine, \$4.10 to \$4.20; Middlings, \$3.90 to \$4.00; Pollards, \$3.55 to \$3.65; Ontario bags, medium, \$2.35 to \$2.40; do. Spring Extra, \$2.25 to \$2.35; do. Superfine, \$2.15 to \$2.20; City Bags, delivered, \$3.10 to \$3.15.

MEALS—Unchanged; oatmeal, \$5.25 to \$5.50 for Ontario, and \$5.80 for granulated. Cornmeal \$4.80 per bl.

DAIRY PRODUCE—Butter. The export trade is still dull but there is a fair local demand. Fine grades are extremely scarce. Prices may be said to be unchanged. Quotations:—Creamery, fresh made, fine flavored, extra, 25c to 27c; do., good to fine, 23c to 25c; Eastern Townships, 18c to 22c; Morrisburg, 18c to 22c; Brockville, 17c to 20c; Western, 15c to 18c. Add 2c per lb. to all of the above for the jobbing trade. Cheese is firm, and with a very fair local trade. We quote: Fine to choice fancy, full made, 13½c to 14c; summer makes 7c to 11c as to quality.

Eggs—Have not sold very freely as the prices considered too high. Fresh 22c, lined hard to sell at 16c to 17c.

HOG PRODUCE—Very quiet market. We quote:—Canada, short cut, \$22.00 to \$22.50; Western, \$21.50 to \$22.00; Lard, in pails, 14c to 14½; Hams, city cured, 14c to 14½; Bacon, 13c to 14c; Dressed Hogs, frozen, \$8.75 to \$9 in small lots; do fresh killed, \$9.50 to \$9.75 also in small lots.

ASHES—Are very dull at \$4.90 to \$5.00, sales of several barrels to-day at inside prices.

FARMERS' MARKET.

The cool fine weather which has prevailed for some time has been favorable to the maintenance of good sleighing, and the farmers are improving it for bringing their produce to the city, where there seems to be an unusually active demand for nearly all kinds of seasonal produce, and prices in general continue pretty high, except hay, which is lower than it has been here for several years. Oats are 90c to \$1.05 per bag; peas 90c to \$1.00 per bushel; potatoes 60c to 80c per bag; dressed hogs \$9.25 to \$9.50 per 100 lbs.; beef forequarters, 5½c to 6½c per lb.; do. hindquarters, 7c to 8½c do. Geese, 13c to 15c per lb.; turkeys 15c to 20c do. Eggs, 20c to 30c per dozen; tub butter 20c to 27c per lb.; print butter, 25c to 40c do. Hay \$6 to \$9.50 per 100 bundles of 15 lbs.; straw \$4 to \$5 per 100 bundles of 12 lbs.

LIVE STOCK MARKET.

There is not much being done in the cattle market, this week, as the butchers have still a large quantity of their Easter beef on hand. There is also trouble between the butchers and drovers about the proper place for holding the cattle market, and the drovers have struck against bringing their cattle to the Viger market, preferring to sell them at the yards at Point St Charles. Prices are well maintained owing to the active demand by shippers. Good butchers' stock being from 5c to 6c per lb, and poor to common beef critters 4c to 4½ per lb. The supply of calves, is pretty large but they are chiefly of poor to ordinary quality. Milk cows continue to bring high prices for this season of the year; good cows bring from \$45 to \$55 each; extra cows \$60 to \$75, and small cows \$30 to \$40 each. The horse trade has been active of late, there being a good demand, as well as demand for shipment to the United States.

ARGENTINE REPUBLIC TROOPS refused to quit the territory of Chili, and a battle ensued which resulted in the intruders being defeated and retiring across the frontier. There is a quarrel between the Argentine Republic and Brazil as to which of them shall secure possession of Uruguay. General Calderon, the late Peruvian commander, now a prisoner in Chili, has written a letter of complaint to General Logan, the United States Minister, complaining of the terms of a letter written by that gentleman to Montero, the Peruvian President. He maintains the letter would do more harm than good, having omitted to mention the bad faith of the Chilians in adding to their conditions for peace after these had been accepted by Calderon in October last. A favorable sign for a near close of the war is seen in the fact that some important Peruvian prisoners have been released in Chili, who have returned to their own country to advocate peace. South American countries furnish excellent territory for outsiders to keep away from just now, but it is to be hoped it will be otherwise some day.

