The Church of England Temperance Magazine

A Monthly Journal of Religious and Intellectual Intelligence


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THE

CHURCH OF ENGLAND

Temperance Magazine.

OCTOBER, 1862.

Introductory.

The appearance of our Periodical to-day involves already a little history of its own. It is now not many months ago since a few clerical adherents of the Total Abstinence Cause took counsel together, personally, or by letter, as to the best means of aggregating those of the Clergy of the Church of England who had given in their adhesion to the movement. It was known that a large number of the Clergy had adopted the principle, and that the number had been increasing, by the accession of many influential men during the past few years. It was felt that a spirit had been awakened in the Church, which, like the martial spirit of the country, only needed to be "embodied." It was accordingly determined upon, that a Conference should be called in London during the month of May, 1862. This Conference was held on Friday, May 2, and one of the results of that meeting is the issue to-day of the First Number of the Church of England Temperance Magazine.

It may be well in this Introductory Article to give a brief report of progress with reference to the Clerical Conference of May last. Presided over by the Dean of Carlisle, and numbering very many of the well-known advocates of the Temperance Cause, the conference constituted a good representation of the movement, both in town and country. It was much to be desired that a gathering of so many Clergy should not be allowed to separate without some definite purpose being attained, and some permanent channel indicated for future co-operation and correspondence. Resolutions were, accordingly, submitted to the meeting—not merely defining principles, but also suggesting certain practical measures for aiding so important a work. Those resolutions were advo-
icated by Clergymen who have experienced the value of the working of the principle in their respective parishes, and who were therefore in a position to recommend a similar course for the general adoption of their brethren in the ministry. In accordance with the fourth resolution, a committee was nominated, with instructions to carry out, as far as possible, the resolutions of the Conference.

This Committee has since met upon two occasions. The instructions of the Conference have been, so far, diligently attended to. The Honorary Secretaries reported:

1. That a list had been compiled, containing the names of more than 250 abstaining Clergy of the Church of England.

2. That twenty-five Clergymen had consented to undertake the office of Diocesan Corresponding Secretaries for their respective Dioceses.

3. That arrangements had been made for the issue of a Monthly Periodical, which would be placed at the disposal of the Committee as an organ of communication and correspondence.

Encouraged by these announcements, the Committee proceeded to constitute a Society based upon the principles of the Conference. This they felt they were authorized to do by virtue of the power delegated to them; and, indeed, it seemed as though the one unanimous call tended to this point. The movement had met with the most hearty sympathy from the Clergy, who seemed to have been awaiting some such rallying point in order to induce them, in larger numbers, to give in their own personal adhesion, and thereupon to establish their own organization. The mind of the Clergy and of large numbers of the lay members of the Church has been for some time anxiously considering this question. In most cases, its own intrinsic merits have commended the subject to thoughtful and earnest minds; and, in not a few instances, the topic is forcing itself upon the attention of those who by official or other circumstances are bound to regard the welfare of their respective localities. The practical bearings of our principles have been largely illustrated in the doings in Shrewsbury and the Kensington Potteries, under the self-denying labours of godly women, and other earnest workers. It has been felt that it only needs a similar effort in other places to produce a similar result; and thus a chord of conscience has been touched throughout the land. To keep that conscience thrilling and vibrating is the ambition of those who have already tested the principle for themselves, in its blessed influences on Society and Religion. Hence the establishment of our present undertaking.

In announcing the inauguration of this movement, we feel we are but expressing the sentiments of the new Association, when we say that the spirit which actuates its promoters is one of cordial sympathy with those older Societies which have so long and so successfully borne the burden and heat of the day. With the National Temperance League and
the Temperance Alliance they hold the most friendly relations, and only seek to occupy a peculiar position and to undertake a special work for which perhaps no other Society is so specially qualified. As an organizing centre for influencing the Clergy, and aiding in the establishment of Parochial Associations, and acting upon the youth of our Universities, the Church of England Total Abstinence Society has a work to do, and a sphere to fulfil, which most people will acknowledge to be her proper vocation and calling. Seeing there is such an Institution as the Church of England, it is designed to give to that Church a work to accomplish in this cause as in all other philanthropic and religious labours; to give opportunities to her sons to plead with each other and with the people in behalf of so great and so blessed a movement; and to fulfil in this respect the object and intention of a National Church. If this new organization tends to advance the Cause of Total Abstinence, to influence new centres, to create new circles, to raise up fresh allies, and to contribute another contingent to the common battle-field, surely all true lovers of the cause will rejoice with us, and bid us a hearty welcome to the scene of action.

All that we have just now said with reference to the Church of England Total Abstinence Society may be predicated of our new periodical—The Church of England Temperance Magazine. It presumes to be, indeed, one more contribution to Total-Abstinence Literature; but hopes to occupy an honourable position there. It will represent a body possessing considerable influence, and will engage the zeal, and talent, and experience of many who have hitherto had no organ of correspondence or intelligence. We propose to review the past history of the movement, and to report the current history of its labours; and thus to prove that our principle has a great mission to fulfil, and is in part fulfilling it. Our aim shall be to instruct the public mind, and to leaven the Churches with wholesome and timely truths upon the question. Our pages will breathe the spirit of love and charity to all, and, on a large and liberal platform, will seek to combine all that love the Lord Jesus Christ in sincerity and truth. We are not actuated by any sectarian spirit, nor do we attempt to compass any sectarian purpose. As the Church of England is represented in her Sunday Schools, her Educational Institutions, her great Missionary enterprises, and other works and labours of love, so we desire to hear her voice outspoken, and see her flag uplifted, and hearken to her weighty counsels uttered, in defence and promotion of this great cause, which we believe to be, in the present circumstances of our country, essential to the well-being of the land.
RESOLUTIONS OF THE CLERICAL CONFERENCE,

Held on Friday, May 2, 1862.

THE VERY REV. THE DEAN OF CARLISLE IN THE CHAIR.

The following is the series of Resolutions unanimously adopted by the Conference recently held in London, composed of Clergymen of the Church of England and others:—

I. Resolved,—Seeing that the evils arising from the drinking habits of the people are so widely extended, and exercise such a pernicious influence over every effort for the advancement of the Gospel at home and abroad, they appear to call upon this Meeting of Clergymen for special and extraordinary efforts to counteract them for the good of the Church, and for the glory of God.

II. Resolved,—That considering the influence of the Clergy, and the force of their example in their respective circles, it appears to this Meeting that their adoption and open avowal of the principle of Total Abstinence would be one of the most effectual means of checking the deplorable evils resulting from the drinking customs of the day.

III. Resolved,—That this Meeting suggests to the Clergy the desirableness of establishing Parochial Associations for the promotion of the principle and practice of Total Abstinence in their several localities—incorporating the Temperance Movement with their other parochial operations; and in all respects using it as a means to the moral, social, and spiritual good of their people.

IV. Resolved,—That this Conference, fully appreciating the importance of keeping the subject of Total Abstinence and the suppression of the present licensed liquor traffic before the mind of the Clergy of the Church of England, do nominate a Committee for Correspondence, with a view to further steps in this direction, by

1. Periodical or occasional meetings in London or elsewhere, for the purpose of taking mutual counsel, and affording co-operation to brethren in the formation of Parochial Associations.

2. The publication and issue of such papers as may be deemed useful for the promotion of the Cause among the Clergy.

3. The compilation of a list, as full as may be, of the Abstaining Clergy of the United Church of England and Ireland, with a view to communication.

4. The organization of a Conference, to be held (D.V.) during the month of May, 1863.

5. The receipt of Subscriptions and Donations towards the expenses of the present Conference, and of subsequent operations.
Legislation on the Liquor Traffic,

Suggested by a Select Committee of the House of Commons,
in the Year 1834.

[A Paper read at the International Temperance and Prohibition Convention, 1882.]

BY THE DEAN OF CARLISLE.

To many persons who are unacquainted with this important subject (and, alas! there are too many such), the idea of stringent Parliamentary enactments for the diminution and ultimate abolition of the traffic in intoxicating drinks, appears to be a novel, if not an impracticable and absurd, proposition: an unprecedented attempt to interfere with the independent action of the people; and, according to a favourite form of opposition, "a scheme for making men sober by Act of Parliament."

The object of this paper is to show that, just eight-and-twenty years since, this subject was entertained by the House of Commons: that a committee of investigation was granted; which committee presented a report to the House; which report was printed by order of the House; and that, by that report, the House was pledged to further legislation; comprehending some of the identical salient points for which the Temperance advocates of the present day are agitating.

The history of the introduction of that measure into the House is so interesting, and the report itself is so valuable, that the present investigation may well be confined to a brief narrative of the former, and a condensed review of the latter:—

James Silk Buckingham, Esq., M.P. for Sheffield, a man of great power of mind and determination of character, and whose misfortune it was that he was, in most things, "before his age," was the first person who ventured boldly to introduce this subject to the British House of Commons. Others had, indeed, suggested emendations of existing laws, correctives, and palliatives; but Buckingham struck at the root of the evil, and evidently contemplated all that for which the most sanguine abolitionists of the liquor traffic are now contending.

In February, 1834, he placed the following notice of motion on the Parliamentary books:—

"That a Select Committee be appointed to inquire into the extent, causes, and consequences, of the prevailing vice of intoxication among the labouring classes of the United Kingdom, in order to ascertain whether any legislative measures can be devised to prevent the further spread of so great a national evil."
This notice was entered four months anterior to its introduction to the House, for the purpose of allowing time for the country to petition on the subject, and that private individuals might use their influence with Honourable Members. The utmost distaste and impatience were manifested by the House in general, and by individual Members in particular, when, from time to time, Mr. Buckingham availed himself of the opportunity of the presentation of a petition to make some remarks on the subject; and the Government of the day set their face against the movement, literally "snubbing" Temperance deputations, and avowing their open hostility and contempt both for Mr. Buckingham and his motion! The head of the Government, Lord ALTHORPE, told one deputation that the attempt "was Quixotic and absurd—that the promoter had 'a bee in his bonnet,' and that there would not be a man in the House to second his resolution."

On the 3rd of June, 1834, when Mr. Buckingham rose to move the appointment of his committee, an audible titter reigned on both sides of the House; smiles of incredulity, and looks of impatience and pity "that the time of the House should be wasted in such frivolities," were displayed; many left the House, refusing to be "bored" with such a subject; but about 200 members remained, chiefly with the intention of quashing the motion! Under such disheartening circumstances it was that this noble-minded and honest-hearted man stood up alone—unsupported, except by the goodness of his cause. Many persons would have quailed under such a trial, but he was strengthened from on High, and was enabled to deliver a speech (to be found in the Mirror of Parliament), of which the least merit was its success: to his own surprise, to the confusion of the Government, and to the astonishment of the whole House, he converted foes into friends, and carried his motion by a majority of 47. A committee was appointed, consisting not only, as is usual on such occasions, of men of all opinions and parties, but comprising some of the most distinguished men of the day—the majority of whom are now gone to their great account.

This committee sat for many days, Mr. Buckingham himself being the chairman; more than sixty witnesses were examined, comprising men of all ranks and professions, and holding opinions both for and against the question at issue, and the result was the Report, a digest of which will now be given.

"The Select Committee of the House of Commons, appointed to inquire into the Extent, Causes, and Consequences of the prevailing vice of intoxication," &c., "have, pursuant to the order of the House, proceeded to examine a great number and variety of witnesses from different parts of the United Kingdom, and in various ranks and professions of life, and have agreed to the following Report."

A digest of this remarkable document is here subjoined.

Having touched upon the extent of the evils of INTOXICATION,
"(1)* Its decrease in the upper, and its increase among the middle and lower classes;" the report traces its remote cause to the example formerly set (2) by the upper classes of society, and its prevalence to the ordinary drinking customs at convivial entertainments, &c. Among the "(3) immediate causes of its increased prevalence among the humbler classes are, the increased number and form of the temptations placed in their daily path by the additional establishment of places at which intoxicating drinks are sold; the increased facilities of obtaining this indulgence by the reduction in the duty on legally-distilled spirits—by reduction in price—by additional allurements," &c.

To what a fearful extent all those provocatives to intoxication have been increased, in town and country, since the presentation of this report, evidence will occur to every one!

The consequences of the drinking habits of the people are forcibly stated.

"(6.) Destruction of health; disease in every form and shape; premature decrepitude in the old; stunted growth, debility, decay in the young; loss of life by paroxysms, apoplexies, drownings, burnings, and accidents of various kinds; delirium tremens, paralysis, idiocy, madness, and violent death, &c.

"(7.) Destruction of mental capacity.

"(8.) Irritation of all the worst passions of the heart.

"(9.) Extinction of all moral and religious principle; disregard of truth; indifference to education; violation of chastity; insensibility to shame; and indescribable degradation, as proved by clergymen, magistrates, overseers, teachers, and others examined by your committee on all these points."

In tracing the national evils which flow from this source, the committee record the following remarkable testimony to the pernicious character of the intoxicating spirit itself:—

"(11.) The highest medical authorities, examined in great numbers by your committee, were uniform in their testimony that ardent spirits are absolutely poisonous to the human constitution; that in no case whatever are they necessary, or even useful, to persons in health; that they are always, in every case and to the smallest extent, deleterious, pernicious, or destructive, according to the proportions in which they may be taken into the system."

A string of national evils, resulting from the drinking habits of the people, is then subjoined.

"(12.) The loss of productive labour, to the extent of one day in six.

"(13.) The extensive loss of property by sea. . . . .

* These figures refer to the clauses of the report.
"(14.) The comparative inefficiency of the army and navy.
"(15.) The injury to national reputation abroad.
"(16.) The diminution of the physical power and longevity of a large portion of the British population." And, under this head, an affecting testimony is given respecting the consequences of drinking habits in parents. "Intemperate parents, according to high medical testimony, give a taint to their offspring, even before their birth; and the poisonous stream of ardent spirits is conveyed, through the milk of the mother, to the infant at the breast: so that the fountain of life, through which Nature supplies that pure and healthy nutriment of infancy, is poisoned at its very source!

Other consequences are added:
"(17.) The increase of pauperism in its most fearful shape.
"(18.) The spread of crime in every shape and form."

This is traced at length:
"(19.) The retardation of all improvement; the hindering of education; the weakening of good example; and the creation of constant and increasing difficulties in the propagation of the sound morality and sublime truths of the Gospel: " and,
"(20.) The pecuniary loss to the nation; estimated at little short of fifty millions sterling per annum."

A heavier bill of indictment was hardly ever alleged against the monster evil which we would abate, than is here recorded by the solemn verdict of a Parliamentary Committee. What an appalling consideration is it, that all these fearful consequences have been multiplying and reproducing themselves, to an almost infinite extent, during the eight-and-twenty years which have since elapsed, and that little or nothing has been done by Government to diminish them! That Parliament may interpose its authority, and that it ought to do so, is next deliberately affirmed by this, its own committee:
"(22.) The right to exercise legislative interference cannot be questioned.
"(23.) The power to apply correction by legislative means cannot be doubted.
"(24.) The sound policy of applying legislative power to direct, restrain, or punish, as the cases may require, the vicious and contaminating propensities of the evil-disposed, cannot be disputed."

Some of the "immediate legislative measures" may be quoted. The committee recommended,
"(26.) The separation of the houses in which intoxicating drinks are sold into four distinct classes. 
"(27.) That the number of such houses should be limited in proportion to population in towns.
“(28.) That all such houses should be closed at earlier hours in the
evening than at present. . . . .”

“(30.) That all retail spirit-shops should be made as open to public
view as other shops. . . . .”

“(32.) The discontinuance of all issues of ardent spirits (except as
medicine, under direction of the medical officers) to the navy and army, on
all stations, . . . . and the substitution of other articles of whole-
some food. . . . .

“(33.) The withholding from ships in the merchant service the draw-
back granted them on foreign spirits.

“(34.) The prohibition of the practice of paying wages at public-
houses.”

“(37.) The prohibition of the meetings of all friendly societies, sick-
clubs, money-clubs, and masonic-lodges . . . . at public-houses, or
places where intoxicating drinks are sold.”

“(40.) The encouragement of Temperance Societies, &c. . . . .”

That even such modified restrictive measures as these should have
been recommended to the Legislature by a Special Committee of the House,
so many years since, proves that, even then, the admissibility of legislative
action on this subject could not be denied; and how much further the
promoters of these measures would have gone had it been judged prudent,
appears from the following startling propositions (45), “which were
strongly urged by several witnesses,” and which the committee “thought
might be safely recommended as prospective remedies.”

“(46.) The absolute prohibition of the importation from any foreign
country, or from our own colonies, of distilled spirits in any shape.

“(47.) The equally absolute prohibition of all distillation of ardent
spirits from grain.

“(48.) The restriction of distillation from other materials to the pur-
poses of the arts, manufactures, and medicine; and the confining the
wholesale and retail dealing in such articles to chemists, druggists, and
dispensaries alone.”

After citing the examples of other countries in this matter of legisla-
tion on the liquor traffic, the committee conclude with an urgent appeal to
the House on the importance of “drawing the attention of Her Majesty’s
Government to the immediate introduction of such improvements in the
army and navy as they (the committee) had recommended, and to the
public declaration,” on the part of Government, “of their determination to
introduce, early in the ensuing session, some general and comprehensive
law for the progressive diminution, and ultimate suppression, of all the
existing facilities and means of intemperance, as the root and parent of
almost every other vice.”

And will it be believed, that such a recommendation as this was
actually received by the House, and ordered to be printed; and that it still lies among its archives, bearing its silent and ominous testimony against the subsequent neglect, and even opposition of the majority of that House, to the adoption of such beneficial measures? It is true, that the unusual and irregular course of refusing to print this report was vehemently advocated by many Members, with Mr. O'Connell at their head: regardless of the decision of the Speaker, "that there was no precedent in the annals of Parliament for refusing to print the report of one of its committees," they persevered with their motion, went to a division, and, to the astonishment of everyone, were again defeated: and this most powerful and condensed report, bearing evidence on the evils of drunkenness, and urging the necessity of more stringent and immediate legislation to restrain, gradually diminish, and eventually abolish the liquor traffic, is there embodied in the stratification of the proceedings of the House of Commons; affording at any time a solid foundation for such a superstructure as we would now erect upon it, or an efficient fulcrum for the lever of any Temperance Reformer, who has but strength of nerve and power of arm to put it in motion.

But, perhaps, it may be argued, that since the recommendations of this report have been suffered to lie neglected so long, and no attempt appears to have been made to revive them, it is evident that its propositions were either impracticable or unwise, and that it is a vain effort now to disinter them, or to renew an agitation on the subject. To whatever cause this apparent neglect on the part of the House must be traced, it must not be attributed to any want of zeal on the part of that able and indomitable man, who had succeeded thus far in thrusting truth upon an unwilling audience, and in extracting from so respectable a committee, consisting alike of friends and foes, such a "Report." The friends of the cause were then isolated; few, comparatively, in number; and they wanted some such organized system as that of the United Kingdom Alliance, which is now combining and directing public effort on this great subject—affording every reason to believe that, ere long, the reluctance, or the self-interest, of many in the House of Commons, will be compelled to yield to the force of public opinion.

But no lapse of time can alter the facts by which so many able men were then reluctantly overpowered (alas! time has aggravated those facts one hundred fold!); nor can the indifference or hostility of many in that House, both then and now, surprise any one who is acquainted with the pecuniary interests that are at stake. The West Indians fought with undying zeal for slavery, the abolition of which they well knew would half ruin them; and the influence of the beer and liquor traffic in the House of Commons will render the gradual diminution, and ultimate abolition of that traffic, no easy task. On their side, too, are all their
customers, who consume the "deleterious," "pernicious," and "destructive" compositions which they manufacture and sell—these will contend stoutly for the evil trade: but the power of all their selfish actions is on the wane; the public—at least, the most numerous portion of that public—and those who are most deeply interested in the question at issue, are awakening to the sense of the intolerable nuisance of that trade, which diffuses among them a stimulant to every evil that is done under the sun; a poison that eats into the souls and bodies of men, which is neither nutritious nor strengthening, but "injurious to every health—man," and forms the greatest barrier and obstacle to every effort, benevolent, moral, and religious, which is directed towards the improvement of the condition of the industrial classes.

If this article of traffic be such as this Parliamentary Report asserts it to be, then, upon every principle of morals and sound legislation, it is binding upon the nation to diminish, and ultimately to suppress, its sale. How can a Christian Government do less than abolish the open traffic in an article which one of the highest authorities in the land has deliberately pronounced to be "absolutely poisonous to the human constitution," and "deleterious, pernicious, or destructive, according to the proportions in which it may be taken into the system?"
Talent Abstinence, a Specific Remedy for a Specific Evil.
BY THE REV. TALBOT GREAVES, M.A.

For the good of the Church and for the glory of God, we call upon Christian men, and specially Christian ministers, to make special and extraordinary efforts to counteract the pernicious influence which the drinking habits of the people exercise over every effort for the advancement of the Gospel at home and abroad.

We urge that drunkenness is a special evil, that it requires a special remedy, and that there is a special call upon the Church of Christ to use that remedy.

1. Drunkenness is a special evil. It is needless to dwell on this; the age in which we live is at least one in which we are looking our social excesses in the face; we have followed most of them to their haunts, and we are resolved to fight them manfully. All feel that drunkenness is that Giant of Gath, who, with his sword, and his spear, and his shield, and his loud oath of blasphemy, has long defied all the armies of the living God. The Gospel in England never had such an adversary. Huge, unnatural, a true giant, a very monstrosity, an overgrown evil, how it towers above us! how are we to reach it? Our intellects cannot grapple with the drunkard in his wild delirium, and our hearts, unless God be pleased to drop his own love into them, can scarcely love the drunkard in his loathsome pollution. There can be no question that drunkenness is the champion of all other sins; their strong sturdy defender pledged to fight their battles. Would men have the heart, the nerve, to do what they do, if this champion did not lend them courage and give them his shield? This monster slain, what hosts of our enemies should we not put to flight! what victories should we not win for Christ! what results should we not, as ministers, as labourers in every department of Christ’s work, reap of our long and sorrowful sowing time! for the drinking habits of the age are the heavy superincumbent clods which hinder the seed from springing up; and, were they but broken up, our fields would presently be “white already unto the harvest.”

The great error has been that we have regarded drunkenness as one of the long catalogue of common ordinary human sins; whereas, it is, in fact, a special and extraordinary evil; yes, and thanks be to God, an external evil, which we may, if we will, take up with our hands and put away from our country. It is not one of those sins “which proceed out of the heart of man;” it is not one of those necessary evils before which we can only quiet ourselves. “Who is this uncircumcised Philistine that he should defy the armies of the living God?” It is simply a bad habit—a per-
verted taste—an unnecessary indulgence. Foreigners have long done without it, and cannot Englishmen shake it off? Surely there is no reason, physical or metaphysical, why we should have this bad celebrity, of a nation “given to wine.”

2. Total Abstinence has at least the recommendation of being a special and specific remedy for this evil. We are generally told that the best antidote for this great evil is moderation; and does not St. Paul say, “let your moderation be known unto all men?” Yes, but moderation in what? Moderation is not always good. Who ever thought of commending moderation in truth, or moderation in honesty? The moderately honest man is an incipient thief; the moderately truthful, a young liar; and, in too many cases, the moderate drinker is a drunkard in embryo. Sixty thousand deaths annually from drunkenness; and whence comes the next year’s supply? It is a sad chain; each link hangs on the one above it. The drunkards depend upon the tipplers, and the tipplers upon the tasters.

A strange phenomenon has come to light in the construction of such mighty barriers against the sea as the breakwater now erecting at Portland. It used to be thought, that the most effectual way to resist the force of the sea was to build a wall gently sloping down to meet it; but, experience has proved this wholly wrong. Up such an incline the waves will rush and break with almost irresistible force; but, build your wall perpendicular, and the sea, in the wildest storm, hardly breaks against it, but gently rises and falls as if in obedience to the command, “hitherto shalt thou come, and no farther!”

The tide of sin is subject to a similar law, and exhibits a similar phenomenon: attempt to meet it with the sloping incline of moderation, and you will only develop its awful power.

The true and only remedy is absolute prohibition rising in all its sheer perpendicular strength before temptation. To the notion that the moderate use of a good gift of God is the right thing, we owe much of that awful sea of drunkenness that now inundates the land.

But many, who approve of Total Abstinence, dislike and despise the Pledge. Is this wise and philosophical? Very little things are often the instruments of the greatest results. For example: let some ignorant person stand by and watch the workman boring the rock for blasting; if any one were to ask him—“Can those small bores ever overthrow the massy rock?” he would smile at the very idea, and rightly, if he only looked at them in themselves. But the workman knows better; he knows that those insignificant holes will enable him to deposit in the bosom of the rock a charge of gunpowder—a power so great that all shall be shivered before it.

And so a little thing like the Pledge, if it wean a man for a little time from drunken companions—procure him even a brief lucid interval for the
sober use of his senses—give a space wherein we may touch his better
feelings—above all, afford an opportunity of pouring into his heart that
Gospel "which is the power of God unto salvation"—oh! it is unwise and
unphilosophical to neglect it.

David rejected Saul's massive arms, and turned to the brook for his
weapons; and, as the smooth stone, slung by a strong arm and a true eye,
struck the mortal part, and laid low the foe, so the Total-Abstinence prin-
ciple, wisely directed and vigorously urged to its true end, hits the vital
part—the vulnerable point of this evil. It is a blow in the right place, and
there is very much in that; it obeys the apostolic rule—"So run not as
uncertainly; so fight not as one that beateth the air;" that is, not as
striking at random, dealing aimless blows.

Men may ridicule the Pledge; but would not the same spirit have
laughed at David, and thrown back his pebbles into the brook as a child's
plaything? We want men to remember that this disease is a local one,
and requires a local remedy. A man may live on with his limbs a mass
of disease—with his body mutilated; but let one little vein give way in
the brain, and the strong man is instantly a corpse.

Some tall and stately ships are sleeping on the water, well-built, well-
armed, well-manned; you see an enemy approaching, insignificant in size,
and unsightly in appearance; to your unpractised eye, all the odds for
victory are on the side of the magnificent frigate; but watch awhile, and
you see that small unsightly adversary go steadily and resolutely on
against the tall ship—you hear a crash as when a ship is hurled upon the
rocks with the whole force of the gale, the air is filled with splinters, and
the proud ship—masts, and crew, and all—go down together beneath the
force of that hidden blow, struck below the water-line. Ah! that was its
strength. You might have shot away the masts, and riddled the sides,
and stained the decks with the blood of the crew, and still the battered
ship should have floated. That sharp prow of those iron rams is a strange
and awful invention of Modern Science—never, alas! more at home than
when "learning war;" but does it not teach us the moral lesson that one
strong blow in the right place, at the right moment, wins the day?

3. Herein is there not a special call upon the Christian Church and its
clergy to use this weapon? I must confess that I was "slow of heart to
believe" in it. I thought it a failure, but I now see why. The earlier
efforts of Temperance were in advance of the great work of Christian
evangelization, and it was of little use "to prepare the way of the Lord"
when He was yet afar off. Persons were induced to take the Pledge, but,
in too many cases, Christian evangelists were not at hand to follow up the
good work. The evil spirits were driven out, but the empty room was not
filled with Christ. Was it any wonder, then, that the evil spirits too
often made their way in again, and that the last end of some was worse
than the beginning?
Total Abstinence is, to the drunkard, like the open space above us, which we call the firmament—a place to hold the sun; but it will be all dark and cold if there be not a sun shining in its centre. Temperance is not Christ, but it is a cleared space for holding Christ; and is it not incumbent on the clergy to see that He is placed there? A great deal is said in our day of the inanimate machinery of war; but, though its engines be strong to batter down the walls of the enemy’s fortress, and so to pioneer the way; yet, after all, it is the red rush of living and loyal men that must take possession in the Sovereign’s name. And so, when great moral movements, such as Total Abstinence, have breached the girdling wall of despair which drunkenness has reared round the masses, it is the work of the Christian Church to leap in, and take possession for Christ; and, if she does not do so, it is not for her to charge Total Abstinence with the failure.

There can be no question that the influence of the clergy thrown into the movement would be immense; and, if the whole of the Christian body throughout England—laymen as well as clergymen—would only adopt the principle, there cannot be the shadow of a doubt that such would be the influence of their example that the wild weltering tide of intemperance would at last ebb and flow back, leaving dry ground for Christian evangelists to work upon, for the welfare of man and the glory of God.

We therefore entreat all, and especially our brethren in the ministry, to give the subject a calm, prayerful, and thorough investigation. It is not with the careless spirit of indifferent spectators that we should deal with such a subject, but with the breathless eagerness of men bent on the settlement of a great practical question, which has to do with the everlasting weal or woe of millions.

And, thus looking upon the sin, and shame, and scandal which drunkenness has brought upon our native land, our patriotism, as well as our loving Christianity, will be ready to take up the words of our great poet—

“England, bound in with the triumphant sea,
Whose rocky shore beats back the envious siege
Of wat’ry Neptune, is now bound in with shame;
That England, that was wont to conquer others,
Hath made a shameful conquest of itself:
Oh! would the scandal vanish with my life,
How happy then were my ensuing death!”
The Vision of Mirza.

[I am about to tell you an Eastern tale; it is called "The Vision of Mirza," and may be found in full in the Spectator (No. 169). The hero of the tale, musing one day on the vanity of human life, was thinking how man, after all, is but a shadow, and his life a dream. He ascends a haunted mountain; and the Genius, or presiding deity of the place, leads him to the very pinnacle of the rock. "Look eastward," he said, "and tell me what thou seest." The stranger saw a huge valley, and an impetuous tide of water flowing through it. This was the "Vale of Misery," and the tide was a part of the great ocean of Eternity. This flowing tide emerged from a thick mist at one side, and was lost in a thick mist at the other side, and represented that portion of Eternity which is called Time, and which extends from the beginning to the consummation of the world. By-and-by, Mirza beheld a bridge, which spanned the tide. This was interpreted to mean Human Life, and he is told to consider it attentively. Upon more accurate observation, it appeared that the bridge consisted of three-score and ten arches, with several broken arches besides, which made the full number up to one hundred. Originally, and when first erected, this bridge had as many as a thousand arches; but a desolating flood swept away all but those now remaining. Multitudes of people were crossing the bridge; and, like the tide itself, so was the bridge also enveloped at both extremities with a dark mist. There were set all along the passage of the bridge trap-doors, concealed from view, through which thousands of passengers were continually dropping into the tide below. These were very numerous at the entrance, and continued at frequent intervals all the way, becoming more thickly studded near the end. A few broken-down and tottering old men held on their course on the broken arches, but found it hard work—"labour and sorrow." These, also, in course of time, fell through and disappeared.]

I.

I mused on Life one darksome day,
   Led by a hand unseen:
A vision opened on my soul,
   A sight of what hath been;
      Which onward past,
   From first to last,
And brought the Time that was, and is,
Within one vast parenthesis.

II.

I saw adown the vale descend
   A rushing mighty tide,
Which rose from mist and merged in gloom,
   As view’d on either side.
   I saw the Birth
Of this old Earth;
And, from the mist to yonder gloom,
The Past, the Now, the Yet to Come.
III.
Across the vale a causeway spann'd
On arches from the flood;
A thousand arches once were they,
On which the causeway stood.
Three score and ten,
(The years of men,)
Are all the arches perfect now;
The rest are ruins long ago.

IV.
Along the bridge that spann'd the deep
Thousands of pilgrims hied—
The young, the old, the middle-aged—
Bound for the other side.
And traps were set
For heedless feet;
From infant youth to hoary age,
A thousand exits from the stage.

V.
And as each touch'd his Destiny,
He disappear'd beneath;
And, in the midst of Life, I saw
Men plunged in instant Death;
In life to-day;
To-night, away—
The greatest, noblest, found a grave
Thus suddenly beneath the wave.

VI.
And this is Life—this causeway span;
And Age the transit o'er;
Time is the flowing tide beneath;
And Death that secret door;
Eternity
The mystery,
Unfolding from you misty gloom,
And stretching far beyond the Tomb!

V.V.
I was busy writing letters one morning, when Mary announced a lady who wished to speak to me. "She looks very delicate, ma'am. She is accompanied by a respectable-looking woman."

"Ask her to send me up a message; I am so busy."

Mary returned the usual answer. "She wants to see you particularly; and, if she cannot do so now, would you be so good to name another day and hour when you could see her, and she will call again."

"I expect, Mary, she is like all your 'ladies,' a person with a begging petition. However, perhaps I had better go down to see her at once."

"I am sure, ma'am, it is something very particular. She seemed so disappointed when I told her you were busy. And she looks just like a dying woman—so very ill."

I went down immediately, and felt quite awed by the appearance of the "lady," who seemed on the verge of eternity.

She spoke in a calm deliberate voice, pausing at every sentence—"You have taken away all my business." Here she stopped to take breath: "I am a publican. I have been ill—in consumption—three years. I am dying. I want to come to God, and do not know how. I am come to you to teach me. Will you read and pray with me every day? May I come here to you every day as long as I have strength to walk?"

I was greatly affected, and assured her that I would most gladly receive her daily. But why did she not send for the clergyman of her parish? I was sure he would be only too thankful to visit one so earnest to listen and to learn.

"He does come to see me; but I have heard of you, and what you are doing, and I felt sure you would not refuse me my request. I know my time is short, and I have not yet come to God. I don't want to hear about anything else. Will you promise to teach me, and fix any hour that will suit you best? I am getting weaker every day. What time could I come to-morrow?"

"Would three o'clock suit you?"

"Yes; I can't come early; I am too weak, and I have much to say to you. I have one child; she is by a former marriage. I have saved a bit of money for her; will you keep it for her after I am gone, that it may be her's when she wants it?"

I promised to do anything that she wished. She then left me, saying: "I cannot stop now, I feel so very ill."
I spoke to her a few earnest words about Jesus, which she listened to as for life, and she said: "When I am too ill to come to you, will you come to see me? It will not be for long. Will you mind its being at a public-house?"

I assured her that it mattered very little to me where I went, if it were to speak to any one for Christ.

The next day—three o'clock passed, and no one came. I could not send to inquire how the invalid was, for I had not asked her name or address.

Later in the evening a message came, telling me that she was much worse, and would I go to see her, for she was quite unable to leave the house? She sent me the savings-bank book containing the money she had asked me to take charge of for her child.

I visited her regularly from this time, for she never went out again.

For the first few days, I found her down stairs in a little parlour next to the bar, sitting by the fire, with a small table, on which a large Bible was placed, and a chair beside it put ready for me.

If I stopped to ask many questions about her health, &c., she would waive her hand, pointing to the Bible, as much as to say, "There is no time to lose—read to me."

My first portion of Scripture was John iii., the visit of Nicodemus to Jesus. I shall never forget the intense earnestness with which she listened to our Lord's words about being born again; and, again, those precious words, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," &c. &c.

It was evidently all new to her—"Life for a look," and when, after kneeling down in prayer that God would open her heart to receive his message of love and mercy, and enable her by the power of the Holy Ghost to cast herself in Jesus, and to trust to that blood that taketh away all sin, we sat and talked together of the portion we had read, her calm and comforted face gave me hope that the God of all peace was indeed teaching her, and applying the truth to her soul.

I seldom stayed more than twenty minutes. A jug of water and tumbler were always near her on the table, and she often sipped it as we talked together.

One day she said to me, in a very low whisper, "I am so glad you pray for my husband. He always listens to all we say; he is only in the next room. I want you to speak to him. He is very drunken. I have had a sad life since we were married. When he is sober, nobody can be more gentle or kind than he is. You must be sure not to allude to his
drunkenness when you speak to him, because he would know I had been
telling you about it."

Being daily and wholly occupied amongst the people, I could not take
regular notes of my visits to Mrs. Crossley.

It was beautiful to see her constant earnestness. When too weak to
come down stairs, she was equally anxious to be visited; and four times
when I was unable to go myself, my husband, and a lady who was staying
a few days with us, went to see her for me.

My husband says of her: "I remember thinking her very humble,
very much in earnest, and that she had taken fast hold of Christ."

One day a sister was with her—she felt she was very near death, and
asked to be left alone with me for a short time. She then begged me to
take charge of her little girl, should the father continue drunken; and,
when I promised to do so, she seemed to feel that every earthly care was
removed, and that she was now only waiting till the Lord should call her.
She had entreated her husband to give up the public-house, and added,
"The business is all gone, and a good thing, too, for it's a shocking kind
of life to keep a public-house."

She wished her child to continue attending our parochial school. I
promised to be her guardian, and to watch over her spiritual and
temporal interests.

During the last few days, it was very trying to see the utter prostra-
tion, the excessive weakness; but, though unable to speak, she could
listen, and, by the upward glance and look of joyful brightness when the
name of Jesus was mentioned, it was evident where her heart's best
treasure was. She lingered rather more than three months. It was truly
interesting to watch the development of her faith, and to note her growth
in grace. I have seldom seen more humility and self-renunciation, and
certainly never more earnestness and reality. She had seen her lost
condition, and had literally "laid aside every weight," and, with fixed
purpose and steady eye, looked oft unto Jesus, and to him alone. At last,
the message came that her soul had fled, and we were comforted about
her. The public-house was closed, but we could not find out where
Crossley and the little girl were gone to live.

Several weeks passed, and a respectable-looking woman in mourning
was announced, bringing a little girl with her. I went down to see her,
and found it was Mrs. Crossley's little daughter, accompanied by her aunt.

The latter claimed payment for the child's board, adding—"You have
got the money from her mother to pay for her."

We ascertained that Mrs. Crossley's sister kept a public-house twelve
miles from Shrewsbury; and, as we declined touching the money placed
in our charge, we asked if she would give up the child to us, and we
would pay her for the few weeks expense she had incurred out of our
own purse.
The woman most gladly gave us up the child, and we have placed her with a person upon whom we can fully depend—the mistress of an endowed school—where she is to remain until she is old enough to earn her own living.

Will every one who reads this lift up their hearts in prayer for little Ellen?

Julia B. Wightman.

The Outcast Children's Cry.

By Mary Howitt.

Beautiful the children's faces,
Spite of all that mars and sears;
To the inmost heart appealing,
Calling forth love's tend'rest feeling—
Steeping all the soul in tears.

Eloquent the children's faces—
Poverty's lean look, which saith,
Save us! save us! woe surrounds us;
Little knowledge sore confounds us;
Life is but a ling'ring death!

Give us light amidst our darkness;
Let us know the good from ill:
Hate us not for all our blindness;
Save us—lead us—shew us kindness;
You can make us what you will!

We are willing—we are ready;
We would learn if you would teach;
We have hearts that yearn towards duty;
We have minds alive to beauty—
Souls that any heights can reach!

Raise us by your Christian knowledge;
Consecrate to man our pow'rs:
Let us take our proper station—
We, the rising generation;
Let us stamp the age as ours!
We shall be whate'er ye make us:
Make us wise, and make us good!
Make us strong for time of trial;
Teach us temp'rance, self-denial—
    Patience, kindness, fortitude!

