

Weekly Messenger

AND TEMPERANCE WORKER.

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The Weekly Messenger.

THE WEEKLY MESSENGER.

This paper is published at the remarkably low price of Fifty Cents a Year, and Two Dollars for Five Copies. During the general Scott Act campaign it will be largely devoted to the service of temperance workers throughout the country. For campaign circulation it will be furnished in parcels of 125 fresh, or 150 older numbers (when on hand) for a dollar. Address JOHN DOUGALL & SOX, Montreal, Canada.

THE DOMINION PARLIAMENT.

The House was informed that the Grand Trunk Railway Company was willing to sell out the North Shore Railway to the Government, to enable the Canadian Pacific Railway to reach Quebec by that line, but was not anxious to do so. Also, that the Canadian Pacific Railway was endeavoring to obtain a through road to Quebec so as to make it a summer port.

Sir Charles Tupper brought down a series of resolutions, which were passed, granting subsidies to railways as follows: To the Province of Quebec, for building the railway between the cities of Ottawa and Quebec, \$6,000 a mile for the 159 miles between Quebec and Montreal, and \$12,000 a mile for the 120 miles between Montreal and Ottawa; for a line between Montreal and Halifax by the shortest possible route, \$170,000 per annum for fifteen years; for a line from Oxford to Sydney and Louisburg, in Nova Scotia, \$30,000 per annum for fifteen years, in addition to subsidies previously granted and a gift of the Eastern Extension Railway, forming eighty miles of the proposed line; to the Quebec Central Railway Company, \$3,200 per mile for a line from Beauce Junction to the international boundary; for extending the Canadian Pacific Railway from St. Martin's Junction, near Montreal, to Quebec, \$6,000 a mile; for a line from Victoria Branch, Midland Railway, to Bancroft village, Hastings county, Ontario, \$3,200 a mile; for a line from Aylmer to Pembroke, Ontario, \$3,200 a mile; for a line from Kazabazna to Lake Desert, Gatinneau district, \$160,000; for a line from Tamworth to Bogart and Bridgewater, \$70,400; from Lake Simon to Desert, \$160,000; Fredericton to Miramichi, in New Brunswick, \$128,000 instead of the subsidy granted last year; Wallaceburg to Sarnia, Ontario, \$96,000; Cornwall to Perth, Ontario, \$262,400; Mississippi to Renfrew, \$48,000; St. Jerome to New Glasgow, Quebec, \$32,000; from Jacques Cartier Union Junction with the Canadian Pacific to St. Martin's Junction, Quebec, \$200,000; St. Louis to Richibucto, New Brunswick, \$22,400; Hopewell to Alma, New Brunswick, \$51,200; St. Andrews to Lachute, Quebec, \$22,400; Grand Piles, St. Maurice River, to Lake Deslles, Quebec, \$217,600; Digby to Annapolis, Nova Scotia, \$64,000; Head of Grand Lake to the Intercolonial Railway between Sussex and St.

John, New Brunswick, \$128,000; from Carquet to Shippegan, New Brunswick, \$76,800; from Metapedia toward Paspebiac, Quebec, \$300,000, and from Derby to Indiantown, New Brunswick, \$140,000. All these subsidies amount to about nine million dollars, and the greater part of them will go to the Canadian Pacific Railway.

A spirited discussion took place on the Government bill abolishing the inspection of fish from Newfoundland. Mr. Martin protested very strongly against the measure, saying the Newfoundlanders stamped all their fish No. 1, so that it came into unfair competition with the properly graded Canadian inspected article. If the Government would not enforce a uniform inspection, he would support the Government no longer. He said, applauded by the Opposition, that they were under the National Policy, but our fishermen paid dear to sustain it. Mr. Fortier's views prevailed, inspection being retained in the bill.

Upon the occasion of voting \$526,265 for salaries of immigration agents and employees, the Opposition strongly criticised the expenditure of money with very little to show for it.

An amendment made to the Indian Act, 1883, makes a person selling liquor to an Indian by written or verbal order liable to the full penalty just as though no order had been given, and makes any person found gambling in an Indian domicile of any kind, or found within an Indian village after sunset, and who refuses to leave at the request of chief or agent, liable to all the penalties prescribed for furnishing liquor to an Indian. Mr. Paterson suggested that the Indians be allowed to lease their lands to whites, but Sir John Macdonald said the experiment had been tried without bearing the advantageous results predicated of it.

The Dominion Liquor License Act of 1883 was amended in some points. Persons applying for a license who have not had one before must present a petition signed by one-third of the electors in their districts. A penalty is imposed for not taking out a license under the Act. Instead of having a clause inserted to remit penalties under the Act pending a decision as to its constitutionality, the Government promises to remit penalties by its own action, but will pay no defendant's costs. The Premier said the Government was ready to submit the question of constitutionality at once to the Supreme Court or to the Privy Council or both.

In the Senate Mr. Macpherson used such violent language in reference to the Premier of Ontario that in a cooler after moment he decided to have the official report of his remarks toned down.

Sir Hector Langevin denied in the House the story of the Toronto Globe that the testimonial recently presented to him had been wrung from subordinates in his department and public contractors.

The Commons, after a lively debate, passed the bill to allow Sir Charles Tupper to hold the offices of High Commissioner in Great Britain and Minister of Railways together.

The Government has disallowed the act of the British Columbia Legislature, prohibiting the immigration of Chinese into that Province.

ANTIQUATED STUFF.

THE HOTEL QUESTION.

The *Barrie Examiner* throws whatever influence it may have against the movement to have the Scott Act adopted in the county of Simcoe. It talks of the importance of the liquor traffic to Barrie's commercial prosperity, "despite the exceptions taken to it on moral and religious grounds." Our contemporary goes on to praise the Crooks Act for having made hotel keeping in Ontario a respectable calling; "it has reduced indulgence in strong drink to a dietary limit, with exceptions which are few and far between, and the tendency is manifestly toward improvement. To deprive Barrie of its present hotel trade would lay a very serious embargo on the general prosperity of our town." Now, while admitting the merits of the Crooks Act as a license measure, we yet do not believe that the licensed traffic in liquor, in Simcoe any more than any other place, has been carried on without the usual fruits of open drunkenness and disorder, and public and private misery. If a "dietary limit" means only drinking in conjunction with the taking of food, again we have no hesitation in contradicting the statement in question. The licensed sale of intoxicating drink never reduced indulgence to any such a limit, and never will. The *Examiner* must imagine its readers are simple-minded indeed to accept such stuff. As to the destruction of the hotel business, which is a source of such fearful apprehension to the opponents of prohibition, we want proof—not rant—proof that men cannot be satisfactorily entertained at a profit without reference to the sale of liquor. There are a great many temperance people moving about these days, and a great many living in hotels. Do the hotel-keepers lose money in furnishing this class with bed and board and attention? We believe that temperance guests are really the most desired, even in some hotels that are only run to give respectability to the more lucrative bar. In fact, we have known drinkers to be accommodated at the bar of one of these hotels and then turned away to find bed and board in a temperance hotel. In truth, it is the liquor traffic that destroys the legitimate hotel business. Capital would, we believe, be forthcoming in every town for first-class temperance hotels were it not for the fear of entering into competition with concerns that could afford to give legitimate entertainment at cost and exist upon the profits of the bar until all legitimate rivals were thus vanquished. Our opponents could almost safely be challenged to point out a truly respectable liquor-selling hotel in town or country. In those of the latter it is doubtful, and we speak from experience, if a guest can stay three days in succession without being annoyed and disgusted, even at the tables, with the conduct of fellow guests who patronize the bar.

Neither is there any assurance of a night's quiet rest free from the noise of drunken men, either within or without the house. The abolition of the traffic in connection with hotels is, in fact, the first step in giving many towns anything worthy the name of a respectable hotel.

DISCOVERY HAS BEEN MADE of fresh dynamite plots in England. Several persons have been arrested, and English detectives are searching Paris for dynamites. The press draws particular attention to the evidence that the dynamite conspiracies are hatched in America. One of the pleas of the United States, in suing for damages against England, for the depredations of the "Alabama" cruiser, was that a nation allowing a hostile expedition to leave its shores against a friendly country was responsible for the mischief done thereby. It is therefore held to be competent for the British Government to demand that the American Government shall take measures to prevent its territory being made the base of the dynamite conspirators' operations.

THE GRAND JURY of Cincinnati, composed of the foremost citizens, has received a strong charge from the bench to enquire into the late riots. As a result of the deplorable events, there is a marked change in the conduct of criminal trials. There were three convictions and two pleas of guilty on Monday. The jurors required but a short time to agree upon their verdicts. It is satisfactory to learn that the severe lesson taught the citizens, against permitting the administration of justice being made a farce, is bearing good fruit.

A LOTTERY SCHEME for the ostensible purpose of aiding agriculture and colonization, fathered by a Roman Catholic priest named Labelle, is going through the Quebec Legislature. Before the private bills committee it was short of official character by having the word "National" struck out of the title. Still, by passing the measure the Legislature will make itself responsible for legalizing a huge evil—a downright curse to the people, as lotteries always are in more ways than one.

RELIGIOUS FEUDS have again broken out in Newfoundland. Roman Catholics mobbed the Episcopal congregation at Carbonear while coming out from divine service on Easter Sunday. This outrage was followed by the arming of the Orangemen, and serious riots have taken place. No loss of life has been reported up to the time of writing this. A British man-of-war is reported to have been ordered to the scene.

THE FREEDOM OF LIMERICK was conferred upon Messrs. Charles Dawson and Michael Davitt, members of Parliament, the other day. A monster mass meeting on the occasion passed resolutions favoring home rule for Ireland and expressing confidence in Mr. Parnell.

THERE IS DEARTH OF NEWS from the Sudan. A report that Khartoum had fallen and General Gordon been made prisoner has not been confirmed.

PLANTING THORNS.

BY MARY A. DENTSON.

"Just out of school, and married!"

"She always was a wild little thing, a regular madcap," said Miss Lock, the dressmaker, as the above news circulated among the members of the "Wicket Gate Sewing Society."

"It's the way she was brought up," said Deacon Folger's wife. "They've let her dance and play cards, and go into society with worldly people; and now they are reaping their reward."

"Well, who has she married?" asked blundered Mrs. Blair, the minister's young wife.

"Luke Brandon. His father is disreputable, and the family altogether is not noted for its honesty."

"That is a pity. I am sorry to hear that, but how about the young man himself?"

"Well, there's nothing very bad about him, but I guess he's shiftless," said Miss Cynthia Adams. "I never knew one of that stock to be right smart. He's very handsome, and I guess that's all."

"What a pity!" mused Mrs. Blair with a sigh. "The Mays are a rather proud family, and Maggie has been carefully educated."

"I think if she had been carefully educated, she would never have been so foolish," said the deacon's wife. "That comes of sending her to boarding-school."

"I don't know," said Mrs. Blair. "I went to boarding-school."

"And did you go to balls and play cards, and all that nonsense?" asked the deacon's wife.

"I never played cards, and I never went to a ball; I was too strictly brought up for that," said the minister's wife. "But I don't remember that I ever cared for such things; so perhaps they would not have injured me. I am very sorry for the Mays. No young lady who prizes her reputation will ever consent to be married clandestinely."

"They say the Mays feel dreadfully, and poor Mrs. May is sick. What a shocking thing to educate a child with so much expense, and then have her to bring shame on your gray hairs. She had better have died."

"I don't know about that," said gentle Mrs. Blair, "but I do know that of all the marriages of that kind that have come within my knowledge, but very few have prospered."

Everybody wondered how Mr. May would take it. He was an exceptionally proud man, and as upright and conscientious as proud. May had always been a little queen in the family on account of her rare beauty, and as she was only a school-girl, they never dreamed that she thought of weightier matters than her studies and amusements. It seemed to him when he first heard the news like a monstrous hoax. His little May could not be capable of such terrible deception! She had just graduated, and he was so proud and fond of her! Now, she had deliberately chosen a future that involved disaster, if not disgrace. He could scarcely hold his head up among his townsmen when convinced that his child had indeed left her home of her own deliberate choice.

