

Women and Wine.

A writer in *Scribner's Monthly* uses the following strong language, which will be responded to by the women who have suffered all over the land.

"Of the worst foes that woman has ever had to encounter, wine stands at the head. The appetite for strong drink in men has spoiled the lives of more women—ruined more hopes for them, scattered more fortunes for them, brought to them more shame, sorrow and hardship—than any other evil that lives. The country numbers tens of thousands—nay, hundreds of thousands of women who are widows to-day, and sit in hopeless weeds, because their husbands have been slain by strong drink.

Yes, there are hundreds of thousands of homes, scattered all over the land, in which women live lives of torture, going through all the changes of suffering that lie between the extremes of fear and despair, because those whom they love, love wine better than they do the women they have sworn to love. There are women by the thousands who dread to hear at the door the step that once thrilled them with pleasure; that step has learned to reel under the seductive poison. There are women groaning with pain, while we write these words, from bruises and brutalities inflicted by husbands made mad by drink. There can be no exaggeration in any statement made in regard to this matter, because no human imagination can create anything worse than the truth, and no pen is capable of portraying the truth. The sorrows of a wife with a drunken husband, or a mother with a drunken son, are as near the realization of hell as can be reached, in this world at least. The shame, the indignation, the sorrow, the sense of disgrace for herself and children, the poverty—and not unfrequently the beggary—the fear of violence, the lingering life-long struggle and despair of countless women with drunken husbands, are enough to make all women curse wine and engage unitedly to oppose it everywhere as the worst enemy of their sex."

The General Christian Missionary Convention represents the missionary interests of the Disciples of Christ (Campbellites). It is a voluntary organization, which is meeting with considerable opposition in the denomination, but is doing a great deal of good. The receipts for home and foreign missions are not very large as yet; but they are increasing. For home missions \$9,373 was received and 17 missionaries were employed. For foreign missions the receipts were \$12,887. The foreign missions are in Turkey, France, Denmark, and (singularly enough) in England. At the recent meeting of the Convention, held in Louisville, a statistical table was presented, which goes to show that the Disciples have not been so much beyond the truth in their claims in regard to membership as many have supposed. We print the table, as a matter of general interest:

Churches.	Preachers.	Members.
Alabama.....	35	3,250
Arkansas.....	56	2,928
California.....	49	5,775
Colorado.....	16	1,750
Connecticut.....	6	775
Dakota.....	7	475
Dist. of Columbia.....	1	425
Florida.....	14	900
Georgia.....	75	8,850
Illinois.....	75	80,250
Indiana.....	675	78,950
Iowa.....	200	16,360
Kansas.....	125	15,500
Kentucky.....	395	79,525
Louisiana.....	12	1,680
Maine.....	7	725
Maryland.....	5	1,085
Massachusetts.....	7	1,240
Michigan.....	75	6,600
Minnesota.....	6	725
Mississippi.....	15	2,375
Missouri.....	565	68,000
Montana.....	6	675
Nebraska.....	75	13,580
New York.....	49	8,950
North Carolina.....	95	14,700
Ohio.....	425	45,500
Oregon.....	45	4,750
Pennsylvania.....	95	13,400
South Carolina.....	25	2,825
Tennessee.....	275	38,850
Texas.....	165	16,500
Vermont.....	3	425
Virginia.....	150	16,500
West Virginia.....	65	7,750
Wisconsin.....	21	2,575
Wyoming Ter.....	1	95
Totals.....	4,708	563,928

Besides this, it is estimated that there is a floating membership of 50,000, which would give a grand total of upward of 600,000 in the United States.—*N. Y. Independent.*

Long, Long Ago.

A contented heart is better than great riches. Many a wealthy man looks back to hours in his early life when he was far happier than now. A millionaire gives a leaf from his own experience.

I'll tell you when was the happiest hour of my life. At the age of twenty-one I had saved eight hundred dollars. I was earning five hundred dollars a year, and my father did not take it from me, only requiring that I should pay my board.

At the age of twenty-two I had secured a pretty cottage, just outside of the city. I was able to pay two-thirds of the value down, and also to furnish it respectably. I was married on Sunday—a Sunday in June—at my father's house. My wife had come to me poor in purse, but rich in the wealth of her womanhood. The Sabbath and the Sabbath night we passed beneath my father's roof, and on Monday morning I went to my work leaving my mother and sisters to help in preparing my home.

On Monday evening, when the labors of the day were done, I went not to the paternal shelter as in the past, but to my own house—my own home. The holy atmosphere of that hour seems to surround me even now in my memory. I opened the door of the cottage and entered. I laid my hat on the little stand in the hall, and passed on to the kitchen—our kitchen and dining-room were all in one then. I pushed open the kitchen door. The table was set against the wall; the evening meal was ready, prepared by the hands of her who had come to be my helpmeet indeed as well as in name; and by the table, with a throbbing, expectant look upon her lovely, loving face, stood my wife.

I tried to speak, and could not. I could only clasp the waiting angel to my bosom, thus showing to her the ecstatic burden of my heart.

The years have passed, long, long years, and wealth has flowed in upon me, and I am honored and envied; but as true as heaven, I would give it all, every dollar, for the joy of the hour of that June evening in the long, long ago!—*Ex.*

—We have recently observed that so great a man as Mr. Beecher, and one so distinguished for excellence of language and style, has used the word "avocations," instead of the word "vocations," as if there were no difference in the meaning. But it is evident that a vocation, a calling, is one thing, and that an avocation is something over against, or apart from, a vocation. In strictness of speech, an avocation is a pastime, a recreation, a something to which one turns aside, that with which he busies himself when off duty, or during vacation. One's vocation may be that of a trader; his avocation may be that of a sailor with a yacht. One's vocation may be that of a school teacher; his avocation may be that of a peddler. Let us not put avocations for vocations, since the regular, permanent business of our lives are our vocations and our transient occupations are properly called avocations.—*Pacific.*

—The Conservative students of Glasgow having written to Mr. Ruskin a presumably polite letter in relation to his candidacy as Lord Rector, that gentleman replies as follows: "What in the devil's name have you to do with either Mr. Disraeli or Mr. Gladstone? You are students at the university, and have no more business with politics than you have with rat-catching. Had you ever read ten words of mine with understanding, you would have known that I care no more either for Mr. Disraeli or Mr. Gladstone than for two old bagpipes with the drones going by steam, and that I hate all liberalism as I do Beelzebub, and that with Carlyle I stand—we two alone now in England—for God and the queen."

MISCELLANEOUS.

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