We are thousands—many thousands;
   Every day our ranks increase:
Let us march beneath your banner—
   We, the legion of true honour—
   Combating for Love and Peace!

Train us! try us! days slide onward—
   We can ne'er be young again!
Save us! save from our undoing;
   Save from ignorance and ruin;
   Make us worthy to be MEN!

Send us to our weeping mothers,
    Angel-stamp'd in heart and brow!
We may be our fathers' teachers;
   We may be the mightiest preachers
    In the day that dawneth now!

Such the children's mute appealing:
   All my inmost soul was stirr'd,
And my heart was bow'd with sadness—
When a cry, like summer gladness,
   Said—"The children's pray'r is heard!"
"Who were His Tempters?"

BY MRS. C. L. BALFOUR.

PART I.

Among the domestic events that combine both joy and a subduing emotion of fear, is the first return home of the son of a family, after he has been for a year or two fighting the battle of life, and testing his strength, not merely of attack in the contest, that is not so often demanded, but of resistance. When he gets his first brief respite in the strife, and makes his visit to the old house at home, what an anxious glance the mother casts at him after the first loving welcome! How she notes not only his growth, the manly looks that gratify her maternal pride, but she seeks for communion with the soul, strives to look with the microscopic gaze of affection below the outer surface of smiles, and pleasant manners, and matured comeliness, for the responsive glance that tells her the heart beats true to the pure impulses and the holy emotions of childhood! Her son left her a boy—he comes back to her a man. "How changed!" she says, with a tear in her eye, yet a smile on her lip; "but just the same good fellow, God bless him!" she adds, after that one searching glance that we have described. At least, those were the words that ended the long silent embrace of Mrs. Wilton and her son, Arthur, when they met after a five years' separation.

It was a quiet little humble country dwelling that Arthur Wilton had returned to, for Mrs. Wilton was a widow, with very limited means; but, there was that air of refinement and elegance about the dwelling, and its occupants, that testified to their cultivated minds and good taste. It was in truth a joyful meeting, and their hearts might well keep festival; for, of the group of four, who had been clinging together weeping happy tears, and murmuring indistinct sounds of joy and welcome, all had known enough of sorrow to give the highest zest to their present pleasure.

Mrs. Wilton was the widow of a surgeon, who had died in the early prime of manhood, before he could make any other provision for his family, of two sons and two daughters, than that which a small insurance on his life afforded them. He had died of a contagious fever, caught in fulfilling the arduous duties of his profession in a crowded manufacturing town. Three weeks after the father died, the youngest child, a boy, was laid in the same grave, and the eldest daughter, who, to all appearance, had the same malignant disease more severely than either her father or brother, languished for weeks, and when restored was never again really healthy. The family removed to a cheap residence in the seclusion of a pleasant valley opening to the sea, on the south coast of Devon, where the widow
began her desperate struggle with poverty and sorrow. It might be that the latter would have overcome her in the first terrible days of her desolation, but for the exertion which the former necessitated. Her invalid daughter, Mary, tasked her energies in the way of constant attendance; her eldest child, Arthur, fourteen when his father died, must, at all sacrifices, have two years more of school-training; Jane, the youngest girl, an intelligent child of eleven, must be educated so as to maintain herself. Therefore, the mother dared not sit down and weep. Her cares with cruel kindness cauterized the wounds that grief had made, and thus sternly stopped their bleeding. Misfortunes never come singly, we say, and there is mercy in that dispensation, for it compels exertion.

Mrs. Wilton in her new abode had to dispense with all attendants except an old nurse who would not leave her, and who from long servitude was reckoned one of the family. What was required in this household was to bring wants down to the merest necessaries of life, in order that they should not outstrip the widowed mother’s means. So Mrs. Wilton’s life was busy, for there are no perplexities more continuous and exhausting than those which a small income involves.

By dint of frugality, Arthur was kept at school until he was sixteen; but, when it came to placing him out in the world, the widow was almost worsted in the struggle. She had no relations able to assist her. All had families, and difficulties of their own. A profession for her son was not to be thought of; his maintenance any longer was beyond her power. Every one to whom she applied for assistance had his own connexions to aid; so that, after every effort, she was thankful to allow her boy to go as clerk into the office of a London auctioneer, at a salary which only paid a part—and a very small part, of his personal expenses.

At the end of the first two years, Mrs. Wilton had gone to London to see her son. He had so far improved his position that he was in the receipt of a better salary, with hopes of a further advance. He was boarding with a respectable family; his associates and habits were good, though it naturally pained the mother’s heart that her son was not likely to occupy the same position in life that her husband had filled. She silenced the momentary murmur, and returned comforted to her home—Salcombe Cottage, her burden somewhat lightened, and gave her fullest attention, henceforth, to the care and training of her daughters. Mary could never leave home—that was certain. But the little invalid was bright and cheerful, and her skilful fingers were rarely unemployed; for, in all the graceful fancies that the needle develops, she was an adept; and her work, privately sold by Susan, the old nurse, who made two trips a year to Torquay, on this confidential business, more than paid the rent of the dwelling.

Meanwhile, Jane was placed as a governess pupil at a school at Teignmouth; and Mrs. Wilton, whose health had become rather delicate, was
able to rest awhile on the steep hill that she was so resolutely climbing, and take breath; thanking Him, on whose arm she had leaned so far, and taking courage in His strength and support, as she looked forward to the future.

There is nothing of the romantic in the simple sketch we have given of this widow and her children. How many such homes might be found, how many the reader perhaps knows of, where Divine strength is magnified in human weakness!

Five years from the time Mrs. Wilton went to London passed; and, then Arthur was to come down for a fortnight, and all the family were to meet. Yes—all, for Jane had not only concluded her term as pupil, but also a year as teacher, and was now engaged as governess in a family residing near London, and would go to her destination under the care of her brother when he returned from his holiday. No wonder, therefore, that the bright autumn day looked brighter than any former day in the widow’s home, for the radiance of love had shed its light in her dwelling.

We shall not attempt to put down in words the pleasant incoherencies and merry confusion of talk that greeted Arthur Wilton, as at last he sat down by his mother’s side; and his sister Mary, with her knitting-needles in her hands, leaned over his chair; while Jane, restless from joy, walked up and down the little parlour, or ran out to help Susan, and then as hastily ran in again to ask another question, or to take another look at that dear brother, whose perfections had been magnified to such wonderful proportions in the loving thoughts of the sisters, during the long years of separation. They were in great danger of idolizing him; though once or twice it had occurred to Mary, during those tedious years, that perhaps he would be so altered that some disappointment might be in store for them; and it spoke well for the good looks and demeanour of their brother that the girls, in a flutter of pleasure, took the very first opportunity they could of whispering to each other: “How improved! Did you ever?” “Oh, never! He’s delightful!” What a gladsome company they made around the tea-table! so much to tell, to ask, to listen to!

Old Susan had exercised her skill in making a cake, as if it was the little Arthur of old days that had come home; and she had also reminded her mistress, that there was just one bottle—the very last that was left of the old port that, in former days, had stood upon her master’s sideboard. It had been kept in case of illness;—“But do bring it out now, dear Missis—now Master Arthur’s come home, after such a weary time,” was the entreaty of the old servant. And when during the evening, as the first tumultuous joy of meeting had subsided to the tranquil calm of happiness, a decanter, with this long-cherished wine, was produced, and Jane, pouring out a glass, handed it to her brother, he started, and, with a little gesture of surprise, said: “No, Jeanie, dear, I take none.”
"Oh, but to night, Arthur," said Mary; "you must drink mamma's health to night."
"No, no, little one."
"Ah, you still call me by that name, and I still suit it," said Mary, with a smile at the remembered pet phrase, and a sigh for the diminutive stature that ill health had caused.
"Suit! yes, you suit us all, Mary. But this wine; excuse me, I never named it in my letters, but I'm a convert to the theory that water is best—and what's a theory without practice?"
"Arthur is right," said Mrs. Wilton, "put the wine away, Jane."
"Well, our single bottle of old wine was all that we had in the fatted-calf way to welcome you with, Arthur," said Mary, laughing.
"He is not a prodigal returned, surely, Mary," interposed Jane.
Was it a flush of crimson that passed over Arthur's face? or merely the reflection from the scarlet curtain as Mary drew it, and Jane altered the position of the candles? Somehow there was a pause, and the sudden look of anxiety started once more into Mrs. Wilton's eyes. Without knowing why, a strange pause had come into the conversation. Arthur coughed nervously, and then, as if he must plunge into talk, he began asking after some old acquaintances. Gradually, the little stream of converse returned to its old home-channel, and the trifling check was forgotten. The house clock struck ten, the neighbouring church confirmed the hour, and Susan appeared as the last echo of the sound died away, and reaching the "big ha' Bible," placed it before the young master, and took her seat in what was evidently a wonted place.

Arthur's hand was on the book to pass it towards his mother, but she laid her hand on his, and placing also a smaller book by its side, said, merely, "you, my son."

Meanwhile, Jane had opened the piano, and seating herself played the "Evening Hymn;" and, if the harmony of the singers was a little broken by the falter in the mother's tone, and a touch of hoarseness in the son's, they certainly made melody in their hearts unto God.

An hour afterwards, the house was still. The old domestic, and the two young girls had retired, leaving the mother and son together. They sat awhile in eloquent silence, which was, at length, broken by Mrs. Wilton saying, "Arthur, I want to ask you a question. Do not answer it, dear, if it pains or annoys you."

There was a gesture of assent, and she continued,
"What made you entirely give up——"
"Give up strong drink?" said Arthur, seeing that she hesitated; "I wanted to tell you, mother. I feel as if I could not sleep to-night without telling you the danger I have escaped. I must become a child again, mother, and confess my fault."
He was seated in a low chair, and his mother involuntarily drew herself closer to him, and laid her hand on his head, while he bowed forward and rested his forehead on her knee. The tide of years rolled back, and it was not the strong man of twenty-three, and the careworn feeble widow declining into years; but it was the blooming mother and her young boy once more, after prayer-time, making up the summary of the day, and exchanging confession and forgiveness.

"Mother, our business—the auctioneer business, I mean—is just one of those bartering trades that expose the people engaged in them to great temptation. For some years I, as junior clerk, was not much thrown into intercourse with others. My work was at my desk, and when my books were closed it was done. But, in time, I had to mingle with picture-dealers, and valuers, and agents, and a multitude of people; many of whom—I am not wrong in saying most of whom—drank freely. My abstemious training, for which I have mentally thanked you a thousand times, long preserved me from the temptation; but at last the dislike of singularity, and the confidence in my own strength of will, caused me to relax my custom. I suppose temperament has something to do with sobriety, for certain it is that I discovered I could not with impunity tamper with those customary drinks. I am bound, mother, to own, that for one three months I indulged, not beyond what many deem safe, but, beyond what I could honestly call either safe or sinless."

"Was it that three months, child, when I had so few and such short letters?"

"It was. I could not write to you; I was wretched. I never shall forget that miserable time. If the porch to the temple of sin is so oppressive, what must the interior be? I returned home early one night, in a state of languor and depression, feeling I was on the edge of a gulf, and yet making no definite effort to withdraw my steps; when I passed a school-room where a meeting was held, and, from sheer desire to get rid of my own thoughts, I entered. They were a company of those whom I had heard called enthusiasts, fanatics, and even infidels; for it was said they put aside the Gospel for a reformatory doctrine of their own devising. Mother, you may hold that opinion of abstainers—many good people do. But, I heard a man that night, who simply related his own experience. He described having passed through exactly the state I was then in, at the outset of a career that led him to such misery that I was horror-struck. My danger was revealed to me as plainly as if a yawning chasm had opened at my feet.

"From that night, I have abstained. I never feared any injury to my health, and I have found none, but I have encountered not a little ridicule and annoyance in my business pursuits. However, I have quietly lived it down, and now I am no longer jeered at, and my eyes have been opened to see the benefit of the plan I have adopted. Mother, dear, this drink is an
insidious snare to multitudes of young men; those particularly who are far away from home; and I feel sure that if you had seen half the evil results that I have, you would not think this plan an ultra-pharisaical scheme."

"No, no, Arthur. I give it no such name, and you, my dear, I have no doubt are quite right, as you have had to engage in pursuits that compel intercourse with men whom, under other circumstances, you would not certainly select as companions. I think you have done very right—acted with great prudence, to give up what is a sort of symbol of intimacy and a bond of good fellowship. As you say, my dear, being away from home makes a great difference; but, as to your ever becoming a drunkard, Arthur, pardon me my boy, you must have exaggerated the danger. You would have known where to stop. In good society, there would have been no danger in your adopting the usual habits of a gentleman. Excess is not the vice of the present age among educated people."

Arthur shook his head and smiled, faintly saying, "you cannot, in your secluded life, judge either of the temptation or its victims. I feel that I had a narrow escape."

"Well, my son, I rejoice at everything that promotes your welfare; but"—here there was a deprecating sigh—"do not, my dear, trust in anything as a preservative against the snares of life, but the grace of God—that is all-sufficient."

"Truly so, dear mother; and that grace led me to adopt my temperance plan. I felt I must tell you all about it, and how nearly I realized the words—'As for me, my feet had well-nigh slipped.'"

"I think, dear, you would have been upheld."

"Not, surely, mother, if I voluntarily went in slippery paths."

"No—o; but, dear Arthur, it is not for me to find the slightest fault with any precautionary measure you adopt. I am a happy woman this night; and, though I confess I am a little disinclined to any plan of life that involves needless singularity, yet I have no doubt at all, in your circumstances, you did quite right."

"I'm sure I did, mother. I hope I may be as convinced of the moral soundness of all my principles in the future as of that."

With a mutual embrace and fervent blessings, the mother and son parted for the night, Arthur feeling, amid all the comforts of his home, that the danger from which he had escaped was not quite rightly estimated, nor the mode of escape perfectly approved.

(To be continued in our next.)
Results;
MORAL, SOCIAL, AND DOMESTIC.

BY THE AUTHOR OF "RAGGED HOMES, AND HOW TO MEND THEM."

Since the first formation of our Society in January 1860, about 1300 persons have signed the pledge. It is difficult, indeed impossible, to ascertain with any degree of correctness how many have continued faithful to their pledge, but general observations alone will be sufficient to convince any one that we cannot have less than 800 or 900 Teetotallers amongst us.

Many of the men now members of the Workmen's Hall, have confessed to having for years been in the habit of spending from £1 to £3 per week in drink, and some have even exceeded this. To spend only 6s. or 7s. a week on this luxury, is spoken of as so moderate a thing that such a one had scarcely need to join the Society at all. Taking the number of Total Abstainers as low as 600, and that the average saving effected by each amounts to 10s. per week, this (without reckoning anything for time saved, and property not destroyed) will show that the actual money rescued from drink by this one Society, in one year, will amount to £15,600.

As very little, if any, of this large sum has been put aside in leathern bags, or secret drawers, it has, of course, been expended in some way or other. Instead of mere general surmises, or probable calculations, we think it will answer our purpose better if we simply state what has come under our own observation. In conversation with a tailor some weeks ago, he said, "Since the Workmen's Hall has been opened, I have made for the men there 44 pairs of trousers, besides 2 suits at £4 4s., and 3 suits at £3 10s. Fifty-five of the men have expended with me during the past year £70. For making heavy garments, I have received £50. Besides this, I have made about 20 suits of clothes for the Teetotal band. That Hall has been the making of me, and the cloth people now are very glad to have me for a customer; for, when I take my work home to the men at the Hall on Saturday evening, I'm sure of my money, and I have not to stand treat for any beer, either, and so I pay ready money for my cloth; which is good for me, and good for the people I buy it of, also."

The governor of the Hall, who has the best of opportunities for making observations, says, "I know that twenty of our men, whom I have just taken at random, have, within the last three months, spent £180 upon articles of use and comfort for their homes. All this money, formerly, as I know well, would have gone straight into three public-houses. No one scarcely is more than a few weeks amongst us, without
taking home with him something fresh of a Saturday night. The money that for so many years all went one way, now seems to go fifty ways; instead of being sunk in a well like, as it did when it went to the public houses, it now goes circulating about, and seems to come round to us all in turn. The shoemaker, instead of taking all the money for a pair of boots he made for a carpenter, employed him to make his windows open at the top, for he said he could not stand breathing nasty air all day, since he had become Teetotaller. There are some of the men who come here, who are now getting a good living out of just the work they do for their comrades. I was thinking one day, if all the districts in London, during the past year, had wanted as much more than usual of leather, and crockery, and calico, and furniture, as we have wanted here, whether the manufacturers would have been able to have supplied it all."

The City missionary writes, "I have been fourteen years upon this district. Many of the houses, where I have never been used to see a decent article of furniture, have, since the commencement of our Temperance Society, been respectably and comfortably furnished; some have gone on even to articles of luxury; and the looking-glass, ornaments on the mantel-shelf, and the plant-stand in the window, may be seen, where, for many long years, no member of the family knew what it was even to sleep upon a bed. The number of beds which have come amongst us might, I think, be counted by hundreds, and this one article alone must have occasioned no small amount of labour. All this change has not come in a very extraordinary manner: no rich man has died, and left all his money to be distributed among our poor. Charity of any kind has had nothing to do with it. I have, myself, in years gone by, lost many precious hours in going about to beg for one and another who appeared to be dying of destitution; now, such cases are rare amongst us, and I can quietly pursue my true missionary work. The men whose houses now present so changed an aspect have not worked harder than usual—indeed, not so hard—the only difference has been, and this has made all the difference: that the money has been expended at the counter, instead of at the bar."

The doctor who attends many of our poor people, says, "I see a great change in the houses I visit, connected with your Temperance people. I find there both comfort and cleanliness; suitable food can be obtained for the patient, for the want of which all the efforts we can make are often almost useless. I can also get paid, which is a thing of rare occurrence amongst the drunken poor; they often spend in drink the price of the bread for their children, and then carry the emaciated and shrivelled forms in their arms to our hospitals to ask for medicine. None know so well as those in my profession how many drunkards' children die simply from want of food."
There would be no difficulty in multiplying such evidence as the foregoing, did time permit. We will now select cases which have come under our own notice, showing, that though we have money in abundance circulating amongst us for the supply of every want, we have not enough for the wants and for the public-house, also.

A man, whom we have known many years, married a woman possessing property amounting to £350. This money was all spent in five months from the day of their marriage. The man knew well how to earn money, and usually earned between £2 and £3 per week. They were, however, so desperately poor and distressed that the children had to be left in the street, while the mother also went out to earn money. There has scarcely been a charity among us for years past in which this family have not participated; but coal-tickets, soup-tickets, and an abundance of private charity, have not prevented six out of their nine children dying the common death of the drunkard's child. We went in one morning, and found the mother washing her child: for a basin she had substituted a jam-pot; for a towel, a dirty rag. Those who were acquainted with the daily habits of this family told us that the jam-pot was alternately used as a washing-basin, a tea-cup, to fetch beer in, and to hold the baby's milk. We ourselves in looking round did not discover any other article of crockery, excepting a few cracked plates.

Many reports have reached our ears of late of the distress of the Staffordshire Potteries. We hear that they have large stocks in hand, for which they have no demand; and people tell us that new markets require to be opened up; truly they do; but, believe us, it is the market at home, and not abroad. There are very few of our well-paid artisans whose homes would not be rendered much more comfortable by the introduction of fresh supplies of cups and saucers, plates and mugs. They want them very much indeed, and have plenty of money to pay for them; but still the order is not sent. Hundreds of workmen must continue unemployed; the much-needed articles remain locked up in warehouses, and the jam-pot continues servant of all-work, because the shillings, crowns, and pounds, so plentifully earned, must be spent at the nearest public-house.

The man to whose history we have just referred has, to our certain knowledge, come into possession and earned sufficient money to have enabled him to have purchased a freehold house, with garden attached; to furnish it with articles both for comfort and luxury; to feed, clothe, and educate all his nine children, and apprentice them to useful trades, as well as to put something by for old age. In doing all this, he would have become a good customer to most of the useful shops in the neighbourhood, and thus have materially assisted other steady men to get their living; and all this might have been done if he could have reached his own home on
the Saturday evening without having to pass six or eight houses on his
way, offering just the one temptation to him, which, from long habit, and
perhaps, too, unhappy man, from hereditary tendency, he had no power
to withstand.

We believe that there is now nothing which would give such an
impetus to trade as abolishing, or even lessening, the number of public-
houses. We meet with but few who wish to hoard money—the natural
tendency is rather to lavish expenditure. The many millions earned by
the working classes of this country will be spent somewhere, and upon
something. The question is simply this: shall Bethnal Green, South-
walk, and St. Giles's be customers to Leeds and Manchester, or to
———? We speak what we know when we say that, owing to the large
proportion of the earnings of the poor which are expended upon the
brewers and distillers, very few of their houses are supplied with the
commonest necessaries of life. A very moderate demand for articles of
domestic utility would give such an impetus to trade that, with our limited
knowledge of the laws of demand and supply, we cannot imagine how it
could be met.

When speaking upon this subject, people sometimes beg us to be just,
and tell them what the brewers and distillers are to do with their property
and their premises. Such reasoners speak as if the millions now expended
upon intoxicating drinks would suddenly become extinct. Instead of this,
we believe that every pound of capital, and every available workman,
would be required. A mighty river, dammed back into some unnatural
position, revenges itself by destructive overflows; but, let proper channels
be dug for it, and it will take its joyous course, irrigating the hitherto
 parched land, and spreading freshness, fertility, and beauty on every side.
So would it be with the mighty capital now employed upon those
destructive trades to which we have alluded. Instead of being expended
in the manufacture and consumption of an article, the use of which results
in rags, vice, crime, disease, and insanity, let it be thrown into more
worthy channels—in promoting the real interests of our country and our
countrymen; then, instead of the execration wrung out of the intolerable
anguish of the millions who are smitten down, and dying of the wounds
inflicted by the intoxicating drink, to which they are tempted: in every
conceivable way—instead of this, the blessings of those who are ready to
perish would come upon those whose skill and capital would be directed to
opening up wider fields of industry, and for the promotion of legitimate
trade. Morality and religion, now languishing under the upas-tree of
intemperance, would revive in proportion as the great stumbling-block in
the way of their advancement would be taken out of the way.
The Church of England Total Abstinence Society.*

The issue of the Prospectus of this Society, accompanied by a List of the Abstaining Clergy of the Church of England, marks an important era in the history of the Temperance Cause, and augurs well for the future prospects of the movement in this country. This interesting document, which went forth to the public under the cover of our First Number, calls for special observation, as being the authorized statement of the object and intention of the new Society, and, to a very large extent, an evidence of the industry of its officers in the transaction of the special work it has undertaken to perform.

But, first, a few words by way of preface:

The tendency of the Total Abstinence Movement seems to be very much in the direction of Class-Association—auxiliary to the general progress of the Temperance Cause. It is one of those principles that can best be promoted by a large and varied distribution of labour. It depends so much upon influence—personal influence, corporate influence—that one longs to see more centres established, as the germ of the outgrowth of more circles by-and-by. Our principle deals with a personal habit, and touches very near home; and, therefore, very much depends upon the person by whom, and the method by which, the attempt is made to compass individual or general reform.

Thus, we observe with great pleasure the establishment of special agencies for the promotion of Total Abstinence among sailors, chiefly conducted by naval men; and a large and flourishing work among the soldiers of Woolwich and Warley, under the auspices of commissioned and non-

commissioned officers of the army. A Sunday-School Temperance Movement has been organized in Birmingham, in which Sunday-School Teachers associate themselves together as a special class of workers in the Church. So, also, in the Dissenting Colleges there exist Collegiate Associations grouped into a Union. And it is well known that the Society of Friends have long since inaugurated, and for many years conducted, a Temperance organization within their own body.*

We urge these precedents only as illustrations of our principle, and not by way of apology for the establishment of a Church of England Movement. If we were to speak in the language of apology at all, it would be to express our regret that we had not sooner undertaken the special duty we are only now preparing to discharge. The day is far spent; but, thank God, there is yet time, and scope, and opportunity to work; and the Church of England, many of whose Ministers and members have long since supported the movement, now puts forth an organized effort, which will enlist her pulpit, her platform, and her press, in the service of this department of Christian labour. We rejoice in the fact that the National Church is addressing herself to the reform of the great national vice.

The Church of England possesses many and peculiar advantages for successful operation in this direction. The Parochial System distributes the work, and provides throughout the land, even in its remotest districts, an apparatus, which only needs to be enlisted in this cause in order to produce great and good results. The Church of England Parochial Clergyman is the Minister, not of a congregation only, but of a parish; and, over and above his ordinary congregation, all the inhabitants of his district are, at least nominally, his charge. His influence extends over all the parochial institutions; his services are called for by all sorts and conditions of his parishioners; his office and ministry include everything that tends to the spiritual and temporal well-being of those committed to his care. He has but to lead the way in any good work, and in due time the people will follow the good leadership of a pastor and friend.

Here, the new Association steps in. Consisting of Clergymen, it

* An interesting Paper was read, at the recent Temperance Congress, on the subject of "The Friends' Temperance Union," by one of their body, John Taylor, Esq. In this Paper, the principle above stated is fully recognized, as follows:— "The value of sectional efforts, in addition to our ordinary Temperance Societies, is now generally acknowledged; and sectional effort, in connection with religious societies, may be put forth with peculiar advantage. * * * These remarks have been penned with the belief that a somewhat similar course might be adopted in other religious societies. Every Church now possesses able and distinguished advocates of the Temperance Cause, who would command the attention of their brethren wherever they might go. In each society a line of argument might be used, and a chord of sympathy touched by a brother, which a stranger could not attempt."—[Published in the *Weekly Record*, Aug. 9, 1862.]
addresses itself to the Clergy; urges upon them the importance of this cause; impresses them with the duty of adopting the principle of Total Abstinence, as a new weapon for good, another instrument for the due working of their parishes. Through the means of a prospectus, or an occasional paper, and through the encouragement they afford to our Magazine, this Association holds correspondence with the Clergy and other members of the Church in this respect. It seeks to extend the system of Parochial Total Abstinence Associations; to promote the delivery of Sermons and Lectures; and, in all possible ways, to incorporate the Total Abstinence Movement with the ordinary Parochial Institutions. This, surely, is a grand design, a noble-minded scheme for good. Such an Association deserves the support and encouragement of all true friends of the Temperance Cause.

Already considerable progress has been made in the matter of organization. All the twenty-eight Dioceses of England and Wales are supplied with earnest-minded and devoted Diocesan Secretaries, who will act as the Honorary Representatives of the Association in all matters affecting the progress of the work in their respective Dioceses.

This Association has also very wisely commenced its operations by ascertaining its numerical strength among the Clergy. The List which accompanies the Prospectus forms one of the most interesting documents we have for a long time seen in the history of this movement. The example of 255 abstaining Clergymen throughout England and Wales is surely an encouraging fact, and a goodly groundwork on which to proceed to despatch of business. The Association has now to call forth and encourage the personal and official influence of every one of these men; to send them forward upon a mission for good among their brethren in the Ministry, and among the people of their respective charges. And, with such a devoted body of men rising to view at the first call to the battle, may we not look forward to important issues in the advocacy of our principle, in the extension of our cause, and in the propagation of manifold blessings to our Church and Nation?

It is now high time that such an organization should know its probable strength in the matter of pecuniary support. According to its income will be its work; and surely for so good and great an object means will not be wanting. We look forward to the day when the influence of this organization will rise and spread throughout the Dignitaries and the Bench of the Church of England, and disperse itself, like the refreshing dew, upon the metropolitan and provincial parishes, to the advancement of the moral, social, domestic, and religious welfare of our country and population.
The Irish Church.

The Irish Church is very jealous of her union, or, rather, her identity, with the Church of England. Indeed, we are told that the term "Church of England" is a misnomer; and our Irish brethren oftentimes insist upon the roundabout, but really legal expression, "The United Church of England and Ireland." We usually mean all this, even when we do not fully express the exact form of words; and we would have this union sustained, and more and more cemented. It is a bond of ecclesiastical relationship which very few Churchmen would seek to dissever; and, perhaps, the best way to maintain the bond of connection would be by unity of spirit and unity of effort in every good, and holy, and righteous cause.

We desire to call the attention of the Irish Clergy to the matter of an organization in the Cause of Total Abstinence, after the example of the English branch of the United Church. They have not been overlooked or forgotten by their English brethren; for we find, in the enumeration of the duties entrusted to the Committee of the Clerical Conference, this important item—"the compilation of a list of the Abstaining Clergy of the United Church of England and Ireland, with a view to communication."

So far, a list has been compiled; but it consists only of Clergymen of the English Church. Irish Clergy, indeed, are found upon the list; but they are either resident or beneficed in England. The Irish Church, as a Church, is not represented at all. The desire of the Committee, no doubt, has been to collect the names of the English Clergy first; and, then, to address themselves to the Sister Church across the Channel. To urge both sides to action is the object of this article.

We understand there is a goodly basis already existing among the Irish Clergy, on which to commence a definite organization in union with the Committee in London. We should be glad to elicit the actual strength of the cause among the Irish Clergy; and we are so far authorized as to say that the Committee and Honorary Secretaries are ready and anxious to receive the names of the Abstaining Clergy of the Irish Church, so that they may, as soon as possible, be embodied in the general list, and so present a united body of men from both branches of the "United Church."

Most important is it that Ireland should not be overlooked in the progress of this great movement. Ireland's great temptation has been the fatal facility with which intoxicating drinks may be obtained. We all know how much of the misery and wretchedness of the sister country has been caused directly by strong drink. Her political and moral and religious degradation has been augmented an hundredfold by the universal use and abuse of wines and spirits. We would almost feel inclined to
address to the Clergy and others in Ireland the same appeal as the Parochial Meetings, held in Dublin in 1788, addressed to the then Lord-Lieutenant, the Marquis of Rockingham, that they would "devis[e] such means as to their wisdom and humanity shall appear most effectual, to suppress the universally acknowledged source of almost every public evil, and certain obstruction of every patriotic endeavour to promote the improvement, the civilization, the industry, and general prosperity of the nation."

There is also another motive which calls on the Clergy of the Church of Ireland to undertake this cause. Earliest and most earnest among the first advocates of the principle were some of the Irish Clergy; even before the cause became associated with the Roman Catholic Church by the labours of Father Mathew. It is well known what an improvement was effected by the spread of Total Abstinence, even where its continuance was but temporary. It has, indeed, been all along a subject of regret to every good man that the movement in the hands of the Roman Catholics did not go far enough. It was never associated with abiding principle, much less with true religion. Therefore, impulse was too often followed by reaction; and, in too many cases, the pendulum swung both ways. The Clergy of the Protestant Church stood aloof from the movement, and allowed it to be carried on without them. This was not to the advantage of the cause; nor yet for the good of the Irish Church.

Now, however, we invite the Clergy of Ireland to embark with their English brethren in a united effort to promote the principle and practice of Total Abstinence from intoxicating drinks. It will be good for England; it will be good for Ireland; it will be a mutual labour for a mutual blessing. The example and influence of an Irish Clergyman may tell with good effect even upon those who are not his co-religionists. It is worth while to try the experiment; and who can tell what results may follow from the personal illustration of self-denial in a Clergyman labouring among populations differing from him in creed, and sentiment, and sympathy?

We enter not now upon the controverted topics of this question, but would simply urge the matter in the light of a united movement on the part of a United Church. The English Clergy do not wish to labour alone. They ask the co-operation of their brethren in Ireland; they desire to be joined with them in fellowship in this movement; they seek to combine the personal protest and example of those who hold and preach the same Gospel; and to be one with them in this cause, which seeks the good of all parts of the wide-spread domain of England's sceptre, and England's Bible, and England's glorious mission to the world.
Intoxication: What is it?

BY THE DEAN OF CARLISLE.

What is intoxication? and when may a person be said to be intoxicated? This may seem a very simple question, and yet it is one not easily answered, whether physically or morally. The immediate cause of intoxication is well known: it is the effect of alcohol, in whatever shape administered, upon the physical system—more especially on the brain—whereby its ordinary and regular action is disturbed. But at what exact point such a measure of disturbance occurs as marks the commencement of a guilty intoxication, who can decide?

This is a question, primary and fundamental. That such a degree of interruption of the functions is liable to occur by taking a very little too much of any intoxicating drink, is obvious; that some persons can take a much larger portion of the stimulant into their system than others can, without developing any of the common phenomena of drunkenness, is also a familiar fact; that much depends upon the character and strength of the intoxicating beverage, is also equally obvious: but the exact point of danger, injury, and moral wrong—that is most obscure! Besides, who is to be the judge of this?—who is to define it? When do the supposed genial and healthful effects of the alcohol cease to be beneficial, and become injurious, excessive, and morally wrong? Is the drinker a fair judge in his own case? or are the bystanders to be admitted as umpires? and what are to be considered dangerous or guilty symptoms? Is a flushed and heated face enough? a certain wicked or silly twinkling of the eye, as the case may be? an unusual friendliness of manner? talkativeness? a tendency to questionable jokes? or, as in other cases, a drowsiness and torpor? or a rather unsteady gait? and, in not a few cases, a disposition to be quarrelsome, and unusually valiant?

Is it possible, out of such a variety of symptoms, ensuing, more or less in different cases, from imbibing intoxicating beverages, to fix on any, and say, when a man is thus, “He has had enough to make him morally in the wrong?”

The slang expressions of the free-living world indicate the difficulty we are discussing: a man is said, not to be drunk, but only “a little fresh,” or “a little cut,” or he has “had a drop too much.”

These gradual effects of drink deserve our anxious investigation and consideration. There is nothing parallel to them in any other excess! There are no such symptoms, or graduated scale of symptoms arising from gluttony or excess of meals; but here are mysterious, obscure affections of the whole nervous system, touching on all the intellectual powers of man,
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and that by a very trivial excess of that quantity which appears to be taken with impunity.

Would not a wise man, reasoning upon these obscure influences and symptoms, if unswayed by inclination or by the prevalent usages of society, in all probability conclude that those stimulants which were so subtle, so perilous even on the most trivial excess, and so frightful in their consequences if further persisted in, must be evil, injurious noxious in themselves; that the non-appearance of these evil symptoms in an earlier stage is no proof of the non-existence of them, but simply that a certain amount of strength and persistence is necessary to develop and discover them? May it not be argued that even the earliest effects of this alcohol are incipient stages of intoxication, or that any portion of intoxicating drink imbibed into the system is so far forth Intoxication—that is, an unnatural, unhealthy, and immoral excitement both of mind and body? Every one will assign his own moment when lawful drink ends, and unlawful begins; and, if men would discard feeling, custom, passion, appetite; and calmly investigate, examine, read and make themselves acquainted with this large subject, their sliding-scale of lawfulness and expediency in the use of intoxicating drinks would descend and descend, until it reached our nil or zero; and they would arrive at our conclusion, even if nothing more were to be adduced, that it is safer and better altogether to avoid the habitual indulgence in beverages, which are so subtle and seductive in their nature that no one can, in theory, define the line of lawfulness and expediency; while, practically, it is daily transgressed—moderate and temperate drinkers (by courtesy so called) oftentimes exceeding, and gradually increasing their allowance, until they arrive at the class of hard drinkers, and so plunge at last into the category of confirmed drunkards!

How far any importance is to be attached to reasoning of this nature may further appear as we proceed in the task of examining the nature of these beverages themselves; meanwhile, all readers will agree in deploiring excess and the fearful consequence of habits of intoxication, which can hardly be exaggerated.

The public mind is so much impressed with this truth, that evidence of it need hardly be adduced. It may not, however, be unimportant or uninteresting to record some of the fearful facts connected with this subject, as furnished by our American brethren, and, probably, little known in this country.

In a State paper issued in “Assembly,” at New York—bringing up a report in favour of a prohibitory law—it is stated “that 30,000 or 40,000 annually go down,” in that country, “to drunkards’ graves.” “In almost every daily paper we take up, we find an account in its columns of a sudden death, a horrible crime committed, a revolting murder perpetrated, a noted man sent to a lunatic asylum, a whole family barbarously mas-
sacred, a suicide gone hurriedly and unprepared to judgment—all by reason of alcohol!'

The same might be recorded of the daily press in this country.

It is further stated, in this American report to Assembly, that "a State INEBRIATE ASYLUM is being erected at Binghamton, to receive the unhappy victims of intemperance. When it is completed, it is estimated that 400 inebriates can find accommodation! At this very time, FOUR THOUSAND applications have been made for admission!" It is affirmed that, if all claimants are to be accommodated in such asylums, "room must be found for tens of thousands."

But our principal information shall be gathered from the pages of Dr. Nott, whose statements may be relied on as those of a truthful man, as his whole book proves him to be a moderate and a pious man:—

"Terrible as drunkenness is, it is not only computed that there are 500,000 drunkards in this Republic, but it has also been computed that, of our entire population, 1 in 26 are drunkards; while, of those who drink, 1 in 18 die drunkards" (p. 38).

Certain bills of mortality are quoted, showing that, "in Portsmouth, N.H., in a single year, twenty deaths were occasioned by intoxicating drinks; in Salem, 21; in Newhaven, 31; in New Brunswick, 30; and, in Philadelphia, Seven Hundred!"

"The average life of the Irish emigrants who labour at the public works in America, has been ascertained to be "Five Years" after their landing in that country, "owing to this fatal propensity!" "Of the emigrants who annually enter the States, pale and healthy, from the Canadas, more than one-third are generally in their graves before the ensuing spring."

Statistically, "of 880 maniacs, 400 owe their loss of reason to intoxicating liquors; of 1900 paupers in the poor-houses, 1700 are there through drink; and 1300 out of 1700 criminals, in our prisons, from the same cause. Forty-three out of forty-four murders were committed under alcoholic stimulus; 57 out of 77, found dead, died of drunkenness; and, of juvenile delinquents, 400 out of 600 either drank or belonged to drunken families."

Dr. Nott relates many affecting incidents within his personal knowledge. Thus: "Of a social club" of professedly temperate drinkers, held in a town which he names, only one out of the whole number has escaped the drunkard's character and miserable end. Of his own pupils in his college, over which Dr. Nott has presided many years, almost all who persisted in temperate drinking through their college course, have disappeared from the race of social life through some miserable catastrophe traceable to excessive drinking.

He tells "of one gifted and aspiring person, and, withal, professedly
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and consistently pious, who, driven to habits of excess through domestic trials, became a sot; and Dr. Nott witnessed his miserable end.” He died with a bitter curse upon his mouth, pointing to his bottle and his glass as the cause of his hopeless ruin and despair.

The sale of liquor is more free and less fettered in that country than in this, and it is commonly sold by grocers. Its cheapness, and the facility of indulgence, no doubt, greatly contribute to this lamentable state of things. As might be expected, the sellers of these drinks suffer with their customers. Some become hardened, as in the following instance:—“I admit,” said a grocer, “that what you say is true; we know we sell poison; all the world know this; mankind have acquired a taste for poison, and will have it; we merely administer to that taste; and, if people will kill themselves, it is their own, and not our fault.” Logic, with which many in our own land quiet their consciences, but it will fail to satisfy their future Judge!