Mrs. May took to her bed at once. She had hoped so much—dreamed so much of the pleasure she would have in the society of her daughter! Maggie had planned, at times, what her coming home would be to her mother, and what share of the household work she would take upon herself,—and how had it all ended! Everybody she met looked pity. They said little, but she could see it all, and it ate into her heart as acid eats into steel. Then she had married a poor man, a very poor man. The Brandons were well known, and but little respected. Luke was their only son, and though he did not drink like his father, he had neither a profession nor a trade,—only the hope that some day he might be famous through his pen. So he wrote now and then a poem for the village paper, and planned what great things he meant to do when his genius was appreciated.

Jack May was twenty years old, two years older than Maggie, and he was for shooting Luke Brandon on sight. The man had robbed him of his beautiful sister. Why, she was only a little girl with dimpled cheeks and a baby face yet. Carrie, a sister two years younger, sat down and cried as if she had but just followed her idol to the grave. In fact, the whole family were

plunged into mourning, and it was the saddest household in all the community.

"What shall I do, mamma, without Maggie?" the child would moan, and the mother's heart would echo back, wordlessly,— "What shall I do?"

One day, about a month after the tidings were broken, came a letter:

"O mamma! I have done you a great wrong; can you ever forgive me? I see it all, now. Why did I keep it from you, my best friend? I can hardly tell you all the motives that led me to it. Mrs. Burke (she is Luke's married sister) advised me to say nothing,—that you would never consent to the marriage. I thought romantic to run away, dearest mamma. I had read too many novels, I think, and I wanted to fancy myself a heroine. He said he should never dare ask papa, and he should die in some dreadful way if I did not become his wife. I think he frightened me first, and then coaxed me into believing that you would all forgive me. But even if you did, I don't know that I should be any happier. Luke has lost his situation, and a wretched doctor don't want to keep us, and I'm sure I don't know what we shall do."

"Do! why, suffer?" said Mr. May, with decision, as he dropped the letter; his hand shook, and his face was as white as death. He had loved that little fussy Margaret with a strong, proud man's love. He had built great hopes upon her future, and now, after his outlay of thousands, all his loving expectations and anticipations, he had thrown her self away. It was very hard. It is in all cases hard for a man to give up his children, but in this case the disobedience, the something ten thousand times worse than thoughtlessness, made it doubly dreadful. So serious a blow was it that for a time his heart was hardened to such an extent that he was quite willing to believe that she was suffering. He instituted a number of inquiries, enough to learn that though his tenderly reared child had not thrown herself away in the worst sense of the word, yet that her husband was shiftless and vain, with plenty of ambition of the negative sort, but with little power of application,—one of those, in fine, who, like Mr. Micawber, are always waiting for something to turn up.

Mrs. May was both ashamed and deeply pained. She, too, had been weakly proud of Maggie, and very, very fond of her. If the child could only be near her, she thought, after reading that poor little letter, if she could but comfort her; she should be happier. No matter what the world would say, it had already said all it could.

Again came a pathetic letter, this time addressed to them all:

"Why did I not come home to you and tell you the whole story? Oh, if I were only back among you all again,—or if I could do something for a living! Luke's sister is very poor, and has several little children. I try to help her, but I always seem in the way, and she don't treat me as she did at first, but now scolds me for having married Luke, so that I have no peace of my life. Oh, I don't ask you to take me home; I should be ashamed to do that. I wouldn't come, perhaps, but Luke is so discouraged, and smokes all the time! What shall I do? I think of many things, but nothing seems to answer. Tell Carrie never to follow the example of her unhappy sister—never, never to conceal anything from her mother. When I first began to do that, I began to go wrong. If I could only warn everybody,"—and there the letter ended, as if the writer had burst into tear. It seemed to the poor mother as if her heart would break.

"Do take them home," she said to her husband, laying her wet cheek against his shoulder; "they are two children."

"Never!" said Mr. May, grimly. "She has chosen to take her fate into her own hands, now she must abide by it."

But though he said this apparently with the greatest ease in the world, he was all the time revolving plans in his mind, and one day he went into the country to look at a little old cottage that a little old woman wanted to sell because her boy had settled in "Californy," and had come home to take her there to live with him.

It was a plain, comfortable little place, with a sort of play-at-house-keeping air about it. There were only four rooms, but with the addition of paper and paint much could be done to make them presentable and habitable. In the yard were great thrifty grape-vines that the little old woman had planted herself, when she was a little girl.

She went round with Mr. May looking very much like an antique picture, without the antique frame, in her quaint cap with wide ruffle and black strings, and her short gown over a brown stuff petticoat, and told when and how she had planted each tree and flowering shrub and rose-bush and lilac. Then she called his attention to the little field of four or five acres which she had worked herself, and that any strong young man who preferred honest labor to idleness might make a good living from.

Mr. May considered for a while, and then he bought the house just as it stood, and queer old furniture and all. In less than a week it was freshly painted, new and tasteful furniture added to the parlor, the larger well-stocked, and having kept his secret, though with some difficulty, Mr. May drove into the city one day, and after a little search found the poor home in which his petted child was living. She saw him from the window, and frightened and pale, scarcely knew what to do or say. Presently her love triumphed, and she made her way through the throng of noisy, dirty children, her feet going like wings till she fell half-fainting into his arms. Mr. May was scarcely prepared for this; he had set his face like a flint,—determined that she should sue for forgiveness, but how could he scold her with that pale face? He carried her in through the low doorway and placed her on the shabby horsehair lounge. Her sister-in-law was not at home, so there were no witnesses to her remorse and misery. He had not prepared himself for the violent grief that succeeded, but, fortunately, the young husband came in, and that gave a turn to the order of things. He seemed surprised and chagrined, but bore himself to Mr. May's satisfaction, who thought that perhaps there was the making of a man in him. He seemed willing to do anything that could be found for him, he said, and it was evident that the two young things were learning the sterner lessons of life almost before their time. Mr. May was not adamant, and he gave them some hope.

Maggie had not asked to go home neither had her father left with her more than a rather vague expectation, but she was almost as happy as in the old time, when he was gone; more eager to find a bright side to their present hard fortune. In some way she was sure he was trying to help them, little as they deserved it at his hands. Her spirits began to rise, and later in the day she even threw open the cracked old piano she had never touched before, that she might give voice to her pleasure in music, when a hard face with black eyes was thrust in at the door, and a shrill voice exclaimed,—

"I can't have you settin' at the pianer like a lady, and me hard at work. Come out and help me get supper; you can help eat, fast enough."

Now in my true story, I cannot give my heroine credit for amiability at this point. Maggie had heretofore been dependent upon a cruel nature, in this sister-in-law, and therefore unnaturally weak. Now she turned upon her tormentor, all her slumbering dignity roused.

"My father has been here, and I shall not trouble you much longer," she said, her eyes so bright that Mrs. Burke looked at her, irresolutely crossed, and softly shut the door; for the woman had exalted ideas about her new sister's family, and it was only on the supposition that Maggie was utterly cast off that she had treated her with rudeness.

It might have been a month after that, when Mrs. May received a note written in Maggie's familiar hand:

"DEAREST MAMMA.—Will you and all the rest of the family come to tea at the 'Willows' this afternoon? Affectionately,—MAGGIE."

"What does it mean?" Mrs. May asked, bewildered, handing it to her husband.

"Just what it says, I suppose," he answered in the most matter-of-fact way.

"But what—where is the Willows? I never heard of such a place."

"Nor I, either," he nonchalantly replied.

"Depend upon it, papa knows," cried Carrie, "for I saw his lips twitch."

"I'll have the carriage round, and we'll see if we can find it," said Mrs. May, now laughing; "but perhaps you had better put up some cake and things; I'm rather doubtful about Mag's cooking."

It was a lovely ride, though over roads they had passed before; and there was the little cottage they had seen a thousand

times, but how altered by the touch of taste and the painstaking of good judgment. And when Mr. May drove up the path, and the hens came with their chicks out of the pretty yard; and Maggie, with all her honors fresh upon her, welcomed them with smiles and tears; and the cool, pretty parlor was gained, looking so sweet and bright and cozy that Carrie decided at once that it was much nicer than the fine drawing-room at home; and when they found that they were within three miles of each other, a comfortable walk,—their delight knew no bounds.

Jack gave it as his opinion that Luke was a rather nice fellow after all, though Mr. May was far too good for him.

Too good or not, her condition was fixed, was the unanimous verdict of the Wicket Gate Sewing Society, "for the young man," they added, "did show a disposition to get on, and if it wasn't for his smoking and propensity for making verses, he might be a useful member of society."

But,—I am sorry to add a but,—there were drawbacks which Maggie had to bear as best she could. The drunken father, the coarse, worldly mother, the uncultured sisters, and wild, untrained children of the same, made themselves at home in Maggie's little paradise.

It was very hard, sometimes exceedingly mortifying, to one brought up with cultured people and accustomed to elegance and refinement. But they were her husband's relatives, and consequently must be borne with to the end. Knowing that it was her own choice, she never openly rebelled, but it told upon both health and spirits, making her in time a pale, sad woman, upon whom had fallen, as it must upon all who sin, the shadow of her own misdoings. And in the hearts of the parents a thorn had been planted,—no less a thorn because thrust there by loving hands.—*Watchman.*

GOD'S WORD ON TIME.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.—Prov. xxvii. 1.

Behold, now is the accepted time; behold, now is the day of salvation.—2 Cor. vi. 2.

The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.—Romans xiii. 12.

To day if ye will hear His voice, harden not your hearts.—Heb. iii. 15.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. xiv. 13.

The time is short.—1 Cor. vii. 29.

Redeeming the time, because the days are evil.—Eph. v. 16.

What time I am afraid, I will trust in Thee.—Ps. lvi. 3.

Take ye heed, watch and pray: for ye know not when the time is.—Mark xiii. 33.

Remember how short my time is.—Ps. lxxxix. 47.

My times are in Thy hand.—Ps. xxxi. 15.

Remember now thy Creator in the days of thy youth, while the evil days come not.—Eccles. xii. 1.—*Band of Hope Review.*

SOMETHING MOTHERS MAY DO.

Circumstances necessitated a long vacation for us. During the time, on one communion Sunday, several of my Sunday-school scholars united with the church. The welcome tidings, which came to me by letter, filled my heart to overflowing with joy, gratitude and humility. Upon telling my mother, imagine my surprise when she said, "Every Sunday afternoon while you have been teaching, I have prayed for God's blessing upon your class."

"Precious words! What a power her petitions had proved. They explain that unknown influence I had frequently felt while teaching, and through the efficacy of my mother's prayers salvation has been accepted by half of my class."

Cannot other Christian mothers imitate the example? Home duties prevent the personal attendance of the majority at Sunday-school, but they can still help forward the work by following with earnest prayer, the teachers who go forth from their respective homes to sow the seeds of truth. When not so directly interested in the teacher, they can pray for their children, that early they may be brought within the fold—so shall the seed sowing yield a hundred-fold harvest.—*Christian Intelligencer.*

In most Sunday-vails of Scripps' verse of Requiem day. Where in use, I suppose, is so required, in the course of a number of years away in the name for me to say, for the sake of the sister used to be ever else you of you to re- least are the day-school memories of possible of the Book, whatever positions and have offered, me to ask for in committing memory. Is learned, care and retains.

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constantly q- cinal use of- and one lad- fore Titus he- in all things- to Paul the s- both for bod- These illus- of many ill- to arouse su- whom we ha- to weak real- capacity for a- This object- the Sunday- girls whom v- exposed to- differing in- sailed the yo- two ago. T- more univers- were former- fined to a fe- important th- into the wor- curate know- contains. S- ous and off- distorted an- ture, and mi- Christ or his- men, who I- knowledge- tect a false q- are at a gre- this one gro- considering- given to ver- Scripture wi- commit to m-

INACCURATE QUOTATIONS OF SCRIPTURE.

BY REV. F. WAGSTAFF.

In most Sunday-schools the practice prevails of requiring scholars to commit some verse of Scripture to memory every Sunday. Where the international lessons are in use, I suppose the "Golden Text," at least, is so required to be learned; and thus, in the course of the year, a considerable number of verses are presumably stored away in the memory. It is not necessary for me to say a single word as to the importance of this practice. A good old minister used to say to his hearers: "Whatever else you forget of my sermons, I beg of you to remember my texts. They at least are the words of God."

I have just finished a long and careful perusal of some hundreds of papers written in connection with the annual examination of the Band of Hope Union. As to the general results of the examination, I do not, of course, desire to speak here; but one of the questions being designed to bring out the children's knowledge of Scripture, the answers to that question have a direct reference to the subject of this article.