AN AMBASSAGE FROM MADAGASCAR is at present in the United States. On Sunday last its envoys attended the Rev. Henry Ward Beecher's church in Brooklyn, New York. Mr. Beecher spoke concerning the present critical position of their country, and said that, while the United States could not interfere with the affairs of the Old World, the Christian world should protest against the menacing conduct of France toward Madagascar. The chief of the Ambassage then spoke, referring to the upward striving of his nation in the scale of civilization, and he prayed that the intentions of France might be frustrated and his countrymen left in peaceful possession of their island. Resolutions, moved by Mr. Beecher, were passed by the congregation welcoming the Malagasy brethren to fellowship and sympathizing with their nation in this its dark hour, and protesting in the name of the Government, Liberty and Republicanism against the interference with the internal affairs of Madagascar on the part of a state purporting to be Christian and, especially, Republican.

MR. JOHN BRIGHT, the eminent Quaker statesman of Great Britain, in the course of an address as Rector of Glasgow University, strongly advised a peaceable policy among nations even from the standpoint of self-interest. He claimed that the cost of the Civil War in America would have more than sufficed to free every slave without bloodshed. The trouble is, however, that the question of that war never resolved itself to the fine point of slavery or no slavery before fighting began. The slave holding interest by its aggressiveness—insisting upon the right of hunting escaped negroes in free States and striving to extend the cloud of slavery over new States—provoked an irrepressible conflict in which State rights was involved above the matter of slavery pure and simple. It is doubtful if the thousands in bondage might not have had to hug their chains a century or two before national sentiment could be educated to the point of offering a money ransom for them and compelling their masters to accept it.

STARTLING FIGURES are given by the New York Tribune, a paper but lately opposed to prohibition, in regard to the drink traffic in the United States:—"This horrid trade imposes upon the country annually a direct loss of more than \$800,000,000 and an indirect loss of \$700,000,000 more; all this waste is from the wages of labor and the profits of business." It adds that this loss and waste year by year is "more than half

our national debt, more than the total cost of our national, state and municipal governments in all their departments. All this constitutes only a part of our indictment against the liquor traffic; the moral, religious, educational and political evils coming from the traffic are far greater than those arising from the mere loss of money."

AT A RECENT MEETING in London the Rev. G. M. Murphy stated that the number of deaths in Great Britain through intemperance during the Christmas and New Year holidays was greater than the loss of the British in the battle of Tel-el-Kebir. He might have added, too, that the widows and orphans of the dead drunkards have been left in a much more deplorable condition than those of the dead soldiers. These facts go to confirm the saying of Mr. Gladstone, that the liquor traffic carries with it the combined evils of war, pestilence, and famine. When shall it cease to be a legalized traffic?

MR. LINCOLN, SECRETARY OF WAR, remarks upon the fact that petitions for the pardon of Mason, the guardsman who fired at his charge, Guitau, all say he was illegally sentenced and none ask for executive mercy in his behalf. The Secretary is surprised that people should ask for a man's pardon on grounds that would justify mob law. It is said that Mr. Biglow, Mason's counsel, has not been paid and that he will take proceedings to attach three thousand five hundred dollars of the fund raised for Mason's wife and child in payment of his fees.

THE ENTIRE MILK SUPPLY of New York city was shortened one-fifth on a recent day through the action of the striking farmers. The strike has ended, farmers and dealers coming to an understanding. How much waste and inconvenience, as well as real distress, would have been avoided had they settled their dispute among themselves instead of depriving nearly a million of people of a necessary article of food through their stupid warfare!

OF THE RIGHT REV. DR. BENSON, the recently consecrated Archbishop of Canterbury, the Church of England *Temperance Chronicle* says: "His lordship is a Vice-President of the Church of England Temperance Society, whose work in his diocese has been taken up with great vigor by a large number of the clergy. The bishop has also taken a most active part in pressing forward the claims of the Cornish Sunday closing Act."

MOUNT ETNA, the celebrated volcano in Italy, is again in eruption, and the showers of ashes and streams of lava have frightened away the inhabitants of neighboring villages. An earthquake added to the popular terror and overthrew some houses. The volcanic action gave signs of ceasing at latest accounts.

THE UNIVERSAL ARBITRATION AND PEACE SOCIETY, of London, England, sent a letter to President Arthur, commenting upon his reference to arbitration in his last annual message. President Arthur, in acknowledging the letter, shows sympathy with the objects of the society, and it has published his letter.

QUEEN VICTORIA'S knee is stiff from her slip last week, but her health is good. She attended the Christening of her granddaughter, the infant of the Duke and Duchess of Albany, on Sunday, being wheeled into church.

VIRGINIA HAS BEEN VISITED by a very heavy snow-storm, that has prostrated telegraph lines in some places.