“That street,” said a venerable grocer, “has twice changed most of its inhabitants since I commenced business in it; and the present occupants, untaught by the fate of their predecessors, are drinking themselves to death as speedily as possible” (p. 249).

An example of an opposite character should be extracted. It was during the season of cholera in New York, when one who had long been engaged in this dangerous traffic called on a friend of Dr. Nott, and said, with much agitation, “I am going to give up selling spirituous liquors!” “Why?” said I. “Because there came into my store, at an early hour, a young man, who, looking up to the brandy-bottle, exclaimed, with a fearful oath: ‘Come down! come down! you killed my grandfather; you killed my father; come down now, and kill me!’ It was too true; both his father and grandfather had drunk themselves to death, and with liquor obtained at my store. Both drank of the same bottle, and both were dead. I saw the son come to claim the sad privilege of drinking from the same bottle, and, dying, as they did. I looked at that young man. I thought of the past; and it seemed as if the way to hell from my store was very short—that I could, from behind the counter where I stood, look quite into it! I felt that the business of selling of liquor was a bad business, and I made up my mind to quit it.”

God grant that numbers in this country, who are by the same means promoting the same end, may see their danger, and flee from it! How is it possible that we can delay a moment in devising means whereby this fearful plague may be stayed, or, at least, abated?
Solomon’s Choice.

A MODEL FOR PRINCES.

[ Dedicated to H.R.H. the Prince of Wales, on attaining his majority, Nov. 9, 1862.]

BY THE REV. ROBERT MAGUIRE, M.A.

Mid nightly dreams and visions deep,
On height of far-famed Gibeon,
Soft slumber swathed in balmy sleep
The Royal Princely Solomon.
The Lord appeard, with voice divine—
"Ask what thou wilt, it shall be thine."

A time of solemn moment this,
Big with the issues of to-day;
A season fraught with mysteries,
The issues of Futurity.
In David’s stead reigns David’s son,
The Royal Princely Solomon.

What will he ask the Lord to give?
Wealth, power, and greatness to bestow?
Or length of days that he may live
To conquer ev’ry rising foe?
Not these, not these, ask’d Solomon,
In the high place of Gibeon.

But wiser thoughts and nobler speech
Prompted the youthful Prince’s tongue—
Wisdom, the old and wise to teach—
Wisdom, to warn and guide the young—
“A wise and understanding heart,
Let God, my father’s God, impart!”

And, lo! the thing did please the Lord,
The speech of youthful Solomon.
And straight, according to his word,
The wishes of his heart were done—
The love and care of David’s God
On David’s son the gift bestowed.
"Thou hast not ask'd long life of ease,
Nor hast thou ask'd for wealth and power;
Nor claim'd for death thine enemies,
Nor riches heap'd in goodly store.
But, thou hast ask'd, 'O God impart
A wise and understanding heart!'

"According to thy word, 'tis done;
A heart so good, so truly wise,
That like thee there hath not been one,
Nor after thee shall such arise;
And what thou hast not ask'd, I give,
Riches, and length of life to live.

"If thou wilt walk in all my ways,
And keep my Statutes and my Will,
Throughout thy life, through all thy days,
Thy father's God shall keep thee still.
Thou shalt be ever 'neath my wings,
A Prince of Peace, a King of Kings."

The nightly dreams and visions deep,
The voice with which Jehovah spoke,
Have pass'd away, and from his sleep
The Princely Solomon awoke.
It was a dream, yet seem'd to be
A solemn true reality.

Straightway to Sion's altar come,
With gifts and offerings of peace;
Within his loved Jerusalem
He holds his high festivities.
Before Jehovah's Presence stood,
To make his Covenant with God.

God save the King! Long live the King!
A greater King than Solomon.
Your choicest gifts and offerings bring
To David's Lord, to David's son.
Jesus! Thy Throne shall never cease,
Thou King of Kings! Thou Prince of Peace!
Commercial Travellers.

Within the range of the public service, there is scarcely any class of men more useful to their employers and to the general public, than the band and brotherhood called by the name of Commercial Travellers. They are “everywhere,” a race ubiquitous, travelling by road and rail, turning up at every hotel, plying their busy trade and ever restless spirit in all the great centres of commerce, and in the out-of-the-way towns and villages of the country. This class of commercial men is said to number as many as 32,000 strong—quite an army of men, possessed of more or less intelligence and talent, and all of them, by virtue of their office, placed in situations of trust, and therefore of responsibility.

When we consider the influence possessed by these men, their age (most of them being young men), and bear in mind that many, very many, of the Sunday School Teachers of the land, and the principal members of our manifold Young Men’s Societies, are contributed from their ranks, we cannot but feel an earnest sympathy in their welfare, and much and deep anxiety as to anything calculated to do them harm. In this spirit, we have taken up, and with much interest perused, a paper contributed by Mr. Samuel Morley to the Temperance Congress, recently held in London, entitled, “The Drinking Usages of the Commercial Room.”

Mr. Morley is a man eminently calculated to write upon this topic. Himself a large employer of such labour, well versed in all the “ins” and “outs” of such a life, a merchant prince of the world’s great metropolis, he may well be invited to speak admonitory words to the Commercial Travellers of England; and “he that hath ears to hear let him hear.”

The paper before us opens up the question, in the following paragraph:—

“It is the purpose of this paper to refer to the drinking usages as they affect Commercial Travellers. None but those conversant with the road can know the temptations to which Commercial Travellers are exposed. Away from the hallowing associations of home, living in hotels, spending much of their time in company not congenial to the development of moral and religious life, theirs is emphatically a life of temptation. We can and do most gladly bear our testimony to the respectability of a large number of the brotherhood, and to their fitness by education and character to fill creditably to themselves and honourably to their employers the important and responsible positions they severally occupy; but, while testifying to the improved and improving habits of the body, we are bound in common fairness to state that the “drinking usages” remain unchanged. There is still the bitter beer-drinking in the morning, the wine at dinner, and the grog at night; and, unfortunately, landlords study to encourage these practices, which contribute so materially to their support. We wish hotel-keepers, like other traders, to reap a remunerative profit, but we object to the present oppressive customs of the Commercial Room.”
"Emphatically a life of temptation"—and whence does the chief temptation arise? These young men meet together; they have their rules and regulations, to which, as to a conventional law, the whole class are expected to conform. This conventional law is more binding and effective than any legal code in existence; it is a tyrant, beneath whose crushing hoof all must yield their will, and time, and convenience, and sometimes character besides. The mess-room has its laws; the College "Commons" the rights and privileges of custom; and so the Commercial Travellers' Room exacts the tithe and toll of its dominion over all that resort thereto. The nature of these "usages" will best appear by again quoting from Mr. Morley's admirable paper:—

"We will, for the information of those unacquainted with these customs, describe what takes place daily at the dinner hour. It is one o'clock, or half-past; the soup and fish are on the table; dinner is announced; eight or ten sit down to dine; the oldest in the house occupies the head of the table, and is called president, the last comer doing the duties of the vice-chair. The president, after consulting "Mr. Vice and gentlemen," orders in two bottles of sherry, which, somehow or other, manage to disappear before the fish is removed; if game succeed the joints, port is considered a proper accompaniment; in the absence of game, port is brought in with the cheese, when Mr. President very kindly challenges his friends to a "round robin;" if the party be a jovial one, it not unfrequently happens that before the cloth is withdrawn the usual pint is consumed, and, as commercial men are very loyal and must toast the Queen, and as they have had a good dinner, some one (generally the president) feeling on good terms with himself and with all the world, proposes that they shall have an extra bottle, and this extra bottle is sometimes followed by one or two more. After "The Queen," such toasts as "Absent Friends," "Wives and Sweethearts," "Success to Trade," &c. are given. On Sunday, it is not unusual to sit at the table from four till seven or eight o'clock. Now, would it be believed that there are those who object to any innovation of existing usages, on the ground that to interfere with established rules would lessen the respectability of the Commercial Room? Surely, such a result could exist only in the imagination of such objectors. We have said enough, without commenting on the drinking, smoking, card and billiard-playing, in the evening, to show the evil of such customs. We maintain that these habits of drinking, whatever may be urged to the contrary, unfit men for business, and that they are fearfully injurious to drinkers themselves, to their employers, to their families, and to others; and numerous instances attesting the truth of this could be collected."

All this convivial excess is far from being the full gauge of the drinking usages of these men. Many of themselves complain that they cannot contract a bargain, or book an order, or otherwise transact their business, without either treating or being treated by the party with whom they deal.

This fact is not overlooked in the paper before us; speaking of the tradesmen, Mr. Morley observes, that "many of them expect and accept from the traveller hospitality, in the form of wines and spirits, which must add to the cost of the goods they purchase, and forms a substantial item, in some cases, in the year's account."

The results of such "a life of temptation" must be deplorable. Whether consentient or reluctant drinkers of these oft potations, the consequences
of such a life must be ruinous to the parties themselves and to their families. An induction of instances would no doubt deserve the name of Legion; but Mr. Morley substantiates his fears and apprehensions by facts based upon his own experience. He records the following particulars:—

"We will name one or two facts well known to ourselves, each of which, we are convinced, may be taken as representing a large class. The first is that of the son of a Dissenting minister, and who, a few years ago, was one of the most respectable men on the road. Unhappily, he fell a victim to the 'Commercial Drinking Usages,' and now, at the age of thirty-eight, he is an inmate of one of our hospitals undergoing medical treatment for disease contracted through excessive drinking. The second, showing the injury to employers, is that of a young man who, after dining, went into a shop to take an order. Accepting his customer with, 'Well old fellow,' he commenced boasting of the quantity of wine he had been drinking at the table, and added, 'Do you know, sir, I can never go to business till I have had three or four glasses of bitter beer.' The customer, feeling disgusted with such conduct, would have nothing to say to him, and afterwards closed his account with the house with which the young man was connected. The third, showing the injury to families by the improvidence of habitual drinkers, is that of an old traveller, who for many years had a salary of £500 per annum, and 25s. a day for travelling expenses, but who died insolvent, leaving a wife and family wholly unprovided for."

In the face of these crying evils, Mr. Morley appeals to "public opinion," to commercial men, employers, and tradesmen, who employ or deal with this class of men. It would certainly be to the advantage of all parties concerned if, one way or another, these usages could be made to cease. We, too, would appeal to public opinion. To instruct and educate the public mind, and thus to create what Mr. Morley calls "a healthy and vigilant public opinion" on this subject, is the aim and object of our Magazine. We are persuaded that the more we are enabled to leaven the popular mind with the true position and aspect of our movement, the more will these usages be disused, and present practices disallowed, by rightminded men of business. When it is stated, as it is stated by Mr. Kibbler, an authority in this matter, that a sum of £1,320,000 a year is spent in drink alone by the Commercial Travellers in England, the subject assumes the aspect of a gigantic evil. Let it be understood that this, besides other expenses induced thereby, is so much money subtracted from the earnings, and therefore from the home comforts, of this large class; and, accordingly, that it becomes the duty of all concerned to aid in the mitigation of so grievous an imposition on the hard-earned wage of this useful body of men.

If we are asked to suggest some more definite remedies, we would urge—

1. The establishment and encouragement of Temperance Hotels throughout our large commercial towns: Let these be well conducted, as we believe the existing ones generally are, and let employers recommend their agents to make use of them in their journeys, and much may be done by this simple means to suppress the evil complained of. Whatever may be thought of our movement by some, we believe that most men will agree
with us, that such institutions ought to be encouraged as trysting-places for our commercial men, where they are at least removed from the relentless tyranny of a custom which is despotic in its sway, expensive in its demands, and ruinous in its results. Temperance Hotels, now so largely interspersed through England and Scotland, supply a home, and (so far as the drinking customs are concerned), a place of safety, for those who would protect themselves from the demands of the ordinary Commercial Room. Let the Commercial Travellers avail themselves of these opportunities, and they will find themselves less exposed to temptation, and gradually breaking down the usages which encumber their class. And this suggests another effective remedy—

2. The formation of a Temperance Association among Commercial Travellers: Other bodies are organizing their own sectional associations in support of this movement; and experience proves that, in a cause requiring so large an exercise of private and personal influence, it is most important—indeed, essential—that every large and recognized class of men should be acted upon by a representation from within their own body. Then, why should there not be an Association of Commercial Travellers for this purpose? There is talent enough, and vigour enough, and, we rather think, there are men enough, in the leading commercial houses in London, to start an association among their fellows with this object. There are heads of houses already pledged to our cause, sufficient to supply a worthy patronage to such a movement. Let but a dozen earnest men, connected with the commercial firms of Wood Street and Cheapside, put themselves into communication with the leading representatives of the cause in the City of London, and they will not withhold their support and countenance from so laudable an object. If this be done, and resolutely carried out, we would begin to hope great and good things for the future; taking as our motto Mr. Morley's own words—"It is high time that, in this second half of the nineteenth century, we counted among bye-gone customs 'the drinking customs of the Commercial Room.'"

[We shall be happy to forward any steps that may be taken in the direction suggested by the concluding paragraph of the above article, and will gladly receive communications on the subject.—Ed. C. E. T. M.]
Parochial Temperance Societies.

[A Paper read at the Church Congress, held in Oxford, July, 1862.]

BY THE REV. H. J. ELLISON, M.A.,
VICAR OF NEW WINDSOR, BERKS, AND PREBENDARY OF LICHFIELD.

Souls are perishing in vast numbers throughout the length and breadth of England through drunkenness; 96,000 public-houses and 45,000 beer-shops—their occupiers bearing a proportion to the parochial clergy of seven to one—have a direct interest in stimulating the habit of which drunkenness is the result. As a consequence, the working classes are very largely demoralized; the land is defiled with blood. If Judge Patteson could say to the grand jury of Norwich, "If it were not for this drinking, you and I would have nothing to do;" if Judge Coleridge could say that "there was scarcely a case brought before him which was not directly or indirectly connected with intoxicating liquor," the parochial clergyman, who has laboured much among the working classes, can go far to say, "If it were not for this drink, poverty and rags would come to an end; poor-rates would scarcely exist; union workhouses and pauper lunatic asylums would lose two-thirds of their inmates; the education question, the working-man's dwelling question, and many others, would settle themselves."

More than this. As the parent tree, so is the scion which is detached from it. We are sending forth a nation of drinkers to the New World. Familiarized to the sight ourselves, the national characteristic may appear to us less developed in its proportions and less revolting in its features: to the foreigner, as he is brought in contact with it in the Colonies, it stands out in all its hideousness. "The first thought of a French colonist in his new home," said one of these, "is a ball-room; of a Spaniard, a church; of an Englishman, a public-house." "It is well," said another, "that you English are a nation of drunkards, for, if you were not, with the energy and enterprise which belong to the Anglo-Saxon race, you would be masters of the world."

Nor has the great religious movement of the last twenty-five years touched the evil. Gin, which was introduced from Holland only in the last century, and then as a medicine, did not come into general use in England as a dram till 1826. There was then a reduction of the duties on spirits. The consumption of gin and whiskey immediately rose from four million gallons in one year to nearly nine in the next; since then, it has progressed, till now it reaches twenty-four millions. The Beer-Shop Act, intended to mitigate this evil, has only aggravated it. We preach, and toil, and educate; but we are doomed to see those on whom our best labours have been expended, one by one, sucked into the great maelstrom of drink around them. "I have seen," says Archdeacon Garbett, "schools excellently managed, the most regular cottage visiting, the most heart-searching preaching, all, so far as the labourer and cottager are concerned (and every word applies to the town mechanic as well), cast away on this rock—the drink."

In the midst of this state of things, a special remedy for the special evil—struck out first by the chief sufferers, the working classes, themselves—has been growing up from small beginnings, till it has taken shape, and challenges the closest scrutiny into its principles and results. Persons directly or indirectly interested in the suppression of intemperance have associated themselves together; they have taken as the basis of association entire abstinence from intoxicating drinks; and, in the cases I have to speak of to-night, they have adopted the parochial organization, having the parochial
clergyman at their head, and depending, as we shall see, whether he be himself an abstainer or not, on his teaching and co-operation for a chief element of their success.

Of two or three of these I shall give a short outline.

Parish A.—Population between 6000 and 7000. The vicar the president; a curate vice-president; fifteen members form the committee. There are weekly meetings for scriptural instruction and prayer, conducted by the vicar; short addresses are given by working men on the temperance question; and new members are received. The attendance at these averages about sixty. There are quarterly meetings for more formal addresses on the subject from strangers. The association is a 1/4 year, of and a half old. The number of members is 120. A great number of working men, who were before entire strangers to the House of God, have become habitual attendants at it. Nine of these, every one of whom were hard-drinking men, the greater part notorious drunkards, have become communicants; others are in course of preparation. Eighteen men and four women act as weekly visitors, to distribute tracts at the houses of the members, and of others.

Parish B.—Population 30,000. The incumbent is the president; the curate and five laymen vice-presidents; twelve working members form the committee. There are fifty visitors, who meet the incumbent once a month, and give an account of their class members. The curates, scripture-readers, city missionaries, many of the district visitors and Sunday-school teachers are members. The total number of those who have been enrolled as members is 600. The incumbent sums up the results—moral, social, and religious—thus:—“Homes are made happy; debts are paid off; work is more regularly and better done; wages are for full six days—no broken days; the children and wives are better attended to; and generally the religious element is superadded to these advantages.”

Parish C.—(This case is alluded to by the Dean of Carlisle in his little publication, “Why I have Taken the Pledge.”) “I was appointed,” says the incumbent, “to a large sea-port parish in 1853. I found the working classes absent from church; and though, as a missionary, I was accustomed to push my way, I found the men wholly inaccessible to me. I next ascertained the cause to be drink. I threw myself into conflict with the evil, adopting the only method of teaching the poor, viz., practising myself the only remedy—total abstinence. For a year and a half, I confined myself to a scripture class of total abstainers on the Saturday evening. The autumn of last year I commenced, and continued through the winter, to visit the worst parts of the parish. The good effects were soon manifest; 1100 out of a population of 13,000 have joined during the year. One of the magistrates has stated that, whereas before there were frequently six cases before the bench on one day, they have had six sittings in succession without a case before them. The attendance of working men at church has been multiplied, and I confidently look for an abundant harvest in the salvation of souls.”

In discussing the principle of these associations, there are one or two points on which all will be agreed. One of these is the “power of association.” It is by association that the evil has so terribly grown and prevailed. In the network of drinking-houses spread over the land; in the customs of the working classes so largely formed by these; in their “footings,” and “treatings,” and “fines;” in the public opinion on this point,—prevalent everywhere among them, paramount in their large workshops, that it is unmanly and unneighbourly not to drink; in the mutual temptation which they are thus bringing to bear on each other; in the inevitable progress of corruption where an evil leaven is working in a mass with no good leaven to counteract it—in all this the eye of the moralist will detect a vast organization framed by more than human sagacity for the wholesale destruction of the bodies and souls of his countrymen. It is not unnatural, then, that the same mighty power should be enlisted on the opposite side. If the sympathy of numbers has done so much to shame some into drinking
habits and to attract others—in the sympathy of numbers, in the formation of a new and directly antagonistic public opinion, in the mutual support and encouragement which personally, and through the press, associated members can give one to another, it is fair to look for a countering element of the highest order.

Nor will it be necessary here to argue the point, that if an organization is to be permanent, it must be based on our parochial system. I would rather devote the short time we have to-night to the examination of the principle which is the original basis of the association, and to which alone, as far as I am aware, exception has been taken—the pledged abstinence from intoxicating drinks.

It is objected to this that we are advocating the disuse of one of those "creatures of God," which are "good and to be used with thanksgiving;" that we are introducing a new commandment; that we are ignoring the high Christian duty of "temperance in all things," and with it the example of moderation in drink; that we are setting aside the baptismal vow, with all its binding obligations, for one which has no sanctions at all; that we are practically introducing another Gospel, and furthering a Dissenting movement.

In meeting these objections, and at the same time placing the principle on its true foundations, I must at once disclaim any sympathy with certain opinions and practices which have been imported into the subject, but which in no way belong to it. Such are the supposed unlawfulness of wine; the abstract duty of total abstinence to all; the condemnation, therefore, of moderate drinkers, (an opinion which would soon land us in the heresies of the Eneratites, Severians, and other Gnostic sects); the elevation of total abstinence to a virtue—at once, it would seem, the key-stone and crown of all other virtues; and, therefore, of course, a religion in itself. It is, perhaps, not unnatural that those with whom for a long time drunkenness was the parent of all sin, and, therefore, the negation of all religion, should, in the rebound of their whole nature, when they find themselves set free from the drink, adopt untenable positions with regard to it. Held, however, as matter of private opinion by some, advocated in the extreme form to which I have alluded, I believe, by few, the views in question are noticed here only to be dismissed as extravagancies which clog the movement, not part of the machinery which is to advance it.

On the other hand, I must claim to be allowed to argue the question on the broad principles of the law of Christ. If I am asked to give a command for total abstinence, I answer, the Gospel, as a moral code, is not a system of rules and restrictions, but of principles, from which each man is to frame his rules for himself. Two of these leading principles will be sufficient for my purpose to-night.

1. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." It follows from this that wine,—given expressly "to make glad the heart of man,"—so far as it contributes in any way to make the body better able to do God's work, and, therefore, to promote His glory, is perfectly lawful. The moment it is taken to produce undue artificial excitement, and for the temporary pleasure which that excitement gives; when with this view the intoxicating principle of alcohol is introduced into it in larger quantities; when other compounds abounding in this principle are brought in under the shelter of its Scriptural name; when public-houses and other meeting-places are frequented for the purpose of the mere sensual gratification, and for sitting over the drink,—it is not for God's glory; it is contrary to the whole mind and spirit of God. "Thank God for opium," said one of our first physicians. See the same opium used by the opium-eater, to produce an abnormal condition of body, and you know, by its effects, that the line has been passed which, separating the use from the abuse, alone prevents the blessing from degenerating into a frightful curse.

2. I take, then, a second great principle. "All things are lawful to me," (subject of course to the above limitations,) "but all things are not expedient." The expediency
here is a personal matter, to be judged of by each Christian man for himself, the measure of it being the circumstances of each particular case as it comes before him. The circumstances of the drunkard, then,—and to these we will confine ourselves for the present— are these: he is entangled in the meshes of a system which is plying him with temptation at every point; and his temptations derive additional force from this, that a condition of body has been established, which can be compared only to a mass of inflammable materials waiting for the spark that is to set them in a blaze. The spark to him is the first drop, which is only drunk to arouse in him an insatiable craving for more. His one sole chance of safety lies in abstaining altogether. The moderate use may be lawful for him—clearly it is not expedient.

But granting that abstinence is expedient for him, what is there to make it so for me, who have learned, and by the grace of God have been enabled to practice, the Christian duty of moderation? Nothing but this—that in Christianity we have no sooner learned what is right and good on personal grounds, than we are brought within the range of a higher law,—“No man liveth to himself.” “We that are strong ought to bear the infirmities of the weak, and not to please ourselves.” It may be “expedient” for you, if you are one striving to live the higher life of Christian devotedness; and to no other person, I believe, can this great question address itself with any reasonable hope of success, as enabling you to plead with your weak brother by that highest of all arguments—the argument of example. And if it be said that this you are already doing in the moderation which you practise, I answer that in the drunkard’s case, as has been seen, the object to be gained, and therefore, the example to be shown, is no longer that of moderation, but of abstinence. You may forego, if you will, a selfish gratification to save a perishing brother.

But I go further than this: I ask, is there not a more direct appeal to the co-operation of the Christian man? The danger of our fallen brother lies in the associations which drink brings with it. It is the sitting in the public-house, the enjoyment of the convivial meeting, which causes him to stumble. You, too, it may be, sit over your wine among your friends. I am not arguing for the unlawfulness of this. You do it without offence, without excess to yourself; it may even be without temptation to your friends: you do it in the exercise of your full Christian liberty. But the servant or the poor neighbour who waits on you, who is already, it may be, far gone in the downward path, who sees the same conviviality, the same supposed enjoyment in drink, which is his chiefest snare, may he not be finding in your example an actual stone of stumbling? If the case is not a strictly parallel one to the great ruling case in such matters,—the meat-eater among the Corinthian Christians,—yet is it not to be dealt with on the general principle which the Apostle deduces from the case? He sees you, “who have knowledge,” doing the very same thing which, if he does, he falls; his conscience is thereby emboldened to do it; and, through my liberty of moderation, “shall the weak brother perish for whom Christ died?” I may not see this necessary connexion between the example and the resulting sin. Appearing indisputable to one, it may have no existence to another. Therefore, the decision of one man’s conscience can never be laid down as the rule of another’s: total abstinence, I repeat, must stand or fall on the ground of personal expediency: but the moment I do see it, it is “good” for me to take away the stumbling-stone from my brother’s path; for I have my express directions, “It is good neither to eat meat, nor to drink wine, nor anything whereby a brother stumbleth, or is offended, or is made weak.”

It is easy to see how arguments such as these, addressing themselves to the Christian man generally, if they have any force, rise in force as the subject of them is the minister of Christ. It is not because balls, and theatres, and race-courses, are in themselves unlawful that so many earnest Christians, and more especially devoted
clergymen, abstain from them; it is because experience has shown that Satan has chosen them as his recruiting-ground, that they minister to the principles of "the world, the flesh, and the devil;" and because they would not that the example of their presence should be pleaded by any weak brother or sister who might fall through them. He is already acting on the principle in some things; it is at least allowable to extend it to others.

But it is more than allowable; it is good for the parochial clergyman, I cannot but think, above all others, as enabling him to exhibit in his life in a very marked degree the power of that cross which has been entrusted to him to preach. I admit that, at first, to those who from childhood have been accustomed to the artificial stimulus which wine gives, who see it wherever they go—at their friends' tables, and, if other members of their households are wine-drinkers, at their own—rigidly to abstain from it is an exercise of almost daily self-denial which will try their principles to the utmost. And to do this, except upon the highest Christian ground, as disciplining unruly appetites in ourselves, or as an act of faith and love to our brother man, would be a mere act of will-worship and asceticism which it might be difficult to justify. But to practise this self-denial in humble imitation of Him who pleased not himself; in a luxurious self-pleasing age, and for a proved necessity, to give practical proof where most of all it ought to be given, that the cross of Christ has lost none of its old efficacy; and yet withal, while claiming the liberty of abstinence for ourselves, and recommending it for its results' sake to others, to refuse to judge our brother, who in the exercise of the same liberty declines to abstain; this, I cannot but think, must contribute in no small degree to give that stamp of reality to our teaching, which, for lack of corresponding deeds, our words too often want.

I come then to the only other branch of the subject—the "pledge." "It is worthless," we are told; or, "it is wrong"—worthless, if it is not accompanied by religion; wrong, if it is: wrong, as superseding the one true pledge under which the Christian lies—his baptismal vow.

Now, it is no sufficient answer to this to say that it is a mere mutual agreement to abstain. Though perfectly true that it is taken in this sense by the vast majority of abstainers, yet there are, no doubt, those to whom it comes in the light of a deeply religious vow. I ask, then, are such vows, utterly irrespective of, or rather supplementary to, the vows of the covenant, in any sense unlawful? Have they been treated as such by the Church? If the vow of the Rechabite to abstain was sanctioned by God, and that of the Nazarite provided for in all its details by him; if Jacob's, David's, St. Paul's vows are mentioned without a word of censure; if the Church, acting on these precedents, has herself adopted the principle of a vow as giving additional security to holy resolutions, as in the vows of matrimony and ordination, can any valid objection be taken to the man who, for the better security against a special weakness, confirms his resolution by a special vow? Supposing the pledge to be taken in this deeply religious sense, is it not a thing perfectly lawful in itself, its expediency to be measured by the circumstances of each particular case?

But, in truth, it is proposed to abstainers only as a mutual undertaking, like any other undertaking to be withdrawn at any moment if they will. And if it be said that this is unnecessary to one already bound in baptism, we answer we are dealing with one who as yet is inaccessible to such an argument. For thus much will at once be admitted, that the recognition of a covenant obligation implies a previous knowledge of the covenant itself, and an acceptance of the covenant conditions. To "renounce the world, the flesh, and the devil," is but a part of repentance and faith, and the drunkard lies for the present in a region wholly beyond this. Preach repentance to him! You have done it again and again: in public, and he has not been present to hear you; in private, and your words have been assented to, but have passed over him like the wind.
PARCHIAL TEMPERANCE SOCIETIES.

Why? Because there is a deterioration of the bodily conditions, affecting the receptive power by which truth is taken into the mind. There is a terrible sequence in the causes which have led to this. There has been, first, the drinking habit; then the drinking thirst—the dipse-mania, which, as its name implies, establishes itself amidst the ruins of a disorganized will; then the enfeebled conscience and the clouded reasoning powers; the man has no longer the power of choosing between good and evil; the very faculty by which he could take cognizance of the truth is lost or in abeyance. And the pledge of abstinence is but an agreement—a mutual agreement—by which, for the time, he is placed on the first step in his upward path of bodily restoration.

How he is helped by the power of association, we have already seen. It were hard, indeed, if he were to be met on the threshold of his upward progress by the cold accents of an unsympathizing Christian formalism—"You have your baptismal vow—keep that, or the consequences be upon your own head!"

But it is "the first step." Does the effort for his restoration stop here? If it did, then, indeed, might we be open to the charge which has been so freely advanced against us of "substituting total abstinence for the Gospel;" and then, too, might we expect the failure which, wherever it has so stopped, has been the inevitable result. But it is at this very point, and for this very cause, that we see the paramount need of the cooperation of those who alone can properly carry it on—Christian men and women, headed by the parochial clergy. The total abstinence agreement has brought the drunkard within the scope of a lucid interval. He is sitting for the time "clothed and in his right mind," but with the arch enemy watching his opportunity to return and take possession again. Who but his brothers and sisters in Christ, and foremost among them the pastor who has "to watch for his soul," shall take him and teach him the things of Christ, till with the sight of God, if haply he shall gain it in Him, he learns to abhor his past life with a loathing to which no mere worldly considerations could ever have brought him, and in deep repentance and faith takes fresh hold of the covenant, renewing for himself at the table of his Lord the covenant vow which is henceforth to be the rule of his earthly warfare? Who but he? If he does not do it, if he stands aloof conjuring up imaginary evils in the men or in their system, which with the first warm contact with the living men themselves vanish into nothing, who shall wonder if earnest men of other communions, wanting, indeed, the advantages which our position gives, and, therefore, failing lamentably to cover the extent of ground which we might have reached, yet having none of our backwardness, rush in and gather the trophies of immortal souls, which might have been among the brightest jewels in our crown of rejoicing at the great day? It is a significant fact, well known to all who have looked beneath the surface of this question, that of the working men who are now the strength and ornaments of many of the Dissenting bodies, not a few are reclaimed drunkards—Dissenters only because Dissenters showed them the way to recovery from their terrible sin. The pledge of abstinence is nothing, indeed, without the Gospel of our Lord and Saviour Jesus Christ. But it is seen to be everything when it has brought an otherwise hopeless outcast once more within the sound of that Gospel; everything, when the mere human association which he has entered for recovery from his special temptation is found to be the porch which leads on to the temple itself—the living membership in the body of Christ, where alone is his safeguard against every temptation of the world, the flesh, and the devil.

One last objection, and I will conclude—We are enfeebling our bodies, crippling our usefulness, killing ourselves by total abstinence, and so contravening the very law on which we have based our system,—"doing all to the glory of God." Be it so. Admitting for a moment, for the sake of argument, the correctness of such a view, I have yet to learn that it is not lawful for me to act upon a higher law of Christian ethics which comes in and crosses the other,—"We ought to lay down our lives for
the brethren;" and again, "He that will lose his life for My sake, shall find it." When one soldier of the Cross is struck down at his post, God has His own recruits ready to step in, and take his place. His work goes on, though the workman has gone to a higher post. It were a noble martyrdom, to say the least, to perish in rescuing England from her desolating sin. But here, too, the imaginary dangers vanish as you confront them: the claim to martyrdom must I fear, if it rests on this only ground, break down. The hard-worked man—brain-worked or hand-worked as the ease may be—can work better without stimulants than with them; with exception, no doubt, when medicinally they may be required. Does any one doubt it? Let him read Dr. Carpenter's "Physiology of Total Abstinence," or Professor Miller's "Alcohol, its Place and Power."

If this is still insufficient, there is the ground yet to fall back upon, that while he will do more if he is an abstainer himself, the parochial clergyman may yet do very much if, not being an abstainer, he will yet give the sanction of his office and the support of his pastoral guidance to the work. In one of the associations to which I have alluded, the vicar was president of the association, at the request of the members, for a whole year, before he became an abstaining member. During that time, he taught the members, prayed with them, and though eventually, carried on by the force of his own convictions, he cast in his lot entirely with them, yet they were quite content, before then, for his office's sake to have him at their head.

Souls are perishing throughout the land. We are told to wait for the operation of causes which, of slow but certain growth, will in a generation or two make these drinking habits a thing of the past. We answer, we dare not. Souls are being resided from the drink; and that by a machinery which, to every parochial clergyman, lies close at hand. Let it be proved that that machinery is an unlawful one—unlawful for the Christian man who uses it, unlawful for the Christian minister who directs its use—and we, too, will stand aloof, and witness the strange sight of raging demoniacs turned into humble worshippers at the feet of the Lord Jesus, by an agency which is not of God. Till it is so proved—in every father, whose neglected children are growing up in ignorance and vice; in every mother, who from the pure fountain of life is giving forth to her child the germs of hereditary sin; in every murderer who goes red-handed from his cups to the felon's cell, and thence to his Maker's presence,—if we were to hold back, we could only see a soul perishing or perished, which, with a more self-renouncing charity, we might have been the instruments of rescuing for God.
Encouragements.

Nearly three years ago, a lady, whose husband is rector of H——, in a rural district in Shropshire, called upon us. She had come in for a day's shopping in Shrewsbury. On making sundry inquiries for distant members of her family, Mrs. L—— said: "By the way, my son has written to beg me to read 'Haste to the Rescue.'"

I replied, "I am so sorry that we have not a copy in the house, but I will get you one with pleasure."

"Oh, no! I will buy one myself. I would on no account put you to that trouble."

It never occurred to us that our friend did not know who had written the book; and so the subject dropped.

A few days after, I received a most glowing, warm-hearted letter from Mrs. L——, telling me she had read the little book at one sitting; that I might judge how great was her surprise in finding who was the author; that she had resolved to follow in the same steps, and had gathered together a few railway labourers and others with the intention of beginning by reading the little work to them.

On the fourth Tuesday night they came to the end of the book, and each man present enrolled himself a member of the H—— Total Abstinence Society, calling it a branch association of our society.

However, as the weeks rolled on, their numbers grew, until it became an independent society, counting amongst its members many who shall be the Lord's own in that day when He shall make up His jewels.

Two members of my own society, who were then engaged in railway work, and lodging in Mr. L——'s parish, were present at those early readings; one of these is now himself labouring in the Lord's work with a rich blessing, conjointly with his wife, under the Rev. ———, in one of the populous parishes in London.

Another man who was present at those readings, and who was the first to enrol his name in the H—— Total Abstinence Society book, came, a few months afterwards, to Shrewsbury in search of work, having completed the job he had been doing in Mr. L——'s parish.

It was his earnest wish to settle in our neighbourhood, that he might attend our meetings, and have all the other privileges enjoyed by the members of our Society.

I recommended him to the manager of the railway-works at the Coleham Sheds, and had the satisfaction of seeing him put on immediately as striker to a smith.
S. P. had led a very drunken, random, and dissolute life; but, at those first readings at H——, the details in "Haste to the Rescue" arrested him in his course of sin. He signed the pledge, came at once to Jesus for pardon and peace, and, with the simplicity of a little child, he received the gospel, and became a new man.

A year passed, and S. P. grew in knowledge and in grace.

One Saturday night, one of the members told me, after their prayer-meeting, that Stephen M——, a ganger on the Welshpool line of railway (who was also one of my band), would have to leave Shrewsbury immediately to reside at Yockleton. Could I call on him next day, for perhaps he and his wife would be obliged to go on Monday?

I went on Sunday at half-past three, and, on knocking at the door and receiving a hearty welcome, I found six of the members of my society with Stephen (whose wife and little children were taking a walk); each had brought his Bible, to have the enjoyment together of one last reading before their brother should leave Shrewsbury.

S. P. was amongst them, and I found it was his turn to make a few remarks on the verse which it had fallen to his share to read.

With becoming diffidence, he hesitated on my entering the room, and asked me to take it for him; but I told him that it would be a great pleasure for me to sit as a listener, and requested them to go on the same as if I was not there. They had finished reading the 55th chapter of Isaiah, and the 9th verse was then under consideration.

I shall never forget the look of deep humility with which S. P. took up the subject. He said, "My brothers, I oftimes think, when I am amongst you, if you could look into my heart and see its depths of sin, and if you could know all the evil of my past life, when I was a drunkard and blasphemer—and, indeed, even since I came to Jesus—how utterly unworthy I am, you would all loathe me. But the Lord knows it all, and more, a great deal, than I know; for my heart is so deceitful, I don't half know how bad it is: and yet—He does not loathe me, nor did He cast me off when I came to Him; nor has he turned me off since then, though He knows all my short-comings—all my coldness of love—all my sinfulness—since I became His. Oh! truly have I cause to say, 'For, as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts, saith the Lord.'"

With such deep, lowly views of self, the Holy Spirit led S. P. to sit at the feet of Jesus, and to grow in grace.

He joined my husband's Bible-class; he became a communicant; and we appointed him to be a district-visitor.

A Ragged School was formed (June, 1861) by the members of our society, in connexion with the Church of England, through the suggestion
of one of our young men, who noticed, in coming to church, multitudes of ragged and dirty children in the streets—children of drunkards. "Who knows whether we may not reach the parents through these little ones?" was the plea urged.

S. P. offered his services in this school; but, shortly after, the superintendent of the Ragged School—himself a member of our society—proposed to gather the young men belonging to my ranks into a Bible-class, a large number having offered themselves as teachers who themselves required to be taught. He appointed S. P. to be the leader of this Bible-class. There was some dissatisfaction expressed at this choice, for there were several young men of better abilities and more education than S. P.; and thus one or two youths, who thought they ought to have been elected, fell off from the class.

S. P. felt deeply his want of education and talent, but he looked earnestly for teaching to Him who is made unto us Wisdom.

He diligently prepared his chapter, and prayed over it, and God blessed his work. The class grew in numbers, and the young men became interested in their lesson, and attached to their teacher. They asked S. P. to meet them on a week-night, as well as on Sundays, and Thursday night was set apart for it, my husband lending him our National School-room. And the class grew to twenty youths and men, some of whom were older than S. P., who was himself only twenty-four years of age.