The question was, "Refer to any passages in the Bible which are in favor of Total Abstinence." When I come to look closely into the answers given, setting aside a few of the best, I am amazed to find how absolute is the failure to quote correctly the verses to which they refer, and upon which their preparatory instruction has been professedly based. Take, for example, the words, "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." (Prov. 23: 31, 32.) Memories that have accurately retained the array of figures to which I have referred, utterly fail to reproduce these familiar verses with any approach to verbal accuracy; and quite a number of boys and girls in different parts of the country, ignoring Solomon's claims to the authorship of the Book of Proverbs, attribute this exhortation to Paul or to Peter. Continually I find such sentences as "Touch not the cup," "Look not on the wine cup," etc., gravely quoted as texts; while one youth avers that there are several passages of the sort referred to, but he can only remember one, "cleanliness is next to godliness." The advice to Timothy, so constantly quoted in support of the medicinal use of wine, is attributed to Peter; and one lad says, "When St Paul was before Titus he said, 'Be ye always temperate in all things';" and yet another attributes to Paul the sentence, "Temperance is good both for body and mind."

These illustrations, which are but a few of many that might be given, are sufficient to arouse suspicion as to whether those whom we have under our charge from week to week really carry away from school a capacity for accurate quotation of Scripture.

This object is of supreme importance to the Sunday-school teacher. The boys and girls whom we have under our care will be exposed to the influence of temptations differing in many respects to those that assailed the young people of a generation or two ago. The spread of education and the more universal discussion of questions that were formerly either unknown or else confined to a few, renders it more than ever important that our scholars should carry out into the world with them at least some accurate knowledge of what the Bible actually contains. Skepticism of the more dangerous and offensive kind largely depends upon distorted and perverted quotations of Scripture, and misrepresentations of what Jesus Christ or his apostles really said. Young men, who have no sufficiently accurate knowledge of the New Testament to detect a false quotation when they hear it, are at a great disadvantage; and if only on this one ground alone, it is surely worth considering whether sufficient attention is given to verbal accuracy in the portions of Scripture which we require our scholars to commit to memory.—S. S. Chronicle.

THE LIFE PROMISE.

BY MARY R. BALDWIN.

It was one of summer's most sultry days and in a little parlor, where a middle-aged lady sat with a young girl, the air seemed almost stifling. The two were engaged in an earnest conversation, and did not seem to notice the voice of a coming storm, in the deep, long sound of thunder.

"Oh! my child," the lady was saying "I fear for your future with him. A first intoxication is a long step in a downward way. I promised your mother that I would watch over you—promised her at the very last."

"And I have promised Henry that I would be true to him through everything. I must keep my promise," the girl answered, with glowing face.

"My poor child, you have not considered, I am sure, what the being true may require of you. There may be nights of watching for an unsteady step; there may be endurance of neglect, of injustice, of cruelty, even from this one you have promised to stand by through all. There may be hours when your soul will abhor the bond between you, moments when you pray to be released from it."

The young girl, leaning her head upon her hand, and looking out upon the earth, that seemed to wait sullenly for the bursting storm, turned and cried:

"Oh, auntie! you do not know Henry! I do not know how noble and true he is. No one is perfect, and this wine-drinking is his little fault. This is his first time of forgetting to be temperate. He could never become a drunkard!—never!"

The storm broke the silence and followed this earnest plea of the enthusiastic girl, who had promised to give her life into the keeping of the handsome, attractive young man, who, loving the sweet, trusting maiden, loved also his cups.

Aunt Esther said no more upon the subject to her niece. Through that afternoon's storm she gathered the timid girl to herself, and her soul had its deep, long agony, as it prefigured through the raging of the elements a storm that sooner or later, she felt, would burst upon her precious charge when there could be for her no longer an earthly protector.

To the gentle Alice, Aunt Esther had been a mother since the real mother had died. She loved the self-sacrificing auntie dearly, but she felt she worshipped Henry, and so when he asked her to leave this trial love for a new one, her heart promised more even than her voice.

She went forth at last with a man to whom she had promised to cleave until death, and Aunt Esther's prayers, as well as fears, followed. The letters that came from the young bride were full of joy and hopes and Aunt Esther was beginning to feel that, her fears might have been groundless; when one day, after a baby had come to the young wife, she received a letter that caused her to renew her old forebodings.

But what could she do now? The time was past for warnings; the time had come when she must be the comforter. With letters full of love and hope, accompanied by parcels for the baby, she answered the pathetic letters of the wife over whom the storm had burst.

"Dear, dear child! if I could only take her to myself and shield her! But, Lord! who can shield a wife from a husband who is a drunkard?"

Thus the living soul agonized for the child who seemed lost to her as to happiness.

Months after, when the autumn was sighing itself to sleep, on one of its most lovely nights, Aunt Esther was startled by the appearance of Alice, with her child in her arms. "I have come, auntie, I can never go back!" a thrill of joy shot through the soul of the woman who had been so long bereaved of her precious charge. And the first thought—she has come to stay with me always—took possession of her senses.

She gathered the two to herself as she had once taken one to her heart. There was the long cry, the explanations of the young wife: "I can not go back—Henry has forgotten the old love; he is in love with liquor now! He does not seem to care for the baby, nor for me!"

"But you, my child, you promised to cleave to him through until death! That was an awful promise to make, but you made it child! You must keep it. If your husband had been afflicted with some terrible disease of the body, you would have clung to him. Now that his soul is

diseased, is your duty any the less? If he has not kept his promise, you must keep yours!" Thus Aunt Esther's quick following thought of right, took the place of love's desires.

Aunt Esther took the two back to their home, the mother seeming almost as helpless as the baby. They found the husband and father about to start in quest of his wife and child; for he had been shocked into a sober, repentant mood.

Aunt Esther said to herself, "Nothing remains for me but to stay and help the poor stricken child to keep her promise."

From that moment she consecrated her desires and efforts to this one great purpose. Day by day she gave lessons of trust, and patience, and hope, when there seemed no hope in the case.

The sweet, pathetic face of the wife, as it was lifted to hers, bore so often the expression of "How long can this be borne?" that the loving heart of the watcher came near breaking at sight of the soul-burden of its darling; still she never counselled anything but the strictest fulfilment of the promise. And what came of all this sacrifice for so unworthy a subject? I fear one of the world's people ask.

I do not think Aunt Esther expected any sudden and remarkable results for the man who seemed given over to his drink. She had always held firmly to the belief that there was really no help for a drunkard but through Christ; but her teaching had been in the interest of simple right; she had long felt that women as a whole were strangely reluctant to their marriage vows: "Until death," meant with her a literal truth.

But I hear the voice again from the world that clamors for answer. "What came of all this sacrifice?" I answer, wonderful results! The wife became an almost transfigured being, under the influence of her devotion to duty; the husband, catching reflection of this pure light that covered her as with a garment, was forced to a change. Do not understand me to say that a reformation with him was a sudden and complete thing.

No—there were strong crying and tears, many blacksidings, much discouragement; but I can say that after a life of fighting the tempted, struggling soul went away from life's temptations with a firm hope of an immortality awaiting one who has conquered through Christ. Was not such a result worthy of the sacrifice?—Church and Home.

PRAYER.

I should like to say a few words to you, dear children, on the subject of prayer. What is prayer? A little girl was once asked this question, and her answer was, "Asking God for what you want." That is it exactly; simply asking your Heavenly Father for what you want, just as you would any earthly parent.

But there are four conditions which God says we must fulfil if we want our prayers answered. The first is in John xiv. 14: "If ye shall ask anything in My Name I will do it." That means that God our Father will give us anything we want if we ask in the name of his Son Jesus Christ; that is why we end all our prayers with the words "for Jesus Christ's sake."

The second is to be found in Matthew xxi. 22: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." When we pray we must believe that God will answer us, that He has already sent an answer, and not be surprised when it comes, and say, "Oh, I did not expect this."

The third condition is, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv. 7).

We must belong to Christ, and be his alone.

Then, lastly, "If we ask anything according to his will, He heareth us." Everything we ask will be granted to us if it is in accordance with the mind and will of God. Do, then, let us be encouraged to ask for more than we have hitherto done. The Lord likes us to ask Him for what we want. He said once to his disciples, "Hitherto have ye asked nothing in My Name; ask, and ye shall receive; that your joy may be full." If your prayer is not at first answered, persevere. Go on praying. If it is offered in the name of Jesus, if you ask believing you will receive, if you abide in Him, and if you ask in accordance with his most holy will it must be answered.—The Christian.

I AM SORRY.

These words are easily spoken, teach your children to speak them. Teach them to say so, whenever they have done wrong, the habit is a good one. Here, for instance, a woman is knocked down in the street by careless driving, and two wheels of a wagon pass over her back. The wagon carries two women and a boy some ten or twelve years old. The woman is not seriously injured, but the nerves and muscles of her back are lame for a while, and then she walks again. But when she becomes an old lady, the weakened body gives out partially, and her physical powers become less. She says it would have been a comfort to her through all these years, if those women had stopped and said "Oh, I'm sorry! What can we do for you now to comfort you?" Instead of that they whipped up the horse, and were soon out of sight. So far as is known these women do not know but the person knocked down and run over was killed. It would seem as if they would have been more comfortable all these years if they had stopped and said, "I'm sorry."

Yes, teach your children first to feel sorry, and then to say so. The conscience should be educated, and feeling a wrong done to another person, and expressing sorrow for it, helps us to realize our sins and our wrong doings towards our Lord, and makes it easier to say so to Him. It is important to confess our faults one to another, and it is imperative that we humble ourselves before God, and become reconciled to Him through our Lord Jesus Christ. Our eternity depends upon this, and present time is all we are sure of for doing this great work. Do it now.—Hans Dorcomb, in The Household.

Question Corner.—N. 8.

BIBLE QUESTIONS.

- 1. To what church did Paul write describing the second coming of Christ?
2. Where was an altar erected "To the Unknown God"?
3. Of what people was it said that they were more noble than those of another place, and how did they show their nobility?
4. What king dealt kindly with a young man for the sake of his father, and who was the young man?
5. Who was the first king of the ten tribes of Israel?

BIBLICAL ENIGMA.

Who from his youth the Holy Scriptures knew?
What evil king his predecessor slew?
From what place did Solomon god obtain?
What king had a fifty-and-two-years' reign?
To what city did David flee from Saul?
What servant was converted by St. Paul?
What woman would not from her faith depart?
What child to God's service was set apart?
In what town was a noted giant slain?
What prophet foretold there would fall no rain?
Who did a historical sermon preach?
What scholar wise did in Ephesus teach?
What woman's good choice did Jesus commend?
Who, walking with God, a long life did spend?
These initials a short sentence will spell
Which has vast importance, when heeded well?
All our thoughts, words and deeds, his truth will guide,
And happiness secure, whatever betide.

ANSWERS TO BIBLE QUESTIONS, N. 6.

- 1. David obtained it from Ahimelech, priest of Nob, when he was fleeing from Saul. 1 Sam. 21: 9.
2. Lydia. Acts 16: 14, 15.
3. They disagreed about John Mark; Barnabas wished that he should go with them, but Paul would not have him. Acts 15: 37-40.

SCRIPTURE ENIGMA.

- "REJOICE EVERMORE."—1 THESS. V. 16.
1. Rome . . . Acts xxvii. 16, 30.
2. Ephraim . . . Hosea vii. 8.
3. J-okim . . . 1 Chron. iv. 22, 23.
4. O-phir . . . Gen. x. 29; 1 Kings ix. 28.
5. I-shmael . . . Jerem. xli. 1, 2.
6. Ca-leb . . . Num. xiv. 29, 30.
7. E-leazar . . . Num. xx. 28.
8. E-lashub . . . Nehem. xiii. 4, 5, 7.
9. V-anity . . . Eccles. i. 2.
10. E-ab . . . 2 Kings xvii. 1, 3.
11. B-aba-naketh . . . Job. xxxvi. 4-10.
12. M-ara . . . Ruth i. 20.
13. O-bedom . . . 1 Chron. xiii. 14.
14. E-zin . . . Isa. vii. 4.
15. E-bed-melech . . . Jerem. xxxviii. 7-13.

CORRECT ANSWERS RECEIVED.