THE EARL OF DUDLEY, England, with an income of five million dollars, is said to be losing his mind.

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON 11.

April 8, 1883. [Acts 8: 26-40.]

PHILIP AND THE ETHIOPIAN.

COMMIT TO MEMORY vs. 35-38.

(Revised Version.)

But an angel of the Lord spake unto Philip, 26 saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. And he arose 27 and went; and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship; and he was returning, and sitting in 28 his chariot, and he was reading the prophet Isaiah. And the Spirit said unto Philip, Go 29 near, and hear this: and he came up unto him, and he heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? And he said, How can I, except some one shall guide me? And he besought Philip that he would sit up with him. Now the place of the scripture which he 32 was reading was this:

He was led as a sheep to the slaughter And as a lamb before his shearer is dumb, So he openeth not his mouth: In his humiliation his judgment was taken 33 away.

His generation who shall declare? For his life is taken from the earth.

And the eunuch answered Philip, and said, I 34 pray thee, of whom speaketh the prophet this? of himself, or of some other? And 35 Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch said, Behold, here is water; what doth hinder me to be baptized? And he commanded the chariot to 38 stand still; and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. But 39 Philip was found at Azotus; and passing through he preached the gospel to all the cities, till he came to Caesarea.

GOLDEN TEXT.—"And he went on his way rejoicing."—ACTS 8: 39.

TOPIC.—Salvation through Faith in Christ.

LESSON PLAN.—I. A MEETING DIVINELY ARRANGED. V. 26-29. II. THE PROPHETIC INTEREST. V. 30-32. 3. A DISCIPLE REJOICING. V. 39-40.

Time.—Probably about A.D. 36, immediately after the last lesson. The scene was in the desert way between Jerusalem and Gaza.

INTRODUCTORY.

Persecution sent Philip into Samaria, and when his work there was done an angel sent him back to Judaea. In the one case he preached to a multitude; in the other, to one man. Each mission was divinely ordered, and both were alike successful. Obedying the heavenly message, Philip found the desert way from Jerusalem to Gaza, and soon learned why he was sent there.

LESSON NOTES.

V. 26. GAZA—about sixty miles south-west from Jerusalem, near the Mediterranean Sea. WHICH IS DESERT—this was added to point out the particular road which Philip was to take; God still sends his ministers to their work, though no angel comes from heaven to tell them which road to take. V. 27. ETHIOPIA—a country south of Egypt. CANDACE—the common name of successive queens, as Cesar of Roman emperors and Pharaohs of Egyptian kings. TO WORSHIP—he was either a foreign Jew, or, as is more probable, a Gentile convert to the Jewish religion. V. 28. ISAIAS—the prophecy of Isaiah. It is well to take our Bibles with us, and to use them when on a journey. V. 29. THE SPIRIT—the Holy Spirit. What seemed an accidental meeting was divinely arranged. V. 31. How CAN I—compare Rom. 10: 14, 15. This answer shows that the eunuch's mind was prepared by the same Spirit that sent Philip to him. He was eager to learn the truth, see Cornelius and Peter ch. 10; V. 32. THIS SCRIPTURE WHICH HE READ—Isa. 53: 7, 8. The Holy Spirit had led him to just the passage that was suited to his wants. V. 35. PREACHED UNTO HIM JESUS—showed him that it was Jesus whom the prophet here spoke, and told him how this Jesus had died that we might be forgiven. He needed no better text for a gospel sermon. To tell of Jesus is the work of both ministers and teachers. V. 36. SEE, HERE IS WATER—the unexpected sight of water in this region, for the most part desolate of it, makes him think of professing his faith at once. V. 39. REJOICING—he had found the Saviour, and this is always a cause of joy. V. 40. AZOTUS—Ashdod, a city north of Gaza. CAESAREA—a city on the Mediterranean coast, about sixty miles north-west of Jerusalem. It was Philip's home, and we find him there nearly thirty years later. Acts 21: 8.

TEACHINGS:

1. When God sends us into the desert, he has something for us to do there.
2. We are sure to find Jesus if we look for him in his word. John 5: 39.
3. Christ will reveal himself to all who truly seek him.
4. Faith in the Lord Jesus Christ is the only way of salvation.
5. True religion gives peace and joy to the believer.

THE WEEKLY MESSENGER is printed and published at Nos. 33, 35 and 37 St. James street West, Montreal, by JOHN DOUGLASS & SONS, composed of John Douglass, of New York, and John Ross & John Douglass, of Montreal.