One Sunday, last September, S. P. met his pupils with a sad face. He told them that the Coleham works were to be removed to Crewe and some other town. This news cast a gloom over every heart. In their opening hymn, one voice after another died into silence, until, out of that band of twenty strong young men, only two could summon any voice to sing. S. P. knew that they loved him, but he had not expected this.

The following week, I was invited to meet S. P. at a farewell tea-party given by the members of his class. The superintendent and teacher of the Ragged School were also present, and my husband and his curate.

A presentation of a Bible and Church-Service was made to S. P. by his class. When S. P. rose to return thanks, and to give a few words of loving counsel to his brothers, they all wept together.

From amongst them he chose his successor, and asked for a show of hands from them in token of approval. Every hand was held up.

It was touching and instructive to note the words of sound wisdom in his charge to M. J., his successor; and then, turning to me, he told me what I did not know till then, that "Haste to the Rescue" had been the instrument of bringing him to Jesus.

On Sunday, September 28th, S. P. was accompanied by eleven young men of his Bible-class to the Lord’s Table.
I think I can see their solemnized, calm, happy faces even now, as they went together down the aisle to kneel side by side before Him, the emblems of whose Body and Blood they were going to receive.

The following lines, from a letter written by him soon after, show the tender yearning of his heart to see each member of his class brought to Jesus:

"I hope the Lord will spare me to stay here to meet at his table once more; there is one young man in my Bible-class that did not come last time, but he has a wish to come now. I got him on Sunday by himself, and I had one hour with him, and I am sure there is a good work of grace begun in him. . . . Pray very earnestly for us, that the Lord Jesus might bring all those dear young men to himself."

Some of these young men had, like S. P., been leading sinful, drunken lives until they were enabled to lay aside this their great besetting sin, which so mightily hindered them in "running the race," and in "looking unto Jesus."

J. B. WIGHTMAN.

The Pilgrim-Soldier.

"I press toward the mark for the prize."—PHIL. iii. 14.

I once beheld on life's rough way, climbing its rugged steep,
A Pilgrim, in a soldier's garb, striving his path to keep.
'Mid depths and dangers of the road, he pressed, and toiled, and strove;
I cried—"O Pilgrim, whither bound?" He answered, from above—

"Not yet attained, nor perfect yet, I struggle forward still;
The eye of Faith is firmly fixed on yonder holy hill:
Thither aspire my ardent hopes, thither my footsteps tend;
For there the mark, the prize is found, and there my journey's end."

For this he strove, with steadfast eye, the heavenly mark to gain;
For this he toiled, with fixed resolve to struggle, strive, and strain.
He has not apprehended yet the height of cloudless view;
And still considers 'tis done, while 'tis done remains to do,

Temptations throng on every side—he overleaps them all;
Fights the good fight of Faith, and hears his glorious Captain's call—
"Good Soldier of the Cross, well done! press forward more and more,
And, still forgetting things behind, reach forth to things before."

Faith looks aloft, and nerves our strength; Faith wings our flight above;
Lifts us from earth to heavenly hope, and perfects us in love;
Faith whets the sword, and is our shield, and keeps our armour bright,
And makes us more than Conquerors, and then is lost in Light!
A year had passed since Arthur Wilton and his sister had journeyed up from Devonshire, and had brought some changes to both. Jane was very happy in her pursuits. She had been educated for the profession she was engaged in. She was fitted by nature for a teacher: not that she had either great talents or great acquirements; but she had the ready sympathy, the cheerful patience, and the mild, firm, good sense, that make up that special faculty needed in an instructress of the young, and without which all the genius and elaborate accomplishments of the most erudite young lady that ever left her college-class would not supply a compensation.

Mrs. Wilton, with sound discretion, had, in the home education of her daughter, discouraged that morbid dwelling on small sorrows and minute annoyances which make the lives of so many young women melancholy from over-sensitiveness. She understood and enforced very literally the words, "Learn and labour diligently to do my duty in that station of life unto which it has pleased God to call me;" and that maxim, rightly understood, annihilates all mere peevish discontent and irritation.

But Jane's contentment was not of that supine sort, which prevents effort at improvement by every opportunity of advancement that Providence opens. She was not quite satisfied with her brother's prospects, and she partook of her mother's anxieties about the associates he was compelled to mix with. Mr. Saville, the gentleman whose little daughter she instructed, was a man of fortune, who devoted his leisure to doing good. Such men, if once proved to be efficient, are too valuable to be ever after allowed to be idle; indeed, the danger is, that they will have too much thrust upon them in this busy age.

Among the many benevolent societies that Mr. Saville patronized, there was one that he had founded; and all its machinery was of his devising, and it might almost be said of his working. Indeed, he had been so indefatigable, that he had fallen into the very common error of forgetting that he was not made of iron; and, in the wear and tear and excitement that his project involved, he slighted the at first gentle constitutional symptoms of overwork. If he could not sleep, "why, so much the better—the more time for employment;" and, if his appetite failed him, "well, everybody knew that the stomach must not have too much to do when the brain was active." But then came the flagging, the weariness, and the headaches, that would be postponed no longer, and the prescription so often nearly impossible, "Rest," was given; but Mr. Saville did not succumb until a
sharp fit of illness and his wife's entreaties combined produced a compromise. He would have more help. A private secretary was sought and found among his friends; but every one who has worked hard knows that nothing at first is so unsatisfactory as using other people's hands. The kind, good man, whose temper had been imperturbable while he could employ all his own energies, grew hasty and impatient, despite his better feelings and judgment. Those who served him found it hard to please. He called in more aid, for his favourite plan of benevolence was languishing. He wanted a young man to combine the duties of a secretary and an active canvasser for pecuniary aid. Miss Wilton thought of her brother; Mr. Saville was disposed, from what he had seen of the sister, to think well of all the family, and his prepossessions were not by any means diminished when he had an interview with Arthur Wilton. He found him intelligent, active, industrious; ready to enter into the plans laid down for him, with the fidelity not merely of a hireling, but of an ally. And there was great rejoicing at Mrs. Wilton's humble hearth when she read in Jane's letters that Arthur had been thus employed, and gave satisfaction to his chief. The good mother thought this must be a most congenial occupation, and one that would tend to her son's being brought into association with superior people—those who had not merely station to recommend them, but that highest good which casts a lustre upon rank, and sanctifies wealth—religion.

The widowed mother, on this change in Arthur's position, cast aside all the little troop of anxieties about her son that had ever hitherto fluttered at her heart—her dread of dangerous associations, of companions whom she, with the pardonable prejudice of her own gentle nature, deemed inferior to him. Now he was safe—her Arthur—he was among such persons as his father, had he lived, would have liked him to meet. True, very cursory and subordinate was that intercourse, but it gratified her—there was a sense of security in it. As she remarked to her daughter Mary, as they sat together at the fireside, plying the ceaseless needle, "Poor fellow, to think that he should really have been so exposed to temptation, from the grovelling vices of the kind of people he had to meet at Mr. Sellor's, that he should have felt compelled to fortify himself by adopting that pledge system. Now, my dear, he will be safe—that is, as to personal habits."

"Well, but, mamma, you always speak as if there were a little hardship in Arthur being a water-drinker? We are water-drinkers."

"Yes, yes, child, certainly, as a matter of diet; and, indeed, between ourselves, it was a matter of economy for years; but, if I went into society, I should not refuse a glass of wine, Mary. I do not care for it, but it's the custom, and I dislike singularity: it's so absurd to attract attention by any eccentricity. And, as to your brother pledging himself against the use of
drinks that the usages of good society sanction, it seemed to me a super-
sious caution—an error on the right side, but yet, Mary, an error. Now,
he will not need to be so extremely, fastidiously particular. There will
be no low people, either, to intrude on him their convivialities, nor to
pretend to plead his example for their own intemperance. If he was right
in abstaining at Mr. Sellor's, the circumstances are wholly altered now.
He will do as others do—as Mr. Saville does. Where would he have a
better model of the Christian gentleman?

"Mr. Saville is indeed a good man, mother; but—"

"But what, child? You are never going to say that Arthur is not
perfectly safe in following such an example."

"No, mamma; and yet I was about to say that Arthur is not so pro-
tected from temptation—so hedged about by favourable circumstances—as
Mr. Saville is."

"Circumstances"—said Mrs. Wilton—"what circumstances? He
meets his friends in society, and he sends your brother as his deputy
among them; and they are all"—pointing as she spoke to a subscrip-
tion-list at the end of an annual report that had just been sent to her—"all the
very salt of the earth."

Mary said no more; it was not for her to damp her mother's pleasurable
by hinting some anxieties that had come over her mind at the idea of
Arthur giving up his safe practice. Her encouragement was in the belief
that he would not give it up. She named it in her next letter to her
sister, and was greatly reassured by Jane's reply: "Arthur is giving great
satisfaction. No fear of him—he will make his way."

And it was, indeed, true; no young man had a more pleasing address,
or was more competent to explain any plan of benevolence, or enforce its
claims on the attention of the affluent and the intelligent. He was well
received in many houses, and eminently successful. Mr. Saville, prostrated
by languor on his sofa, was cheered at having met with such an efficient
helper; and his commendations were so kind that they stimulated Arthur's
zeal.

One day, Arthur had been calling on a widow lady, whose wealth and
liberality were highly spoken of. She conversed with him on the society
he was pleading for; and, during the conversation, lunch was served, which
she pressed Mr. Wilton to partake with her.

Thankfully assenting, he seated himself at her hospitable table; and,
when she offered him wine, as usual, he declined. The lady, somewhat
surprised, said quickly: "Wine does not suit you this hot weather?"

Arthur coloured, hesitated a moment, and said "No!" hoping to escape
further comment.

"Ah! that is all very well. Medical men are divided in their opinion;
and we—that is, Society, who are in their hands—must acquiesce. I
thought it was merely a question of health or weather, Mr. Wilton; for I would not insult you for a moment by supposing that it was any of that fanatical proscribing of 'the good creatures of God' that some ascetics of modern times advocate, which led to your declining a little wine."

Arthur coughed and hesitated. How easy to have looked a whole room full of rough men in the face, and have said "No!" to their invitation to drink, compared to explaining the whole truth, and nothing but the truth, to that one lady!

"Pray forgive me, Mr. Wilton," she said, with a bland smile, "for alluding to these enthusiasts, who profess to be wise above what is written. I might have known that Mr. Saville would never give his confidence to any one who held with this new species of moral quackery. All we have to do is to keep close to the precepts of the New Testament."

"Yes, madam, yes," said Arthur, huskily; "and there we are commanded to take up our cross."

"Yes, yes; certainly. In the course of our life, we shall all have our special cross. You are young, and I am old; but there's a cross appointed for us both, no doubt." As she spoke in vague dreamy words, but yet with a most settled manner, as if she had sounded all the depths of Christian experience, she drew a blotting-case to her, and wrote out a cheque, giving it with a kind smile; and, noticing the continued agitation that gave a harassed look to Arthur's frank face, she imputed it to weariness, and exclaimed:

"Come, come, I'll be your physician; I must insist on your trying this restorative." As she spoke, she poured out a glass, and handed it to the young man, who, colouring and irresolute, bowed, stammered, and then drank it.

In a few minutes after, he was walking hastily along the street, feeling very hot and confused. He was conscious of having acted weakly—conscious of the plan he had so long adopted being really right—and yet he was equally conscious of being ashamed of the principle. He was one of that vast multitude who love Truth, but they like her decked and garlanded, and generally recognized as Truth by the great and influential. Truth in humble garb, and tracking her way over the rough road of life with sore and bleeding feet, if he secretly loved, he dared not own her. Was not this the sin of the Jew in old Jerusalem nearly nineteen hundred years ago? A temporal prince, a mighty conqueror, they would have received and reverenced; but the meek and lowly Jesus they renounced. "His blood be on us and on our children!"

(To be concluded in our next.)
Our Editor has placed in my hands a bundle of letters, reports, and such like things, and requests me to sift them, and shake them down into the compass of a page or two of the Magazine. He further instructs me to keep my eyes open, to note down notable things, and, from time to time, to report the progress of events. The field of observation is extensive and extending; the battle lifts its head on all sides; and there is a great longing in the mind of those interested in our cause to know more about this great Temperance Movement in its connection with religion.

I am glad to be able to say that the list of abstaining Clergy which was issued with the first number of the Magazine is far from being the utmost extent of the tether. The Secretaries of the new Association have received as many as twenty-two additional Clerical names since the publication of the list.

The correspondence involved by this new organization is very large, and promises to become very much larger. Clergymen write from all quarters, asking for aid and advocacy, and offering their pulpits and school-rooms for sermons or lectures. Many inquiries are made for advice as to the best means to be adopted in establishing Parochial Associations; and there is no doubt but that the Clerical Conference and its consequences have aroused a widespread interest in the cause, and given birth to a beginning of great things.

Bedford has led the way, by holding one of the first meetings in connection with our Society on the 12th of September. The Dean of Carlisle presided, supported by many of the local Clergy; the principal part of the audience consisted of persons who had never before attended a Temperance Meeting.

The occasion of the meeting at Bedford was coincident with the Harvest Home at Pavenham, which was this year conducted as in former years, on the principle of the total absence of strong drink from the festivity. The proceedings of the day are reported to have been characterized by true English spirit and rustic simplicity. It would be well if this example were more generally followed in these national gatherings. God, the bountiful Giver of our Harvests, is surely honoured more by the withholding than by the giving, of the inebriating cup on such anniversaries. There are abundant evidences now to prove with what ease harvest work and other labour may be carried on upon Total Abstinence principles.

The following appeared among the "Notices to Correspondents" in the Record newspaper of Sept. 24th:—"In reply to the Rev. Stopford J. Ram, we cannot conscientiously advocate the principle of Totalism." This notice, I understand, was in reply to a letter from Mr. Ram, containing a brief narrative of the Pavenham gathering. The subject of Harvest Homes, and the way to conduct them, has been discussed lately in the columns of the Record. Letters illustrative of the modus operandi were admitted from several quarters; but Mr. Ram’s communication was summarily dismissed with the above notice. It is much to be regretted that a cause which has been receiving the thoughtful and earnest consideration of Clergymen and others should be thus lightly and ignobly dealt with. The Record was not asked to advocate the cause, and does not, under any circumstances, hold itself responsible for the opinions of its correspondents; and, having allowed the subject of Harvest Homes to be discussed, it was hardly fair to exclude the Pavenham narrative, simply because it stated the fact that the festival had been conducted without the aid of intoxicating beverages.
Meetings have been held at Bonchurch and Newport, Isle of Wight, at both of which the Dean of Carlisle spoke. An interesting Temperance Anniversary has also been held at Watlington, in Oxfordshire, commencing with Divine Service in the Parish Church, on which occasion a Sermon was preached by the Rev. H. J. Ellison, Vicar of Windsor. In the evening a Public Meeting was held, and addresses given.

Among the communications received by the Association, is a letter addressed to one of the Abstaining Clergy, from a corporal in the Royal Artillery. He writes:—“Perceiving that you are connected with the Church of England Temperance Society, I beg leave to propose myself a member of the same. I am a corporal in the Royal Artillery stationed at Shoeburyness. My father is one of your parishioners, residing at ______. I have been a Total Abstainer just twelve months to-day, and, after this fair trial, I can only wish to ever remain so. Belonging to the Church of England, I would gladly wish to associate myself, in however humble a manner, with a Society having such a denomination; fully believing the cause of Christ will be greatly furthered by this new feature. Should my income be sufficient to meet the annual subscription, I most gladly forward my name, and proffer my humble aid.”

By the way, what is the amount of subscription to the Society? Would it not be well to fix some very small amount, say 2s. 6d., or even 1s. per annum, so that the poorest may be able to associate themselves with the Society, and thus create, and maintain a bond of union throughout the country? The great strength of the Scottish Temperance League consists in this wide-spread association of members from every parish, and district, and town. Such a system evokes a local correspondence in almost every place, and provides a working power which may be turned to account on any opportunity.

A letter has been received from an officer on board H. M. S., “Neptune,” lying at Naples, expressing his gratification at hearing of our Magazine, and ordering a monthly supply for the men on board. Letters to the same effect have arrived from officers on board the “Majestic,” Holyhead, and the “Ajax,” Kings-town. From far and near the echoes are awaking.

Occasion was taken at the Yorkshire Clerical Meeting, recently held at York, to bring the subject of Total Abstinence before the assembled Clergy. A special meeting was held, attended by a few of the Clergy; but, it was found that the Abstaining Clergy in Yorkshire belong more to the Diocese of Ripon than to that of York.

The Diocesan secretaries write hopefully; but, are desirous of holding meetings and conferences, and conducting other organizations that require both money and men. One contemplates “a raid” through the Pottery Districts shortly; another labours to promote the circulation of our Magazine, as the best pioneer of the question; while a third proposes the following as his idea (and a very excellent idea it is) of the duties of his office—"It seems to me," he writes, "that it must now be the business of the Diocesan secretaries to form Diocesan Associations. The business of these Diocesan associations should be, to canvass all the Clergy of the Diocese—to promote the circulation of the Magazine—to arrange meetings in towns and villages during the winter months—to distribute publications—to raise funds for these ends, and for transmission to the parent society."

One hint I would venture to throw out in the matter of co-operation: are there not many of the Young Men of England who could be trained to exercise themselves in this branch of Christian labour, and who would thus form a band of true yokefellows in their several towns and parishes? Villages could thus be visited periodically, and much attempted, and much accomplished, in the spread of this philanthropic mission.
A Parent Sin.

Sins are found in family groups: some older, some younger; some larger, some smaller; some parents, some offspring. There is a parentage and pedigree of Sin, and a strong family likeness perpetuated to remotest generations. There is a heraldry of Sin, with its dark family escutcheon, crossed with many a bar of spiritual bastardy; but, in the main, it is able to boast of a distant ancestry, and a long line of descent. Sin is the aged Patriarch of the past, stretching his protracted age even to the present, still prolific of a deadly progeny—"When lust hath conceived, it bringeth forth Sin: and Sin, when it is finished, bringeth forth Death."—Jas. i., 15. This linage continuity is not exhausted yet; it breeds its offspring still.

If we, therefore, designate any particular Sin as a "Parent Sin," we only speak in Scripture phrase, and according to the nature of the thing. Sins produce sins; grow out of sins; grow into sins; are a living, moving, reproductive power in the earth. Sin is progressive, too—one step leading to another; and, so consistent and unbroken is the march, that, if persisted in, it conducts at last to the journey's end. It is a gradient—at first, a gentle declivity; then, increasing imperceptibly to a steep incline, down which the very momentum of its course is so impetuous, as that no power of self, no self-resistance, no self-control, no human help—nothing but Divine grace, with the proper use of human means—can stay its velocity, or turn it from the already yawning pit of destruction.

Life is fraught with this "Legion;" the world is ever peopled by this undying family; the Church is cankered by this inveterate disease; England is full of the cursed progeny of this fruitful thing. There are many central sins, from which diverge a thousand branches; many gaunt and
grim old stagers on the road of life; many that, like tall forest trees, lift an aged head above the undergrowth. Tall among the giants, and first among the foremost, stands one of the grey Patriarchs of Sin—Drunkennes. Let us stand awhile, and look the old Father in the face; and, if you will, philosophize a little!

A story is somewhere told, to the following effect:—A dervise, walking in his garden, looked up, and lo! a genius or spirit stood before him—"I am commissioned," said he, "to inform you, O Dervise! that you are destined to commit one of three great faults—Murder, Adultery, or Drunkennes; but you are allowed to choose your offence." The dervise instantly chose to be guilty of Drunkeness, as the least fault of the three; the consequence was that, while intoxicated, he committed the other two.

Is there not a deep moral contained in this, and a lesson enforced, which actual experience teaches us every day? Strong Drink and Drunkennes have filled the land with crime and shame, and sorrow and anguish; and this old Sin is the parent of a thousand, and a thousand woes.

By "Drunkennes," we mean not that state of inebriation only which lays a man low, prevents his walking upright, or exposes him to the jeer and scoff of his fellows. We mean a much wider scope than that; and our present review takes in the remote corners of the field of observation, and includes even the more distant avenues that conduct thereto. There is many a Drunkard, who has never been "drunk" in the ordinary sense of that word. That man is a Drunkard, in the true sense of the word, whose Drink heats the blood, reddens the cheek, inflames the passions, and, knowingly or unknowingly, impels to deeds of wrong. Are there not thousands who would repel, with scorn, the charge of Drunkennes, who yet are well aware that they have thought and said, and done and suffered, under the influence of a little drink, what they would not have dared to think, or say, or do—and what they certainly would not have suffered—without it?

Read the newspapers—the reports of crime; visit the gaols; examine the statistics of lunacy in the land; take a stroll through Lambeth or St. Giles's; walk the hospitals; look in at your union workhouse; seek out the primary cause of ragged-schools, refuges, and reformatories; ask your Clergymen, and Scripture-Readers, and City Missionaries, whence arise the innumerable claims upon charity and alms; philosophize awhile on the ragged homes of London, the wasted means, the bruised and battered wives; the naked, outcast children; the pawnshops, glutted with the chattels of the poor; the tears and sighs; the pining sick, the neglected dying, the unburied dead; the casualties, the accidents, the woe-begone sorrows and sufferings of the million-peopled city—enquire into all these, and a thousand more, of the crying evils of the day, and greatly more than one-half
of all may, directly or indirectly, be set down to the account of Strong Drink. Nor does the parent evil hide itself. It stands conspicuous at the corner of every street. The burning lights that dazzle the passing stranger, cast dark and dismal shadows on the land, and are the counterpart of the darkened homes of the people. The sound of uproarious song, and voice of noisy mirth, only testify that the homes of the people are deserted by their rightful protectors, and that the Public-house has not only monopolized the light of the dwelling, but has also stolen away the husband from his wife and babes; withdrawn parents from the care of their offspring; snatched the bread from the hungry little ones; and forced the man to “spend his money for that which is not bread, and his labour for that which satisfies not”—that

“Drink, in short, Provokes man to all folly, to all vice.”

It is not the people’s poverty that produces crime, but rather the people’s wealth. The publican keeps no long accounts; runs up scores only with choice customers, and even these must quickly be wiped off and cleared. Who enters there must carry money with him; and thus the workman’s wage is squandered, and his hope undone. Poverty is not the fruitful cause of evil—it is Drink; which first lives upon the people’s money, thus makes them poor, then drives them out upon the cold streets with burning passions, equal to any deed of daring, nerved for any deed of wrong—the ready victims of crime and degradation.

“I was overtaken in liquor, my Lord, or you would not have seen me here. I have never been before a magistrate in my life before.” Such was the sad appeal of a prisoner at the recent assizes in Shrewsbury.

“Prisoner,” answers Mr. Justice Byles, “hundreds who enter that dock have the same sad story to tell. It is Drink that brings the large mass of prisoners to your position.”

Well does the London Correspondent of the paper that records this scene, remark: “If our Clergymen and Magistrates would but act up to the Christian principle of self-denial for the good of their fellows, by charging their consciences with the Teetotal Pledge, then we should see less Drunkenness, reduced poor-rates, emptied gaols and lunatic asylums, and have our workhouses turned into manufactories.”

It is a well-known fact that a season of poverty or distress always shows a corresponding decrease of crime. It was so during the severe winter of 1860-61. During the period of that distress, the Magistrates of London became dispensers of alms to the needy, rather than dispensers of justice to evil-doers; and, in the north of England, at the present time, during the lock-up of the cotton-mills, there is evidence to show that crime has been on the decrease; that the bodily health of the people has improved; and the number of the deaths has been gradually diminishing in
proportion to the increase of want and destitution. An important testimony to this effect is furnished in the Times (Nov. 3), as follows:—

"Without attributing any extraordinary imprudence to the operatives of the cotton trade, we may presume pretty confidently that some of their surplus earnings were spent upon stimulants which did them more harm than good. From this drawback to their health they have been exempted by their poverty, and are so far gainers by the bargain. Again, instead of breathing the confined and impure air of a cotton-mill, they have had ample opportunities of recreation or exercise in an invigorating atmosphere. Here, therefore, are two causes to which we may safely look for some explanation of the figures before us. The people of the manufacturing towns have enjoyed the benefit of the open air and have been temperate by compulsion."

This is a fact worthy the consideration of our philanthropists, as it is also a strong confirmation of our principle, and an encouragement to those that are seeking to extend it. The train of reasoning is this: Less money to spend—therefore, less spent in Drink—and, consequently, less crime, less sickness, and fewer deaths.

Take away Strong Drink, and we pluck up by the root a thousand evils; at one fell swoop, we sweep away the dust and degradation of centuries, that linger with us still. We should not, indeed, by this one stroke regenerate the earth, any more than, by this one reform, we regenerate a man; but we should stop the sources, and close the sluice-gates of a fearful deluge; and, though there would still exist the overflow of Sin, yet, at least, the remainder of wrath would be restrained.

Strong Drink is a stimulant to evil, and a provocative of crime. It runs through all our national miseries, and meets us at every turn. The thief has nerved himself for his incipient thefts by Drink, and nerves himself with deeper draughts for darker deeds ere long. The forger first drains the glass, and then is ready for his villany. The murderer strengthens and fortifies himself with Strong Drink for his deadly work—else would his better nature be too brave to play so cowardly a part. Drink is the foul dragon-poison; it matters not what tooth of either jaw is pressed upon the flesh—it sends its fatal venom through them all. Drink is the Champion Sin of all other sins; stands head and shoulders above all its kindred; sends its foul spirit through the blood of all its offspring; makes other sins more heinous, and intensifies them all. To rid the land of so huge a burden ought to be the ambition of every man that loves himself, that loves his country, that loves his God!

A way is open—a wide, effectual door. Who will enter by that door, and occupy that way? What portion have we in this wide-spread curse?—what inheritance have we of this parent evil? "To your tents, O Israel!"
The Great Physical Superstition of the Nation.

BY THE REV. G. T. FOX, M.A.

There has long pervaded the English mind, a deep-rooted conviction, not confined to the ignorant and uneducated, but equally influencing the upper classes, which is, nevertheless, so essentially false, so opposed to the testimony of experience and of science, as to be justly entitled, by way of pre-eminence, to be called, "the great physical superstition of the nation." It is this: that alcoholic stimulants furnish nourishment and strength to the bodily frame; and are greatly conducive, if not absolutely necessary, to keep a healthy man in a state of vigorous health.

That this is a wide-spread conviction of the English mind, it is hardly necessary to argue, as few, if any, would deny it. It is almost universal amongst the working classes, who vainly fancy that they cannot endure their daily labour, unless braced up to it by the use of that particular kind of stimulant to which they are accustomed, whether it be ale or porter, spirits or cider. The prevalence of the same idea in the higher grades of society is proved by many facts.

The Lords of the Admiralty are labouring under this delusion, or they would not continue serving out daily rations of rum to able-bodied and healthy sailors.

The masters of our public schools are labouring under the same delusion, or they would not make beer the universal beverage for the strong and healthy youths intrusted to their care.

In all questions of physical science, experiment is the surest evidence, and facts must settle the truth. It is rather a singular circumstance, therefore, that the upholders of the drinking usages of society have contented themselves, to such an extent, with theory or assertion, and have shrank from the stern but sure test of experiment. We will confine ourselves to the three illustrations already adduced:—

The working man labours under the delusion that "the drink" he takes is necessary to support him under his heavy bodily toil; but how few have had the sense to try what would be the effect if they entirely dispensed with it! The experiment has been made, and made extensively, by the total abstainers of the land, many of whom are amongst our hardiest labourers; and, having tried both ways, are fair witnesses before the court as to the result of their experience.

There are few kinds of labour more severe or continuous than that of the mower in a long summer's day; yet experience has tested and proved, that of two sets of men, the one supplied with alcohol, the other substituting cold tea, or any other non-stimulating beverage, set to work side by side,
in the same field, those who abstain from alcohol do uniformly accomplish
their tasks more speedily, and with less fatigue to themselves, than the
others.

Mr. Buckingham challenged the operatives of East London to a similar
experiment many years ago. These men, labouring under the "great
physical superstition of the nation," by which so many of their betters in
station and education are still beguiled, would not believe that they could
go through their violent labour without their beer and porter; but he
said "Try!" and try they did—when, to their great surprise, they found
that they had hitherto been "spending their money for that which is not
bread, and their labour for that which satisfieth not;" and that, contrary
to their inbred convictions, they actually could do their work, hard as it
it was, not merely as well, but better without the alcohol than with it.

The next illustration adduced was that of the Navy. Now, we would
ask, has it never occurred to the Lords of the Admiralty, or the gentlemen,
whoever they may be, on whom the control of this matter depends, to
make the experiment, whether the hundreds of thousands of pounds spent
every year upon rum might not be saved, with great advantage to the very
men on whom this mischievous liquor is so unwisely bestowed? Would
it not be a grand discovery to make—simply on financial grounds, but still
more on moral and social grounds—that so many hundreds of thousands of
pounds might be saved, and our sailors be in better health all the while?
And how, I would ask, is this question to be settled, but by experiment?
You may dispute and discuss it for ever; but withhold the grog for
twelve months, and the question will answer itself in the most unmistake-
able manner.

Now, I would ask, is it not a foolish course to go on, generation after
generation, blinded and misled by the old habits of our ancestors, when so
simple a means of solving this important question is at hand, which would
settle the matter for ever, before a tribunal from which there is no appeal
—that of fact and experience?

Let us turn, in the third place, to the masters of our public schools—
a class of men standing at the very head of intellectual society, and who,
therefore, instead of lagging behind their fellows, ought to take the lead in
the onward progress of mind, and be ready to act as pioneers in the search
after every scientific discovery and development, whether relating to the
intellect or the physical frame. It may well be asked how it comes to
pass that they have so overlooked the onward progress of science in
reference to the real character of alcohol, and the testimony of medical
men and chemists of the highest order?

Or, if they consider such studies lie not within their range, might they
not, at least, recognize the claims of that simple principle which the
ancient philosophers, with whose works they are so familiar, were always
ready to acknowledge—viz., empirics. They, least of any, need be afraid of being branded as "empirics," according to the modern perversion of the term, because they best know that the title took its origin from the foundation of all true science—the basis of experience and fact. And it would only be the application of this principle to a simple matter of daily life, but one of no small importance, to see whether the boys of our public schools, who are in the prime of vigour and of ruddy health, did not thrive much better, and study with clearer heads, after ceasing to drug them with the soporific and stimulating combination of malt and hops.

It is a peculiarity of the English character to hold on with great tenacity to old prejudices and old customs. There may be some advantage in this sturdiness—this unwillingness to change; for, at all events, it secures us from the ill consequences of a hasty judgment and a fickle temper. But this habit may degenerate from caution to stolidity, and is peculiarly mischievous when a wide-spread national custom, supposed to be innocent, but proved by dire experience to be mischievous, forms the subject of dispute.

That the drinking usages of society are thus mischievous, is a subject on which I shall not at present enter; the point to which I desire to confine myself is the erroneous impression pervading the English mind respecting the character and use of alcohol. How very slowly the truth has progressed—with what difficulty it has struggled up to the surface of society from beneath the deep mine of prejudice, the accumulation of centuries, may be seen by referring to the testimony laid before the House of Commons in the year 1834. One of the statements made in that year by a most influential committee, composed of men of various sentiments, was as follows:—

"The highest medical authorities, examined in great numbers by your committee, were uniform in their testimony that ardent spirits are absolutely poisonous to the human constitution; that in no case whatever are they necessary, or even useful, to persons in a state of health; that they are always, in every case, and to the smallest extent, deleterious, pernicious, or destructive, according to the proportions in which they may be taken into the system."

Now, here we have a resolution of a Committee of the House of Commons, giving utterance to statements, in reference to alcoholic stimulants, as thoroughgoing and as uncompromising as ever were put forth by the members of a Temperance Society, or by the most ultra-Tectotaller in the land; and yet, this public authoritative statement, emanating from a Committee of the House of Commons, reposing in all the dignity of a Parliamentary "Blue-Book," after a well-fought battle in the House of Commons, has been before the world these eight-and-twenty years, not as the ipse dixit of a Committee, consisting of a few Members of Parliament, but as the result of "the examination of the highest medical authorities in great numbers"—notwithstanding which, "the great
physical superstition of the nation’ still holds its sway over the minds of
the people, deluding them with the false conceit that alcoholic stimulants
furnish nourishment and strength to the bodily frame, and are conducive
to the health of vigorous manhood. May we not fairly charge the public
mind with a measure of stolidity—to use no harsher phrase—which has
clung with such obstinate tenacity to the erroneous notions of our ancestors,
and refused to receive the testimony of modern science, of chemical
investigation, and of medical skill?

That sounder views are gradually being imbibed by thoughtful minds
is, however, an undisputed fact; and the publication of the names of more
than two hundred and fifty Clergymen of the Church of England who have
given in their adhesion to Total Abstinence principles, is a striking event,
which proves the progress which the truth is making.

My object is mainly to get access to the clerical mind, and to lay
before my brethren in the Ministry arguments which may convince them
of the importance of joining the Temperance cause. In order to this, I
have confined myself to one preliminary question, about which, I believe,
so many persons are labouring under a grave delusion; for, my own
knowledge and acquaintance with the Clergymen of the Church of
England have convinced me of this: that it is not want of benevolence,
nor want of zeal for the good of their fellow men, nor indifference
to immortal souls, which keeps numbers of the Clergy from joining
the Temperance ranks, but erroneous notions of the nature of alcohol;
and that, if their minds were but disabused of “the great physical
superstition of the nation,” their philanthropy and Christian zeal would
soon constrain them to join our ranks. I would ask those who have
hitherto read little on the matter, to take up the subject, and investigate
it with candour. Such a book as “Alcohol,” by Professor Miller, will
furnish abundance of facts to an inquiring mind; and, until a man has
got an intelligent answer to the question, What is alcohol, and what its
power over the human frame? he is not in a condition to form a sound
judgment as to the course which either he or his neighbour ought to
pursue. So thoroughly confident am I that it requires nothing more than
a candid study of the subject to bring a man to the conclusion at which the
Committee of the House of Commons arrived eight-and-twenty years ago,
that I earnestly long to see this subject taken up and studied by
the Clergy of the Church of England, believing that the result will be to
emancipate from the “grand physical superstition of the nation” many of
those whose influence is, perhaps, more important than that of any other
class of society, in moulding, directing, and leading the public mind on all
moral and religious questions—I mean, the Clergy of the Church of
England.

(To be continued.)
"Who hath War?"

Who hath trouble? Who hath sorrow?
Who hath found a thorny way?
Who shall suffer on the morrow,
For the pleasures of to-day?

Who hath babbling and contention?
"They who tarry at the wine."
Ponder it with deep attention—
Many sorrows here combine.

See the Wife and Infants pleading,
In their misery, for relief:
Vain their tears—he stands unheeding;
What to him is all their grief?

Once he was a husband tender,
Loving father—true and just:
Is there pow'r on earth to render
Back again, what they have lost?

Shall he perish all unheeded,
Having chosen such a part?
Are thy efforts all unneeded?
Christian, lay it to thy heart!

Thou shalt save him—Sister! Brother!—
If thou canst the tempter shun;
Thou mayst fairly ask another
Then to do what thou hast done.

"Wine's a mocker"—never heed it—
Pass it by—the friendly glass;
Water-drinkers never need it—
Stand aside, and let it pass!

Doubt not it will make thee sadder,
Though it sparkle in the cup;
See! "It stingeth like an adder;
Be a Hero—Give it up!"
Adulteration of Drinks.

A PAPER BY THE DEAN OF CARLISLE.

INToxicating drinks are, in the present day, so fearfully adulterated, that Total Abstinence from them is the only safe course for any one who would enjoy good health.

The Rev. William Reid, of Edinburgh, has collected a mass of evidence on this subject, in his "Temperance Cyclopædia,"* enough to satisfy any reasonable person that when he fancies he is drinking beer, or wine, or spirits, he is probably imbibing some horrible and poisonous mixture of the most dangerous description. Equally stringent and piquant testimony is wafted to us across the Atlantic, by Dr. Nott, E. C. Delavan, Esq., and others; † in fact, no one can deny that all these beverages are doctored to an extraordinary extent; while, with singular infatuation, every one has confidence that his brewer and his wine-merchant serve him with a genuine article! It may confidently be affirmed, that not one bottle of genuine wine, the fruit of the grape, is to be had, at any price, in this country! Nor are the English wine-merchants alone to be censured in this matter; they cannot obtain pure wine from the wine-growers: it is corrupted, diluted, poisoned at its very source. Many thousand hogsheads of so-called wine are exported annually from all the wine-growing countries—more than all their vineyards can produce. More wine, by courtesy called port wine, is annually drunk in London alone, than all the port-wine districts can produce: yet London supplies the world with port-wine. We see, then, how delusive is that assurance often given in the advertisements of sales of private wine-cellar,—" N.B. This wine has never passed through the wine-merchant's hands"—an indication unmistakeable as to the reputation in which wine-merchants' cellars are held, but an assurance quite worthless as to the quality of the wines themselves, which have all been doctored before they left the original factor's hands.

When this subject was canvassed in the Times several years since, that journal made the following statement:—

"It is not, perhaps, generally known, that very large establishments exist at Cetté and Marseilles, in the South of France, for the manufacture of every description of wines, the natural products not only of France, but of all other wine-growing and wine-exporting countries; some of their establishments are on so large a scale as to give employment to an equal, if not a greater number of persons than our large

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Breweries. Wines are thence exported to Madeira, receive there the proper marks, and then are re-shipped as 'genuine Madeira.'

"Such is the extent of this nefarious commerce, that one individual alone has been pointed out in the French ports, who has been in the habit of despatching, four times in the year, 25,000 bottles of champagne, each shipment of wines not the produce of the champagne districts, but fabricated in their wine-factories."

So, one person supplies the world annually, with 100,000 bottles of medicated stuff, calling it champagne. In the very last returns of the customs' duties on wines, the Times made a passing observation, in a matter-of-course way, noticing the fact that several thousand hogsheads of wine had been imported from Madeira, although, as the commentator observed, the vines had totally ceased to bear in that island; and he ventured the hypothesis, that these were probably Cape wines, imported there and exported as Madeira. The consumers of these treacherous drinks may think themselves fortunate if they are nothing worse. It appears to matter little whether wine is called port, sherry, madeira, claret, or anything else—all are more or less imitations of the original wines so denominated, and have no further relation to them than their names; nor does price, however high, offer any security. Genuine wines cannot be had, and for the simple and obvious reason—that the consumption is a hundred thousand times greater than the grape can produce; and so the little that is originally expressed from the vine is instantly divided, and subdivided, and diluted, and manufactured, that scarcely a drop of the fruit of the vine remains; while thousands of hogsheads are wholly fictitious—not one drop of the juice of the grape being in them!

Dr. Nott gives some valuable evidence on this point, proving that the state of things in America is, if possible, worse than in the old world.

"I had a friend," says he, "who had been himself a wine-dealer; and, having read the startling statements some time since made public in relation to the brewing of wines, &c., I inquired of that friend as to the verity of those statements. His reply was, 'God forgive what has passed in my own cellar, but the statements made are true, all true, I assure you!' That friend has since gone to his last account; but, I still remember, and shall long remember, both the terms and the tone of that laconic answer."