Correct answers have been received from Hallie Benjamin, Frederick Holland, Agnes C. Kennedy, Hella F. Christie, Cora M. McIntire, H. E. Greene, and Clara Wagner.

The Temperance Worker

SATURDAY, APRIL 19.

ALLIANCE NEWS.

RICHMOND COUNTY ALLIANCE.

On Wednesday evening of last week a public meeting was held in the Town Hall, Danville, under the auspices of the Richmond County Alliance. Mr. M. Lynch presided, the Rev. W. Robinson opened with prayer, and after brief remarks from Mr. A. D. G. Hazle, the Rev. D. V. Lucas, Secretary of the Quebec Branch of the Dominion Alliance, delivered a forcible speech. He urged his hearers to participate in the grand struggle inaugurated over the Dominion to advance prohibition through the adoption of the Scott Act. Upon a call by the chairman for a discussion of the Scott Act,

A LIVELY TIME

was given the gentlemen on the platform replying to questions from the audience, that stayed until a late hour to satisfy their keen desire for information regarding the measure. On Thursday afternoon, in the Town Hall, Richmond, in response to a circular issued from the Dominion Alliance supported by local invitations a few of the temperance friends from Richmond, Melbourne, Kingsbury and Danville under the presidency of the Rev. S. Cruikshanks took part in an animated discussion upon the present position of prohibition in the county and in the town of Richmond in particular. It was decided to form two committees, one to ascertain the feeling of the electors upon submitting the Scott Act in the county, the other to be a County Vigilance Committee, to see that the Dunkin Act is enforced throughout the county. In the evening a large audience assembled in the Town Hall, presided over by the Rev. S. Cruikshanks. Mr. A. D. G. Hazle very briefly urged the necessity of maintaining an efficient organization for the propagation of temperance principles so as to give strength and permanency to the efforts to prohibit the traffic in intoxicating liquors. The creation of a public sentiment to sustain prosecutions was

ABSOLUTELY NECESSARY

to ensure their success. The Rev. G. H. Porter, in an able and logical address, set forth the disadvantages of the drink traffic and how essential to the well-being of the community was its entire prohibition. The Rev. D. V. Lucas then in a speech of considerable power set forth some of the evils of the drink traffic, challenging any defender of that traffic to stand up for the defence of what he characterized as the meanest business carried on on the earth. He warned the liquor sellers to give up the traffic as speedily as possible, as they must not expect to get compensation when the

DAY OF RIGHTEOUS INDIGNATION

would come and sweep their traffic off the face of the earth, as come it would and that, too, before long. The Rev. F. M. Dewey spoke hopefully of the future success of temperance and prohibition. A

MOST PLEASANT AND HOPEFUL FEATURE was the presence of the Band of Hope in a body, they having previously met at their place of meeting and then marched, each one wearing a rosette, to the public meeting, accompanied by the ladies of the W. C. T. U. The enthusiasm of the ladies in the work is highly commendable.

CHARLOTTE COUNTY ALLIANCE.

The semi-annual meeting of the Charlotte County, New Brunswick, Alliance was held at St. George on the 18th March. The executive committee reported having appointed several vice-presidents in vacant parishes, and the purchase of nearly \$50 worth of temperance literature, most of which has been distributed. Other preparations have also been made in case of a vote being called for the repeal of the Scott Act. Resolutions were adopted declaring that the Canada Temperance Act "had been proved

EFFECTUAL FOR THE SUPPRESSION,

to a great extent, of the traffic in intoxicating liquors," calling upon good citizens to assist in its enforcement, recommending local organizations in parishes, and heartily endorsing the principle of the entire prohibition of the liquor traffic by the Dominion Parliament. A crowded public meeting was held in the evening, when a number of new members were added to the Alliance. The *Signal* says, "A strong temperance sentiment prevails in St. George, largely due to the efforts recently made by the

WOMAN'S CHRISTIAN TEMPERANCE UNION,

and the first visit of the Inspector will probably pretty thoroughly eradicate the liquor traffic."

ALBERT COUNTY ALLIANCE.

The Albert County, New Brunswick, Alliance met in Albert on the 18th March. Mr. Robert M. Taylor, President, explained the origin and objects of the Alliance, and several new members were added. Especially noticeable, in the report of the operations of the Executive, was the publication of a small pamphlet setting forth the aims and objects of the Alliance, and giving much information regarding prohibition abroad. The position of vice-presidents for the parishes in the organization was defined. In a discussion on the best means for the suppression of the liquor traffic,

A VERY STRONG OPPOSITION

was manifested to the recognition of any system of licensing the sale of intoxicating liquors. A largely attended public meeting was held in the evening, when able speeches were delivered by the President and several clergymen. Of this meeting the *Signal* says:—"The circumstances of a poor unfortunate fellow, well known to the meeting, coming to a sudden and untimely end through strong drink, on the same day of the meeting, supplied a text. The fact also that within a few weeks a man, once with good prospects, a graduate of the University of Fredericton, and of one of the first families of the Province, but a noted drunkard, had died under similar circumstances within 100 feet of the speakers, was feelingly referred to, and earnest and heartfelt appeals made on behalf of the great work in which the Alliance is engaged."

CARLETON COUNTY ALLIANCE.

The semi-annual meeting of the Carleton County, New Brunswick, Prohibitory Alliance was recently held at Centreville. Among those present was Hon. Mr. Lindsay, one of the Board of License Commissioners, who explained at length the provisions of the new License Law, and averred his intention of making it as effective in carrying out the conditions of the Scott Act as possible. Vice-Presidents were urged to hold public meetings in their several localities in order to stimulate a public determination to the fuller enforcement of our present prohibitory law. A large and very successful public meeting was held in the evening.

A SMALL PIECE OF BUSINESS.

An undated letter from the Rev. D. Macrae, of St. John, New Brunswick, was hawked round Oxford county by the liquor party as high testimony against the Scott Act. Now the precious document has appeared in the united counties of Stormont, Glengarry and Dundas, the Cornwall *Freeholder* lowering its respectability to the point of

DECEIVING THE PEOPLE

by publishing, as if it were a document of today, a letter written several years ago. The letter was written to Mr. McBride, of St. Thomas, Ontario, in answer to an enquiry about the Scott Act. Its opinions are partly purely speculative as to the probable workings of the Act, and for the rest the same old views that temperance reformers have been combatting and demolishing from the very first—such as the

FALLACIOUS AND HACKNEYED MAXIM

that morality cannot be enforced by law. However, Mr. Macrae seems to have backed down even from the position of a private opponent of the Act, and, as will be seen below, confesses that even now, three years after penning the views that are being used as weapons by the Philistines, he does not know anything about the working of the Act beyond report. He might have added that report—even of the effects of the Act when it had to contend against not only quibbles at the bar, but

HOSTILE AND ERRONEOUS INTERPRETATION upon the bench—shows that results have not borne out his speculations and theories. The following editorial paragraph from the *Tilsenburg, Oxford, Liberal*, plainly enough indicates that Mr. Macrae is annoyed at the use being made of his private letter, and repudiates all sympathy with the opponents of the measure:—"The Rev. D. Macrae, of St. John, has written to a gentleman in town in reference to the letter over his signature which was so freely used in the late contest by the anti-Scott party. He states that it was

WRITTEN ABOUT THREE YEARS AGO,

to a party whom he did not know, and with no idea that any public use would ever be made of it. So far as he remembers there was an understanding to this effect. Whatever may be his private views as to the Act, he does not wish to be regarded as a champion of the anti-Scotts. As to the working of the Act in the Eastern Provinces he says that he is not in a position to say anything except from report, and, just as in Halton, the reports are conflicting. He

DENOUNCES PUBLICATION OF THE LETTER without any date, thus conveying the impression that it was specially written for the late contest, as dishonest in the extreme." To show that the enemies of the Act are grasping at straws in such acts as the publication of Mr. Macrae's letter far and wide, we quote the closing paragraph of it,—"For absolute prohibition, i. e., of the manufacture, of importation and sale of distilled liquors, I am

PREPARED TO GO ANY LENGTH.

I am not prepared to condemn in the same unqualified terms the use (though I do not use them) of fermented liquors as beverages. Something may possibly be said in favor of the latter, but enough for the present." Mr. Macrae was therefore, when he wrote that letter,

A PROHIBITIONIST

as to distilled liquors. The Scott Act advocates are entire prohibitionists openly avowing that they do not regard that measure as a finality, but only a stepping stone to general and absolute prohibition. As to

HIS DOUBTS UPON THE QUESTION

of condemning fermented as well as distilled liquors, we believe a close and an earnest examination of available testimony will knock away that remaining impediment to Mr. Macrae's becoming an out-and-out prohibitionist.

DIABOLISM OF THE TRADE.

A correspondent in Woodstock, ordering *War Notes*, writes as follows:—"I look on this as one of the best moves ever made yet toward bringing about total prohibition. May God bless this paper to that end. We have had a hard fight in Oxford with a glorious victory, but oh, how my heart was pained yesterday, while trying with others with all the power we could control to reclaim Mr. —, the formerly reclaimed drunkard, who has done so much for Oxford the past winter. He told me that the whiskey party had promised if he would go to work for them he would receive an envelope with one thousand dollars in it at once. I believe he showed a letter to that effect. All was done for him that possibly could be done; but, oh, how the demon raged in his breast, and he had to be sent to the lockup. He said God had left him and he was eternally lost. Oh, may God have mercy on him and those persons who have caused him to fall."

COLCHESTER, N. S.—A staunch temperance man at Truro, Colchester county, wrote, before Parliament rehabilitated the Scott Act in Nova Scotia, as follows:—"The enforcement of the Scott Act has been completely burked in this county. First came the scrutiny, which caused much unnecessary delay. Then when at last a proclamation was issued, and prosecutions were commenced, all the cases were removed to the Supreme Court by *certiorari*, issued on the two grounds, (1) there being no licenses, the Act cannot be put in effect at all, (2) the scrutiny has now been disposed of and the order therefore is yet outstanding. We expect a discussion very soon. Rum is sold openly and freely, an attempt is being made to obtain licenses under the Liquor License Act of 1883, but the success of the attempt is doubtful."

MESSAGE FROM A NONAGENARIAN.—Mr. Stewart Wilson, serf., writes from Picton, March 31st: "The friends of temperance will rejoice to learn that the old temperance county of Prince Edward is coming to the front again. We have determined to submit the Scott Act to the people, and we expect a majority of four or five hundred on the polling day. Although an old man of nearly ninety years, I hope to see prohibition in the county and country."

VICTORY ASSURED IN KENT.—Mr. A. Greenwood, Croton, Kent Co., ordering *War Notes*, writes: "We are going coolly to work to secure the passage of the Scott Act in Kent Co., and we have no doubt of success. The Dunkin Act was submitted to the electors of this county about six years ago and carried by a majority of 1,200, but owing to some legal informality was never put in force. These papers will be distributed in the regular meetings of a young people's association, where I expect they will have the best chances to do good."

ENFORCING THE ACT IN CHARLOTTE.—The Chief Inspector for the County has gone to work in a business-like manner, and has already convicted five St. Stephen rum-sellers, and other cases will be brought on at once. He will probably find time also for an occasional visit to other parts of the county.—*St. Stephen, N. B., Signal*.

MAKING THE —Four fifty do three persons business desp New Brunswick cent sitting, A Prince Edward one hundred do the Scott law.

ANYTHING I teemed corresp postscript to a members of cl fused to sign tl on this pretext force? and, prohibition, by worse than ev now in Halton son feel sick s vail."

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JUBILATION the license co Nova Scotia, too elegant la by the Cumb liance, a pub Amherst, the lar into con defence of th a sterling pr county ward, animously es letter in the above, says a Act are urged the amendm now in force

AN ATTEMPT WARD.—The county of threatened quor after years. The reported ov hotels bein be done cont people it is unholty tyr of Compton assault up organizing t perance Act lage in it must have s to carry ou hibition tri

ORILLIA. before the) Simcoe coo pose any i drink traffi

MASSACHUSETTS cian at Sto know, "W the records intelligible trust the s in his par "idea" for progressiv

CAMPAIGN NOTES.

MAKING THE ILLICIT PUBLICANS SWEAT.—Four fifty dollar fines divided between three persons was the amount of Scott Act business despatched by the Woodstock, New Brunswick, police magistrate at a recent sitting. A woman in Queen's county, Prince Edward Island, has lately been fined one hundred dollars and costs for breaking the Scott law.

