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THE LIQUOR LICENSE.

BY MRS. S. A. GORDON.

What's the price of a license? How much did you say?
The price of men's souls in the market to-day?
A license to sell, to defame, and destroy,
From the gray hairs of manhood to the innocent boy—
How much is to pay?

How much is to pay? How compare with your gold
A license to poison, a crime oft retold—
Fix a price on the years and the manhood of man;
Take that is not yours, to destroy if you can—
What's the price, did you say?

How much for a license? How compute the crimes
Men are caused to commit when besotted of times?
To take character, reason, foredoomed to the grave:
And give men your curses when pity cries save—
What's the price, did you say?

How much for a license? Count the price of the home,
Of the tears that are shed in its anguish and gloom;
Count the happiness lost on the ballot you gave
When you voted a license that made man a slave.
What price was to pay?

How much for a license? Count the price of her life
Whom your children called mother, and whom you called wife;
And died of her grief, heart-broken away
That her home must be taxed for its bread day by day.
The license to pay.

The license means dram-shop; stop, fathers, and think;
Was it your vote that licensed your own son to drink?
Count the measure you mete out your neighbor to-day
To be meted you back in your own time and way.
'Tis a debt you must pay.

How much is to pay? Count the price of one soul,
Multiplied by the names on eternity's scroll,
Of those who have gone down in manhood's strong pride;
Then add those who through them have suffered and died—
What's the price, did you say?

How much is to pay? You can count out the gold,
But the price to be paid time never has told;
All have claims on your soul whom your vote caused to sin:
Though your name men call white, as scanty your sins,
The atonement must pay.

The Sabbath-School.

INTERNATIONAL LESSONS.

[FROM PELOUBET'S NOTES.]

Third Quarter.—Lesson 10.—Sept. 5.

JESUS THE TRUE VINE.—JOHN XV. 1-16.

GOLDEN TEXT.—I am the vine, ye are the branches.—JOHN XV. 5.

THE VINE AND ITS BRANCHES.—Vers. 1-3. THE VINE. 1. I (Jesus) am the true vine. He is the one who can fulfil to them the perfect relation of a vine to its branches. Throughout this last discourse with his disciples, Christ speaks of himself not as a man about to die, but as a living Christ, forever incarnate in the hearts and lives of his own, living on in the world with mightier and wider influence, and in more intimate communion and companionship with his disciples after his crucifixion than before.

THE HUSBANDMAN. My Father is the husbandman. Not the hired laborer, the vine-dresser, but the owner of the vineyard. The Saviour speaks of himself as the subject of his Father's care and cultivation.

THE BRANCHES. 2. Every branch in me. Every disciple is a branch; every true church is a branch. There are many branches, but there is one life flowing through them all.

PRUNING. Every branch in me that beareth not fruit. These are the external professors. He taketh away. In various ways. By trial and affliction. God also removes such from the Church, by its lawful discipline and by death. And every branch that beareth fruit. The fruits of the Spirit—love, joy, peace, etc. (Gal. v. 22-23). He purgeth (cleanseth) it, that it may bring forth more fruit. Everything is removed from the branch which tends to divert the vital power from the production of fruit. Christ cleanseth the soul (1) by the operation of the law that right doing develops right feeling, and opens the heart to higher influences (chap. vii. 17); (2) by the sanctifying influences of the Holy Spirit, which is given to each soul in the measure in which each proves itself worthy of and willing to receive him; (3) by the discipline of life, which is the manifestation of God's special love to the soul (Heb. xii. 6). The object of all this is that the soul may bring forth more fruit.

Now (already) ye are clean through (because of) the word which I have spoken unto you. The word is the whole teaching of Christ. This is the means of their cleansing. The meaning, then, is this: You are already cleansed from past sin through your acceptance of and obedience to my word. They are clean, yet need daily purging in order to fruit-bearing, because daily exposed to defilement.

EFFECTS OF THIS UNION OF CHRIST AND HIS DISCIPLES.—Vers. 4-15. 4. Abide in me, and I in you. It is a two-fold direction.—Abide in me; see that I abide in you.

How may we abide in him? By faith; by communion with him; by doing his will; by loving him; by the means of grace.

How may we have him abide with us? By opening the door of our hearts; by receiving the Holy Spirit; by putting away all that is repulsive to him; by yielding to his impulses. As the branch, etc. All true spiritual fruit is the effect of his life flowing in us.

He that abideth in me, bringing forth much fruit. To be fruitful we must abide in him. No Christless church can be truly successful. Teach Christ, live Christ, abide in Christ and the fruit is sure. For without me. Better, "apart from me." Ye can do nothing. There will be no true success.

6. He is cast forth as a branch, that cut off and thrown outside the vineyard into the bush-heaps for burning. And is withered, loses its power of bearing fruit. Their life is lost apart from Christ. An unfruitful branch is not "withered" immediately when broken off, it retains a greenness and freshness for a little while. Churches which, by unbelief, have separated themselves off from Christ, may keep for awhile the show and semblance of life; but sooner or later they come to an end. And they are burned. The soul which is separated from Christ is separated from the source of spiritual life, withers away and is eventually destroyed.

Here is a test. The branch that is withered and fruitless may know that it no longer abides in the vine. If ye abide in me, and my words abide in you. To abide in Christ means to keep up a habit of constant and close communion with him. To have his word abiding in us is to keep his sayings and precepts continually before our minds, and to make them guide our actions. Ye shall ask what ye will and it shall be done unto you. Because such are so imbued with God's will that they will ask what is God's will to give for God's glory, in submission to his wisdom and love.