Dr. Nott relates other instances, occurring within his own personal knowledge, of a similar character. In one case, a bankrupt wine-merchant's accounts were found to contain an inventory of articles purchased for the manufacture of wines, but not one entry for the juice of the grape. In another instance, accounts were similarly examined, and entries were found of the purchase of hundreds of casks of cider, but not one of wine! Yet, it was wine, not cider, that that house dispensed to its customers. The Rev. Doctor relates another anecdote, introducing the name and residence of the gentleman in London. He had imported a cask of port wine direct from Oporto itself; and, to secure its identity and genuineness, he bottled it off with his own hands, congratulating himself that he had now got a glass of
wine which could not be questioned. But, shortly afterwards, needing the
cask for some other purpose, he ordered it to be sawn in two; when, to his
no small horror and disgust, “he found that its lees consisted of a large
quantity of the shavings of logwood, a residuum of alum, and other ingre-
dients, the name and nature of which were to him unknown.”

It would swell the bulk of this article to an unreasonable degree, were
half the facts recorded which come to hand upon this mischievous traffic.
But the worst feature of it is, that whether we consider the adulteration of
wine, spirits, or beer, the ingredients introduced are all injurious, and
many of them fatal poisons. It would occupy pages to enumerate them,
and not a few are openly advertised and sold by brewers’ chemists, and
others, who live by the wicked trade. Thus, so much strychnine was
recently proved to be used in the manufacture of whiskey in the State of
Ohio, in America, that a law was actually passed making the use of such
ingredients felony. But a few weeks since, I read in the papers of the
poisoning of a whole family in Scotland by drinking vile whiskey, proved,
on examination, to be impregnated with arsenic. White and red wines
are adulterated with sugar of lead, cerate, litharge, alum, chalk, tartaric
acid, brandy, logwood, sandal-wood, sulphuric and nitric acid, 
<cocculus indicus>: in fact, an innumerable list of articles are used for various
objects in the manufacture of Strong Drinks; some giving pungency, some
colour, some taste, as the case may be; but, one and all producing results
which cannot but be injurious to the constitution of all who indulge in
them, in proportion as they are used.

Testimonies to the truth here advanced might be multiplied <i>ad in-
finiitum</i>. Let any one refer to “Accum on Poisons,” to the “Vintners’
Guide,” “Hartley’s Wine-Merchants’ Companion,” “Art of Brewing,” “Dr.
Ure’s Chemical Diet”—in fact, to every book or pamphlet touching on
these points—and he will find himself forced to the conclusion that it is
not safe to drink any modern strong drinks. A specimen bottle of cheap
port chemically analyzed gave the following result:—“Spirits of wine,
3 oz.; cider, 14 oz.; sugar, 1½ oz.; alum, 2 scruples; tartaric acid, 1
scruple; strong decoction of logwood, 4 oz.”—(<i>Mechanics’ Magazine.</i>)
The <i>Quarterly Review</i> stamps its testimony upon these facts (No. 43):—
“The manufactured trash which is selling in London under the name of
Cape, Champagne, Burgundy, Sauterne, &c., are so many specious poisons,
&c.” It might have added Port and Sherry to its list. Beer and porter
are equally corrupted with wines and spirits. That beers are doctored, is
admitted by the brewers themselves, only they would have us believe that
their medicaments are innocuous. “Every Man his own Brewer, by S.
Child,” exposes the evil practices of this class of men-poisoners. “<i>Cap-
sicium, cocculus indicus</i>, salt of tartar, headings, ginger, and slaked lime,”
are freely used. “Headings, are a mixture of alum and copperas,”
ADULTERATION OF DRINKS.

creating froth. "New beer is made old by oil of vitriol." The proportions in which these vile drugs are to be used for their different objects are given in receipts in the "Art of Brewing." "Even tobacco is notoriously used as a substitute for the hop." We cannot wonder at Cobbett's vigorous censure of this pharmacopeia of brewers' poisons.

"When we know that beer doctors and brewers' druggists are patronized as openly as those of bugmen and rat-killers, are we simple enough to suppose that the above-named are the only drugs that people swallow in those potations which they call pott of beer? Scarcely a week passes without witnessing the detection of some greedy wretch, who has used, in making or in doctoring his beer, drugs forbidden by law."

After reading such details as the foregoing, we can easily believe the statement of the Rev. Dr. Baird, who relates that the extent and virulence of adulteration were so great in France "that certain persons, appointed by Government to test the purity of liquors by tasting, were compelled to resign to escape death by poisoning."

But one wearies of such details: the incredulity of men on the subject alone forces their introduction here. The fact, once admitted, is of vast importance in promoting the object now in view; it bears strongly, as we shall see, upon the scriptural authority in this matter, proving that our question is about the propriety or impropriety of using drinks utterly unknown in the scriptural times, and therefore lying outside their authority, except inferentially. But, more than this: do not these admitted facts, touching the almost universal adulteration of Strong Drinks in our day, bear at once, and most powerfully, on the point at issue? Can it be a hardship to invite persons to abandon totally the use of such beverages, of all of which at least a grievous suspicion must lie that they are not genuine? When these beverages, as wine or spirits, are recommended by medical men as chronic agents of strength and life, may we not simply say: I shall consent to take them medicinally if you can assure me that they are what they profess to be? The most common defence of moderate drinking is, that it is necessary for health; but, can the potations of such compounds as these be really beneficial to any man's constitution? And, where is the guarantee, or who can frame one, that any given wine, spirit, or beer is not adulterated, possibly with poisonous drugs?

It is idle to reply: Why everything we eat is adulterated; we are told that sugar, coffee, even bread, is not pure; by parity of reason, therefore, we should also abandon the use of these things and starve! Is wine, is beer, are spirits necessaries of life? Must we partake of them or starve? If bread be adulterated, there are means of ascertaining the fraud, and punishing it; but will any one pretend that bread can be altogether forged and imitated, as we have seen every kind of intoxicating drink may be? Can meat and vegetables be adulterated? Besides, the fraudulent adulteration of any food which God has given as plain sustenance for man, and
necessary to his well-being, cannot by any honest reasoner be put in the same category with those modern compounds, which, so far from being "good creatures of God," are deleterious and poisonous beverages compounded by the art of fraudulent men, for the more speedy intoxication of their fellow-creatures. Doubtless, every individual ingredient forming the component parts of these compound drinks is "the good creature of God," made for some wise and gracious purpose, and profitable for man. This may be truly said even of the very poisons which are found in the world. But does it follow that, because this is so, I am to regard every composition, whether of food or drink, which the evil ingenuity of man may concoct, as the "good creature of God"? Surely, such a conclusion would be transparent folly! Or, because I find some sort of wine used in the land of Canaan two thousand years ago, sanctioned by the word of God, am I, therefore, to conclude that the stimulating drinks, many of them of modern invention, none of them in the least degree resembling the favoured beverages of Scripture, are therefore such as God would sanction, or inspiration pronounce to be well suited "to gladden the heart of man?" There is no proof—nay, there is much to prove the contrary—that the ancient wine so blessed was even in itself intoxicating. All admit that the eastern wines were of the most mild and harmless description; and, is it not, therefore, a positive perversion of the word of God to hold and teach that we may partake (moderately, of course) of these modern fiery liquids because something was then sanctioned which was called wine? I do not in this place discuss the nature of the Scripture language with reference to wines or strong drinks: all I contend for is, that the modern drinks in their fiery, intoxicating, alcoholic nature, do so entirely differ from anything known or drunk as a stimulant in the days of Scripture, that any passages in the sacred volume which appear to favour the use of the latter can by no honest interpretation be applied to the former. The drinks sanctioned in Scripture have now positively no existence among us. The nature, therefore, of modern intoxicating beverages places them beyond the positive and direct injunctions of the word of God: that could neither be praised nor blamed which had then no existence!

Whether we should "drink" or "abstain" must, therefore, rest upon the merits of the case; upon the nature of the beverages themselves; on their effects on the health, wealth, and morals of men; and upon such general principles of duty to God, to our neighbour, and to ourselves, as may be fairly deduced from the word of God. Among these considerations, the great fact of their wide-spread adulteration with pernicious substances is surely one that demands our serious attention.
A TABULAR STATEMENT,

Showing the Cost of Intoxicating Drinks consumed, in One Year, in Ten Provincial Hospitals; extracted from their Reports; together with the Number of In-Patients and Out-Patients in each:—

<table>
<thead>
<tr>
<th>Hospital</th>
<th>Number of In-Patients</th>
<th>Number of Out-Patients</th>
<th>Cost of Beer, Wine, and Spirits, in One Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Newcastle-on-Tyne</td>
<td>1720</td>
<td>1778</td>
<td>£312 0 0</td>
</tr>
<tr>
<td>North Stafford Infirmary</td>
<td>922</td>
<td>3569</td>
<td>109 7 0</td>
</tr>
<tr>
<td>Salisbury ditto</td>
<td>904</td>
<td>1817</td>
<td>162 0 0</td>
</tr>
<tr>
<td>Lincoln ditto</td>
<td>748</td>
<td>466</td>
<td>112 14 0</td>
</tr>
<tr>
<td>Bedford ditto</td>
<td>669</td>
<td>1935</td>
<td>266 15 0</td>
</tr>
<tr>
<td>South Hants ditto</td>
<td>642</td>
<td>2095</td>
<td>60 12 0</td>
</tr>
<tr>
<td>Adenbrook Hospital</td>
<td>638</td>
<td>2547</td>
<td>118 18 0</td>
</tr>
<tr>
<td>Kent and Canterbury</td>
<td>625</td>
<td>1110</td>
<td>193 2 6</td>
</tr>
<tr>
<td>Suffolk Infirmary</td>
<td>474</td>
<td>909</td>
<td>124 9 6</td>
</tr>
<tr>
<td>Cumberland ditto</td>
<td>457</td>
<td>2889</td>
<td>72 4 6</td>
</tr>
</tbody>
</table>

Total spent on drinks, in ten hospitals, in one year. £1532 2 6

In some of the reports of the above hospitals, the quantities consumed are also stated—e.g. in Bedford, 4069 gallons of beer, costing £200, and £66 in wine and spirits; in Kent and Canterbury, 4000 gallons of beer, besides wine and spirits. Suffolk Infirmary enjoys a peculiarity—no account of any wine or spirits is given—none seem to be allowed; but 2160 gallons of beer and 666 gallons of porter are consumed on the premises, or nearly 6 gallons each for every patient who enters the house.

The discrepancies in this consumption of intoxicating drinks are remarkable: one hospital spends only £60 on these liquors, and another, of the same size, spends £260! One, with 922 patients, spends only £109; another, with only 625, spends £193. No two are alike, either in the quality or quantity of intoxicants allowed.

Let the subscribers to these several institutions look to this capricious waste of the public money—it can be nothing less; as wasteful as it must be deleterious to the poor patients, who not seldom learn, in these schools of charity and medicine, lessons in the love of Drink, which speedily transform them into Drunkards when they return to their homes. Medical men have much to answer for in this matter. They may make light of it—but the final misery and ruin of many, in time and in eternity, are to be attributed to a taste for the treacherous draught, first acquired under the sanction and recommendation of the "Doctor!"
Parochial Temperance Organization.

[A Paper read at the National Temperance Congress, held in London, August, 1862.]

By the Rev. Robert Maguire, M.A.,
Incumbent of Clerkenwell.

I hope I may take for granted that no apology is needed as an introduction to the subject of this paper. In a congress such as this a large variety of men and minds are gathered; many shades of opinion, no doubt, are represented here in regard to matters both civil and ecclesiastical. Whatever standing-point each may choose to take in this assembly, it is with a view that he may be able to point out its bearings upon the great social question that has brought us together; and to illustrate how his own chosen ground may be made conducive to the promotion of the Temperance movement. Each one of us is here to-day to show how his own "spoke" tends to the centre of the wheel, for the onward progress and advancement of our philanthropic cause. In this context of thought, I accede to the request of your organizing committee; and, as a member and minister of the Church of England, I desire to show what facilities exist in the working apparatus of our communion for the furtherance of the great mission of the Total-Abstinence principle.

The Church of England works, or is designed to work, upon the principle of subdivision of area and distribution of labour. The whole country is mapped out into districts, called parishes; and in each of these one or more Clergymen are appointed to the spiritual oversight of the resident population. It devolves upon the parochial Clergyman, as the pastor or shepherd of the flock, to feed the sheep committed to his care; to preach the Word; to visit the sick and the whole within his charge; to minister in holy things to all sorts and conditions of men; to instruct the young; to watch over the spiritual concerns of the people; to advise with those who seek his council; to warn those that are unruly; to "reprove, rebuke, exhort with all long suffering, and doctrine." Nor does his mission end here. He is looked up to by the people of his parish as the head or conductor, if not the originator, of all the social and philanthropic institutions of the locality. The experience of all parochial Clergymen who rise to the dignity of this standard is, that whenever they propose to initiate any further effort for the benefit of the people, they gather round them as a rallying point the great and good of their parishioners, who cheerfully co-operate in the support and management of the same. All this, and a good deal more, is included in the meaning of that which is called The Parochial System.

My object in this paper is to exhibit the bearings of this system upon the Temperance movement; and, without ignoring other institutions, whether congregational, or general, or merely local (most of which I very highly esteem for their work's sake), I think I can point out some of the excellences and advantages of the parochial system as a basis of operation and co-operation in regard to this question.

Influence.—When I look around me, I cannot but see that the office of a parochial Clergyman is one (generally speaking) of great importance, involving the use of influence, as well in the power of his precept as in the force of his example. "Like priest, like people," is an adage which still holds true; and somehow, the character of a Clergyman is, to some extent at least, reproduced upon his parish. I find him engaged in, or expected to be engaged in, the conduct of the educational apparatus of the parish, his family (if he have one) interesting themselves in the visitation of the people; his time and energy, and sometimes his means, expended in the welfare of his charge.
PAROCHIAL TEMPERANCE ORGANIZATION.

That same, yea many, do not rise to the high dignity of such delightful labour may be very true; but the shortcomings of such are to be laid to their own account, and not to be charged upon the system, which provides a sphere of labour, and then "expects that every man will do his duty."

Parochial Institutions.—Within the charge of a parochial minister is included all that is spiritual, nearly all that is educational, and much of that which is social and philanthropic. A Clergyman is expected to interest himself not only in the more bounden duties of his office, but also in all other labours that conduce to the bodily, social, and sanitary welfare of the people. His work, in fact, includes everything that tends to promote the peace, the happiness, the temporal and eternal welfare of the parishioners. Wherever they are gathered together for any purpose of good, there the presence of the Clergyman cannot be out of place. If any number of the people have joined together in a band of brotherhood for mutual support and encouragement against any local danger or general temptation, surely this would seem to be a plain path marked out for the feet of the pastor. If his presence there binds him to the people, unites them more heartily with the minister, and tends to identify them with his work, and to associate them in Christian companionships, it would seem to be an unmistakable call not only to the Clergy, but also to all right-minded Laymen, to promote such godly union and fellowship.

Temperance Associations.—I will now suppose that a Temperance association has been established—a voluntary association of neighbours and townsmen for the promotion of the principle and practice of total abstinence from intoxicating drinks. Here is a gathering of men who have abjured certain habits, and thereby abandoned certain companionships which they have found to be unprofitable and hurtful. They, therefore, seek other company and other companions; and here is the result—in yonder Temperance Association. Now, why should the Clergyman keep aloof from this body of men? Is it not a very important portion of his constituency, and is there not a vast amount of working power there, waiting only to be called into action? Talents, once buried beneath the superincumbent weight of strong drink, are now unburied; and, with a resurrection life, are ready for use in the great Master's service, and they can be had for asking. No one would be so welcome among those men as the parochial Clergyman. They have been long desiring his adhesion, perhaps expecting his presence, and are ready to receive him as an instructor and head. They know that if he should be induced to join their association he would, by his example, influence many more to cast in their lot with them, and that their cause would advance to fresh conquests in winning over many of those to whom strong drink is a curse, and the ever fruitful cause of a deadly downfall. Besides, many of these men feel lonely, when having abandoned their former excesses, and formed better companionships, they find those who hold office in the Church separated from them in their social gatherings. For the encouragement of these men, for the sake of taking them by the hand with a brotherly sympathy, for the sake of leading them to a higher level than they have hitherto attained—for every reason, it is worth while to form one of their number, and join their association.

Objections.—Although this paper is not intended to deal with the controversial bearings of the Total Abstinence question, yet one feels that certain objections are sure to occur, even in the reading of it.

It is said—"Can I not join with these men, and take the presidency of their society, without committing myself to the strict principle of Abstinence? They all know me, that I never exceed, and that I have no temptation in this way."

I reply,—"It seems an incongruity, to say the least of it. It also looks so very patronizing, as though this person were not of the same flesh and blood; as though he
were removed beyond the reach of the common temptations of men. It is not the same level, any way; and thus the link of sympathy is lost."

Others observe—"But I really cannot take my place among these men; they are not of my way of thinking; they are reputed as infidels or some other questionable thing. I should be likely to compromise myself by such association."

To this I answer—"Much of this is mere report, and upon examination it will be found to be grossly exaggerated. But if they are infidels, or inclined to infidelity, may not this be owing to the fact of the Clergyman's absence from their company?" I would further say—"Go, and boldly and faithfully fling yourself into their midst, and use your influence among them, for your Master's glory. You will have much more influence over them when one of their number, than when speaking from without."

As a matter of experience and personal knowledge of the case, I am amazed to find so large an element of religion intermingled with the Temperance movement throughout the country. When I consider how long the Church has ignored the system, and left it to its own resources, I am agreeably surprised to find that even now it is ripe for any religious influence; and I have seldom attended a Temperance meeting that has not been opened with prayer, or some other religious exercise. I can only say that the way is clear for God-fearing men to enter—"a wide and effectual door is opened unto us."

It simply comes to this—Here is the great curse of my parish—the cause of nine-tenths of its sins and sorrows. How can I best remove the evil or mitigate the misery? I have preached the Gospel, but the drunkard is always beyond ear-shot, the drink removing him far beyond my influence. The seed that is sown in many of the young is choked or dwarfed, or otherwise rendered unfruitful by the influences that accompany Strong Drink. How can I gather out the stones from the stony ground; the thorns from the thorny ground; and give "depth of earth" for the seed to take root, and grow, and fructify? These hindrances being removed, will render the ground more likely to receive the seed; will make at least one advance toward "the honest and good heart;" will, at all events, be a more likely soil in which to plant the good seed; and thereby give me some better hope of a future harvest from the present seed-sowing.

May not this be adopted as the language of almost every Clergyman in the land? Manifold labours and anxieties are rendered quite abortive by the hand of the spoiler—the drinking customs of society. Our Sunday-schools are yearly drafting off our elder scholars; and what are the chief temptations that beset them? What, but the drinking saloons and the singing halls of London and the provinces? In these they are supplied with drink, and, although they may not exceed in the measure of their potations, yet the very associations formed, and the companions who meet them there, are highly prejudicial to all that is lovely and of good report in them. I believe if we could cut off this evil we should at the same blow cut off a thousand woes. The Total-Abstinence movement lays the axe to the root of the tree that bears the fruit of social bitterness—a deadly fruit that also kills the soul. Now, the young men and women who join our Associations are thereby restrained from attendance at questionable places of resort; this is a help—it is at all events a negative good, a preventive of we know not how many woes.

Can I, then, by my own personal adoption of this principle, do good in this or that parish? Can I reclaim some drunkard, make his home happy, thereby bless his wife and babes, recall them from neglect of God and disregard of true religion, and cause them to arise one day and call me blessed? And, is this nothing? Is not this a work worthy of an angel's mission? Shall I hesitate as to the doing of this duty, or waver as to the way in which I should walk? Perish all mere theories in the face of such facts as these! One home made happy through the example of my abstinence is worth
a thousand arguments on the other side. Shall my glass of wine stand in the way of
my privilege of doing good? Reason thus, my brother, and causae finita est!

Organization.—The principle once embraced, the next thing is to work it. Here
a definite organization will be required—a still further plea to master minds and men of
parts to join the movement. This is the real gist of the question when once adopted.
It is a principle that lives but for action, and Total Abstainers must not be "dumb
dogs," but as "living epistles, known and read of all men."

I will, therefore, now suppose that the Clergyman of a parish has given in his
adhesion to our principle; his next act will be to promote the principle in his parish.
Here an Association will be required for the double purpose of strengthening and
encouraging those that have been reformed, and of so advocating and setting forth the
principle as to induce others to join.

In my experience of provincial Societies, I have observed in too many places a lack
of due organization in the management of affairs. This very often arises from the fact
that men of position and of administrative talent ignore the matter, and leave it to be
worked by those who have but little talent, and little time, and little influence for such
a task. This fact in itself would suggest to a Clergyman a powerful plea wherewith to
address the Laity who usually co-operate with him in the ordinary parochial institutions.
He can say to his parishioners, as I said to mine—I want you to come and join this
movement for the purpose of helping me to work it. I could not conduct my Sunday-
schools without your help; I could not carry on the labour of my Home Mission
without you; I could not undertake a single thing in the parish without the support
and personal co-operation of the people. And now I am about to establish a Total
Abstinence Society. Grant if, you have never been drunk; but that is not the
question. The question now is—I want a secretary who will correspond, keep
minutes, and conduct the working-gear of the Society. Will you join? And he does
join, because he sees a path open for doing good. I still proceed, and urge upon the
members of my congregation that I stand in need of a committee of management, and
registrars, and librarians, and visiting members; and thus a door of usefulness is
opened, and men and women of Christian spirit obey the call, and join themselves
beneath our standard. By-and-by, our Band of Hope springs up. Now, I need a
man of musical talent, able to instruct children, and to interest them. I write to such
a one, and lay before him the fact that without some co-operation, such as he can
afford, this interesting branch of our work must fail. This is an opportunity for doing
good, and he lays hold of it at once. My brethren in the Ministry see the importance
of the movement, and join with me. My Scripture readers and city missionaries
recognize a new path of duty, and at once enter upon it. My Sunday-school teachers,
with their superintendent, determine that in this work I must not be allowed to labour
alone; and they (between forty and fifty of them) rally round the goodly cause, and cast
their influence into the scale of co-operation. All this is the result of a parochial effort,
beginning where it ought to begin—with the Clergyman and his true yoke-fellows.

These concentric circles being thus created by a single pebble cast into the lake,
now proceed in their outward and onward mission, enlarging and expanding, and still
begetting wider and yet wider circles. Now the subject gets talked about—in the
homes and in the workshops. Meetings are held; fresh names are added; our numbers
mount up from scores to hundreds, including (1) those who join for the sake of example
and influence; and (2) those who join for their own sake; and (3) those who feel that,
more or less, strong drink is a snare and an ever-recurring temptation, which they
would be glad to rid themselves of, and be done with once and for ever. Thus, one
way or another, "What a great matter a little fire kindleth!"

All this called for further organization; and, with such incipient help, we were not
altogether unprepared for the flood of success which attended our parochial effort.
Accordingly, having formed our committee and appointed our officers, we put forth a
series of rules for the conduct of the institution. These rules are few and simple, but
seem to provide all that is necessary; and, for the sake of any who may think well to
copy them, we insert them here:

1. That the name of this Society be, 'The Parochial Temperance
   Association.'
2. That the object of the Association be to promote the cause of Total Abstinence
   from Intoxicating Drinks, and to enrol as members those who adopt and
   adhere to that principle.
3. That the Association be conducted on religious principles, its aim being, as a
   missionary institution of the parish, to promote the moral, social, and reli-
   gious welfare of the people—for the glory of God, and the good of our
   fellow-men.
4. That, accordingly, all its meetings be commenced with prayer, and closed
   with the benediction.
5. That members shall be either—1. Annual members; 2. Visiting members;
   or, 3. Associated members.
6. That each visiting member, having been appointed to office by the committee,
   and approved by the president (being the incumbent of the parish), shall
   receive charge of not more than twelve associated members, and meet the
   same at least once a week, separately or in company, for mutual strengthen-
   ing, edification, and encouragement.
7. That the subscription be one penny per week, to be collected by each visiting
   member. Annual members subscribe five shillings a year, payable yearly,
   half-yearly, or quarterly.
8. That, besides the weekly meetings of the associated members, there be held a
   monthly meeting of the president and the visiting members; quarterly and
   annual meetings of all the members; and occasional general meetings, con-
   versations, lectures, readings, and other entertainments in promotion of the
   Temperance cause.
9. That a Band of Hope Union be conducted in connexion with the Association.
10. That the committee consist of twelve persons, chosen by and from the
    annual and visiting members; one-third to go out of office annually—being
    lowest in the number of attendances at committee meetings—but eligible
    for re-election. (The officers of the affiliated Bands of Hope are members of
    committee, ex officio.)

Some few salient points of organization may be indicated here as being included
in these rules:

a. The Parochial Character of the Society.—It is not any very extraordinary or
   extravagant Association for people to marvel at or perhaps suspect; but, simply one of
   our ordinary parochial institutions, having its own work to do and its own vocation to
   fulfill in the parish. As other institutions undertake each its own peculiar line of
   action, so this has as its great mission—the reform of the people in the matter of Strong
   Drink.

b. Its Religious Character.—That it shall never be ashamed of the colours under
   which we fight—the banner of Christ! We desire to consecrate this toil and labour of
   our hands to the service of our God and King. The social movement is thus lifted up
   to the higher level of labour for Christ.

c. Its System of Membership and Visitation.—Some are weak, or not yet strong
   enough to resist temptation; these are stately and periodically visited, and are thereby
encouraged and confirmed in the course they have entered upon. This is a most
important element of our organization.

d. Its Funds.—The contribution of a penny a week by each member covers the
working expenses of the Society; and also gives to each member a direct personal
interest in the prosperity of the institution.
e. Its Meetings and Engagements.—A monthly Bill is issued announcing the
engagements and appointments for the ensuing month. On every Monday evening
there is a conference of the members for mutual instruction; and on every Thursday
evening a lecture is delivered by some trusty advocate of the cause. We have adopted
Kemble's Penny Hymn Book (D. Batten, Clapham), for the use of our members at all
our meetings. One thousand of these have been sold within three or four months. It
is also used at the Tuesday evening service for working men in the parish church, and
at the weekly parochial prayer meetings. A special cover is provided by the publisher
without any additional cost. Besides these engagements, the members are specially
invited to avail themselves of the ordinary and special Church services, Bible classes,
and prayer meetings in the parish. A library is also at the service of the members,
and is much prized by them.

If I were to lay stress upon any one particular of the above details, it would be
on the system of visitation of the members. Those who have been rescued from the
sin of drunkenness have a great fight to wage, and many temptations to resist. Their
old companions tempt them; their old appetites, not yet wholly vanquished, rise up
against them; the Canaanite is still in the land. It is, therefore, most desirable that
an organization should exist sufficient to cover the whole field of membership. In this
respect, I have been singularly fortunate, in securing the adhesion of so many of my
congregation and communicants, who can safely be intrusted with so important a
charge. More than fifty zealous Christian friends have undertaken this branch of our
work; adopting in their own practice the principle of Total Abstinence for the sake of
the good they may do to their fellow-men. It is important to observe that these
persons are of different ages and constitutions; some elderly, some young; male and
female; mostly engaged in actual labour. They had been accustomed to the ordinary
use of ordinary drinks; and yet there is not one of them who has suffered in health by
reason of Total Abstinence; and all of them bear their thankful testimony that one
more instrument has been thus placed in their hand for use in the Church of Christ.
The visiting members, having periodically visited their respective lists of associated
members, meet with me once a month, and report progress, and otherwise inform me as
to the details of their work.

I have thus endeavoured to illustrate the method and plan of a Parochial Temper-
ance Association. If I have gathered my illustrations chiefly from my own Parochial
Association, I hope this paper will not be the less welcome, but rather the more prac-
tical and instructive, seeing I am recommending what has been tried with eminent
success in my own parish. I can see no reason why a similar or even larger measure
of success should not be brought about in other localities. I believe I may boldly say,
from my own experience, and that of others, that it is quite possible to work, both in
mental and manual labour, without Strong Drinks. Hundreds of us have tried it, the
change being more or less abrupt; and I think we are all ready to bear testimony to
the abundant satisfaction it affords us to be utterly done with that which is in its
various degrees so hurtful to the body and soul of the people. We can see no reason
whatever why we should not continue thus to act, and why we should not invite others
to do likewise.

Our principle is, that though the Bible permits the drinking of wine, yet it does
nowhere command its use; and freely permits abstinence from any kind of food or drink,
particularly if by so doing we can withdraw a stumbling-block from the path of a brother, and so do him good. We are willing to forego our own indulgence, and to exercise the Christian liberty of abstinence from this intoxicant; and we have already found how large and open a field of labour this simple act presents to us. Just as strong drink runs through all the miseries of our land as a cause of evil, so we find that abstinence from it runs like a golden tissue throughout our other parochial labours. We meet the fruits of our Association on all sides, just as we everywhere meet the effects of its opposite. I conceive that no parish or locality ought to be without a Society of such men, banded together for an object so eminently calculated to reduce our great national vice to its minimum power.

Assuredly, this is a work deserving our best attention; a subject worthy of the study of all country-loving and patriotic men; a labour loudly calling for the conscientious inquiry of the Clergy of the Church; a mission so fraught with the secret of success as to win the hearts and engage the energies of all the great and good and earnest and loving Christians throughout the land. The interests of true religion at home, and of missionary enterprise abroad, are bound up with this question; for England's strong drink is her weak point. It meets us at every turn; it steals away the hearts of the people from the things of God; it paralyzes Christian effort everywhere; it is the characteristic of England which neutralizes her protest for Christ in distant lands. It is this great foe that perverts our Christian festivals into seasons of dissipation and debauch; makes us rather to fear than to rejoice in the return of the hallowed days of the Church's calendar—days originally consecrated to the highest, purest, and most sacred remembrances, but now, alas! rent from their Christian context by the giant hand of Strong Drink. And what specific remedy has the Church adopted for this specific evil? What discouragement have we as a body cast upon it; what systematic resistance have we brought to bear against its might? What souls have we rescued from the hand of the spoiler? What self-denial have we exercised in evidence of our desire to reclaim the lost and erring brethren of the same humanity? I protest, we have too long neglected this solemn subject—to long dallied with the foe—to long indulged ourselves in that which is the most potent engine in the army that is against us. We acknowledge the evil to be a gigantic evil, and yet too many are content to trifle with the little finger of the giant; not knowing that its little finger is thicker than Goliath's loins; yea, that the giant of Gath stood not in half its strength. The consequence is, we have made but little progress; yea, we have been losing ground. Millions of souls have been alienated from our great mission, lost to the Church (would to God that were the only loss!). The foundations of our Sion have been sapped and undermined by an insidious foe, whose process is to destroy self-respect, home-comfort, industry, means, position, character, and every kind of social good; and, after such losses, it is but a light thing to press his advantage further, and to kill the soul: and that loss is eternal woe!

"Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: Come, and let us build up the wall of Jerusalem, that we be no more a reproach. . . . The God of heaven, He will prosper us; therefore we, His servants, will arise and build."—Neh. ii. 17, 20.
The Cry of the Builders.

"And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another: in what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us."—Neh. iv., 19, 20.

I.

Let Sion's God arise, and hear
His captive children's humble prayer;
And hearken to a nation's call,
While at His feet we lowly fall.
Put forth thy power; deliverance send;
Our loved Jerusalem defend!

II.

Our land, O God, doth mourn and weep,
Fast bound in chains of bondage deep.
Strong Drink has cast our pillars down,
And level'd Sion's throne and crown.
Release us from the giant's sway;
Deliver our captivity!

III.

This deadly foe the Church defies—
Will not the Church of Christ arise?
It hurts the body, kills the soul;
Its fatal waves still onward roll.
What hast thou done, what canst thou do,
To stem this tide, to stay this woe?

IV.

Thou art not weak; thou canst refrain;
Then help to loose the captive's chain.
Be strong to bear another's load,
And lead the sinner up to God.
Stoop down to set the captive free,
As Jesus stooped to conquer thee!

V.

Who gives a weary brother rest,
Or blessing breathes, is doubly blest.
Who curbs himself is nobler far
Than conquerors or heroes are.
Who breaks a fetter, frees a slave,
And loves, like Christ, a soul to save.
"Who were His Tempters?"

BY MRS. C. L. BALFOUR.

PART III.

The evening after the circumstances related in the preceding chapter, Arthur had to take the summary of a week's canvassing to Mr. Saville. He read over a diary that he kept, and an animated conversation on various incidents recorded ensued.

The subscription of the widow lady had been most munificent, and the necessity of raising a fixed sum, to put the society on a secure basis as to pecuniary matters, was enforced.

"You will stay and take some refreshment," said Mr. Saville, as Arthur was gathering up his papers, and preparing to go. Then followed some commendatory remarks on his sister, that were very pleasing to Arthur. He loved his mother and sisters very sincerely; and, whenever he thought of the future, his plan was, by great industry and economy, to help them to realize enough, when Jane had remained as long in Mr. Saville's family as her services were required, to enable them to commence a boarding-school in the neighbourhood of London. That would be both a pursuit and a home. Mrs. Wilton and Mary would not be separated from Jane and himself: they might be all once more under the same roof—a happy family circle. He felt convinced, as he listened to Mr. Saville's praises, that Jane would be sure of the recommendation of the family, and their connexion was large. This thought, and the real regard and respect that the young man had for his chief, sufficed to make the evening very agreeable. Ah, what need that the pulses of a grateful heart should be stimulated by anything but healthy hopefulness and joy? Among the fruits and viands on the elegantly-served table, there was the sparkling tempter in its crystal shrine.

"Let me recommend this," said Mr. Saville, pouring out for Arthur;

"I have derived great benefit from it of late."

"Thank you, Sir, I'm a water-drinker," stammered Arthur.

"Oh! yes, perfectly right as a general rule—but you are working hard, my young friend. I know what over-work is. This is merely a cordial—a bonne bouche. No one approves more highly of temperance than I do."

He passed the glass as he spoke, and Arthur again yielded. There seemed no room for explanation. He did not want to provoke discussion; he feared offending. And afar off, in the quiet cottage, his mother and sister were at that very time talking of him, and saying: "Now dear Arthur is safe."
Oh! reader, the strength of a temptation is in proportion to the power of the tempter. With his equals, with his inferiors, Arthur was strong; or among the foolish and the evil he ran comparatively no risk; but, with those who were his seniors, whom he esteemed wiser than himself, whose social position was more influential, with them he was weak. Do not deem his an exceptional case. Many of the most terrible ills of life come from unexpected sources. The fortress is sufficiently guarded at what is known to be its weakest part. The enemy is often successful in undermining that part deemed impregnable. As Arthur walked to his home, and revolved the conversation he had had with Mr. Saville, he was pleased with his evening; and, if conscience gave one or two rebellious stings, he was bound to silence it by assuming at once a decisive tone: "I did right when I was in circumstances of temptation among those drunkards that thronged Mr. Sellor's auction-rooms to refuse to drink, but now, among the circle I meet, it is a needless precaution. I shall be as sober as ever, of course; but I need not hamper myself with restrictions for the future."

From that day forth, the truth of Dr. Paley's profound remark might be seen in Arthur's experience and practice. What at first he had determined should be exceptional, for the want of some settled plan ceased to be so. "The extraordinary occasions occurred perpetually." Wine—the symbol of hospitality and courtesy—was pressed on him by fair and gentle lips, or by wise and good men. The weather, either in its heat or cold, its wet west wind, or its dry east, always supplied one reason for the glass, and his toil another. At length he did, indeed, feel that weariness and exhaustion which the reaction after the over-stimulation of the nervous system causes. This calling at many houses, and sipping of many glasses, did not appear to affect him, but a feverish craving was created. Unlike the effect of all wholesome dietetics, wine increased appetite instead of satisfying it. Soon, comparatively, he began to order these insidious drinks for his own table. His glass of water was discarded.

But, why should we trace the downward course? It was so gentle an incline—so smooth and easy. If there were any ugly pitfalls, they were so hidden with flowers. Yet it was downward: and, beyond a certain point, his pace involuntarily became more rapid. Then came a time when his memory grew treacherous, and his habits strangely altered. The clear-headed faculty of arrangement, the promptness was nearly gone. He blundered and made mistakes in his accounts; postponed his engagements. On making up his list of personal expenses, he could not send his mother the Christmas present, which for the last three years had paid one of her largest items of household expense.

Arthur told Jane that he was for a time straitened for money, and she lent him the sum for their mother. This set him upon devising some
plan of adding to his income. He had recently made the acquaintance of
a very specious man, fond of speculation; and schemes of money-making,
that would not for a moment have been entertained in the days when
Arthur’s judgment was firm, and his reason unclouded, began to allure
him with their glittering promises of speedy remuneration.

There is far more gambling in these days than the gaming-table
ministers to, and than cards and dice develop. Arthur would have shrunk
from the card-sharper and the dicer with undisguised contempt, as he did
from the low drunkards quaffing their grog or their stout. But the
genteel speculator, scheming to realize his fifteen or twenty per cent., was,
from his talent and his station, added to his promises, irresistible. And so
the wine-bibbing led to the pecuniary pressure, and that again to the
adventurous speculation; for evil is an intricate machine, and once get
your garments caught, often, before you can rend them away, you are
dragged in and destroyed.

Mr. Saville had a long illness. He was ordered to Germany. When
he left England, Arthur Wilton had his full confidence, and carried on all
his plans under his entire sanction. The stay of the invalid was pro-
tracted. Meanwhile, Arthur Wilton had gone too far in his reckless career
to retreat. He was over the margin of the gulf. He could not return to
the platform he had left. He must go downward, and seek, in his des-
peration, some bye-path, some side-cut, that would lead him again into the
right way.

Poor bewildered creature, plunging on he knew not whither! There
were times when his better nature, with a strong spasm of agony, made
itself felt. But the torment of thought was unendurable. He had drunk
for custom, for gentility, at length for liking, and now for despair. He
was not, in the common phrase, a drunkard. The outward odious signs
with which violated nature usually stamps the inebriate were not seen;
but, if his step did not reel, his reason did. All that once ministered to
his comfort had been changed to instruments of torture. His mother and
sisters he dared not think of. His position in life was a torment, for he
knew he was a sham, and dreaded the moment when he should be dis-
covered. His hours of leisure, which he had once given to his books in the
quiet evenings of the past, he could not now endure. Solitude was to him
populous with evil thoughts and demoniacal suggestions, for he had risked
and lost—all. He was seriously a defaulter to the society he represented.
Mrs. Wilton heard that he was looking ill. She excused his not writing
to her—“Poor fellow, he was so indefatigable in his pursuits. She and
his sisters must be content to be neglected a little; it was all right.” Still
she resolved to go to London. Mr. Saville, after a year’s absence, was
expected home. She wanted to see her Jane as well as Arthur, and she
would make a pleasant surprise for them.
Full of her little loving stratagem, Mary and herself wrote to the old servant of a friend to procure them lodgings in a western suburb not far from Arthur's present abode; and, with hearts buoyant with hope, they came to take possession of them. On the day of their arrival, Mr. Saville and his family had returned. They learned so much from the people with whom they lodged, and, as early as they could, without being intrusive, Mrs. Wilton and her daughter set out to call on their dear Jane. They resolved to leave Arthur until the evening, for they did not wish to interrupt him in his pursuits. How lightly their footsteps fell as they walked up to the door of Mr. Saville's house! With what an assured look they gazed into each other's eyes as they stood awaiting the answer to their knock!