ANYTHING FOR AN EXCUSE.—An esteemed correspondent in Morrisburg says in a postscript to an order for *War Notes*: "Some members of churches (and one elder) refused to sign the petition for the Scott Act on this pretext, 'Who is going to put it in force?' and, 'I would vote for complete prohibition, but if this passes it will be worse than ever: there is more liquor sold now in Halton than ever.' It makes a person feel sick at heart to see duplicity prevail."

FREDERICTON'S FORMER STATE.—At a public meeting at Carleton, New Brunswick, a clergyman said that when he lived at Fredericton (where the Scott Act is now in force) the rum shops outnumbered the resident clergy, seven to one; and when he taught a school of sixty pupils at Fredericton Junction, he was refused an assistant on the score of poverty, though the people had money enough to support five rum-sellers. "Wherever the rum traffic flourished," said he, "it was at the expense of morality and intelligence."

JUBILATION IN CUMBERLAND.—Some of the license commissioners of Cumberland, Nova Scotia, having passed criticisms in not too elegant language upon a circular issued by the Cumberland County Prohibitory Alliance, a public meeting was convened in Amherst, the shire town, to take the circular into consideration. After a masterly defence of the circular by Mr. W. H. Rogers, a sterling prohibitionist, and a reply by the county warden, a resolution was passed unanimously endorsing the circular. The news letter in the *Moncton Transcript*, giving the above, says also, "The friends of the Scott Act are quite jubilant over the passing of the amendment which will make this Act now in force in this county."

AN ATTEMPT TO FORCE COMPTON BACKWARD.—The village of Compton in the county of the same name in Quebec is threatened with the legalized sale of liquor after an emancipation of thirteen years. There is a good deal of excitement reported over the probability of one of the hotels being granted a license. If this be done contrary to the known wishes of the people it is a piece of unmitigated and most unholty tyranny. The temperance forces of Compton county should reply to such an assault upon the people's liberties by organizing and carrying the Canada Temperance Act. A county with even one village in it which eschews licensing wrong must have sufficient temperance sentiment to carry our local option measure of prohibition triumphantly.

ORILLIA.—Large deputations are going before the License Commissioners at Orillia, Simcoe county, Ontario, this week, to oppose any increase in the facilities of the drink traffic in Orillia.

MASSACHUSETTS ENQUIRING.—A physician at Stoughton, Massachusetts, wants to know, "What is this Scott Act?" and says the records of the "war" are not completely intelligible without this information. We trust the synopsis of the measure enclosed in his parcel of *War Notes* will give an "idea" for local option legislation to our progressive kindred in the "Old Bay State."

TEMPERANCE TRIUMPHANT IN CHARLOTTE.—The town elections in St. Stephen and Milltown, in the Scott Act county of Charlotte, New Brunswick, were this year decided victories. St. Stephen has now a unanimous temperance Council. This is remarkable in a high degree when it is known that about a year ago the local paper of the town could not say anything hard enough about the Scott Act. Now the people who are responsible for adopting that measure are strong enough to monopolize the town government. In Milltown an effort was made to defeat Mayor Graham, who has been so active in stopping the liquor traffic there, but it was unsuccessful. His strong supporters were also elected in spite of opposition.

INFORMATION WANTED.—A gentleman at Kettleby, York county, Ontario, remits for *War Notes* for distribution in a Sunday school, saying the sample package was "gladly received." He says further: "We are sadly in need of information as to the provisions of the Scott Act and the Canada Temperance Act. Are the two separate Acts? Could you not cut them up and give them to us either in the *Messenger* or in *War Notes*, in short portions or captions. I can assure you it would supply a want very much felt." The two names refer to one statute. "The Canada Temperance Act, 1878," is the legal title of it, the "Scott Act" being used partly for shortness and partly out of compliment to the Hon. Mr. Scott, who introduced the measure in the Senate, where it "originated" as the word goes. The publishers of this paper issue a campaign tract containing a serviceable synopsis of the Act, at 25 cents a hundred, postage added. See advertisement of campaign tracts.

THE RIGHT SPIRIT.—Mr. James Clinton, Tilsonburg, in remitting five dollars with five addresses, writes:—"I want to distribute 100 copies of the *War Notes*, and I do not know of a better way of doing it. We have been so successful in the county of Oxford, I am going to try and do all I can to help others. We do hope and pray that all other counties may be as successful as we have been."

APPRECIATION.—The Rev. W. Tompkin, of Ameliasburg, Prince Edward county, in ordering a second set of *War Notes*, writes:—"I got twenty last Saturday and sold them out at net cost in a short time, most of them before I left the post office. . . . It is a satisfaction to have a copy placed in every house in the neighborhood, as I hope to do in time. No one refuses a weekly paper for six months at five cents. Our Scott Act meetings are still going on in this township, and I am recommending my plan to the friends of the cause in other neighborhoods. People will read what they pay for better than that which costs them nothing. Your contribution to the campaign is a noble one."

TEMPERANCE DINNERS AT THE CAPITAL.—Here is a note for our prohibition friends. It has been said that "temperance dinners" were never a success. Sir Leonard and Lady Tilley have for years given most brilliant and enjoyable dinners without the aid of intoxicating liquors, and other members of the Cabinet are setting the same good example. There have been no more popular and pleasant entertainments given at the capital than have been given at the residences of ministers, Hon. Mr. Maclelan, Sir Charles Tupper and others, where liquors have had no place.—*Ottawa Correspondence St. John Sun.*

HESITANCY IN ONTARIO COUNTY.—Persons disposed to enter upon a campaign for the adoption of the Scott Act in the north riding of Ontario county find it difficult to secure any co-operation from friends of the cause in the southern division. Surely it will be feasible to procure a County Convention so as to know what the sentiments of the people and the prospects of a struggle are. The way to take the initial step is to procure circulars from Mr. Spence, Secretary of the Dominion Alliance, 8 King street east, Toronto, and have them signed by a few reputable gentlemen in different parts of the county, calling a convention of delegates from temperance societies, congregations and communities, to meet in a central place. This must be done quickly, so as if possible to have the convention held at the earliest date possible. Pending the result of these preliminaries, let the subject be discussed by the friends of prohibition, publicly and privately, at every possible opportunity. Organize, organize, organize!

GRENVILLE.—Circulars have been issued for a County Convention for Grenville, in Spencerville on Wednesday, April 23rd, at 10 o'clock. All parties interested are invited to attend.

STORMONT, GLENGARRY AND DUNDAS.—The recent Convention of these united counties at Cornwall decided to ask the Government to hold the election in July. Mr. James Leitch was elected as the Convention's solicitor to advise it on points of law connected with the submittal of the Act to the electors. Petitions were ordered in not later than the 18th of April. Reports from several localities showed the total number of signatures obtained to be 4,500, or about 33 percent of the electors of the united counties. It was decided to engage Mr. Foster, M. P., to lecture for twelve nights on the Scott Act in the three counties, the first four lectures to be delivered in Dundas. A petition signed by 700 of the ladies of Cornwall, requesting the electors to vote for the Scott Act, and assuring them of their sympathy and support, was handed in and read. By a standing vote the ladies were enthusiastically thanked. The Secretary announced that \$141 had been collected.

THE OXFORD MAJORITY.—The actual majority for the Scott Act in Oxford was 775. This is pretty good, although some hundreds less than, upon mistaken authority, we gave last week.

PRINCE EDWARD ORGANIZED.—Prince Edward County, Ontario, Convention met at Picton on the 7th inst., and was constituted of delegates from all parts of the county. Mr. Charles S. Wilson moved, seconded by Mr. A. Arket, "that this meeting is of opinion that immediate steps should be taken to secure the submission of the Scott Act to the electors of this county." This was carried unanimously. In the large gathering were sixteen or seventeen ministers of the Presbyterian and Methodist Churches and the Society of Friends. The public meeting in the evening was dispensed with on account of the absence through illness of the Hon. J. B. Finch, of Nebraska, who was to have given the principal address. Instead, the Executive of the County Alliance met for business. Arrangements were made for circulating the petitions. Two subscriptions of \$25 each were offered to a guarantee fund for meeting the expenses of the campaign and for enforcing the Act after adoption. At a large and enthusiastic meeting held at Hillier Town Hall nearly every hand was held up for the Scott Act and none against

it. The foregoing is condensed from a report in a local paper, and we have the following in addition direct from a correspondent on the ground:—"A County Convention held here on Monday last finally decided to begin active work for the Scott Act. The county is nearly all organized, and there is a general feeling that it is high time for decided action. The prospect is that although there may be considerable opposition offered, the Act will carry by a good majority. One of the greatest difficulties to overcome is the nearness to a part of the county of the city of Belleville, which stands very low on the temperance question, and which, it is thought, will be one of the last places in the Province to give up the traffic. What an evil it is to have a bad neighbor!" Mr. H. G. Osborne, the Secretary of the Ameliasburg Township Alliance, Prince Edward county, in ordering *War Notes*, says, "We have just completed a tour of Ameliasburg township, with a public meeting in every school section, and have met with unparalleled success. Expect to circulate petition next week."

A SERIOUS RIOT occurred at St. Thomas, Ontario, a few days ago, between Irish and Italian laborers. The former were irritated at the latter being willing to work for less wages than themselves on the railway, and tried to drive them away. They reckoned without their host, however, for the Italians drove them away. One man on each side received fatal injuries and has since died.

A DRUNKEN SOLDIER in Naples, Italy, fired on a number of comrades and killed four of them. It is remarkable to hear of such a tragedy produced by drink in a country where the opponents of prohibition say everybody drinks wine but nobody, or hardly anyone, gets drunk.

CHARLES READE, the celebrated story-writer, is dead, at the age of seventy. His works were all designed to a good end and remarkably vivid in description. A few years ago Mr. Reade made a public profession of Christian faith, and began taking an active interest in religious work.

AN ALARMING AMOUNT of destitution among immigrants in Toronto is producing unfavorable public opinion against the Government's policy of indiscriminately stimulating emigration from the Old World to Canada.

THE SALVATION ARMY has 5,000 soldiers, 35 officers and 30 stations in Canada. Quarters have been engaged in Ottawa, where a campaign is to be begun at once.

HARD LABOR FOR VAGRANTS is the cure proposed in certain judicial circuits of Ontario for the growing evil of tramps living in gaol at the expense of the public.

CAMPAIGN LITERATURE.

In press, campaign tracts, as follows:—No. 2, Sir A. T. Galt's speech on prohibition from a political economist's point of view; No. 3, a synopsis of the Scott Act, showing the steps required for its adoption; No. 4, the Rev. Mr. Brethour's speech on the success of the Scott Act in Halton; No. 5, a sermon by the Rev. Mr. McFarland, of St. John, N. B., on the duty of Christian citizens. No parcels will be sold of less than a hundred tracts, the price of which is twenty-five cents. Address JOHN DOUGALL & SON, Montreal.

THE BALLONST BLACKSMITHS-SHOP.

BY DR. PETER STRYKER.

It was my privilege, recently, to address a large audience in the village of Ballston, on the subject of temperance. The meeting was held under the auspices of the "Reformed Temperance Union," composed of a set of men who somewhat oddly styled themselves "The Bunners."

The history of this new organization is quite remarkable, and of general interest. In relating it, I wish it to be understood that the account is not in the least exaggerated. It illustrates the old adage that "truth is stranger than fiction," and is another proof of the wonderful grace of God.

The story clusters around a blacksmith's shop, and to this I was conducted by a number of men, who, as if by miracle, had been saved from a drunkard's doom, and are now exerting their influence as reformers.

This shop is situated in the upper part of the village of Ballston. It looks like any other blacksmith's shop, only a little more neat than some. It is quite large, and the indications are that the proprietor does an extensive and profitable business.

Near by this shop resides an industrious mechanic, by the name of Patrick Close. For years this man had been addicted to the use of intoxicants, and the habit of drinking had grown upon him until he became a drunkard. Convinced by the arguments he had heard in the club, he determined to stop. It was near the end of the year, just after Christmas, and just before the new year. So, to use his own language he "knocked off," December 28th, 1880, and has not tasted a drop since.