Herein is my Father glorified, that ye bear much fruit. In the fruitfulness of the vine lies the joy and glory of the husbandman. Christians are God's representatives on earth; the larger and more perfect their success in saving men from sin the more God is honored. So shall ye be (become) my disciples. Much fruit shows that they are like Christ, that they abide in him. That they have learned of him, that they obey him.

As the Father hath loved me, so have I loved you. This is a marvellous statement of the measure and the quality of Christ's love for us. Continue ye in my love. "My love," is Christ's love for us, not ours to him. To abide in his love is to rest our souls continually on it—to live and labor under a constant sense of it. If ye keep my commandments. This is the way to abide in his love, and the proof that we are abiding in it. Even as I have kept my Father's commandments. Jesus does not ask his disciples to do what he himself does not do.

These things have I spoken. That my joy might remain in you. The purpose of his teachings was, and the effect, if they obeyed them, would be, a joy in them like the joy he felt.

THE JOY OF CHRIST. Is (1) the joy of a free activity in doing right, like the joy of motion in health, like the song of a bird in the morning. (2) The joy of entire consecration and submission to God. (3) The joy of doing good, of self-denial for others. (4) The joy of perfect faith in a wise and loving God, committing everything to his care. (5) In the conscious love of God to us, communion and friendship with him. (6) The joy of loving others. (7) The joy of seeing others saved. (8) The joy of victory.

And that your joy. The joy like mine. Might be full, or fulfilled; grow more perfect; have every quality of true joy; increase in quality and abundance, till you are full of joy.

This is my commandment, the great universal law of his kingdom. That ye love one another. Being all branches of the same vine, the same life flows through all; all have a similar nature, and that nature like Christ's. As I have loved you. With the same unselfish, warm, personal, devoted love as he feels toward them. This is the measure of their love to one another.

How had Christ loved them? (13) Greater love hath no man than this. No man can show greater love to his friends. That a man lay down his life for his friends. Beware of reading this as though laying down the life were equivalent to dying. To die for a friend is not the greatest manifestation of love; to live for him, by consecrating the whole life to him, is far greater. As Christ consecrates not only his earthly life, but, in his intercession with and for us, his eternal life, to his friends, so, if we are his friends, we shall lay down our lives for him, but by doing whatsoever he commands us, that is by living for him.

But; implies that we will die for him and for one another if necessary. Ye are my friends, etc. I look upon you as friends for whom I die; but ye too must prove yourselves my friends, by loving one another.

Henceforth I call you not servants. They are indeed to serve him, but it is not in a servile way. For the servant knoweth not what his Lord doeth. A servant does not know all his master's will; he is expected simply to execute his commands without knowing the reason why they are given. But I have called you friends. I reveal to you my plan, and you serve me, because you love me. And this is the high privilege of Christ's disciples.

I have not chosen me, but I have chosen you. Pupils among the Jews generally selected their own rabbi on teacher; Jesus reverses the order and calls his disciples. The vine precedes the branches; the first life flows from the vine into the branches. We love him because he first loves us, and choose him because he first chooses us.

Go and bring forth fruit. This is to which he appointed them. The fruit is good works; souls converted. And that your fruit should remain. Your work shall endure. That whatsoever ye shall ask of the Father in my name, he may give it you. Whatsoever they may need in this service let them go to the Father, and he will grant it to them.

SYSTEMATIC HOUSEKEEPING.

Housekeeping should be conducted on system. No business is well conducted without systematic rules which are strictly adhered to. Housekeeping is as much a business as bookkeeping, though but few housekeepers ever look at it in that light. There should be a place for everything, to begin with. A great deal of vexation, of loss of time and extra labor results from not having things where they belong. If you are in a hurry to find anything, it generally happens that it can't be found; or, if found, it has to be hunted for. This can all be avoided by forming the habit of putting each article in its proper place and keeping it there when not in use. It is an easy matter to do this when once the habit is formed. Do not allow yourself to "lay anything down wherever it becomes handy to do so." If your kitchen has not conveniences of the kind required, make them or get them made. Insist on having a set of small drawers in which to keep spices, etc., near your mixing table. Have these drawers labeled plainly. Have a place by itself for such vessels as you use for baking and other cooking. Never let these vessels get into any other department. This concentrates your labor; there will be no necessity for running here and there for what is wanted. When you want anything you know where it is.

Let the idea of a place for everything and everything in its place be carried out in all departments of the household. To reduce housekeeping to a system, you must arrange your work after a plan, and let this plan be adhered to. Take it up in an orderly way—not, as so many others do, in a jumble, doing a little of this now, and then a little of that, or trying to do half a dozen things at the same time. Get one thing out of the way before you begin another. Think your work over and decide the order in which it can be done to the best advantage, and, having ascertained from experiment what that order is, make it the daily programme. In a short time you will see household matters moving like clockwork. There will be no clash, no confusion. In doing housework it should be the aim of the housekeeper to save time and labor as far as possible. When one step will answer never take two. By having things in their proper place, and knowing just what is to be done at a particular time, you can economize time and labor to a great extent. Some women make a half dozen trips to the cellar where one would be sufficient if they worked as well with their heads as they do with their hands. They do not take the trouble to think, before going to the cellar or storeroom for one thing, that several other things will be required from that place. All might be brought at the same time, and thus much time saved and many steps.

The kitchen should be roomy. No woman can do housework well in small, cluttered-up rooms. Let it be arranged as conveniently as possible. Have a place for the accommodation of dirty clothes, and teach the children to put all their soiled garments there when they are exchanged for clean ones. This will remove the necessity of making a trip to every room on wash-day. Insist on having the occupants of each room strip the clothing from the beds and hang before the window to air, on arising. If this be done, by the time the morning work is out of the way in the kitchen, the chamber work can be attended to.

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