A man went out of the house as they entered—a man with a strange acute look—who had paused most abruptly as Mrs. Wilton gave her name to the man-servant, and looked at her and Mary with such a searching gaze that they both felt confused; while the footman, a grey-headed servant, stared with an aspect of compassion almost insulting. What could it mean? The man, as if bewildered, put them into the dining-room that opened out of the hall, saying, "He would tell Miss Wilton." Nothing, therefore, could be wrong with Jane.

They had scarcely taken their seats, when they heard from the library, which adjoined the dining-room, the sound of voices, mingled with distressing sobs. They withdrew to the most distant part of the room to avoid hearing; but, in a pause, a cry went to their hearts: "Oh! my poor dear mother." They were Jane's words gasped out hysterically; and, in another instant, Mrs. Wilton, followed by Mary, had opened the connecting door and entered the room. There was Jane on the floor, Mr. and Mrs. Saville trying to raise her, and endeavouring to soothe her. At sight of her mother, the poor girl gave one long shriek, and fainted.

What a reception! How shattered in an instant were the mother's hopes as she helped to raise her senseless daughter, and place her on a sofa! while Mary—all ceremony forgotten in the anguish of the moment—clutched Mrs. Saville's arm, and whispered, hoarsely: "My brother—tell me, is he dead?"

"Worse, a thousand times worse than dead."

"Dead!" said the noble mother of the Wesleys once in her bitter maternal disappointment over an erring child. "Better mourn over ten dead, than over one living child."

Too soon, and yet not harshly, was the hideous fact told. Arthur was disgraced—a drunkard, a felon, a fugitive! Even now the police were in search of him. Mrs. Wilton had passed the detective on the threshold. Jane had only a few minutes previously learned from Mr. and Mrs. Saville the terrible sequel to the anxiety and gloom that for some days she had
noted on their faces. Mr. Saville's return had been hastened by tidings he had heard, and which, the more they were inquired into, were the more distressing.

Who shall paint the mother's, the sister's grief? Arthur, humanly speaking, was their all. Had they a grave to mourn over, they could have seen the hand of God overshadowing it. But this blow! Oh! how to bear it?

Mr. Saville, in his secret heart, was not sorry that the search of the police was ineffectual. Months passed on; all that he had heard of the Wiltons was, that Mrs. Wilton was helpless from paralysis, that Mary attended to her mother, and Jane earned a little as a daily governess. She was the only able person of the household, and could not leave home entirely. The blow had fallen with shattering force, for, rely on it, every guilty fall drag down the innocent also.

Ten months after the incidents recorded, the papers contained an account of a dead body discovered in a sand-cave in one of our southern counties. From such researches as medical men could make into the poor remains of mortality, it was said the man had died of starvation and exposure to the weather. A pocket-handkerchief was the only marked relic found, and that bore the initials, worked in hair—A. W. It was, through the medium of the police, brought to the desolated home of the sick mother and her daughters. Mary knew her work again; and often, as she wept over that memorial, she would whisper to her sister—"Ah! Jane, I wonder who were poor Arthur's tempters?"

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A CONTRAST.

WITH

With your glass of wine, you are
simply an ordinary wine-drinker; uttering no protest; showing no definite example; allowing a great movement to be conducted without you; leaving a work undone, which might have been done; supinely resting upon your oars; withdrawing yourself from the conflict, while other men are waging a manly and successful struggle in behalf of their fellow-man.

AND

WITHOUT.

Without your glass of wine, you are
a part of a great movement; uttering a humble protest; walking in the highway of blessed privilege; showing a practical example; going down to fetch a fallen brother from the mire; with vigour and energy pulling hard against the stream, and at every stroke rising to higher and purer waters; and at last conducting, it may be, many sons to glory.
Correspondence.

THE BISHOP OF DURHAM AND THE DRINKING OF TOASTS.

To the Editor of the "Church of England Temperance Magazine."

SIR,—The Bishop of Durham delivered his primary charge in the city of Durham on the 14th instant, respecting which I shall not say more than that it was one of the ablest and most effective addresses to which I ever had the privilege of listening. After its delivery, he hospitably entertained the Clergy to dinner in the large Hall of University College; at the conclusion of the dinner, the Bishop rose and stated that he thought it desirable, on an occasion of that kind, to give up the custom of drinking toasts, and that the only exception he should make, would be in favour of a single toast, which would be acceptable to every loyal Englishman, and then he proposed "the Queen."

Now, sir, I hail with great satisfaction, what I cannot but hope may be termed the insertion of the thin edge of the wedge, the Bishop thus repudiating the old, but unmeaning custom of drinking toasts.

That on public occasions, "toasts" should be given, is, I think, a very sensible and useful practice. There are certain public persons or public objects, to which, on those occasions, it is very desirable to do honour, first and foremost, amongst which must ever be our beloved Queen; and sorry should I be to see the day, when a company of Englishmen could meet together for public refection, without giving utterance to their feelings of affection and loyalty to our gracious Queen. And sorry should I be to see the day, when a gathering of the Clergy could take place, in this diocese, without giving utterance to similar feelings of affection and regard to our most able and devoted Bishop. But the question is, not whether toasts should be proposed,—but whether they should be drunk? I would ask what possible honour or benefit can it confer upon her Majesty, to pour a quantity of alcoholic stimulants down the throats of her loyal subjects, immediately after having given utterance to sentiments of patriotic affection?

This old custom, which I believe is more honoured in the breach than in the observance, would appear in its full absurdity, if it were something new just introduced amongst us for the first time.

Allow me to illustrate this as follows,—The usual orthodox mode of proceeding on public occasions is somewhat after the following fashion. The cloth having been withdrawn, and the table well replenished with port, sherry, and claret, the chairman or host rises on his feet and addresses the guests as follows:—"Gentlemen,—I have a toast to propose—to which all loyal Englishmen will readily respond. Fill your glasses, gentlemen. Gentlemen, we will drink to the Queen!"

To show how much we are indebted to custom, for preventing us from seeing the absurdity of this practice, allow me to suppose that the custom were to take the following form, and that after the fish and soup were removed, and the more substantial beef and mutton had taken their place, the chairman should rise, and address his friends as follows:—"Gentlemen,—I have a toast to propose, to which all loyal Englishmen will readily respond. Fill your plates, gentlemen. We will eat to the Queen!"

The question, which I am anxious to have solved, Mr. Editor, and which you perhaps can explain, though I am utterly unable to make it out myself, is this:—

What is the relationship between loyalty and alcohol, and how is it that after having given utterance to those feelings of affection to her Majesty, which pervade
every true Englishman's breast, he thinks it needful to seal, as it were, his testimony by swallowing alcohol?

I trust that the Bishop of Durham's example will be followed by others, and that, by degrees, the absurdity of the custom will appear in its true light to a discerning public, so that the present toast-drinking custom will die out in public, just as in private company the habit of drinking to one another has done; and, when toasts are thus divorced from alcohol, I wish all post-prandial orators every success, for then, the more these loyal and national sentiments are propounded and enforced the better.

I remain, your obedient Servant, James Dunelmensis.

THE PLEDGE.

To the Editor of the "Church of England Temperance Magazine."

SIR,—As one of the early clergy, who were privileged, by the Divine blessing, to enlist under the Total Abstinence banner (a Christian lady, upwards of twenty-two years since, being the instrumental cause), I cannot tell you the delight I felt on beholding your new and truly excellent periodical. I thank my God that I have lived to see the day when so many faithful ministers of Christ, in our own Church, have adopted our principle, and formed a distinct society for its members who prefer this to being united to the general body of Total Abstainers—though many will belong to both. There are, however, not a few excellent clergymen who have for a long period totally abstained from all intoxicating beverages, but who have not signed the Pledge.

Now, as I am anxious to see their names enrolled in the Church of England Total Abstinence Society, I beg to narrate the following striking case, which occurred in this neighbourhood, to a gentleman of fortune, just before his death. A short time previous, he called upon me, and we had much interesting conversation. He was taken ill; his medical friend declared he must shortly die. He immediately addressed his wife to the following effect:—"Although I have abstained from alcohol for many years, I have never signed the Pledge; I wish to sign it now. Do not misunderstand me: I am looking alone to Jesus for salvation; but I would not go into His presence unless I am enrolled amongst those who are, in this matter, evidently on the Lord's side."

His wife remonstrated; but he was firm, and requested that his six children, and all his servants, might be present when he signed. They were soon by his bedside. It was a solemn and interesting scene. He addressed them, as far as he was able, upon the subject; and pointed them to Christ as the only Saviour. When he concluded, his wife added her name; and was followed, without one exception, by the whole party.

This requires no comment; but, with a view to remove objections to signing the Pledge, allow me to quote the following eight reasons for so doing:—

1. As a check to the desire of intoxicating liquors.
2. As a protection against temptation from friends.
3. As an answer to opposition from enemies.
4. As a preservative to the drunkard.
5. As a bond of union to the members of the Society.
6. As a public testimony against drunkenness.
7. As an encouragement to the inebriate.
8. As an example to all.

That the Holy Spirit may vouchsafe a blessing to every effort for the welfare of the human family, and the glory of the Triune God, is the earnest prayer of,

Dear Sir, yours truly, W. Woolhouse Robinson, M.A.
Incumbent of Christ Church, Chelsea.
Monthly Letter.

(From Our Own Correspondent.)

A great many good people say that we, Total Abstainers, begin at the wrong end; that we try an external reform of one vice, instead of addressing ourselves to an inward regeneration. The past month has given a curious answer to this charge, and I commend it for what it is worth to the opponents of our principle. There is a weekly publication devoted to a review and record of events connected with what they call “Religious Awakenings.” I am not a reader of this paper, but have had a copy of a recent number forwarded to me containing an article on “The Influence of Christians in relation to our Drinking Customs.” It starts with the assertion that they are surrounded by a number of young converts, of whom they desire to take charge; and adds that “inasmuch as the circumstances surrounding them are unchanged by their conversion, they are encumbered with snares and dangers, of which Drink is the most prevalent, and round which all others revolve.” The consequence is that the Revival has taken the Total Pledge!

Now, if those that are called “converts,” and who must be supposed to have a large share of the higher inward principle—if they are liable to temptation and downfall through Drink, what shall we say of the majority of men who have none of this grace in their hearts? Here, then, are some who have attempted to begin at the right end, and yet they cannot help acknowledging that Drink stands in the way of even those who have felt the movings of Divine grace. So that, upon this authority, it matters not at which end you begin. Drink meets you at all sides; and whether first or last, to begin with or to end with, as a preventive or a preservative, Total Abstinence is a good and useful principle—as a pioneer, as an ally, as a defence, and a protection.

At a recent Committee of the Church of England Total Abstinence Society, it was resolved that the annual subscription for membership should be 10s. 6d. (Clergymen, 5s.) And that a class of Associated Members be organized, on subscription of 1s. a year. This rule, most wisely ordered, will, I hope, produce a large association of members throughout the whole country. Let every Total Abstainer enrol himself at once, and an organization is made ready to our hand in every place for promoting the movement in every parish in the land.

The following congratulatory remarks from the Scottish League Journal (Nov. 8) will be read with interest:—“It is unnecessary that we should say how truly our friends in the Church of England have anticipated the feelings with which we hail their appearance. It is difficult to over-estimate the advantage which the decisive step they have taken will give to our cause. It triumphantly vindicates it, before the people of England, from the charge of being unscriptural, or in any way opposed to the highest interests of religion. The banner once raised within the Church, we may confidently expect to see the Clergy in larger and larger numbers rallying round it. It will gain over those who object to join ordinary temperance societies; it will facilitate an avowal of temperance principles; it will confirm many waverers in their temperance practice; it will press denominational attachments into the temperance service; and it will directly identify the temperance cause with the responsibilities, honours, and blessedness of the Christian profession. We earnestly hope that it will call forth a similar movement in the Church of Scotland, which, in spite of the spirited and devoted exertions of a handful of its Clergy, lags far behind the other Christian
denominations in the country, greatly to its own detriment and shame."

It will, perhaps, be interesting to Total Abstainers to know what amount of strong Drink has been consumed in the International Exhibition. The Times enumerates the following figures:

Wines.—34,400 pints of sherry; 8960 of port; 21,750 of champagne; 22,600 of claret; and 18,800 of other wines. Total 106,510 pints.

Ale.—Allsopp’s, 1,600,000 pints.

Porter and Beer.—Guinness’s, 259,900 bottles; Hoare and Co.’s, 1573 barrels. That is, 700,000 pints.

Spirits.—8000 pints of brandy; 4000 of gin; 1600 of whiskey; and 1200 of rum, hollands, &c. That is, 14,800 pints.

Thus, in all there have been consumed, during the continuance of the Exhibition, as many as Two million, four hundred and twenty-one thousand, three hundred and ten pints of Strong Drinks! These are unnaturally gigantic figures for a few months of pleasuring. I would only ask, suppose not one single pint of these intoxicants had been sold, what would have been the harm done to those who frequented the World’s Great Fair? Why, just none at all; but rather a vast deal of good! The Great Exhibition of 1851 (far more popular than this in many ways), was conducted from beginning to end without the sale of strong liquors; and, if so, why not this?

Interesting meetings have been lately held in connection with the Society. One, held in Penzance, presided over by the Rev. J. Garrett, Vicar of St. Paul’s, was addressed by the Rev. W. C. Planket, Chaplain to the Bishop of Tuam. Another, held at Addlestone, Surrey, presided over by the Incumbent, was addressed by the Rev. T. Richardson, as deputation, who was ably followed by a brick-maker, a farm-labourer, a corn-merchant, a bricklayer, and a baker. The result has been the establishment of a Parochial Association. An encouraging meeting at Woolwich Arsenal, addressed by the Rev. R. Maguire, resulted in 41 soldiers joining the movement. The Chaplain of the Forces at Woolwich, and several General Officers (all Total Abstainers), were present.

The Rev. C. D. Bell, Incumbent of Ambleside, writes to a friend—"You will be pleased to hear that our Total Abstinence Meeting on Monday evening was a great success—the room was crowded to the door, and just the people I wished to see there. I signed the Pledge, and more than twenty followed my example in the room." This is another earnest of progress, and a specimen of what a Clergyman may do in his parish.

I am requested to state that a supplemental list of the Abstaining Clergy will be published under cover of next month’s Magazine; and the Honorary Secretaries will feel obliged by receiving the names of those Clergymen who have not already forwarded their instructions, to that effect. Correspondents forwarding the names of Clergymen will be so good as to ascertain whether they have authority for the publication of the same.

The following is from a provincial paper—Does it not too truly apply to many of our towns and villages on the festival days of the Church?

"The Worship of Bacchus.—Saturday was a fine day, but it was a saints’ day—‘All Saints’ Day’—and, as is the custom with saints’ days, was devoted to idleness and drink. The city and the towns throughout the county were clogged with crowds who ought to have been digging the potatoes they shall want by-and-by. The whiskey shops were thronged—the saints are unfailing friends to them—and the roads testified in the evening to the fervour with which the anniversary of the patrons had been celebrated. So it was in other cities and counties. Should all other worship die out, the worship of Bacchus will be perpetual."

Are not Christian men, and particularly Christian ministers, the appointed guardians of the Church’s holy-days? Yet what effort are they making to wrest them from the dominion of Strong Drink? Is there not a cause?
THE
CHURCH OF ENGLAND
Temperance Magazine.

JANUARY, 1863.

First Principles.

We have received many requests and from many quarters, asking for a statement of the more elementary principles of the Total Abstinence Movement. Our Magazine has been the means of awakening many minds to the importance of the question; it has been the pioneer of earnest thoughtfulness to some, and a monitor to the consciences of not a few. It becomes, therefore, a duty to set before our readers some of those elementary truths which constitute the basis of our appeal to those who desire, in this way, to benefit their fellow-man. In our great school, in which our Magazine is a teacher, we may expect from time to time to raise up classes of young beginners. And for the benefit of such, we desire now to offer some suggestions as to the First Principles of our cause.

We feel it at all times a duty involving much concern and anxiety, to open up this question to those who are outside. To many it is an open question, to some it is a matter of controversy, and to a large class of men it is positively objectionable. We are set down as enthusiasts, as singular folk, as ascetics, as men who know not how to distinguish between the use and abuse of a thing. We are charged with all manner of strange notions; and a good many people regard us as a well-meaning but mistaken body of workers for the public weal.

It is a remarkable fact connected with the Total Abstinence Movement, that everybody admits the real practical good of its workings, and a large amount of credit is set down in favour of the system in the matter of its results. But the principle of the thing—that is the question! Here we are exposed to sharp criticisms and objections: "Why should I give up my glass of wine? It has never done me any harm!" "Why should I be singular, and set myself up as an example—if my system be followed; or a protest—if it be not?" "I have no temptation in this way, then..."
why ask me to abstain?” But all these admit that the results are indisputable, and most undoubtedly beneficial to society.

Now, we say that in this age of tinsel and profession, that must be a good cause indeed, whose practice is admitted to be above its principle, and whose practical results seem to be superior to its theory. We would even go so far as to say, that where the practical issues are so good, the principle must be good; and that a corrupt tree could not produce such goodly fruits of peace and blessing to the persons, the fortunes, and the families of men. If then it were possible for the logic of the schools to beat us off the field, we have but to fall back upon stern matter of fact, and take our critic by the hand, and conduct him to the streets and lanes of our cities, and show him the blessed fruit-bearings of our philosophy. Si monumenta (argumenta) quares, circumspice! Facts are stubborn things; and, after all, the real strength of our movement is in the fruits that are continually being gleaned and gathered from the vast field of our philanthropic enterprise.

We are deeply persuaded of the propriety of our cause. We believe it to be of vast importance to the wellbeing of society. We are solemnly impressed that it is the duty of all good men, personally, practically, experimentally, and publicly to co-operate in so great an effort for the moral and social interests of our fellow-men. We do not elevate the principle to the position of a religious movement in itself; but, in proportion as it is aided by Christian men and women, it is lifted up to its true level of labour—labour for Christ.

The Drunkard is the object of our mission; a nation of drunkards is the scope of our movement. The land reels to and fro as a drunken man; its substance is wasted; and its public character deteriorated. Everybody admits and deplores these melancholy facts. But, what use is it to admit, or even to deplore an evil, if we take no active steps to mitigate or utterly to remove it? In vain are our repinings, and valueless our murmuring complaints. What is needed is the manly effort, the putting forth of each man’s individual talent, the contribution of each one’s own personal influence in mitigation of the wrong. We are glad, therefore, to be able to speak a few of our First Principles to those who are newly beginning to reflect upon their own individual call to this work.

We desire, then, to reclaim the drinkers and the drunkards of society. We say the “drinkers” and the “drunkards,” because from these two classes emanate the main encouragements of the sale of Strong Drink; and by their reformation only can the fearful plague be stayed. Wherever we go, into whatever society, for whatever occasion, drink is the one standing element of what men call hospitality and good fellowship. It is in the tap-room of the public-house, on the table of the club-meeting, in almost all our social and religious gatherings; and thus Strong Drink has gained a fearful
ascendancy in its introduction to every association of our daily life. Some
drink more and some less; but the custom is the same everywhere, and to
the ordinary observer there is no perceptible difference at all. Under
such circumstances, the moderation of the moderate drinker is no example
to his weaker brother. He sees men who have knowledge, sitting as he sits,
with boon companions, for self-indulgence, or for company sake. One
tarries long at the wine, and drinks deep; another would, perhaps, be better
had he taken less; the whole party may feel a little elevated; but, all
these distinctions are so delicately shaded off into each other, it is difficult
to discriminate or distinguish. To look for an "example," under such
circumstances as these, is a grand delusion. Your example is, so far, his
warrant for uniting himself to such associations, which, though not
dangerous to you, are the beginning of vital danger to him.

This, then, is the starting-point of our principle: There is too much
drinking in all societies; by far too much for any good to accrue to either
body or soul; it has grown into a national habit, and has been cultivated
into an established custom. If anything is to be effectively done, it must
be by laying the axe to the root of the tree—a radical cure for a deeply-
rooted and wide-spread evil. We suggest a remedy, which is an infallible
remedy, if it be but consistently carried out:—there can be no drunken-
ness, if men will not drink! Would not the largeness and blessedness of
the result be well worth the experiment?

How, then, is this principle to be worked, and by whom?

We answer—By Total Abstinence from Drink—Abstinence on the
part of the strong, for the sake of the weak; on the part of the weak,
for their own sakes; on the part of every man, for the sake of the example
he may set, and of the influence he may wield.

Grant it, you have a right to drink wine; in the exercise of personal
liberty, you are free; and the Bible does not forbid its use. But the Bible
does not command you to drink wine; and, in the exercise of personal
liberty and of Christian freedom, you are justified in refusing any meat or
drink, if you think that by so doing you may be able to save or benefit a
brother. Sympathy, brotherly sympathy, the bond of Christian brother-
hood of man to man—this is the great principle that underlies the whole
system of Total Abstinence from drinks of an intoxicating character.

Moreover, there is to be added to this, the powerful example you may
set to those that are around you. They see and cannot but admire the
self-denying service you are engaged in for the public good. And,
although the drunkard has no right to justify his excess by your moder-
ation, yet you wait not for this, but show that you have every right to chal-
lenge him to Total Abstinence, by the fact that yourself drink none at all.
"Moderation" may mean an unknown quantity; but abstinence is under-
stood at once. It is the utter breaking with strong drink; and this is a
really tangible, palpable, intelligible measure for oneself and for others to walk by. Experience proves that for the drunkard, and that large class of persons who continually and habitually verge on drunkenness, "the safe side of the hedge" is abstinence. It is good for themselves, for their families, for their employers, for society at large. It has proved itself to be a temporal blessing wherever it has taken root; and we desire to make it the means to a spiritual blessing, also. Can we not, then, do something to attain this noble end by our own unmistakeable example?

And our influence, too; what a large circle of friends and acquaintance may we reach and benefit, by a word or a deed of personal influence! In every rank, and condition, and relationship of life a man's influence is felt, for good or for evil. Influence for good is a blessed principle—

"'Tis a well of living water,
Whose inexhaustible bounties all might drink;
But few dig deep enough."

We have exercised our influence in all manner of efforts for the abatement of evil—in reforming or punishing wrong, after it has been done—in correcting wrongdoers after they have offended; but, we seem altogether to have overlooked the causes of all these miseries to society and individuals, and have contented ourselves with pruning a tree that is corrupt at the core, and which, unless wholly healed at the root, cannot bring forth other than corrupt developments. One of our First Principles is to go to the root itself and at once. One man may influence his family; another, besides this, may influence his comrades in the workshop; a third, may wield an influence over his street or district, and thus set in motion a great movement for good in his neighbourhood. It is purely a matter of influence. One is moved by another, and thus the influence spreads.

Until the Church and the State, the Parliament and the people, address themselves to the effective cause, the evil fruits must still go on. We shall have crimes and casualties, poverty, and indolence, and violence, and wrong, and rags, and wretchedness to the end of the chapter; and the same prolific seed spawning forth its brood and progeny of moral, social, and political woe. Each member of the community has influence—let each use his influence for good; by his own abstinence, to begin with; and by his efforts to induce others to do likewise. Reduce the drinking customs; lessen the number of public houses; shame out of existence the galling tyranny of habit; free our people from the drinking usages of the workshop and the commercial room! Do this, first of all by your own personal example, and then go forth to exercise your own personal influence; and remember, that in this great conflict, as on other scenes of strife, "England expects that every man will do his duty!"
"Did You ever Cry?"

AN EXPERIMENT AND AN EXAMPLE FOR WORKING MEN.

On the evening of Thursday, August 13th, 1835, a Temperance Meeting was held in the Mariners' Church, Wellclose Square, London, under the presidency of the late James Silk Buckingham, Esq., M.P. The following memorandum of that meeting is recorded in "Buckingham's Temperance Reformation" (pp. 18—23), and is worthy of reproduction to the present generation through the medium of our columns.

Mr. Buckingham thus delivers the narrative:

"During the discourse, I had observed a group of respectably attired and sober working men, in their ordinary artisan's apparel, who had planted themselves near the platform, as if with the intention of taking some part in the proceedings of the meeting; and, as I was about to leave the chair, the spokesman of the party asked permission to make a few remarks, which was, of course, readily conceded. He began, therefore, by saying that he and his fellow-workmen, having seen by the announcement of the meeting that I intended to advocate the disuse even of beer, thought that this was such an invasion of the rights and privileges of the working classes—such an ungenerous attempt to deprive them of the beverage so necessary to their comfort and support, that they determined to come to the meeting and oppose it, because they regarded me as an enemy to the working men of the kingdom. He stated, however, that, having now listened to all I had said, he was convinced that I was, in reality, well disposed towards their body, and had none but friendly feelings towards the labouring classes. He agreed with me in all I had said about the deleterious nature of ardent spirits, and believed it was a delusion to think they imparted strength, or were in any degree necessary to the preservation of health. But, as to beer, he regarded it, not only as the wholesome national beverage, but one of the necessaries of life; and he, therefore, in order that there might be no mistake on the subject, declared his entire conviction—and his fellow-workmen agreed with him in this respect—that no working man could get through such heavy labours as they had daily to perform without it. He, therefore, wished to ask one question only, in the face of the whole meeting, and hoped I would answer it frankly in the same open manner. The question was this: 'Do you assert that beer is unnecessary even for hard-working men like us? and do you seriously advocate and recommend that all working men should give it up, and believe that they would be able to get through their work better without it?'

"To this question I replied in the affirmative, and cited some remarkable proofs of its truth, in the testimonies borne by working men themselves, such as coal-heavers, furnace-men, steel-smelters, stokers of steam-engines, anchor-smiths, and some of the severest kinds of labour known, to the benefits they had derived from abandoning the use of beer, and substituting for it soup, oatmeal-porridge, milk, coffee, tea, and even simple water. I added many cases to show that, under every variety of temperature—in heat, cold, dryness, or moisture—the effect was the same; of the facts of all which they were previously ignorant.

"I then asked permission to put to this group of workmen, through their speaker, a single question of my own, and expressed a hope that this would be answered as frankly as I had done myself. The question was simply this: 'You assert your belief
that it is impossible for artisans like yourself to go through their daily labour without the use of beer. *Now, did you ever try?*

"There was a short pause, after which they replied, 'We never did.'

"I then added that they were, therefore, not in a condition to say it was impossible, and, if they were really in earnest in the matter, they ought to be willing to make the experiment, since, if they tried and failed, they might then cite their personal experience as proof; but, till then, it was mere opinion, which might be true, or might be false.

"I proposed, therefore, that, if they would make the experiment for a month—with full liberty to abandon it at any period of the course, if they found it disagreeable or disadvantageous, but honestly proceeding with it so long as it agreed with them—we would all meet here again, in the same building, that day month, to hear their report, when I would attend in my place as chairman, and willingly abide the result. The proposition was accepted, and the meeting was adjourned in peace.

"On the day fixed for the second meeting, the church was crowded for two hours before the time fixed for taking the chair; and on my arrival, at seven o'clock, the whole of Wellcloss Square, in the centre of which the Church stands, was filled with so dense a mass, that it was more than half an hour before I could reach the door, and then only by a party of persons going before me to clear the way. During the month that had elapsed since the first meeting, the excitement among the publicans and their customers in the neighbourhood had gone on increasing day by day, and heavy bets, it was said, had been laid—first, as to whether the workmen would appear or not, and next, what would be the nature of their answer if they did. This will account for the immense crowds drawn together on this occasion.

"On reaching the interior of the Church, and taking my place on the platform, I was glad to find the group of workmen already in their place, waiting patiently for the opening of the meeting; and, as soon as the rush and murmur occasioned by every one desiring to be near enough to see and hear them was subsided, I called on the workmen to ascend the platform, and give to the meeting, through their spokesman, the result of the experiment which they had undertaken to make, of abstaining entirely for a month from the use of beer and every other kind of stimulating drink.

"A profound silence ensued, during which all eyes and ears were open, and directed towards the men. They ranged themselves along the front of the platform; and the foreman, addressing himself to the audience, stated in substance as follows:—

"*We have faithfully kept the promise we made since the last meeting held here a month ago; and, from that time to this, not one of us has tasted any intoxicating drink. For the first few days of the experiment, we found the use of water as our ordinary beverage instead of beer to be extremely flat and insipid, and were glad of the relief of coffee at breakfast, and tea in the afternoon. But we confess that, on the first Saturday night, we felt ourselves less wearied and exhausted by our ordinary week's labour, than on any previous Saturday that we could remember; and, on the Sabbath morning, instead of being drowsy and lying in bed an hour or two longer than on working days, which is a common custom, extending with some workmen even towards noon, we were as fresh as on any previous day of the week, arose as early, and had the forenoon for church or meeting, and the afternoon for a country walk, and a cheerful evening with our families and friends at home. During the second week, the flatness and insipidity of the water as drink were considerably abated; and we found ourselves so much less thirsty than usual, that we took very little liquid except at our meals. We found the next Saturday and Sunday an improvement even on the former ones; and remarked that our appetites were stronger, our digestion better, our tempers less liable to irritation, and our vigour and cheerfulness greatly increased. We were, therefore, so satisfied with the experiment, that we rejoiced at having made it, and continued it to the end, improving sensibly as we proceeded: and, as we had not been
a single day, or even an hour, absent from work during the usual periods, there were no deductions from our wages for lost time; so that, besides being stronger, healthier, and happier, than before we commenced this substitution of water-drinking for beer, we had each of us, at the end of the fourth week, from thirty to forty shillings more in our pockets than we were formerly accustomed to have for the same period. We rejoice, therefore, that we attended the first Teetotal Meeting held in London, though we came to oppose it; and we mean to persevere as we have begun, and recommend all working-men to follow our example.'

"The effect of such a statement as this on such an excited crowd may be easily imagined. Some cheered, others hissed, and some showed their rage and disappointment by more violent modes of expression. But, as we received it with all patience and good humour, the disapprovers began to retire; the approvers chiefly remained; and, after an address of about an hour, on the general question, the meeting dispersed in perfect order and tranquillity.

"I may add, that the chief of this group of working men, who acted as their spokesman, was Mr. T. A. Smith, who subsequently employed his leisure in the study of anatomy, physiology, and chemistry, and who has now, for many years past (for the meeting took place twenty years ago), been one of the most able and successful lecturers in the metropolis and the provinces, on the evils of intemperance, illustrated with anatomical and physiological diagrams, to show its deleterious effects on the human frame, and by chemical experiments to prove the existence of alcohol in all fermented drinks, and exhibit its injurious properties in the effects produced by it on the human organs."

Suppose we were now to press a similar inquiry, and suggest a similar experiment? We address in these pages many thousands of "Working Men," among the clergy and laity, among the labouring classes and all other classes of society, whose adhesion to our cause would be productive of incalculable good. What, then, stands in the way? If it be care for health, and concern for the working power of body or mind, we would simply ask—"Did you ever try?" Let our readers test the principle, as these Working Men did, for a month, and try how it will work. There may be inconveniences, and feelings of craving and desire, extending even beyond the month's experiment; but the experience of those who have longer tried the principle goes to show that these inconveniences "grow small by degrees and beautifully less," until at last the bodily health and mental power are able to cast off every desire, and even the very thought, of Strong Drink. Above all, let the conscience be enlisted in the matter. The thought of being able to do good to a fellow-man will far outweigh the trifling inconvenience of mere bodily feelings. We believe that in a cause like this, "to have a mind to work" is half the battle.

"Only be earnest! Seize this very minute! 
What you can do, or think you can, begin it! 
Boldness has genius, power and magic in it.
Only engage, and then the mind grows heated 
Begin it, and the work will be completed!"
Can this be so?

They tell me how throughout this land
Of Christian love and Christian toil,
Where fanes and shrines ten thousand stand,
And faith is wedded to the soil,
There is much woe, and vice, and sin,
And how these sorrows first begin.

They tell me 'tis the custom, too,
For rich and poor, for great and small,
To drink the cup that causeth woe,
And vice, and crime, and sin, and all;
That in the dregs there lies the root
Of sorrowful and bitter fruit.

They tell me how the hearths and homes
Of thousands of the labouring poor,
'Mid which the lion rampant roams,
Are wreck'd for aye, and built no more.
Unhoused, unkennell'd, there they lie,
Objects of passing charity.

They tell me that the House of Prayer
Is oft deserted and despised;
The citizens resort not there,
Nor Sabbath days are loved or prized.
Religion's ways neglected stand,
And yet 'tis call'd a Christian land.

They tell me too, Oh, sad to think,
The grain on which the reaper toil'd,
Is tortured into burning drink,
And golden harvests are defil'd.
And bread is, therefore, dear and scant;
For wilful waste makes woful want.

They tell me how the children die
Of slow decay before their time;
And youths and maidens pining lie,
And pass away while in their prime.
Diseases, too, in every stage,
In every rank, at every age.
CAN THIS BE SO?

They tell me how the good men weep,
   To see the land thus torn and rent;
While wearied watchmen nod to sleep,
   And wake in dire astonishment—
That floods have risen while they slept,
   And souls are lost, although they wept.

They tell me this, they tell me more;
   How men of piety and zeal
Befriend the ill which they deplore,
   And say they take it for their weal.
Yes, and they love to have it so,
   Though fraught with ill, and full of woe.

A giant sin—this none denies—
   Which on the necks of thousands trod;
And yet he stands, and still defies
   The armies of the living God.
Can this be wise, can this be right,
   To trifle with the giant's might?

Is there none like that ruddy youth,
   Who from the waters of the stream,
Gather'd a pebble round and smooth,
   And hurl'd the weapon straight at him;
And smote the giant in the brow,
   And laid the proud Goliath low?

They tell me this; they tell me, too,
   How ev'ry evidence rejoins—
The little finger of this foe
   Is thicker than Goliath's loins.
Nor can one champion make him fall,
   Such strength as his requires us all.

Then rise, ye lovers of your land!
   And rise, all ye who love the Lord!
Rise, ye brave champions, take your stand,
   And try the mettle of your sword!
Abjure the cup; then rise and save
Your brother from the drunkard’s grave!

R. M.
The Great Physical Superstition of the Nation.

PART II.

BY THE REV. G. T. FOX, M.A.

On a former occasion I endeavoured to prove, by reference to facts, that alcohol is not a beneficial agent upon the human frame, and that the widespread notion that alcoholic stimulants furnish nourishment and strength is essentially erroneous.

I desire to return to the subject once more, armed with a battery of weighty authorities, including many of our ablest physicians, and to endeavour by facts and testimony to overthrow the old prejudice and superstition which has so long held its sway over the English mind. I desire to keep in view the class of persons upon whom I wish to bring my arguments to bear, and shall adhere closely to that particular branch of the subject which concerns them. It is needless, therefore, to waste time in proving that the excessive use of alcoholic stimulants is most mischievous, or that the drinking habits of the working classes are the source of the great bulk of the crime, misery, and poverty which abound in our land. All this is admitted by those to whom I would address myself. There is no one who more sincerely laments the drinking habits of the lower orders than they; no one who more loudly complains of the public-house than they; because no one has more frequent opportunity of seeing its evil effects; they know, and bitterly complain, that the demon of drink dogs their footsteps, impedes their progress, subverts their work, and does ten times more mischief than they can do good. So that, with true and sincere sorrow, they mourn over the drunkenness that pervades our land, and are as strongly opposed to the public-house as the Teetotaller himself.

Notwithstanding all this, however, they think that alcoholic stimulants, in moderation, are not merely innocent, but actually beneficial; nay, necessary. To deprive the poor man of his beer would be a great cruelty; and, as for themselves, although they use very little, yet they fancy they cannot do without that little; they think it keeps them up, and that they could never sustain the wear and tear on nerve and brain which they have to endure, without bracing up their system, either with wine or pale ale or porter.

I would still further narrow the limits of our subject, by discarding the question, whether alcohol may not be taken into the human frame without doing it harm? I am even willing to adopt the statement of Sir John Forbes, physician to Her Majesty, that "it can hardly be maintained by physiologists of observation and experience that a very small portion of
the milder alcoholic liquors, taken even daily, is necessarily injurious to health."

It is very well known that the most mischievous poisons may be taken in the smallest doses without any injurious results; as, for instance, sulphuric acid, if diluted largely, will produce no appreciable effect, although in itself a deadly poison. But it is unnecessary to discuss this negative question, because the class of mind to which I desire to address myself is not concerned with it. It is precisely the opposite question which demands our attention, not whether alcoholic stimulants can be taken within such limits as to do no harm, but whether they can do any good?

There are amongst the clergy of our Church a considerable number of earnest devoted men, spending and being spent in the service of Christ, who deeply deplore the evils of drunkenness, condemn the public-house, and lament the drinking usages of society, but who are not total abstainers, simply because they believe that alcoholic stimulants, in moderation, are necessary for themselves, and that they cannot give them up without injury to their health. Such persons, when appealed to, uniformly defend themselves by saying, "If I could do without it myself, I would become a total abstainer at once." And this declaration is generally endorsed by the further statement, that "my medical man has ordered me to take wine"—either "two glasses of good sound sherry daily," or pale ale, or brown stout.

There are others who would at once give up the use of alcoholic stimulants, if it were merely a luxury; who would not suffer self-indulgence or pleasure to stand in their way for a moment, when the question was the good of their fellow-men; but who, nevertheless, cannot see their way to becoming total abstainers, because their minds, too, are under the iron grasp of the "Great Physical Superstition of the Nation."

I speak now of our younger Clergy, who have no medical certificate on which to fall back; no doctor’s prescription to plead, simply because they are in the full vigour of life, enjoying perfect health and strength, and never have occasion to call in a doctor. But, like all earnest workers for Christ, they sometimes overwork themselves; come home to dinner, exhausted, fatigued, and knocked up with hard labour, or the exhaustive influence of an unhealthy atmosphere, and close rooms and pestilential drains, encountered during their visitations amongst the poor of their flocks. And, whenever this is the case, they fancy that a glass of wine or porter refreshes them, and sets them up, and does them good. I am perfectly well aware that such are the sensations produced upon the bodily frame, and that a transient stimulus is imparted to it, giving a false and deceitful impression that strength is imparted and nourishment furnished.