On the Sabbath, January, 16th, 1881, Mr. Close entered the blacksmith's shop we have referred to, and found the proprietor, Gideon Tripp, and one of his boon companions, Daniel Smith, grossly intoxicated. "You are a couple of nice working men," he said. "If you don't mend your ways you will soon fill drunkards' graves."

They had drunk that day already two gallons of ale, and half a gallon of whiskey, between them.

Tripp said to Close, "Will you give us today to finish up?"

Close replied promptly, "I will."

Then Tripp, bringing his hand violently upon a bench near him, declared, "I will not after to-day drink another drop."

As Smith heard this he arose from the chair in which he was sitting, and asked, "Are you going to leave me out in the cold? If you fellows can stop drinking, so can I." So saying he took a piece of chalk in his hand, and having with some difficulty mounted a table, he wrote upon the wall of the shop, "Daniel Smith, January 16th, 1881." So drunk was the man when he wrote this that his comrades were afraid he would fall and fatally injure himself. But he accomplished the task successfully and safely, and the subscription still stands as legible as the day it was written.

The two men then, according to the agreement, proceeded to take their last drink. How they managed to do it they cannot tell, but they drank that day another gallon of beer.

The next morning Smith came into the shop, and Tripp said to him, "How do you feel?" "First-rate," was the reply. "So do I," said the other. There was a little bravado in this, no doubt, but the men were in earnest. They had passed their word, and meant to ask God to help them daily to keep it.

The three men, Close, Tripp, and Smith, met every evening during that week to strengthen each other in their purpose. When the Sabbath came they took dinner together in the blacksmith's shop, and two other drinking men joined them. The second Sabbath there were eight, the third Sabbath a dozen, the fourth Sabbath sixty. Since then they have every Sabbath to dinner about fifty, each one paying on the previous day his proportion of the expense.

Every Monday evening they have a business meeting. On Thursday evening they hold a public meeting. They have rented a hall, and this is open every evening to all who choose to enter. Some one is always there to take the stranger by the hand. In this hall they now have their weekly dinner. They have purchased a complete set of dishes, and a parlor organ. All this is paid for, and there is money in the treasury. One of the original three said they had spent between them for liquor twenty pounds a month, and they

could easily afford now to give liberally to support temperance. According to their constitution and by-laws, when any one of their number is sick they care for him, if he is thrown out of employment by misfortune they promise to help him, and in the event of his death they will contribute no less than five pounds towards defraying his funeral expenses.

This is a novel society. For some weeks they refused to admit any to membership unless they had been drinking men. They have now on their roll about seventy names, all but eight or ten of whom have been inebriates, and all residing in Ballston. I found upon enquiry that a few of them are church-members, and all are better men morally than they were. They have ceased in a measure if not entirely their profanity as well as their drunkenness, and are starting for a better life.

We see from this narrative how one can influence others, and the power there is in union and method. One man started alone. Perhaps he would have fallen, but he induced two others to follow him, and in instrumentally saving them he saved himself. The three pledged to each other, met together, and cordially invited others to join them.—*British Workman*.

SIX LITTLE PIGS.

BY ERNEST GILMORE.

There was a new servant-girl in the kitchen of the Belmont mansion. She was a very green girl and deplorably careless. One day she boiled the potatoes into mush, and the very next day, when Mrs. Belmont left her sewing hurriedly for a voyage of inspection into the potato-kettle, she lifted the tin cover, found the water boiling furiously, but no potatoes.

"Where are the potatoes, Ann?" she asked of the girl.

"Sure they're in the kettle, mem."

"There isn't a sign of a potato here, and it is the dinner hour this minute."

"Thin they must hev boiled all away. I'm sure they went into the kettle."

"Ah! there they are in the sink. What a careless girl you are, Ann!"

Sure enough the potatoes were reposing coolly in a pan of water in the sink.

Another time, when Ann was told to clean the back-stairs very particularly, the girl was discovered with the hand-basin half full of dirty water, the baby's white castile soap, and a large fruit-napkin.

"What are you doing with those things, Ann?" Mrs. Belmont asked.

"Clanin' the stairs very particlary, as answered Ann, undismayed.

"And do you use fruit-napkins for floor-cloths?"

"When I clane very particlary I do," said stupid Ann.

But I must tell you of the greatest blunder that Ann made. One day Mrs. Belmont was told by a dear friend of hers a story that made her heart quake with fear. The lady's son, a beloved and finely-educated young man, had become thoroughly dissipated. With tears in her eyes she told Mrs. Belmont that she traced her son's downfall to the brandy-peaches which had been eaten from childhood at his own mother's table.

"And my own little boy, only ten, is fond of brandy-peaches, I verily believe, I should not wonder at all if that is what has caused his headache. We have so much company that the peaches have been on the table rather frequently of late; but they'll never be on my table again," Mrs. Belmont said decidedly.

So she began her work of reform by emptying all the brandy-peaches she owned into a pail for refuse.

"I'll not give them away, because then they might set some other mother's boy's feet slipping, but I will throw them away, and then they will do no harm to any one," she said mentally; then aloud to Ann she said:

"Now, Ann, remember to empty this pail into the ash-barrel that is to be carried away, and not into the swill-barrel."

"Yessum," Ann said, paying no attention, as was her usual habit.

So when Ann was ready to empty the peaches she did just what she was told not to do; she emptied them into the swill-barrel, and went back to her work sublimely unconscious that any harm was done. Very soon afterward Jerry, the hired man, fed Dick Belmont's six little pigs with the contents of the swill-barrel.

An hour later little Dick ran into his mother sobbing as if his heart would break.

"Mamma, O mamma!" he cried, "my pigs are dead—my six little precious pigs."

There was a grand rush for the pen. Yes, there lay the six little pigs on their backs. One of them had intended to kill and roast for the Thanksgiving dinner, when, nicely decked with green, it should lie in state by the side of the big turkey and other good things which always loaded the table on that day. But now that could not be thought of. What a disappointment!

Suddenly a bright thought entered Mrs. Belmont's mind. She ran to the barrel and stirred it at the bottom where she saw some slices of peaches.

"Oh! that stupid, provoking Ann," she said, laughing in spite of her self.

"Was it that horrid Ann that killed my pigs, mamma? Was it?" Dick asked with clenched fist.

The pigs are not dead, Dick, they're drunk—became drunk on brandy-peaches," she answered soberly, for little ten-year-old Ernest came up just then and stood watching and listening. The pigs finally recovered, but lay stupid for a long time.—*Temperance Banner*.

A HOME MADE MAP.

Home-made maps for the Sunday-school have been often mentioned in these columns, but their manner of preparation, and their convenience and advantages, have perhaps never been so well stated as in the following letter from the superintendent of a Philadelphia Baptist Sunday-school. His testimony may prove helpfully suggestive to other workers elsewhere:

I notice in a recent issue a communication from a Minnesota superintendent asking what plan a school should pursue so as to procure the best maps for the least money. I can suggest a plan that I have adopted, which costs but a trifle; yet we have good, plain, large maps, suited to every quarter's lessons. I buy strong buff manilla paper, from three to four feet wide, which can be bought by the roll (or any part of a roll) at from twelve to sixteen cents per pound. I then get the new Scholars' Quarterly as soon as issued. This of course, contains the maps we need for the coming quarter. These maps, as published, average about five by eight inches in size. Then I cut off a piece of the manilla paper, 40 by 64 inches. The small map I divide by pencil lines into squares of one inch, and the large paper into squares of eight inches. I number the pencil lines on both map and paper to correspond, so as to serve me as guides in my copying. With this start any one, pupil or teacher, with any idea at all of drawing, should be able to make a map that will answer every desired purpose for the school; in drawing, I use a blue crayon pencil (in wood) for all outlines on the sea-coast, and for all rivers and lakes; red crayon for boundary lines of countries, and black pencil, or crayon for mountains. Cities are indicated by red wafers, or circles of red paper. To show Paul's missionary journeys, I use yellow string for the first, red for the second, and blue for the third journey. The strings can be fastened at Antioch with mucilage, and then stretched from city to city over the whole route. The strings can be removed whenever the map is used for other lessons. By drawing a few such maps, say three or four, we obtain enough for all lessons. We are now using maps that were drawn during the previous seven years' course of the International lessons. I prefer these to the published maps, as they are not filled with countless mountains and cities that are never referred to in any of the lessons, and new places can be located as they are needed in our study. These maps, counting paper and crayon, will not cost ten cents each. This method can also be used in making large plans of the city of Jerusalem, with its surrounding valleys and hills, of the ground plan of the temple and its courts, both of which we have in use, having drawn them from very small plans given in last year's quarterlies. You will probably think I am partial to manilla paper. Well, I will confess I am, and I hardly know how a superintendent can get along without it. I would advise every superintendent to buy a small roll of it, and I can assure him that the possession of it will suggest many useful purposes to which it can be applied.—*S. S. Times*.

HINTS TO TEACHERS ON THE CURRENT LESSONS.

(From Peloubet's Select Notes.)

April 27.—1 Cor. 8, 1-13.

ILLUSTRATIVE.

I. Knowledge without love. Phillips Brooks develops the thought of Solomon, "the spirit of man is the candle of the Lord." Man is like the candle lighted by the Spirit of God, radiating the glory of God's nature, and itself glorified by the divine fire.—But some men are unlighted candles. What shall we make of some men rich in attainments, well-educated, well behaved, and who, now that his training is complete, stands in the midst of his fellow-men completely dark and helpless? There are plenty of such men. They build themselves for influence, but no one feels them. No light comes. They die, and the world is no darker for their absence. What does it mean? They are unlighted candles. They are the spirit of men elaborated, cultivated, finished to the priest, but lacking the last touch of God,—silver lamps wrought with wondrous skill, all filled with rarest oil, but untouched with fire. Others are like a candle lighted from the pit. A nature furnished richly to the very brim, a man of knowledge, of art, of skill, of thought, and yet profane, impure, worldly, scattering scepticism of all good and truth about him where ever he may go. He is no unlighted candle, but lighted at the yellow flames that burn out of the dreadful brimstone of the pit.—*Sermon by Phillips Brooks*.

SUGGESTIONS TO TEACHERS.

From this Scripture a very practical lesson can be taught, and one much needed, on how the strong should treat the weak. (1) A question of right and wrong (ver. 1). Set out the circumstances very clearly and vividly. (2) Knowledge versus love, as a basis of settlement. (vers. 1-4). Show how love is essential to the best knowledge and the best use of it, and the dangers of thinking we are superior to others. (3) Duties versus rights,—the question answered (vers. 4-13). Paul's answer in ver. 13, and in 1 Cor. 10: 19-31, and the four reasons for his course. (4) Practical applications to the circumstances and needs of the scholars.

PRINCESS ALICE'S VIEWS.

The Princess Alice of England was a high-minded and practical woman, with a warm heart and much good sense. She was especially wise in the training of her children, as her "Memoirs" testify.

"You are indeed right in saying," she once wrote to her mother, Queen Victoria, "what a mistake parents make in bringing up their daughters with the sole practical object of marrying them off. It seems that this is the leading characteristic of English education among the upper classes. It shall be my endeavor to bring up my girls in such a way that they shall not regard marriage as the one thing needful in their future and that they may feel themselves equal to employing their lives just as usefully in other directions. Marriage for marriage's sake is surely the greatest error a woman can commit. I never forget anything you tell me; and, as you say, nothing is more disadvantageous to children than to make too much of them. They ought to be unselfish, unspoiled, and easily satisfied. Up to the present this is the case with mine. That they occupy a more salient position in my life than is often the case in families of our rank is simply because I have never been able to employ persons enough of a responsible kind to look after them; upon this account certain things remain undone, unless I do them myself—and the children would suffer were they not done. I certainly do not belong by nature to the class of women who are wives *avant tout*; but circumstances have compelled me to be a mother in the true meaning of the word, and I had to school myself to it, I assure you, many small self-sacrifices proving unavoidable. But child worship, or having one's children always about one without intermission, is by no means the right thing; and women are intolerable who continually talk about their own children. I hope I am free from these faults—at least, I try to be so; for I agree with every word you say, and so did Louis, when I read him your letter."

"I cannot make said a schoolmaster a fairy tale or an seem as if the p lived and walk do."