I believe that these delusive sensations are what mislead most persons. It is impossible to go into the physiology of the question; but I should
like to refer such persons to works of science, and to the most recent discoveries, especially of the French chemists and medical men, to learn how fallacious such feelings are. I must, however, in order to confine myself within due limits, rest content with producing the testimony of those who have studied the subject, and are best competent to decide. But it is much to be desired, that the science and physiology of alcohol, which have recently been so deeply studied by the medical faculty and chemists, were more attended to by our Clergy, simply to enlighten their minds as to the nature of alcohol, and its effects on the physical frame.

The error which those hard-working men, who are in good health, have fallen into is this: they fancy they can get more work out of themselves with the aid of alcohol than without it. Just as a man imagines he can get more work out of his horse with the help of whip and spur, than he can without them. It is to be remembered, however, that the whip and spur impart no power to the horse; they merely stimulate him to exercise the power that is in him. And so it is with alcohol; it may spur on the man, but it does not give him additional power; on the contrary, it leaves him more exhausted afterwards than he otherwise would have been.

There is great danger, however, in having recourse to such an artificial and unnatural process, in order to get more work out of a man than is in him by nature. It is somewhat like the process employed by the bottle-holder, who plies the prizefighter with alcohol from time to time during his brutal conflict, to stimulate him to deeds beyond the powers of nature, the result of which so often proves fatal. If a man finds that he is over-worked, the only safe process he can pursue is to pull up and moderate his work. The attempt to keep himself up by an artificial process of stimulants is futile, and must lead eventually, if persisted in, to a greater break-down than ever.

The position which I would take, then, is this: that alcohol is not beneficial to the human frame; does not furnish it with additional strength; does not enable a man to get more work out of himself than he could otherwise get. On the contrary, that alcohol diminishes the power of work in the long run; and that more vigorous health can be enjoyed, and a longer continuance of work be endured, with less wear and tear to the human frame, without the use of alcohol than with it; of which more by and by.

(To be continued in our next.)
"Our Agricultural Labourers:
THEIR PRESENT POSITION AND PROSPECTS."

BY MRS. WM. FISON.

Among the most interesting features in the progress of the age may be classed the changes that are taking place in our rural districts, consequent upon the rapid development of our railway system, and the new grouping of the population.

It cannot be denied that remarkable as has been (for the last fifty years) our material development as a nation, there are grave questions that have arisen with regard to the religious and social improvement of the working man.

The solution of these vexed problems, I believe, mainly to depend on the improvement of the home, and that Sanitary and Temperance Reform will be the means through which the existing external obstacles to the progress of the Gospel will be removed.

As a native of one of our eastern counties, I have had early opportunity of making acquaintance with the condition of the agricultural labourer, and recent investigations make me desire to bring their results before those persons who can assist to introduce Temperance, with its attendant blessings, into rural parishes.

Looking upon Total Abstinence as the needed pioneer in our Sanitary Reform, and as required among our poor to promote right habits of providence, self-respect, and self-reliance, I yet feel that, in order full benefit shall be derived from the principle of systematic abstinence from strong drink, an enlarged view of the working man's difficulties must be taken, and united effort made to obviate them.

The name of these is Legion, and they have arisen either from the pressure of injurious laws, or the indifference and ignorance of the upper and middle classes, with regard to certain existing evils in the condition of their poorer brethren.

That a clear idea may be formed of the present status and prospects of the agricultural labourer, it will then be necessary briefly to glance at the causes which have combined to pauperize or otherwise affect him in his social relations.

When, nearly thirty years ago, Government instituted a searching inquiry into the working of the old poor-law, revelations were made which showed how disastrous had been its effects upon the character of the English peasant.

The independence of the labourer was so entirely sacrificed, by the
principles on which the system of relief was organized, that, had it con-
tinued its operations, our whole population must have been pauperized.

In 1604, Sergeant Snigge quaintly described this system as based on
the principle that "he who earneth little is to fare as well, and to have
his family as plentifully kept as he who laboureth hard, and earneth much."

Some parishes were so completely disorganized by its effects, that the
paupers extorted their allowance by threats and violence.

Three generations, father, son, and grandson, in some cases, were to
be seen trooping up together to receive their parish pay from the overseer,
or to be found as indoor paupers in the workhouse.

Able-bodied men would say, they must be fools to work while they
could get as much for doing nothing.

As married men were considered to have a prior claim for employ-
ment, single men often found it difficult to get any, and, if they did
succeed, less wages were given them, and thus a premium was actually
offered for imprudent marriages. Still further, by this scale system,
no inducement was held out for the formation of thrifty saving habits, and
the labourer, with no prospect for the future but the workhouse, too often
accepted, with stolid indifference, his fate.

In 1834, the Poor-Law Amendment Act was passed, which entirely
changed the principle on which relief was given to the able-bodied poor.
The previous abuses of the law had, for the most part, existed with relation
to this branch of relief. Thus one man, with ten or twelve children, had
regularly drawn 20s. a week from the parish. After the new law came
into operation, the same man, with an increasing family, maintained all
without help.

Many beneficial results were, and have been achieved under the
amended system, but, unfortunately, in 1832, the restrictions on the sale
of beer had been relaxed by Government, and, consequently, the full
benefit of the New Poor Law has never been realized. The Sale of Beer
Act led to a fearful increase in the consumption of beer among the lower
orders, all the evils of which are intensified by the numerous gin-palaces.
The question has been asked, whether the improvidence of the labourer is
attributable to Intemperance, and, doubtless, an affirmative answer must be
given. The beer-shop is, in truth, the chief obstacle to the labourer's
exercising that self-help which alone can raise him in the social scale.

The weary cottager, as he returns home at night from work, too often
has to pass the comfortable looking public-house, where he knows that a
blazing fire and cheerful companions await him if he will but enter.
True, that by enjoying the tempting luxury of strong drink, he will be
curtailing the comfort of his family, but who can deny that the temptation
is strong, when, as is too often the case, the wants and discomforts of
poverty are what will meet him in his own home?
But there are certain drinking customs in our midst, which have
given rise to the formidable machinery of temptation that surrounds the
poor man. Four hundred of these exist throughout society, based on the
principle of making strong drink the organ of courtesy and politeness.
Well has this been called "The unholy alliance." But still further, a
large proportion of landlords, ministers, magistrates, and other influential
persons, still retain their old faith in the efficacy of stimulating drinks,
and would think it cruel to deprive the labourer of his beer—so needed,
in their opinion, to give him strength for daily labour.

By example and precept are our drinking customs preserved intact;
and it is not difficult to show the close relation they bear to the pauperism
which is with us a standing institution.

A vast proportion of agricultural labourers have no idea of attempting
to make a provision for the future. There are some few exceptions to this
rule; but the poor man too often spends in beer all he can, and looks
upon it as an impossibility to achieve independence for old age.

If he puts into a Friendly Society—which generally holds its meetings
in a public-house—he is expected to spend a certain sum in beer, for the
good of the house. In some cases, Mr. Tidd Pratt has shown that the
costs of management have taken 10s. out of every pound; while, in one
Society, £1300 had been spent for the good of the house.

A large number of agricultural labourers are now to be found in our
provincial towns, driven in by the Law of Settlement. What are the
influences that they will encounter in these places? In leaving their
village-home, will temptations to intemperance be lessened in the towns?
Or, will they there see on a larger scale the example of men and women, of
all classes, taking part in our drinking customs?

I am convinced that no superficial observer can realize the amount of
evil engendered by these customs, or the number of their victims, even
among the upper and middle ranks of society. In one country-town of
4000 inhabitants, I have recently made inquiries, which have brought out
the following facts:—Within the last few years, among the more respect-
able inhabitants, Clergymen, lawyers, surgeons, gentlemen farmers, mer-
chants, bankers, &c., have all fallen from strong drink. In one case, two
amiable young men, brothers, both in professions, died from its effects.
A lawyer and his son, a surgeon and his son, are victims. A gentleman
farmer—a slave himself to intemperance—who delighted to make others
intoxicated, has died from the same cause. Of four young men who
habitually drank together, two are dead prematurely, and the other two
are sinking into their graves! Whole families have been ruined from this
curse of strong drink. One tradesman's family has had three victims: a
father and two sons—one of the latter committing suicide. In another
family, two brothers, with their sons and grandsons, have all been victims.
In one lamentable case, the only son of pious parents ascribed his becoming a drunkard to the banker and shopkeeper (to whom he was apprenticed) giving him as much as he liked to drink on the day of his apprenticeship. This young man, after running a career of wickedness, has, within the last few months, met with an awful and sudden death, while intoxicated. He was once the secretary of a Temperance Society in the town of which I speak, and might, perhaps, have been saved when he fell, had the influential and religious portion of the inhabitants been aroused to his danger and its only remedy.

There are thirty-four drinking-houses in this small town; and we can imagine the influence that the example of their rich neighbours must have on working men and their families.

Two persons who have fallen from drink were class-leaders and preachers among the Wesleyans. The daughter of one of these men inherits her father’s fatal propensity, and is a drunkard. A Sunday-School teacher in this town thus spoke to me: “I have known many of my most promising scholars acquire the habit of frequenting public-houses when they left school. They soon lost their religious impressions, and became dissolute and vicious.”

In the villages, the beer-shops are known as the head-quarters of poachers, and men concerned in crime of any description. Poaching parties are frequently formed in these places; and the advance from snaring a hare to robbing a hen-roost—thence to sheep-stealing, house-breaking, and incendiariism, is easily made; and the once honest labourer becomes the degraded convict. How many a wretched criminal has confessed on the gallows that his career of crime commenced at the beer-shop!

A Missionary thus spoke to me of the evil effects he had seen in villages, arising from these drinking-places: “I can trace family after family who have been ruined by their father’s drinking. The drunkard stints his children; they steal, to supply hunger; lying becomes a habit. The child is sent for his father’s beer to the beer-shop; becomes habituated to such sights as are to be found there; steals some of the beer he is bringing home; treads in his father’s footsteps; and thus has begun the downward course.”

The same Missionary, when employed as a colporteur in the eastern counties, found in one small village, without a public-house, a remarkable desire for reading; and sold more books there than in a village four times the size, where drinking-places abound. Thus in L———, “a large village deluged with public-houses, the people care nothing for reading, are low in morals, and will live in any wretched place they can get.”
Review.

BY THE VERY REV. THE DEAN OF CARLISLE.

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A remarkable testimony to the noxious character of all intoxicating Drinks has been presented to the world, only a year or two ago; and it differs from ordinary testimony in that it is not a mere opinion of any man or of any body of men, however clever or learned, but is the matter-of-fact result of certain chemical inquiries and philosophical experiments, which, for a long time past, have occupied the attention of some of the first men in France, appointed by the French Institute to inquire and report upon the nature and effect of certain poisons. Among them, these savans were obliged to class alcohol, or that subtle principle which gives its intoxicating power to all strong Drinks. Here, then, is an impartial decision—the result, not of opinion, but of fact—not of theory, but of experiment—the voice, not of the Medical Faculty, but of practical, scientific philosophy—Nature's response to the searching tests of chemistry and surgery. All the medical professors in the world may choose to think differently, but they cannot alter facts; and, sooner or later, this decision, the result of elaborate and patient experiment, must become the groundwork of all medical practice. Nor should it be forgotten that the value of this testimony is enhanced by the consideration that it is the reluctant evidence of men who plead for the social practices of wine-bibbing, in the teeth of their own testimony against it.

The *resumé* of the operations of alcohol on the nervous system is given by these French savans, in what they call "the Alcoholic Alphabet," and is subjoined. Their "Conclusions" are more condensed, and are as follow:—

1. Alcohol is not food.
2. Alcohol exerts a special influence on the nervous system. It acts, in a feeble dose, as an excitant; in a large dose, as a stupefiant.
3. Alcohol is neither transformed (into aldehyde, acetic acid, nor oxalic acid, its derivatives), nor destroyed (by conversion into carbonic acid and water), in the organism.
4. Alcohol accumulates, by a kind of elective affinity, in the brain and in the liver.
5. Alcohol is eliminated completely from the organism, and as alcohol. The organs of elimination are the lungs, the skin, and especially the kidneys.
6. Alcohol has a material and direct pathogenic influence on the development of many functional disorders and organic changes in the brain, the liver, and the kidneys.
7. Spirituous Drinks owe their common properties, and the speciality of their effects, to the alcohol which they contain.

"The moderate use of simple fermented Drinks is generally useful, and not attended with any inconvenience. "The use of fermented and distilled liquors is often hurtful; should always be very much restricted; and ought never to be tolerated, except under exceptional circumstances."
The moral which these practical men draw from their premises of fact, only shows how much their truthful experiments are opposed to their own wishes, customs, and practices. Alcohol was never so forebly or so surely condemned by any advocate of total abstinence from it as it is here denounced by men who, nevertheless, would retain its moderate or diluted use, even as a beverage. In fact, they argue elsewhere that hygiene, or sound medical knowledge, or the sensible care for our health, must yield to social habits, and to that needful excitement which is necessary, at times, to banish ennui, and promote cheerful pleasure.

We thankfully accept their true science, but totally reject their false morals. We accept their classification of alcohol; we thank them for putting it along with chloroform—among dangerous poisons. We believe them when they say that it is not food—nor ever was intended for food; we, consequently, place it on our top shelf, among our "Materia Medica." But, we decline their advice to drink a little of that of which, by their own showing, a very little too much may have deleterious, if not deadly effects. There never was a more valuable testimony in favour of Total Abstinence, nor from a quarter more disinterested: if anything will open the eyes of prejudice, surely this will.

It should be added, that similar experiments to the above have been repeated, in England, by Dr. Edward Smith and others, and with similar results, triumphantly recorded in the pages of the Lancet. Henceforth, only ignorance, prejudice, or self-interest can commend the habitual indulgence in a few glasses of good wine with our food, to assist digestion—which it absolutely retards and hinders. The poison must be eliminated—"turned out of doors"—by the stomach before digestion begins; send it to the liver or the brain, on its mischievous, exciting, stimulating errand. The only portion of your intoxicating beverage which assists digestion, in a healthy subject, is the watery part of it! Why, then, give your stomachs all this trouble, and endanger your health, by imbibing the poison? Take only God's nutrient, pure water.

The more the medical question is sifted, and wild and inconsistent opinions are banished, and actual experiment is relied on, the sooner this delusive plea for liquor will be silenced for ever—"I take it medicinally;" "My doctor recommends it!"

Now, if there is any truth and reality in the above professional evidence against alcohol as a strengthener of the human frame or an agreeable restorative, we should expect that, by this time, testimony of a practical nature might be obtained, corroborative of such conclusions. Nor is such witness wanting: it is cumulative, abundant—so much so, that, to cul from the Total Abstinence literature all the evidence of this nature, would be an herculean task. The difficulty is to induce the public to listen to it; once considered, honestly and carefully, it must produce its effect. It may safely be asserted that all, without exception, who have practised Total Abstinence for any considerable length of time, are uniform in their testimony to its beneficial effects on the mind, on the soul, and on the body. Many partial attempts at the practice have failed, for reasons easily assigned; but, in every case where the habit of Total Abstinence has been acquired, the result has been uniform.

There is a perfect "cloud of witnesses" to these assertions and facts, to be gathered from men of all ranks and classes in society, who have been placed under every variety of trial to which human nature can be exposed. Let us cite a few of them. As an example of one who found Total Abstinence from all intoxicating Drinks beneficial, both under physical and mental labour, Hugh Miller may be adduced, who deliberately abandoned the use of strong Drinks, as a great impediment to his incessant toil. Most persons have read the piquant letter of the celebrated Sydney Smith, recorded in his published life, in which he describes very characteristically the benefits accruing to the abandonment of all existing Drinks in advancing life, by one who had indulged as freely in the luxuries of the table as was consistent with the outside bounds of clerical
REVIEW.

Clergymen of different denominations have afforded striking instances of the same fact. The Rev. Dr. Miller, of New Jersey, for sixteen years had followed the advice of his physicians, in drinking one or two glasses of wine daily. "During all this time," he says, "my health was delicate; more than six years ago, I broke it off at once, when approaching my sixtieth year." The result was wonderful—he attained to perfect health, "and all his mental exercises were more clear, pleasant, and successful." Professor Miller refers to various similar instances in his own practice. Dr. Carpenter tells of a Highland minister, who attained to Total Abstinence gradually. "The last thing he relinquished was his tumbler of whisky-toddy on Sunday evenings, which seemed to afford him much refreshment after the fatigues of his long services." The result surprised him—"He rose so much fresher on Monday mornings, and was so much fitter for bodily and mental exertions, that he abandoned the Drink for ever." The Vicar of Plymouth experienced the same result, declaring that, after he gave up the stimulant of spirits and water on the Sunday night, he never knew what it was to feel Mondayish the next day. How many of our clerical brethren would experience the same result, if they persisted in abandoning all Sunday night's stimulant!

Men of very different professions bear the same witness. Cobden found the toil of an agitator very great, but he states "that the more work he had to do, the more he resorted to the pump and the teapot." Whether we regard physical or mental labour, witnesses multiply upon us. Fishermen, soldiers, sailors, labourers, all attest, without exception, who have persevered in it, that they could endure more suffering, and encounter more labour successfully on water only, than upon any stimulating Drinks. If evidence, in example, if irrefragable fact could disabuse the world of the idea that such Drinks are not accessories to bodily or mental strength, the illusion would speedily be dissipated. Why did the ancients prohibit all intoxicating beverages to those who were in training for the public games? Why do the champions of the ring, and the race-course, and all modern athletes, utterly prohibit such stimulants from men in training?—and why do they pour them neat down the throats of the victims of their brutal sports only when they are in extremis? Why, but because they know such Drinks give neither muscle, nor nerve, nor strength, nor any permanent benefit, but only a false and treacherous excitement, or irritant, in a moment of collapse, as the spur and the whip to the jaded horse! The Russian authorities imitate this, in refusing alcohol to their troops when about to be exposed to extreme cold—the duty of the corporals being to smell each man's breath, and, if it be tainted with liquor, he is not allowed to march, as he is soon to be frost-bitten; while, when driving these poor automatons troops on to the rifles and the bayonets of the English and French, in the Crimes, they maddened them with false courage, by means of intoxicating Drink! Truly, these cursed spirits are the fit agents of brutal men, and the suitable stimulants to furious and satanic deeds! Ten soldiers, in one night, died in Canada, frozen through Drink.

The Hudson's Bay Company, for many years, prohibited the introduction of ardent spirits "into their vast territories in the northern regions, to the great improvement of the health and morals of their Canadian servants and of the Indian tribes," as Sir John Richardson informs us. The vile "fire-water," as the poor Indians call it, is now the principal hindrance to the prosperity of our Christian Missions in that region. Dr. Rac, of the Arctic Expedition, declares "that the effect of alcohol, during extreme cold, is merely to purchase a temporary stimulus at the expense of subsequent prostration."

Equally delusive is the idea that this evil Spirit is available in hot countries for the preservation of health: it is even more prejudicial. To this we have the testimony of the most respected authorities. The Rajah of Sarawak declares Total Abstinence to be absolutely necessary in such a climate as Borneo. Dr. Jackson, the celebrated army-

* Alcohol: Its Place and Power, p. 111.
surgeon, gives elaborate testimony to the same point, stating that men dropped under fatigue in the hottest marches, exactly in proportion as they had taken stimulants! Sir John Ross, serving in the West Indies, saw many of his comrades perish around him, while he, equally exposed, escaped entirely: he attributes it to his abstinence from spirits. Dr. Miller cites many other and similar instances, in his admirable work, "Alcohol, &c.;" and few who are acquainted with the habits of Europeans, either in the East or West Indies, but are perfectly aware that it is not the climate which sweeps off so many of our countrymen, but the climate acting upon bodies enfeebled and inflamed by the constant habit of spirit-drinking! If any one doubts this, let him refer to "the governmental returns of the mortality of the troops in India"—he will find them arranged in three classes—"abstinent, temperate, intemperate"—with their respective mortalities, "abstinent, 11 in 1000; temperate, 23 in 1000; intemperate, 44 in 1000!"

But this task is endless. We might cite the great traveller and missionary, Livingstone; the distinguished general, Sir Henry Havelock; the reports of fever hospitals and general hospitals; the coal-heavers of London; the slate-quarriers of Wales: there is no department of physical toil, nor any walk of intellectual life, from which numerous witnesses may not be subpoenaed, to prove beyond doubt and question that more labour, and longer labour, with greater results, can be accomplished, and have been accomplished, without the stimulant of liquors than with it. That neither nourishment, nor strength, nor stamina, nor real refreshment is administered to body or mind, but only irritating excitement to the system by wine, beer, or spirits; that the momentary sensation of revival, and the appearance of strength, resulting from the glass of beer, or wine, or spirits, is a fugitive, deceptive, and cruel fallacy, followed invariably by a corresponding collapse, which, if not relieved by rest, sleep, or food—Nature's only true friends—soon cries for a repetition of the treacherous remedy.

Why, then, should we persist in a habit so expensive, so deleterious, so contrary to reason, philosophy, morals? Why should we indulge ourselves in a few moments of pleasurable sensation, when such an amount of evidence, fact, experience, declares that pleasure to be senseless and mischievous?

It is no answer to adduce instances of persons who have lived long, and borne much in extreme climates, while they continued drinkers. Even could it be shown, which is quite impossible, that an equal number of temperates and abstainers escaped, surely even then these Drinks would be proved to be only an expensive and useless Luxury; still less can the advocates of Drink raise any theory upon the rare cases of hard drinkers who have lived to old age. There are some constitutions which are proof against the utmost irregularities, and, here and there, may be found one who has survived long habits of drinking and smoking; but a similar experiment, ordinarily tried, would be the death of thousands.

In a word, the excuse for moderate drinking, as necessary, useful, healthful, is a vain, delusive apology for a practice which is too often continued upon some such plea, but is really cherished because men's tastes and appetites are gratified by it.
Our National Intemperance:

THE WRONG ADMITTED AND THE REMEDY PROPOSED.

BY THE REV. THOMAS HUTTON, M.A.,
RECTOR OF STILTON.

We believe it will be admitted, as an indisputable fact, that no half century in the history of this country has equalled the last in point of religious and philanthropic effort for the general improvement of the people; and, certainly, there never was a time when the people were more intelligent, patriotic, or loyal, than at the present time. And yet, we think, it may be fairly questioned whether the amount of time and money expended, and all the various appliances which have been vigorously at work for so many years, have produced that amount of good which might have reasonably been expected. How is it that so many of the labouring classes (seven millions, says Archdeacon Sandford) still remain in a state of practical heathenism? How is it that the “Social Evil” is still rampant throughout every town and populous village in the land? How is it that the causes of crime and pauperism are still in the ascendant? How is it that education, which is regarded as the great social lever of the day, fails to attract the children to our schools, or, at least, to keep them there for any length of time that can be considered at all satisfactory? All these questions, are of immense magnitude and importance, and claim the most serious attention of all good men.

Now we are not about to propound any panacea for all these social evils, because there are various agencies at work, acting and reacting upon each other, which are exercising a more or less powerful influence upon them; but, we may safely affirm, in general terms, that if our efforts, in past years, had been directed as much to the causes as they have been to the consequences of social mischief, the moral standard of the people would have been much higher than it is. However, we have sufficient confidence in the common sense of the people to believe, that ere long we shall arrive at some practical solution of all these debatable questions; and, we have a deep conviction that the Temperance movement will be highly conducive to so important a result. Intemperance is admitted to be the greatest social curse of the people; it is the cause of more crime, pauperism, and misery, than all the other causes put together. Now we have in Total Abstinence from the use of alcoholic beverages a “specific remedy for this specific evil,” and to the exact extent of the application of this remedy must drunkenness and all its attendant evils be removed from our midst. Recent scientific discussions on the properties of alcohol, both in England and France, lead to the conclusion that its use, as a common
beverage, is an "unphysiological proceeding." Let this fact be fairly lodged in the minds of the upper and middle classes, and we shall soon gain large accessions to our ranks.

There is another important circumstance in favour of our movement: the Liquor Traffic, the great feeder of intemperance, as it now exists, is universally condemned. No one of any judgment or influence attempts to defend it. We have, throughout England and Wales, 1 house for the sale of intoxicating drinks, to every 31 other houses; 1 to every 46 males above 15 years of age! Why, it is enough, as we have heard the Chancellor of the Exchequer say, to "make one shudder to think of it." The whole system is nothing better than a legalized mockery of all philanthropic effort for the good of the people. But persons unacquainted with the practical difficulties of the question, may ask, why then does not the Chancellor of the Exchequer, or rather the Government, of which he is so influential a member, provide some remedy for the evil? The reply is, that it is not in the power of any Government to do this in the present state of public opinion. No legislative measure affecting the general habits of the people would work satisfactorily unless sustained by a dominant public opinion. We must, therefore, look to the pulpit, the platform, and the press, to create and direct this public opinion. To the clergy especially, as the conservators of public morals, we may justly appeal for co-operation in this effort.

We believe the Gospel of our blessed Redeemer to be the great regenerator of society; but then, we also believe that God has placed it in our hands to remove external hindrances out of its way, of which intemperance is one of the very greatest. There is also, be it remembered, as the Rev. W. Arnot, of Glasgow, well remarks, "a disease of the body in drunkenness as well as a sin of the soul. The Minister who ignores this fact, and only plies his exhortation to believe, has not more Gospel than his neighbour, but less sense. It is no discredit to the Gospel that it cannot cure diseases; neither is it any discredit to it that it cannot change the physical law under which many thousands live—that if they take any strong drink they will take it to excess. The ailment is fortified in the drunkard's body, and laughts to scorn all merely spiritual appliances. The evil spirit is incarnate in physical laws; and merely moral power, even though Divine, is not sufficient to cast it out." There are tens of thousands whom nothing but Total Abstinence can secure from the drunkard's grave; and there are tens of thousands now whom, humanly speaking, nothing but Total Abstinence can secure from the drunkard's doom. It is generally admitted that the Pledge is the right thing for the drunkard: is it not still better when it prevents a man from becoming such? And, if we object to it in our own case, whilst we recommend it to the drunkard, he will be safe in following our precept; but, most probably, he will be ruined in
OUR NATIONAL INTEMPERANCE

attempting to follow our example; for what we call "moderation" is to him—the beginning of the end.

But let us take another view of this question in reference to the liquor traffic; and let us see how we can, with any consistency, teach the people to pray not to be led into temptation, so long as we thrust temptations upon them at every turn? How can we effectually warn them against their besetting sin of drunkenness, so long as we surround them with traps and pitfalls in every direction? How can we expect them to be sober, provident, and industrious, so long as the law besets them with the seductions and stimulants of vice? Let us take a common-sense view of this matter, and see whether some specific remedy is not urgently needed to meet this specific evil—an evil which all the means that have hitherto been tried have failed to remedy. Why is it that with all our civil and religious privileges, England should be one of the most drunken nations in Europe? Has not the Christian Church been wanting in its duty in this important matter? Would intemperance exist to the extent that it does were it not sustained and encouraged by the habits and customs of professing Christians? It is our profound conviction that those habits and customs have, to a fearful extent, blunted the moral sense of the country, as regards this question, especially those engaged in the liquor traffic! How otherwise can we account for philanthropic and benevolent men taking a prominent part in Christian enterprises who, at the same time, are engaged or interested in a trade that is doing more mischief in their several localities in a single week than all the Ministers of Religion can counteract in a whole year? We verily believe that if any new agent were introduced into the community productive of one-half of the mischief of the liquor traffic it would be banished from the country in six months by the indignant voice of public opinion. When the sons of our nobility and gentry were being ruined by gambling and betting-houses, the law interposed its authority for their protection, and suppressed them; but for every one ruined in this way, five hundred are ruined by drunkenness; but, these chiefly belong to the lower grades of society, and, consequently, no such protection has been evoked in their behalf. The important question is, what is the best remedy? And to this we reply, that Total Abstinence from the use of the drink, which causes all the mischief, appears to us to be the most satisfactory and the most complete; and, in order to embody and give legislative effect to the Total Abstinence sentiment of the country, we would recommend, as a necessary climax to this, the Permissive Bill of the "Grand Alliance." This appears to us to be the wisest and most practical measure that has yet been devised; and we believe it to be in perfect accordance with Christian philanthropy, social science, and public morality.
"Let your moderation be known unto all men. The Lord is at hand."—Phil. iv., 5.

Has this word "moderation" anything to do with that word as commonly used in contradistinction to Total Abstinence?

[This verse is often quoted against Total Abstinence, but most improperly. The word ἐπιφλέγε, translated "moderation" here, has nothing to do with "restraint in eating or drinking." It occurs five times in the New Testament—Phil. iv., 5; 1 Tim. iii., 3; Titus iii., 2; Jas. iii., 17; 1 Pet. ii., 18. In 1 Timothy, it is rendered in our version, "patient." In the last three, it is translated "gentle." The substantive form of the word occurs in Acts xxiv., 4, and 2 Corinth. x., 1, where it is rendered "clemency" and "gentleness." From a comparison of these passages, we may, I think, render the passage thus—"Let your gentleness or patience under trials and afflictions be known unto all men. The Lord is at hand."

Manchester.

WILLIAM CAINE, M.A.]

A correspondent writes to ask—Are not wine and spirits recognized as medicines? Then, why object to their use in Hospitals and Infirmaries, as in Magazine, No. III., p. 79?

[We do not quarrel with the proper and legitimate use of wines and spirits as medicines; but, at the same time, we believe that they are often used without a necessity sufficiently strong to warrant their use. The point, however, of the "Tabular Statement" alluded to, is the undue and unequal proportions as returned by the Hospitals and Infirmaries respectively. There seems to be no regular system or principle of medical administration of stimulants. Thus, Suffolk Infirmary allows no wine or spirits, but only beer; whereas, all other institutions seem to allow every kind of stimulant. And again, South Hants spends £60, with 2737 patients; while Bedford spends £266 on 2604 patients. North Stafford spends £109 in the alcoholic treatment of 4491 patients; whereas, the figure rises to £193 for the immensely smaller number of 1735 patients in the Kent and Canterbury. All this shows a want or neglect of medical system in the treatment of patients, and a radical difference which cannot be accounted for by any merely local or circumstantial reasons. Any way, it is important to keep these facts before the public.—Ed.]
Correspondence.

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TOASTS.

To the Editor of the "Church of England Temperance Magazine."

Sir,—“Presbyter Dunelmensis” has proposed you a toast; I beg to rise, for the purpose of responding thereto. I am a Teetotal Presbyter, and a loyal subject of Queen Victoria—the uniform of whose service I sometimes wear, as a volunteer. I always drink the Queen’s health honestly, and in a brimming bumper—not shamming it, as I find a great many “public guests” obliged to do, who, having drunk enough for self and fellows, during the earlier part of the evening, are accustomed to hold up a full glass, and then lay it down and take up an empty one, and flourish it like a firebrand—a mere make-believe that they have “toasted the Queen.”

Now, I say that I am accustomed to do the thing honestly, and with all the honours—three times three, or nine times nine, or as many times as anybody pleases. I fill my glass with water, and drink to the health and happiness, the glory and the greatness, of England’s good and gracious Queen. God bless her!

Is not this loyalty of mine as pure, as sincere, as genuine, as that of my neighbour who drinks his port or sherry? He may estimate the depth of his feeling by the depth of his potations; but that is not the measure of my loyalty. I gauge mine by the heart and the motive, not by the cup and the lip; and I think I am a more consistently loyal man by thus drinking the health of my Sovereign in a glass of water than I should be were I to drink it in wine: because the glory of England’s Queen, and the might of England’s greatness consists not in wine but in water.

In proof of which, I would simply urge—suppose you take away all the wine out of England to-morrow; what harm have you done to old England—to her might, and prowess, and greatness? Why, just none at all; but rather a great deal of good. It is true a few gouty gentlemen would grumble, and complain that they had not their usual quantity; but then, these are not England’s defenders, or the men of might to be called out on an emergency. They, with their wine, must go to the rear, with the women and children. But suppose you take away all the water from England? Ay, that is the question. See, then, what would become of England. Our rivers would be dried up, and the fish would lie dead upon the river-banks! and our fisheries—a great source of trade—would be stopped. The thousands of water-mills would cease working; and tens of thousands of hands be thrown out of employment. The Times newspaper could not be printed, seeing it is printed by steam-power, and steam cannot be got up without water. And for the selfsame reason, our railways could not start a single train on any one of their thousand lines. Where, then, would be England’s greatness? And, leaving the fresh-water question, see what still more grave and weighty disadvantages would accrue to England by the withdrawal of the water of the deep. She would lose her insular position and protection, and be no longer the Queen of the Seas; and would lose her great merchant service, and her naval supremacy; and I suppose there would be but little to hinder the French from walking over dryshod.

For these loyal reasons, then, Mr. Editor, I, as a loyal man, choose to drink Her Majesty’s health, and all other healths, without prejudice to my own health, in that element which does more, one way or another, for this England of ours than all the wines of foreign growth, or of home manufacture; and I challenge any man to point out to me a purer, better, more innocent, more consistent, or more loyal mode of testifying my admiration for the character of our Queen, my attachment to her person, or my loyalty to her rule and governance.

And I remain, Sir,

Presbyter Londinensis.
Chapter I.

THE DILEMMA.

"Day by day, and week by week,
In sad and weary thought,
They muse whom God hath set too seek
The souls His Christ hath bought."—Keble.

It was a cosy cheerful place, the old gothic rectory of Sandown: for though its long narrow windows with leaden network shut out some of the scanty light of a winter’s day, the loss was fully compensated by the glow of the log-wood fires from the broad old-fashioned hearthstones. But at the time our story dates its commencement, it was covered with a rosy robe from the basement up to the gabled roof; and the fragrant clusters that clung to it without fitly symbolized the peace and bountiful hospitality that dwelt within. The needy, and those in want of sympathy, found welcome at the family board, in the old wainscoted dining-room, which had had little adornment excepting the portraits of friends who had held converse together there—the recollection of which made it seem to thoughtful remembrance a sacred place.

"Mamma," cried Jane Ovendon, when they reached the drawing-room, "who is that strange man?"

"The Curate of Cherton," her mother replied; and added: "Poor man, he is suffering from extreme depression, in consequence of a severe affliction he has lately undergone."

"Is that the reason papa asked him here?"

"Yes: we trust the change, and cheerful society, will draw his thoughts from dwelling incessantly on the past."

"I hope," said Jane, "papa will go with us to Lady Wood’s this evening."

"Yes; he intends doing so. Mr. Mant is invited."

"Mr. Mant," remarked Mr. Ovendon, after the ladies had left the dining-room, "you have really eaten nothing; I fear you are feeling much indisposed; allow me to recommend you a glass of cold brandy and water."

"I seldom indulge in such a remedy; but, for once, I have no objection. I am thoroughly unnerved by the scenes I have lately passed through," replied Mr. Mant.

"I am no advocate for stimulants in general," remarked the Vicar, as he prepared the beverage; "but yours, my good friend, is fairly Timothy’s case."

The manly figure, cheerful benevolent countenance, and grey hair of the Vicar of Sandown formed a striking contrast to the dark-complexioned, thoughtful, and melancholy-looking young man who sat beside him; each remarkable—one for moral, the other, intellectual, beauty; and the contrast would (the brandy glass aside!) have supplied a painter with a fine study.

And it happened that the strange visitor prolonged his stay at Sandown.
rectory; and became so much more cheerful and less abstracted that even Jane Ovendon ceased to think of him as "that strange man."

Mr. Mant's curacy being a few miles distant from Sandown, his first visit to the rectory was often repeated—its kind host having begged he would consider himself welcome, whenever standing in need of relaxation or change of scene. Many were the pleasant evenings spent by the rectory party at Sunny Grove, the residence of Lady Wood, and thither we would now convey our readers.

In a small, but elegant drawing-room, sat a lady, intent upon her work. The room was furnished with green and gold; a carpet of dark cinnamon-coloured pattern; and a light paper, which threw out the tints of the delicate sketches—some of foreign towns and buildings, others of England's fair meadows and cottages, or of the wilder beauties of Ireland and North Wales—which hung around the walls. The window looked out upon a sloping lawn and distant grove, at the foot of which ran a bright, clear river. It was a spot that the passing traveller might well desire to find a rest in—so secluded from the noisy, busy world, and yet so cheerful, was Sunny Grove.

"Do leave your work, Miss Langton, and enjoy this fine day. I am sure you need it, after the hard study you have had in the school-room this morning," said Lady Wood, on entering the room. The young lady looked up with a grateful smile, and replied—"Thank you; I will go and see if the children have returned. I have finished the frock; so it will be ready for us this evening."

Lady Wood sat down to complete a sketch, and had been thus engaged above an hour, when Miss Langton and the little party returned. It was Anna, the youngest child's birthday; and it had been promised that she should go that evening to see her late nurse's first baby. Accordingly, when tea was over, they set off, carrying the frock Miss Langton had kindly finished, as a present for the little one. But, when they reached the cottage-door, it was locked; and a neighbour informed them that the Browns were out.

After the children were gone to bed, it was usual for Lady Wood to pay a few visits to the cottages of the poor, and, on the evening of this day, she was accompanied by Miss Langton. They had proceeded part of the way down the principal street, when they observed a respectfully-dressed man and woman come out of an alehouse; they had a babe with them, and one gave it to the other, neither being well able to carry it. Lady Wood was remarking this to Miss Langton, when, to their terror, they saw the poor babe fall from the arms of its mother, its head striking on the sharp edge of the pavement. Many rushed to the spot, and Lady Wood was shocked to find that the man and woman were Nurse Brown and her husband. The child was carried home, whilst the wretched parents, appearing hardly sensible of what had happened, followed. A surgeon had been called to the spot, and every effort was made to save its life, but the innocent sufferer breathed its last during the night.

The following evening found Lady Wood in the cottage of the now sober, and agonized, young mother. Mr. Ovendon had likewise visited that abode of misery, and others afterwards, where, if such an awful consequence of indulgence in strong drink had not occurred, yet its baneful, and soul and body destroying influence was too plainly visible in filth, rags and squalor, cursing,
swearing and quarrelling; in mothers, whose motherly feelings were nearly as
deadened as those of the Chinese; and in young women, who would have-
formed poor specimens of the vaunted modesty and virtue of English girls.

**What is to be done?** This was exactly the question Mr. Ovendon put
to Lady Wood, as they walked to their homes that evening; when the stormy
clouds that shot across the moon obliterating its light each other minute,
would have seemed in character with the state of that country town, could the
inner life of every home have met our gaze at once. Here and there a glimmer
of moral right, all the rest storm and darkness.

“Could you persuade our squire not to license any more of these houses?”
asked Lady Wood,

“I fear not; I represented the matter to him before the opening of that
new beer-shop, but, as you perceive, in vain. His sons frequent it.”

“How dreadful!” replied Lady Wood, and the thought of her own boys
brought a painful throb to her heart, which, from long habit, involuntarily
subsided into a prayer:—

> “The burden of a sigh,
The falling of a tear.”

They had reached Sunny Grove, and, as they parted, Mr. Ovendon promised
to use the late awful occurrence, and the scenes he had that day witnessed, as
an argument with the squire, in the hope that something might be done to
check this great and growing evil.