Many other faculty, especially for the country, and their em we cannot imagine er Peter dressed hence they seem I have thought m I came to Athens Apostle Paul was the first time I the Apostle Paul was walking who seeing sights h "one touch of world kin," so scription of him his first letter whom he had be sent to Athens f as longing for h day praying exo their fees, desir them that, when he sent Timothe them, thinking i a season, if by t sooner, he beca our own and a

And, anxious where he did, I the particulars first: "Therefo gogue with the persons and in that met with memory of the but the place o a lasting memo and Augustus with the attitude Athenians at t themselves, we lighted by the city that they n grants of money citizens employi a magnificent gateway at the market or A Greeks call it. way was a sor porch or portio the front row of with the marbl or roof, and of the second ro standing.

Of course, I w to this interesti I stood looking inscription who face of the marbl upon the peac black and dim action of the y years that have it, the sun beo vivid characters word in the KAISEROS, G name which, fro power the first into himself, b be a synonym fo the Emperor Germany beig all know, called William, and in form of Czar it designation of f

So this beaut its pristine magi looked upon it. thly around it tion, but the p and the more r seems that lone frequented I r shall I passed of red checks han lemons, pomgra dates, cocoanut then stalls of v cheese in great hardly conject next stalls wer a red paste of d which, mixed v

AGORA AND AREOPAGUS.

BY J. B. GREENWOOD.

"I cannot make the Bible seem real," said a schoolmate. "I read it as if it were a fairy tale or ancient legend. It does not seem as if the people it tells of had really lived and walked about and talked as we do."

Many others have probably the same difficulty, especially we who live in America for the countries of the Bible are so distant and their customs so strange to us that we cannot imagine how Abraham or David or Peter dressed or lived or talked, and hence they seem shadowy and unreal. I have thought much of this lately, for when I came to Athens and said to myself, "The Apostle Paul was once here," I felt almost an electric thrill run through me as if for the first time I realized that such a man as the Apostle Paul had really lived because I was walking where he once had walked and seeing sights he once had seen. And as "one touch of nature makes the whole world kin," so when, according to his description of himself in the third chapter of his first letter to the Thessalonians, from whom he had been reluctantly separated and sent to Athens for safety, we pictured him as longing for his absent friends, night and day praying exceedingly that he might see their faces, desiring so greatly to hear from them that, when he could no longer forbear, he sent Timothy, his only companion, to them, thinking it better to be left alone for a season, if by that means he might hear the sooner, he became a man with feelings like our own and a reality.

And, anxious to make sure that I walked where he did, I opened my Bible to learn the particulars of his stay in Athens. I read first: "Therefore disputed he in the synagogue with the Jews and with the devout persons and in the market daily with those that met with him." Acts 17: 17. All memory of the synagogue has passed away, but the place of the market is attested by a lasting memorial. The Emperors Julius and Augustus Caesar, although displeased with the attitude taken by the Athenians at times toward themselves, were yet so delighted by the beauty of the city that they made it large grants of money which the citizens employed in erecting a magnificent marble gateway at the entrance of the market or Agora, as the Greeks call it. This gateway was a sort of double porch or portico, of which the front row of four pillars, with the marble pediment or roof, and one pillar of the second row are still standing.

Of course, I went at once to this interesting spot. As I stood looking up at the inscription which covers the face of the marble slab resting upon the pillars, now black and dim from the action of the nearly 2,000 years that have looked upon it, the sun brought out in vivid characters one single word in the centre, KAISEROS, Caesar, the name which, from the great power the first Caesar took unto himself, has come to be a synonym for emperor; the Emperor William of Germany being often, as we all know, called the Kaiser William, and in its shortened form of Czar it is the usual designation of the Emperor of Russia.

So this beautiful gate must have been in its pristine magnificence when Paul's eyes looked upon it. The houses now are built thickly around as appears in the illustration, but the present Agora is quite new, and the more readily to imagine the busy scenes that lonely but enthusiastic preacher frequented I turned thither. Still after I passed of fruit; white grapes with red cheeks hanging above oranges, citrons, lemons, pomegranates, quinces, apples, figs, dates, coconuts, almonds, and other nuts then stalls of vegetables, next of butter and cheese in great masses, both so white I could hardly conjecture their nature, while in the next stalls were great pans of black olives, a red paste of dried and ground tomatoes which, mixed with oil, forms a sauce for

cooked meats, pickles of various kinds, and bulging goatskins in their original shape the hair turned in, full of "honey of Hymettus;" then come little bakeries with windows full of round flat loaves of bread and dark ovens behind, while outside men are crouching beside their large mangals or braziers full of glowing charcoal, over which are frying sausages, fish, fritters and the like, which hungry passers-by purchase and eat as they pursue their course. Candy stalls are here, filled with candies no American child has seen, and beside them little coffee-shops, with strangely-dressed Greeks sitting sipping from tiny cups of black coffee as black as ink and sickly sweet, and smoking cigarettes between the sips, and lastly the meat stalls hung with game, par-

Mars, is distant but a short walk from the Agora. As the story goes, in very ancient times the god had murdered Halirrhottus, the son of Neptune, and was taken to the top of this hill and tried. Orestes also, after killing his mother Clytemnestra for the murder of his father Agamemnon the famous leader of the Trojan war on his return from Troy, was pursued from country to country for his crime by the avenging Furies, until on Areopagus he was tried by the gods, and when their vote proved a tie, was acquitted by the casting vote of Athena or Minerva.

Whether in consequence of ancient events changed in time into mythological legends, or whether these mythological legends were an afterthought to give the

the road through it, the Acropolis, on whose broad summit gleamed in the sunlight its glory, even in its ruins, the Parthenon the temple of the parthenos or virgin, Athena. There, too, was the tastefully ornamented Erechtheum, a temple dedicated to two deities, Minerva Polias and Pandrosium, and holding the dust of two ancient heroes, Cecrops and Erechtheus, while beside the Propylaea, which was not a temple but a fortification, was the temple of the winged Victory.

These in their ruined and shattered condition still meet the traveller's eye, but in St. Paul's time the sides and summit of the Acropolis were crowded with other temples, altars, caves, shrines, statues, one of the latter of ivory with raiment of gold, while the tips of the brazen spear and helmet of the gigantic statue of Minerva Promachos or Protectress, was visible from Sunium. On Mars' Hill itself, at its western end, were temples to the Furies, to Vulcan, to Minerva, and to numberless other gods, while the apostle probably looked down upon many altars smoking with incense at his feet, and on the plain in the rear stands the Theseum, a temple dedicated to Theseus and Hercules jointly, the best preserved of any ancient edifices and still wonderfully perfect in its old age, as appears from the illustration.

Can we wonder that the spirit of that godly man was stirred within him when he saw the city thus wholly given to idolatry, or that daily he frequented the busy, bustling, noisy Agora, to dispute? So rarely were the Greeks to worship any and every deity that when in the 40th Olympiad, 616 B.C., upon the occasion of a plague, one Epimenides advised the Athenians to propitiate the unknown gods, they at once complied, and "anonymous altars" became common throughout Greece. Epimenides himself came to Athens to establish the new worship and sacrificed on the Areopagus. Perhaps this altar continued to stand in the same place and may have suggested the text which the apostle used with so much tact,

the text of a sermon which reveals to us the judicious and kindly manner, the learning, the power, the enthusiasm, the earnestness, the becoming all things to all men that he might save some, which made the apostle to the Gentiles so successful in his work. Alas! for his audiences, they were too worldly wise to be moved by his words, though Dionysius, the Areopagite, probably one of the judges of the court, and Damaris, a woman, for he preached to both men and women, gave unto him.

The hand of man did nothing for this natural court-room as far as we can judge, except to cut a flight of steps in the rock at the southeast end, which a little care can discover in the illustration. As we descended these steps, broken and rough after so many centuries, I noticed that my companion went from side to side of each stair, and my inquiring look drew forth the answer: "I wish to step exactly where Paul did, if it is a possible thing." Some of God's saints, who never expect to visit the scenes of the apostle's earthly life or to stand in the flesh where he trod, are yet in a higher and better sense, endeavoring, with God's help, to follow in his footsteps. May all who read these lines be of that blessed number.—Illustrated Christian Weekly.

THOMAS CARLYLE'S temperance appeal to the "free and independent" voter long since became famous. He said—"No one oppresses thee, O free and independent franchiser; but does not this stupid pewter pot oppress thee? No son of Adam can bid thee come or go, but the absurd pot of heavy wet, this can and does! Thou hast the thrall, not of Cedric the Saxon, but of thy own brutal appetites and this scoured dish of liquor, and thou pratest of thy liberty! Thou entire blockhead!"



THE MARBLE GATEWAY OF THE AGORA, ATHENS. AREOPAGUS, OR MARS' HILL, FROM THE SOUTH.

tridges, ducks of beautiful plumage, rabbits and many birds new to me, as also with chickens, turkeys, beef, pork, mutton, and goat, which are adorned with bright ribbons and gilt paper on Christmas and New Year's eves.

The little narrow lanes of the market are constantly thronged, the noise and confusion great and we realize the zeal and enthusiasm of the great apostle, when we think of him as disputing here daily with those that met with him. It is no wonder that the curiosity of the hearers being excited by all that he tells them of a new and better religion they lead him to Mars' Hill where he can explain himself fully without interruption.

Areopagus, the hill of Ares, whom the Romans worshipped under the name of

place importance, the eastern end of Areopagus was the court-room of ancient Athens, a court-room open to the sky with no artificial adornment. Two stones in the middle were one for the accuser the other for the accused. Here Socrates was brought at the age of seventy on the charge of teaching strange gods, and here, 450 years after, a greater than Socrates was brought on the same charge, so to speak, for St. Paul was not brought here for trial. Hear the polite tone with which they ask him, "May we know what this strange doctrine whereof thou speakest is? For thou bringest certain strange things to our ears; we would know, therefore, what these things mean." Then Paul stood in the midst of Mars' Hill, and as he stood there rose abruptly before him, separated by a chasm but little wider than

in the flesh where he trod, are yet in a higher and better sense, endeavoring, with God's help, to follow in his footsteps. May all who read these lines be of that blessed number.—Illustrated Christian Weekly.

COMMERCIAL.

MONTREAL, April 1, 1884.

Chicago has stiffened somewhat this week probably because it had nothing else to do as business has been very dull. Prices are about 1 1/2 cent dearer than last week. Quotations are:—53 1/2 May, 57 1/2 June, and 88 1/2 July, 60 August. Corn is slightly stronger at 89 1/2 May, and 5 1/2 June. Liverpool is well advanced. Spring wheat being quoted at 78 3/4 to 79 1/4 and Red Winter at 79 1/4 to 82 1/2. The local market is as dull as it can be prices being nominal. We quote as follows:—Canada Red Winter, \$1.17; Canada White, \$1.12 to \$1.15; Canada Spring, \$1.12 to \$1.15; Corn, 56c to 58c in bond; Peas, 90c to 91c; Barley, 55c to 70c; Rye 63c.

FLOUR.—The market is dull at same prices. We quote:—Superior Extra, \$3.40 to \$5.45; Extra Superfine, \$5.15 to \$5.29; Fancy, nominal; Spring Extra, \$4.75 to \$4.80; Superfine, \$4.00 to \$4.10; Strong Bakers', Can., \$5.25 to \$5.50; do., American, \$5.45 to \$5.50; Fine, \$3.60 to \$3.75; Middlings, \$3.50 to \$3.60; Pollards, \$3.25 to \$3.35; Ontario bags, (medium), bags included, \$2.40 to \$2.50; do., Spring Extra, \$2.20 to \$2.25; do., Superfine, \$2.10 to \$2.15; City Bags, delivered, \$2.85 to \$2.95.

MEALS.—Cornmeal, \$3.20 to \$3.40; Oatmeal, ordinary, \$4.40 to \$4.60; granulated, \$4.80 to \$6.00.

DAIRY PRODUCE.—New butter is bringing 23c to 25c. The following are the quotations for old:—Eastern Townships, 19c to 20c; Morrisburg and Brockville, 18c to 20c; Western, summer makes, 15c to 17c. Add to the above prices a couple of cents per lb. for selections for the jobbing trade. Cheese is unchanged at 13c to 14c for fine to finest. The public cable is down to 68c, a drop of two shillings.

Eggs that are fresh are bringing from 16c to 16 1/2c.

HOG PRODUCTS.—Are very dull We quote as follows:—Western Short Pork, \$20.50 to \$21.00; Canada Mess Cut, \$21.50; Hams, city cured, 13c to 14c; Bacon, 13c to 14c; Lard, in pails, Western, 12c to 12 1/2c; do., Canadian, 12c to 13c; Tallow refined 7c to 9c as to quality. Dressed Hogs, per 100 lbs., \$8.75 to \$9.25.

STARCH AND SUGAR.—Maple Syrup is quoted at 80c to 90c, and Sugar at 10c to 11c.

ASHES are quiet at \$4.20 to \$4.30 for Pots.

FARMERS' MARKET.

The very bad state of the country roads along with the wet weather and holidays have led to a very slim attendance at the farmers' market, but the market gardeners keep their department well supplied, and, besides the vegetables of home growth, there are new potatoes, and onions from Bermuda; cabbages, cucumbers, strawberries and tomatoes from the Southern States. There has been a considerable decline in the prices of packed eggs this week, but the retail prices of beef and mutton are higher. The supply of loose hay is small, but pressed hay abundant. Oats are \$1.05 to \$1.15 per bag; peas, \$1.00 to \$1.10 per bushel; potatoes, 60c to 75c per bag; Swedish turnips, 60c to 70c do; dressed hogs are \$9.00 to \$9.50 per 100 lbs. Tub butter, 18c to 24c per lb.; eggs, 18c to 25c per dozen. Apples, \$3.00 to \$5.50 per barrel; Hay, \$5.50 to \$9.50 per 100 bundles of 15 lbs.

NEW YORK, April 1, 1884.

GRAIN.—The following are the closing prices for future delivery to-day:—Wheat, 1.02 1/2 May; \$1.04 1/2 June; \$1.05 1/2 July, \$1.06 August. Corn, 57 1/2 April; 58 1/2 May; 59c June; 60 1/2 July; 61 1/2 August. Oats, 36 April, 36 1/2 May; 37 1/2 June. Peas, Canada field 90c to 95c; green peas, \$1.38 to \$1.40. Rye, Western, 69c, Canada 74c, Barley No. 2 State, 79c, Canada No. 1, 77 1/2c in bond.

FLOUR.—Quotations are: Spring Wheat Superfine, \$2.50 to \$2.80; Low Extra, \$3.05 to \$3.35; Clears, \$4.45 to \$5.00; Straight (full stock), \$4.90 to \$5.70; Patent, \$5.20 to \$6.65. Winter Wheat, Superfine, \$3.75 to \$3.25; Low Extra, \$3.05 to \$3.65; Clears (R. and A.), \$4.70 to \$5.50; Straight (R. and A.), \$4.70 to \$5.00; Patent, \$5.15 to \$6.35; Straight (White Wheat), \$4.40 to \$4.65; Low Extra (City Mill), \$3.60 to \$4.10; West India, sacks, \$3.75 to \$4.85; barrels, West India, \$4.55 to \$5.00; Patent, \$5.15 to

\$6.00; South America, \$4.90 to \$5.10; Patent, \$5.00 to \$6.00. Southern Flour—Extra \$3.45 to \$5.15; Family, \$5.15 to \$6.30; Rye Flour,—Fine to superfine, \$2.50 to \$3.65.

MEALS.—Oatmeal, Western fine, \$5.00 to \$5.40; Coarse, \$5.40 to \$6.00 per brl. Cornmeal, Brandywine, \$3.40 to \$3.50; Western Yellow, \$3.00 to \$3.15; Bag meal, Coarse City \$1.10 to \$1.15; Fine white, \$1.20 to \$1.40; Fine yellow, \$1.40 per 100 lbs. Corn flour, \$2.75 to \$3.75; Hominy, \$3.50 to \$4.00 per barrel.

FED.—100 lbs. or sharps, at \$21.00 to \$22; 100 lbs. or No. 1 middlings, at \$19.00 to \$20.00; 80 lbs. or No. 2 middlings, at \$17. to \$18.; 60 lbs. or No. 1 feed \$16.00 to \$17.00; 50 lbs or medium feed, \$16.00 to \$17.00; 40 lbs or No. 2 feed, \$16.00 to \$17.00; Rye feed at \$18.00 to \$19.00 per ton.

SEEDS.—Clover seed, 9 1/2c to 10c for ordinary to extra choice—sales mainly at 9 1/2c to 10c; timothy, retail parcels \$1.55 to \$1.70; round lots \$1.50 to \$1.60; domestic flaxseed nominal, \$1.55 to \$1.65; Calcutta linseed, \$1.90 to \$1.95.

BUTTER.—Good high grades sell readily, and holders are not anxious to keep back, shading to make sales. The quotations are:—Creamery, new, ordinary to fancy, 24c to 35c. State dairies, old, fair to fine, 16c to 22c; State firkins, fair to best, 16c to 20c; State Welsh tubs, new, fair to choice, 20c to 28c; Western imitation creamery, new, 18c to 26c; Western dairy, old, ordinary to best, 10c to 13c; Western factory, new, ordinary to best made, 10c to 20c.

CHEESE.—A quiet market with small demand. We quote:—State factory skims to select, 7c to 15c; Pennsylvania skims, good to prime, 3c to 5c; Ohio flats ordinary, 5c to 10c.

BEEF.—We quote:—Extra mess, \$12.00 to \$12.50; Extra India mess \$21.00 to \$23.00; Packet, \$13.00 to \$13.50 in brls.

BEEF HAMS.—Sellers were firm at \$26.00 to \$27.00 spot lots, but only small lots sold.

PORK.—We quote:—\$16.75 to \$17. or for old brams mess; \$17.50 to \$18.00, for new mess; \$16.00 for extra prime; \$18.50 to \$19.50 for clear back and \$18.60 to \$19.50 for family.

BACON.—A market much quieter but strong at 8.55c.

CUTMEATS.—Pickled bellies, 12c lb. average, pickled shoulders, 7 1/2c; pickled hams, 1 1/2c to 12c; smoked shoulders, 9c; smoked hams, 12c to 13c.

LARD.—Prices about steady. City lard bringing 8.60c. Western 8.90c.

STEARINE.—Lard stearine is at 9c for choice city. Oleomargarine, weak at 7 1/2.

TALLOW.—Demand more active at 7 1/2 for prime city.

THEATRE-GOING.

A very serious matter concerns the amusements of professing Christians. I see it publicly stated by men who call themselves Christians that it would be advisable for Christians to frequent the theatre, that the character of the drama might be raised. The suggestion is about as sensible as if we were hidden to pour a bottle of lavender water into the great sewer to improve its aroma. If the Church is to imitate the world in order to raise its tone, things have strangely altered since the day when our Lord said: "Come ye out from among them, and touch not the unclean thing." It is heaven to descend to the infernal lake to raise its tone! Such has been the moral condition of the theatre for many a year that it has become too bad for mending, and even if it were mended it would corrupt again. Pass by it with averted gaze; the house of the strange woman is there. It has not been my lot ever to enter a theatre during the performance of a play, but I have seen enough when I have come home from distant journeys at night while riding past the play-houses, to make me pray that our sons and daughters may never go within the doors. It must be a strange school for virtue which attracts the irreligious and the debauchee. It is no place for a Christian, for it is best appreciated by the irreligious and worldly. If our church members fall into the habit of frequenting the theatre, we shall soon have them going there will lose all relish for the ways of God. Theatre-going, if it become general among professing Christians, will soon prove the death of piety.—Rev. C. H. Spurgeon.

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PUBLISHED BY DIRECTION OF THE DOMINION ALLIANCE.

- No. 2 Sir Alexander Galt's great speech at Sherbrooke, on Prohibition viewed from the standpoint of a political economist.
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SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON IV. APRIL 27, 1884. [1 Cor. 8: 1-13 ABSTINENCE FOR THE SAKE OF OTHERS.]

COMMIT TO MEMORY VS. 10-13

- 1. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.
2. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know.
3. But if any man love God, the same is known by him.
4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, as that there is none other God but one.
5. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)
6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.
7. Howbeit there is not in every man that knowledge; for some with conscience of the idol unto this hour eat it as a thing offered unto idol; and their conscience being weak is deceived.
8. But meat commendeth us not to God; for neither if we eat, are we the better, neither if we abstain, are we the worse.
9. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.
10. For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?
11. And through thy knowledge shall the weak brother perish, for whom Christ died?
12. But when ye sit at meat with the brethren, and another's weak conscience, ye sin against Christ.
13. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

GOLDEN TEXT

"If meat make my brother to offend, I will eat no flesh while the world standeth.—1 Cor. 8: 13.

HOME READINGS.

- M. 1 Cor. 8: 1-13..... Abstinence for the sake of others.
T. 1 Cor. 9: 16-27..... "To the Weak as Weak."
W. 1 Cor. 10: 14-33..... Lawful, but not Expedient.
Th. Rom. 14: 1-23..... "None Loveth to Himself."
F. Rom. 15: 11..... "Christ pleased not Himself."
S. Gal. 6: 1-18..... Bear one Another's Burden.
S. Eph. 5: 1-21..... The Fruits of the Spirit.

LESSON PLAN.

1. Christian Liberty. 2. Christian Love. Time, A. N. 57 (spring). Place.—Written from Ephesus.

INTRODUCTORY.

The church at Corinth had asked Paul to give an answer to this question: "Is it right for Christians to partake of the meat that has been offered to idols?" When sacrifices were made to heathen gods, a part of the animal was given to the officiating priest, a part was consumed on the altar, and a part was the property of him who offered it. This part was either eaten by him at home, or was sold in the market in the same way as other meat. Whether it would be right to partake of such food was a question on which the Corinthian Christians were divided. The apostle replies to the arguments, of those who considered it lawful, and lays down a rule to regulate their conduct in the use of wine application, and of great importance for us.

LESSON NOTES.

I.—V. 1. WE KNOW—the words of the Cor.inthians: "we know the truth, it is not right for Christians to partake of the meat that has been offered to idols." To this Paul replies, KNOWLEDGE PUFFETH UP—makes vain and conceited. CHARITY—love. ELPHETH—loves and acts for others, not for oneself. WHO KNOWS OF HIM—approved of God as having the right kind of knowledge. V. 4. AN IDOL IS NOTHING—certainly not God; indeed, there are no such things as the heathen gods. V. 6 TO US—"Christians. Whatever the heathen think, we know that there is but one God. THE FATHER—now the first person of the Trinity, but our Father. It expresses the relation of God to us his children, as the word is used in the Lord's Prayer. WE IN HIM—"into him"—he is our end; we were created to love, honor and glorify him. USE LORDS—one administrator of the universe, the only Mediator between God and man.

II.—V. 7. THERE IS NOT IN EVERY MAN—all were not yet fully persuaded that the gods of the heathen had no existence. WITH CONSCIENCE OF THE IDOL—fearing that the heathen gods might be real beings. EAT IT AS A THING OFFERED—not as ordinary meat, as though something which has a religious character and influence. THE CONSCIENCE BEING WEAK—uncertain whether they were doing right or wrong. IS DECEIVED—burdened with a sense of guilt. To do what we think is wrong is wrong for us. V. 8. BUT MEAT COMMENDETH US NOT TO GOD—this is the view of those who advocated the partaking of meat offered to idols. The mere fact of eating or abstaining cannot make a man better or worse. V. 9. BUT TAKE HEED—THE REPLY OF PAUL. Though what you say is true, still you are so act as not to injure your brethren. V. 10. ANY MAN—weakly and wrongly conscientious. HAST KNOWLEDGE—fully informed in regard to the real nature of the idol. V. 12 SIN AGAINST THE BROTHERS—lead them into sin. YE SIN AGAINST CHRIST—because they are so closely united with him that to injure them is to injure him. Luke 9: 16. V. 13. MAKE MY BROTHER TO OFFEND—lead him into guilt. I WILL EAT NO FLESH—I can whom it may injure, and I will. This is a principle of wide application. We are deny ourselves, even of the things which are lawful, if it is likely to lead others into sin. This is a strong reason for abstaining from intoxicating drinks.

WHAT HAVE I LEARNED?

- 1. That all our conduct should be regulated by love.
2. That we should not be confident of our own wisdom or knowledge.
3. That a correct Christian example has great influence.
4. That we should so live and act that it will be safe and right for others to follow our example.
5. That we should do nothing, even though lawful in itself, that may be the means of leading others into sin.

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