Mr. Ovendon was unusually grave, when he rejoined his family and their
visitor at the supper-table. In answer to their inquiries, he related what we
had witnessed, and added, “Oh! if our people could be taught moderation.
The fault lies in licensing so many beer-houses. I would not deny a poor
man his pipe and glass of ale, or spirits, if he chose, if he would use it moder-
ately.” But though he thus spoke, it was with a trembling hand he mixed his
friend’s dose, and he excused himself from partaking of anything that evening.

As time passed on, Mr. Mant and the young people at the rectory became
very sociable. Indeed, a certain lady who kept parrots and kittens, and could
tell you the age of nearly every one of the residents of Sandown, and their
kith and kin for generations back, set it going amongst the gossips that Mr.
Mant was remarkably attentive to the beautiful Miss Ovendon, and she really
believed there was something in it. The next day found Mr. Ovendon at the
Squire’s. Sir Anthony Burton, for such was his name, lived in an old-
fashioned red brick house, surrounded by a park and grounds as formal as the
red bricks themselves. He kept a pack of fox-hounds, and the whole circle of
his employments and his pleasures may be expressed in three words—hunting,
racing, and good living.

Not a muscle of that hard-featured visage relaxed as the rector told the
tale of misery, and urged his appeal that no more licences should be granted.
Impatiently, Sir Anthony replied that he saw no harm whatever in licensing
these houses. The rich had their club-houses, &c.; and why should not the
poor man have the same? It was not the fault of the public-houses that a
few (?) low fellows did not keep within bounds; and, so long as there was a
call for more houses, he should grant the licences.

Even Mr. Ovendon’s mild temper was stirred and somewhat ruffled by this
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decided refusal of so reasonable a request; and a warm argument ensued, which the announcement of dinner at length brought to a conclusion.

"Perhaps, you will remain and dine with us to-day, sir?" said Sir Anthony.

Mr. Ovendon declined. But Sir Anthony pressed the invitation; and, in hope of gaining his point with the squire, Mr. Ovendon consented to remain, though the society and conversation at Burton Hall were most distasteful to his high-toned morality and superior intellect.

Mr. Ovendon again utterly failed in his attempt to work upon the feelings or convince the reasoning powers of Sir Anthony concerning the matter in question; and came to the conclusion, that neither feeling nor reason was the better for the indulgence the squire permitted himself during the evening—an amount of indulgence which would have sent almost any working man in the town, except the most inveterate drinker, reeling to his home; yet the squire regarded such as infinitely beneath himself in the scale of morality. Mr. Ovendon was convinced that moderation was not the virtue of the squire and his friends that evening; yet the world would have pronounced them sober, well-conducted gentlemen.

The following morning, a poor man, who only differed from them in having indulged in the same amount of excess but upon an empty stomach, was summoned before these sober, well-conducted gentlemen, for a breach of the peace and disorderly conduct. How difficult Mr. Ovendon found it to decide in his own mind that evening the question, "What is excess, and what is moderation?" But we will leave him to his meditations on this abstruse subject, and proceed with our tale.

The next Sunday morning, the church-going inhabitants of Sandown listened to an excellent sermon from the Vicar against the sin of drunkenness, in which he certainly addressed the occupants of the squire's pew as faithfully as those of the free-sittings. But alas! as an old village dame said of teaching her day scholars: "She laid out their duty to them; but it was about as much use as pouring water on a duck's back: it all ran off, and left no trace behind."

Mr. Ovendon was not content with preaching against this great evil—of all evils the root, and, therefore, the hardest to be rooted out. He set going an evening school for adults; and a weekly reading of interesting books, in a room which was again opened as a coffee-room; and he determined to procure the assistance of a Curate, that he might more thoroughly visit from house to house, and obtain a better knowledge of, and greater influence with, his people. Having, after much inquiry, met with a young man of devoted piety and active habits, he, together with this earnest coadjutor, went earnestly and patiently to work. Nor was this all. He stirred up his family to greater activity. Mrs. Ovendon got up a mothers' class, in which her daughters assisted her, as well as in visiting the poor women at their own houses.

The following winter was not one of idleness to any inmate of the rectory. What was the result? The evening school opened with a large attendance; and the Rector was thankful to see many there whom he did not expect—those who had hitherto spent their evenings at the Blue Bear or at the New Tavern.

But, after a time, one by one, the evening scholars dropped off. "Where is Tom Bryant to-night?" "Gone to the Montague Tavern," was the reply.
"Where is John Cottle?" "I saw him in at the Blue Bear, and asked him to come along with me; he said as he'd come presently."

"They've got fine doings down there at the Montague," said George Hilliar; "some acting, dancing, and no one knows what. A big bill a-posted up at the door: 'Great Attraction; The African Fire-eater; The White Witch;' and a lot more, to finish with 'a quadrille party.'"

John Cottle did not come. Thus it went on, until those left in the evening school were only the few sober men, for whom it was not originally planned, but to whom it proved very serviceable. The worst of the matter was, that such were the "attractions" got up both at the tavern and the beer-shop, that one or two of the younger of these hitherto sober men, were drawn away, and ere the winter was over they had entered on a downward course of sin and misery.

As with the school so it fared with the coffee-room and weekly reading; with this difference, that the coffee-room, not having sufficient customers to render it self-supporting, it became so expensive an affair that the Rector was obliged, though most reluctantly, to close it. Thus the beer-shops triumphed. But the mothers' class—was that utterly inefficient in stemming the tide of intemperance?

Mrs. Ovendon sadly acknowledged that, though she had much to cheer her in her mothers' class, yet, as regarded the reformation of the intemperate, little or nothing was done.

The Curate brought the same complaint to the Rector. "I visit, and talk, and urge upon them moderation: all in vain. They tell me they can't be moderate. A little makes them crave for more. What vile stuff they give them at the beer-shops!" he added. "I have endeavoured to preach the Gospel of our blessed Lord and Saviour from house to house. Some of these poor fellows have manifested much feeling—resolved to be moderate—but have quickly gone out, and drowned all thought in drink: the first glass having led to another, and another, until self-control was gone."

"Mr. Arnold," said the Vicar, after a long and thoughtful pause, during which his manly countenance wore a look of anxiety and pain unusual to it—"Can you suggest any other means which might prove effectual in staying this great and increasing evil?"

"I cannot," replied the Curate. "Perhaps, if you were to propose the question at the next monthly clerical meeting, some plan might be thought of which has not struck us."

"That is a very good idea," replied the Vicar. "I will do so, for time is passing on, and something must be done."

Thus the matter rested, in prospect of the light that should be thrown upon it at the coming Clerical Meeting.

(To be continued in our next.)
Monthly Letter.

(FROM OUR OWN CORRESPONDENT.)

The work of a "Correspondent" is to gather up odds and ends, scraps and fragments, and to string them together in a free and easy style—a little more free, perhaps, than that of the grave and weighty articles, and Oxford essays, and Congress papers. It is for them to man the batteries, to storm the fortress of the foe, and to stand the heavy fire of critics and reviewers; but mine is only skirmishing work, and now and then to sound a note of warning, or to communicate a little news, or to retail the gossip of the camp, and generally to report how things are going on.

And, indeed, a good many things fall in my way—among the rest, the tidings borne from all parts of the country as to the growing interest that is being felt in our great undertaking by all classes of men. Our "Magazine" has already awakened and stirred up anxious inquiry in many minds—a fact which is abundantly attested by the accession of so many new names from among the Clergy. Our principle of Total Abstinence is no longer a "question;" it is a "movement"—already far advanced upon its blessed and beneficent march for the relief and success of thousands and tens of thousands of beleaguered men, who but for this relief must utterly perish.

A Sussex Clergymen writes:—"I have lately become an abstainer from all alcoholic drinks, and find myself all the better for the change. I take in the 'Magazine,' in which I observe a list of the abstaining Clergy. I wish to cast in my lot with them in this good cause. We are getting up a Temperance Society at Midhurst, and they have elected me president."

Another Clergymen writes from Suffolk:—"For years the Total Abstinence movement has had my sympathies. I have on two previous occasions abstained for a time, but, being naturally of a sickly temperament, when I became unwell I was told by my father (a medical man) and by other physicians that I needed the stimulant, and I accordingly took it. This time, however, I have not known a day's illness; and, when last at home, my father said: 'Well, I won't try to persuade you to take to beer or wine again, for I never saw you looking so well in your life before.' I can certainly say I never felt so well. I never did so much work, and with such comfort to myself, as during this year."

One of the Diocesan Secretaries writes: "The Church of England Temperance Society and its admirable Magazine are exciting considerable attention in this Diocese and that adjoining it. There is now a disposition, especially among the Clergy, to give the subject the consideration they previously withheld. I much wish that some steps could be taken to forward to every Clergymen Mr. Ellison's paper read at the Church Congress held at Oxford last July. I have had the happiness of witnessing its fruits. Last Wednesday evening, at a lecture I delivered in the neighbourhood, the Chairman, a man of great intelligence and piety—one of our first men—became a pledged abstainer, and he told me he had been greatly influenced by Mr. Ellison's paper."

I would venture to remark here that this able paper by Mr. Ellison, which appeared in No. II., has been reprinted in a cheap form by the publishers of the "Magazine." Moreover, the above suggestion has already been anticipated; for, at the last monthly meeting of the Committee, 500 copies were ordered for circulation through the Diocesan Secretaries. It would be well for those who
are interested in spreading the cause among the Clergy and others to procure this pamphlet, and forward it to all who would be likely to be influenced by it. All Clergymen, Magistrates, and Sunday-School Teachers ought to have the opportunity of reading it.

Another clergyman writes, from Herefordshire, to the Honorary Secretaries—"Every one acquainted with Herefordshire knows that cider is the curse of the county, and that there is a fearful amount of drunkenness in consequence. As an example, therefore, to my parish, and in the hope of ultimately getting up a Temperance Association, I write to you to be kind enough to enrol my name among the members of the Society. I should be very glad, indeed, to form a Parochial Association, and should be glad of any hints as to the best mode of proceeding."

Thus the new centres are being dotted throughout the country, giving earnest of a growing work, and an increasing demand upon the efforts and energies of all these new accessions to our principle.

The Chaplains of the Forces at Woolwich, Plymouth, and Devonport, have given in their adhesion to Total Abstinence. Their example must be of vast influence in their respective positions—much the same as is the influence of any Clergyman in his own Parish.

The Rev. Richard Taylor, one of the Diocesan Secretaries for the Diocese of Carlisle, has been holding several meetings in the western districts of Cumberland. A Parochial Association has been formed at Eskdale, at a meeting held on December 8th, and is under the presidency of Rev. J. W. Wilkinson, Curate; a Reading Room and Library are attached. There are already 48 Total Abstainers; population of the parish, 500. Mr. Taylor further reports the proceedings of another meeting, held, December 3rd, in the parish of Millom, to hear a Lecture on Total Abstinence, by the Rev. E. E. Allen, Vicar and Rural Dean. A Parochial Association was formed at this meeting, and a form of resolution adopted to the following effect:

—"We, whose names are here written, without speaking against any man's fair Christian liberty, being convinced that the truest, best, and healthiest course is to abstain from all intoxicating drink, purpose, with God's help and blessing, so to abstain." Whereupon, the Vicar first signed his name, then his wife; then the Schoolmaster; afterwards 18 other parishioners; and thus a new and very promising work has been commenced. All this is encouraging.

An interesting account of progress is reported from Coventry. The Temperance Cause was advocated on Sunday evening, December 14, in the magnificent church of St. Michael, in that city. The sermon was preached by the Rev. Robert Maguire, who took for his text, Neh. iv. 19, 20. The church, which is the largest parish church in England, was crowded to excess—there being (the report adds) between 3000 and 4000 persons present, who listened with the deepest interest to the sermon throughout. The Total Abstainers of Coventry are much encouraged by the result, and anticipate a large increase of accession and sympathy as the consequence of this important opening.

The Committee of the Church of England Society has resolved to make the rate of members' subscription 5s. a year. This is an amendment upon the minute of the previous committee, and will enable many persons to join in annual membership, who might have found it inconvenient to pay 10s. 6d. The List of Associated Members is gradually increasing. The great object of this class of members (subscribing 1s. a year) is to enlist the cooperation of such persons as an organizing medium in the several towns and parishes of the country. Our work requires many centres, and the Society has work only waiting for the appearance of the workers. Those that enlist in this service, instead of receiving "the shilling," pay it, and are at once enrolled in the regiment of the "Cold-stream Guards" of the Church; for service in the best and noblest sphere of philanthropic enterprise.
It may not be known, perhaps, to many of our readers that between four and five hundred Acts of Parliament have from time to time been passed with reference to the licensing of public-houses in this country. What with enacting, and amending, and correcting, and enlarging, and restraining, and experimentalizing, it is a positive fact that the Statute books are glutted with this cumbrous matériel of legislation on this single subject. The fact proves either the careful solicitude of the State as to the influence of these houses, or the troublesome and Proteus-like character of the liquor trade, or the radical badness of the system which cannot be restrained or bound in the ordinary bands of common propriety. There is not another department of trade that has called forth so large a proportion of legislation as that which is now our subject.

Modern statesmen, heedless of the warnings of their predecessors, seem of late years to have abandoned the liquor-traffic to its own wanton will and natural resources. A bench of magistrates (many of whom are directly and personally interested in the trade) is invested with full and almost irresponsible power in the granting of licences. They have allowed the traffic to run riot; and, at the present time, public-houses are so numerous and so thickly studded that it is fearful to contemplate this system of playing fast and loose with the people’s substance and character. Licences are granted with the readiest facility; complaints against certain houses are “hushed up;” and the way smoothed for renewals, as well as for new licences. It does not seem to matter how many “birds of a feather” have gathered in one street or neighbourhood; if anything like a pretext is made out for a licence, it is granted at once; and another plague-spot and known centre of evil is deposited in the midst of a population. In many places, these houses stand side by side and shoulder to
shoulder, or at opposite corners of the same street, or within a few
doors of each other—their number determining the ratio of the poverty,
crime, and destitution of the locality.

Of late years, a new evil has been superadded to the things of old.
Music-halls have become largely interspersed throughout London and the
provincial towns. These, under the pretext of supplying "popular
entertainment," have also become the great drinking-saloons of the people:
music, and comic acting, and gymnastics of the "sensation" order, being
all held in subservience to the great Giant—Strong Drink. These places
become doubly dangerous: they not only reproduce the lowest style of
public-house drinking, but, from their supposed superior character, they
entice across their threshold many who would have resisted the invitations
of the ordinary gin-shop. People argue—it is not a public-house; it is
not a theatre; and yet we know it is both of these together, and is possessed
of the disadvantages of each in more than double force, when thus
combined under the roof of the saloon.

This "Godless civilization" is patronized by the magistrates, both in
town and country; and yet, they must know how prejudicial these must
become to a district or neighbourhood. There are localities in London
which once possessed no remarkable notoriety for rampant vice and
unblushing shame, which are now given over at night to such associations
as render it unsafe to person and character to walk there. And it is to
these that many of our middle-class folks—with wives and daughters—
constantly resort; and magistrates, though often admonished by their own
consciences, and by circumstances, still continue to cast their shield of
licensing protection over such nests of evil.

The following presentment of the grand jury at the recent session of
the Central Criminal Court, puts the matter in a very striking and practical
way before the magistrates who hold the licensing executive:—

"At the termination of their labours, the grand jury cannot withhold from the
court the amazement and horror they have felt, during their investigations, at the
systematic countenance of, and encouragement to, vicious habits by the facilities
afforded by the numberless places of resort for drinking and profligacy, thereby
providing nurseries for crime and destitution; and they earnestly hope that some
effectual steps may be taken, either by the withholding of licences or curtailing
the hours for the sale of intoxicating liquors; and thus grapple with a system of
demoralization, as antagonistic to the interest of Religion, and as injurious to the
social well-being of all classes of the community, as it is degrading to us as an
enlightened nation."

And yet, notwithstanding this, and a host of such like protests and
warnings, the magistrates will perpetuate and increase the evil; and, what
is perhaps worse, can scarcely help doing so, because of the flattering
certificates presented in favour of the licence by churchwardens, overseers,
guardians, and, in too many cases, even by the Clergyman himself. We
need hardly state the fact that Clergymen are very often the very first
parties to be asked to sign the local round-robin for a new licence; and,
in too many cases, they sign—thinking, perhaps, they are committing
themselves to nothing but an expression in favour of a man's individual
character. A new licence is invariably granted under such circumstances;
a new centre of evil is planted, and another seed of bitter fruit to the
fortunes and families of the people.

It may be well to point out what local help is rendered in this way by
the well-to-do respectable inhabitants of a parish; and how the remedy is
placed very much in the people's own hands. It is, in almost every case,
by means of a locally-signed petition and recommendation that these houses
receive or renew their licences; and, if neighbours will have it so, who
can feel himself at liberty to cast the full odium and responsibility upon
the magistrates?

A case in point has recently been communicated to us from the north
of England. A correspondent writes:—"You will be aware that the first
step to be taken towards procuring a licence is a certificate from the
Minister of the parish and the Churchwardens that the applicant is of
good character. This certificate is understood by the publican, and the
public generally, to mean that the Clergyman approves of the application;
and has, therefore, great weight with the magistrates. It is very important
that the influence of the Clergy be brought to bear here in the right
direction. Allow me to mention an illustration:—In the parish from
which I write, a person applied for a licence at our last sessions. Within
fifty-five houses, there were eight public-houses; the proposed licence
would make the ninth. We applied to the Clergyman to assist in opposing
it. He replied that he had already signed the certificate, as a guarantee
of character only; but still, he held that it precluded his opposition to the
matter. He, however, waited on one of the magistrates, to explain to him
that, in doing so, he expressed no opinion as to the desirableness of
increasing the number of public-houses. The result of this, and of a
statement of the above facts by one of our friends, was, that the application
was refused. The case was appealed against at quarter sessions; and a
memorial, signed by two Ministers, and several of the neighbours and
persons interested, was presented in its support. The appeal was carried,
and the licence was granted. Thus, owing to this memorial, we have now
an additional public-house; the main responsibility of which, in my judg-
ment, rests with the Clergymen who threw their influence in its favour."

There is no doubt this question must become a serious one to the
public generally, in measuring the responsibility that attaches to a
signature. Surely, it would not involve pledging ourselves very far in
the Temperance question to cry "Enough!" and to resist any further
encroachments on the already too plentiful licences all around us. We
have trifled too long with this question; and we regard it as being high
time that people should be brought to understand what of personal blame
is involved in aiding to plant a root of evil and a source of crime in the
midst of their neighbourhood. It is to undo all the good they may
otherwise have done; and to neutralize all the blessed and beneficial works
that may be prosecuted in their midst. We, therefore, would solemnly
advise all that may read this article to bear these thoughts in mind, and
think again, before they sign their name or otherwise lend their influence
to the multiplication of the licensed liquor traffic of England.

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The Medical Question.

"The British Medical Journal," a publication in high repute in the
Medical World, inserts the following testimony to the advantages of Total
Ableness in hot climates. Such testimonies, from such independent non-
teetotal sources, are calculated to strengthen the cause of truth, and to
convince men, if they will be convinced.

The Editor of the "Journal" thus introduces the subject:

""The following remarks on the virtues of alcoholic drinks, from the pen of a
experienced a physician as Sir R. Martin, are worthy of much consideration. In his
work on diseases in India, he writes:

""It may be received as a truth, that, during the first two years of residence at
least, the nearer we approach to a perfectly aqueous regimen in drink, so much the
better chance we have of avoiding sickness; and the more slowly and gradually we
deviate from this afterwards, so much the more retentive shall we be of that invaluable
blessing—health!

""We hear much among vulgar, habitual Toppers of the supposed prophylactic
influence of spirits and cigars against night exposure, malaria, and contagion; but no
medical observer, in any of our numerous colonies, has ever seen reason to believe in
any such delusive doctrine; nor is there, in reality, the smallest foundation for it. All
excitement is followed by a corresponding depression of the vital functions, and it is
then that the Topper is doubly liable to suffer."—British Medical Journal, No. CL,
Dec. 6, 1862.

If the above propositions are true—and they are the result of long
observation on the part of an able practitioner—it appears to follow, of
necessity, that what he naively calls an "aqueous regimen," would be
always and everywhere the best, and the most likely to secure health.

Hundreds and thousands of our brave men and officers in India have
perished, as it is said, through the climate; but it is not the climate, but the climate and strong drink which have slain the major part of them.
A Distant Echo from the Continent.

A manuscript of some importance has fallen into our hands, marked "Private and confidential," from the pen of a distinguished layman and veteran leader of the Total Abstinence Cause. It contains a most valuable and interesting account of a movement which originated some years ago among the leaders of the Evangelical Churches of France in connection with what they designate "the general national intemperance" of Great Britain. This document has for several years been locked up in the private drawer; but it contains information of so important a character as to warrant its publication for the good of the Churches, and for the admonition of all who feel that national character is a matter of each one's personal and individual keeping and concern.

To set ourselves right with the author of this document, we have solicited and obtained his permission to publish the main features of his communication. We can see no reason for withholding any of its details, seeing they compromise no one, and yet constitute a very pointed lesson to England in the matter of her drinking customs. The paper is headed—"Continental Temperance Remonstrance;" and details the circumstances which ultimately led to a meeting of the leading ministers of the French Protestant Churches, and the framing of a "Letter" on the subject of England's crying sin of Intemperance. The importance of this "Remonstrance" is rather augmented than depreciated by the fact that it was never forwarded to this country. A feeling of national delicacy induced our continental friends to forego their intended address to their ministerial brethren in England. Its publication, therefore, in our pages in an unofficial form, and after the lapse of ten years, will disarm the reader of the spirit of undue criticism, and enable us to learn, through an indirect channel, a lesson that otherwise we should never have heard of. It will also furnish us with an opportunity by and by of showing how this very movement among Protestant divines on the Continent may with much truth be applied to society in France at the present time. France is fast learning our national vice, and drinking customs are spreading with dangerous rapidity over the country. Of this, however, more at another time.

The writer, having spoken of the value of international co-operation in good works, proceeds to say that, "to support a good cause in one country, it is a great encouragement to possess a strong corroborative in the opinion or habits of a neighbouring community. But this incidental assistance to philanthropy is lost by ignorance of the favourable or unfavourable verdicts of our neighbours on the subject that may be in hand."

Having thus reminded us of the importance of looking at ourselves,
not through the medium of national vanity and self-esteem, but in the light that others see us, the writer proceeds with the following

PREPARATORY OBSERVATIONS:

"That the great bulk of the inhabitants of Great Britain are profoundly and carelessly ignorant of the exact amount of general reprobation which their peculiar drinking habits excite among Continental circles, is known to observant natives of our country who live a good deal among our neighbours across the Channel, and inquire into their actual sentiments. The standard of moderation in Drink is immensely different here from what it is in France, Spain, Italy, and Southern Germany. In those countries are drank at table wines in general only about one-third part the strength of our brandied port, sherry, and madeira; these last beverages being always fortified after manufacture by additional alcoholic infusions, to fit them for the British taste and market; and even these first-mentioned gentle liquors on the Continent are deluged with water before being used. If the ancient Greeks said a man 'scythi-ized' when he drank even their light wines unmingled with water, what would they have thought of elegant ladies and pious divines in England, who every day drink as much pure undiluted strong drink as would put a peasant of Languedoc or Grenada into a condition of real inebriation, or, at least, great confusion?

"No systematic plan has yet been adopted by the Temperance Societies of Great Britain to announce to the soi-disant moderate drinkers of the nation how abhorrent British drinking customs are to the inhabitants of some of the most civilized communities in the world, and what evil is done to morals, religion, and education throughout Europe by the drinking usages of our country. If the British public were aware of what some of the Continental peoples think of their practices, it would form a mighty assistance to the patient and philanthropic individuals at present engaged in our Temperance movement; and few things would help us more in arousing and enlightening the apathy and ignorance of our compatriots than to place a Temperance battery on some prominent spot of the south side of the Channel, from which Continental opinions might assail the intemperate habits of our citizens."

NARRATIVE.

"In the year 1845, the writer, being then resident in Paris, took occasion to speak in private visits on the subject of British Intemperance and increase of crime to the late M. Leon Faucher, afterwards Minister of the Intérieur under the Republic and Presidential Governments; as also to M. Moreau de Jonnès, Chef des Travaux de la Statistique Générale de France. He had had opportunities of consulting on the same topics Dr. Villermé, and about ten other medical men of eminence; and, having been elected a member of the Ethnological Society of France, he had occasion to bring the subject under the consideration of some of the fellows of that learned body. Conversations on these matters were continued with these parties, or some of them, during seven or eight months, and renewed in part afterwards in the years 1851-2.

"But it is chiefly to conferences and arrangements with Protestant pasteurs that it is desired at present to draw attention.

"The writer had been already aware of the following circumstances:—That some of the French railways had been constructed in a considerable degree by the assistance of English labourers (navvies); that these had taken their drinking propensities with them to France, and had carried on a dissolute course of inebriation, not only odious to the feelings of the native inhabitants, but intolerable to those who were their employers, and detrimental to the occupation they had in hand; that, in consequence, their employers applied to the London Temperance Society, who despatched certain of their
Temperance agents, who laboured among the people, and ultimately with some measure of success.

"That, in the meantime, the Roman Catholic priesthood in France, did not neglect this tempting opportunity of injuring the cause of Protestantism; but, on the contrary, in multiplied conversations, addresses, and sermons, took occasion to call public attention to the usages of the English, and thus to preserve the thrall of their superstition over the populace. They are said to use this, or similar language:—

A ROMAN CATHOLIC SERMON.

"Dear friends—Some evil-working persons have been long attempting to withdraw religion from this country, and to sever you from the venerated worship and belief of your forefathers. Oh! friends beware, beware of the frantic and unreasonable efforts of these men. We Roman Catholic and apostolic priests of the true Christian faith have been taught otherwise than to revile even our most deadly enemies. Far be it from us to say evil of any man; men are to be judged of from their works. We say it with pleasure that we know some among even Protestants who are persons of an amiable disposition and winning deportment; possessing virtues which even Catholics might practise with advantage.

"It may be said also among those who are worldly-minded, and tend to infidel opinions, that we priests, being bred in a certain profession, and paid for our work, are not fair advocates in such a case as the present. However this may be, Providence has graciously granted an opportunity for judging of the matter in the most impartial manner. We ask you, for the moment, to pass by all priestly assertion and argument: nay, were it possible for honesty to do so, we would ask you to disbelieve all our statements and expostulations, and be yourselves the judges.

"We have lately received valuable help and service from our neighbours, the English, in regard to the formation of our railroads. The labourers employed on these new works, are, to a great extent English; men selected of the best stamp, and receiving high wages, and considered respectable among their class. But far be it from even the most wicked and depraved of the French to commit the acts that respectable Englishmen are in use, with a seared conscience, to perpetrate. Judge now for yourselves, dear friends. You know what sort of persons many of the English of the upper classes are, who have lived years among us. You have heard of, perhaps witnessed, the effrontery of their wickedness, which is ill atoned for by any money they may spend among us. But now you can judge the case of their labouring classes; and appreciate the frightful results of the want of a holy and searching confessional among our neighbours; the evils of a mere dogmatic religion and dead faith, only bearing fruits of the most dismal character. Let common sense, and common observation be the arbitrator. You are aware that among our more virtuous classes, a person who habitually indulges in inebriation is counted not only to have forfeited the position of a civilized inhabitant, but to have placed himself in a rank of degradation similar to what the swindler, the cheat, and liar are depressed to. But in England the drunkard may be respectable.

"But regard, and examine what individuals, and not those of the most abused ranks of Protestant England, do before your own looking eyes, and those of your children. Natives of that community which calls itself, as if it were a boast, and, par excellence, the Protestant nation; it would be a better title were it called the most criminal tribe in Europe. Behold what is done among them, not at distant intervals, but, at least, once a week since they came among us. The day of payment of wages arrives. Instead of the money being laid carefully and frugally aside for their families, as our stone-masons of the Limosin are wont to do when working away from home, wine and brandy are sent for in frightful quantities; by and by the parties having
drunk, what seem to us enormous quantities, become excited, and go out tumultuously into the fields, carrying their liquor along with them; in due time, the utmost debauchery takes place; to call the men brutes only, would be an abuse of terms; they attain a position far below that of the quadrupeds; and, we are told, that in their native land, many of their women descend into similar abasement; quarrels arise, they get up off the ground, and fight with their hands and fists, after their own fashion. not one of them knowing why or wherefore. They become covered with blood, their faces gashed and swollen; a sight the most alien to the ideas of a civilized Frenchman. This continues for hours. Some fall aside and sleep. Those that can walk roam about the country, apparently prepared, by their reckless and ferocious looks, for any mischief. The matrons all around call in their households and children, and barricade their doors. The district has frequently the appearance of being under siege by a foreign enemy. The peasants are necessitated to call in the police and military; and the riotous culprits are lodged by scores and half scores in the police-stations; others, who have fallen asleep in ditches and elsewhere, remain till their drunkenness leaves them, and often suffer, in consequence, from rheumatism, colds, and other distempers.”

CONSEQUENT DUTIES.

“These observations are almost literally or in substance what were made to the writer by the English Temperance Agents on the one hand, and various French Protestant Ministers of the Gospel on the other, parties who had no connection whatever with one another. And as he had witnessed, from time to time, similar drunken outrages in Britain, he felt prepared to believe it, independent of his knowledge of the trustworthiness of the narrators. On the whole, he was informed that among all the lets and hindrances to the advance of Protestantism in continental Europe, one of the greatest is the prevailing intemperance of the natives of the British islands and their colonies.

“If this is the case, it would seem to be but the duty of the Continental Evangelical Churches to remonstrate with their brethren in this country on a subject so vital and important to their own personal interests, and that of the Church universal. It would, moreover, become the duty of the British Churches to suffer the exhortation, and improve by it. Continental Christians are in a better position than we are to judge on this subject. Their standard of wine-drinking is different from ours, and their criterion of temperance nearer the test of Scripture. An eminent Protestant pasteur of France has often said to the writer—‘When I went to your country, I visited some of the lowest haunts of iniquity, and did not find more to be shocked at than I expected; but, what did shock me, and make me almost tremble, was to see your divines and matrons drink a strong and undiluted wine, in such quantities as would have nearly deprived me of my senses. They all stand upon a precipice, and they know it not.’

“Under these impressions, the writer, having lived in Paris most part of the years 1845-6, and 1851-2, devoted a portion of his time in putting himself into correspondence with individuals who might be useful to the British Temperance Reformation, in what has been called its ‘medical department;’ and also in endeavouring to institute a plan for obtaining such firm and affectionate, yet prudent and effectual remonstrances from Continental Churches to our own, as might tend to teach our general public the low esteem in which Great Britain is held by reason of her culpable carelessness on the subject of her national intemperance. It is to the latter point that the present memorandum applies.”

And, at this point, we conclude for the present. In our next number, we propose to resume this highly important paper, and to detail the efforts that were made, and with what success, to bring the subject palpably
before the mind of the Christian Churches of Britain. Enough has already been made known to prove how great a weapon our intemperance furnishes to acute and wily Continental Priests, wherewith to dash the otherwise fair fame of England and of England's faith. Have we not, in this respect, given abundant occasion to the enemies of God to blaspheme? and what effort have we, as Christians, made to remove the national stumbling-block? We have, as a Church and a nation, not been unproductive of Godly labours and goodly institutions; but, upon this point, we must say we have been "verily guilty concerning our brother." We do well deserve to hear some voice, other than our own, speaking forth the things that we have left undone; and it behoves us meekly to lend an attentive ear, and reverently to receive the timely admonition. We shall in our next record the once intended "Continental Remonstrance," which only now, in an informal way and ten years after date, we are enabled to supply for the edification of all whom it may concern.

SYDNEY SMITH ON TOTAL ABSTINENCE.

LETTER TO LADY HOLLAND.

"Many thanks for your kind anxiety respecting my health. I not only was never better, but never half so well: indeed, I find I have been very ill all my life without knowing it. Let me state some of the goods arising from abstaining from all fermented liquors. First, sweet sleep; having never known what sleep was, I sleep like a baby, or a ploughboy. If I wake, no needless terrors, no black visions of life, but pleasing hopes and pleasing recollections—Holland-house, past and to come! If I dream, it is not of tigers and lions, but of Easter dues and tithes. Secondly, I can take longer walks and make greater exertions without fatigue. My understanding is improved, and I comprehend political economy. I see better without wine and spectacles than when I used both. Only one evil ensues from it: I am in such extravagant spirits that I must lose blood, or look out for some one who will bore or depress me. Pray leave off wine: the stomach is quite at rest; no heartburn—no pain—no distention."

The Scripture Question.

BY THE DEAN OF CARLISLE.

A great difficulty is started, and it seems a serious one. Drunkenness was a crime not unknown in the world when the Holy Scriptures were written; in fact, most powerful testimony is borne against this sin in the sacred pages. For example—"Woe unto them that rise up early in the morning, that they may follow strong drink, that continue until night, until wine inflame them." "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." "The drunkard and the glutton shall come to poverty." "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? They that tarry long at the wine: they that go to seek mixed wine," &c. Some hundred and fifty passages might be quoted condemning the excess and abuse of strong drink; but it is urged that Total Abstinence is nowhere inculcated, much less a pledged Total Abstinence. Are we then justified in attempting a scheme for the reformation of morals, for which we have no direct authority in Holy Writ? Are we not adopting a plan of merely human invention with a view of diminishing a great evil, and, in fact, substituting it for the means of God’s own appointment?

Now, this question may be discussed, first, upon this assumption, that Scripture is totally silent on the subject, and we will endeavour to account for that silence. If positive, direct, Scripture authority is required for every institution of a moral and religious nature, take an illustration from one of the universally approved and adopted measures for the reformation of the masses, for which there is no sort of authority in Holy Scripture—I mean the matter of Education.

I have been an advocate of Christian Education by means of schools,—daily, infant, national, public, and private,—for many years, and I never could find a text of Scripture which even recognized their existence; none in which the remotest reference was made to a school, or anything like our modern methods of taking the children from their parents, and putting them under paid instructors.

All that Scripture teaches, exhorts, enforces upon the subject of the training of the young, recognizes no relative position but that of parent and child! It knows no other correlative claims and duties! I challenge the discovery of any such passage! It is only inferentially, from the necessity of the case, from the strange conventional habits of modern nations, from the ignorance, inability, or unwillingness of parents, or their necessary occupations,—it is only by these that we can deduce from Scripture the lawfulness of establishing schools, and the duty of the Church and the public to support them.
I affirm that the whole system of public education now universally adopted by every denomination of Christians, is as much a scheme of man's invention, a framework of human organization, as the system of pledged abstinence can be! There is no direct authority in Scripture for either; but he would be esteemed a fool, or a madman, who would, on such grounds, object to so manifest and palpable a good—nay, a necessity—in the one case; and why then should we reason differently in the other? The fact and act of Total Abstinence is nowhere condemned in Scripture, nor is it contrary to reason or common sense. To lay down the dogma that we are to have Scriptural authority for every conventional arrangement for the good of Churches or Nations would be to reduce us to the position of mere automatons who could draw no inference, who could originate no beneficent scheme, but must travel only in the narrow and deep ruts in which men of bygone ages travelled before us.

Now, as to the silence of Scripture on this particular scheme, it would not be difficult to account for it. Although intoxication was known in the world, at least since the flood, ancient history, both sacred and profane, may well be challenged to produce anything approaching to the moral condition of our own Christian nation.

The dominant stimulants which are diffusing themselves through the life-blood of our population were wholly unknown. Man, in too many instances, a sub-creator of evil, had not invented them. "These good creatures of God" (what impiety to call them so!) lay hid in the chemist's laboratory. The intoxicating drinks of Scripture times were few and simple. The wines of the East were for the most part very weak. Anything approaching to the varied poisons made and sold under the name of "spirituous liquors," under the licence of a Christian legislature, and tolerated in a Christian country, were utterly unknown. No gaudy gin-palace then reared its head, prominent in impudence and grandeur, in the streets of a Christian city. No sly doors stood ajar at every turn inviting the "simple" to turn in, and drink, and die. Immense fortunes were not made by the manufacture of such poisons. No boisterous feasts were held, no noisy bacchanalian toasts were drunk by the followers of Prophets and Apostles; and, therefore, it is idle to speculate what Apostles might have said, written, or advised, in our altered and morally degraded condition! Plans and schemes to rescue the drunkard, or to strengthen the sober might then be uncalled for, and may now be not only useful but necessary. At all events, we assert that nothing can be argued from the silence of Scripture against such a scheme as that of Total Abstinence.

But it may be affirmed that Scripture is not actually silent on this subject. Total Abstinence is noticed in its Sacred pages, and under certain circumstances, sanctioned, nay commanded, by God Himself. The whole family of the priests were enjoined to practise Total Abstinence,
when occupied in the discharge of their holy functions:—"And the Lord spake unto Aaron, saying, do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die. It shall be a statute for ever throughout your generations:"

and the reason assigned looks as if Total Abstinence from wine was a condition of superior ceremonial holiness at that time, and under that dispensation, "that ye may put difference between holy and unholy, and between unclean and clean." Leviticus (x., 8—10.) This perpetual ordinance was recognized as late as the days of Ezekiel,—"Neither shall any priest drink wine, when they enter into the inner court." Total Abstinence was the condition required of the holiest men, when they entered into the holiest place! So also of the Nazarites, a class either of voluntary devotees or of men specially called of God, which existed down to the time of John the Baptist, who himself was a Nazarite by the command of God from his mother's womb:—"They were not to drink wine nor strong drink." Judges (xiii., 4.) And of John the Baptist it was said by the angel: "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink." Luke (i., 15.) And it is among the sins recorded of offending Israel, "that they gave the Nazarites wine to drink." Now, observe, it is not argued that these ceremonial laws are at all binding upon us. They are adduced simply to prove beyond the possibility of doubt that the condition of Total Abstinence is recognized in the Bible,—that it was actually enjoined by God himself on his priests, Nazarites, and special messengers; and, therefore, that it is not an invention of man, but a revelation of God, under certain circumstances and conditions; and, therefore, that it cannot be a thing in itself unlawful, foolish, and to be condemned or ridiculed! Nay, we have an instance of voluntary pledged abstinence in the Bible. The case of the Rechabites is fully in point. A father institutes it as a family ordinance, to be sacredly observed as long as his race should exist. Johnadab, the son of Rechab, said to his children: "Ye shall drink no wine, neither ye, nor your sons, for ever!" Johnadab had no revealed authority for this; yet, long afterwards, his descendants are noticed, commended, and honoured of God for keeping this commandment of their father; and a special blessing is pronounced on them. They were hereditary Teetotalers. Would God have commended them for their obedience to their father's commandment, if that commandment had been in itself wrong, or capricious, or foolish? Teetotalism is therefore recognized and sanctioned under the old dispensation. To this it may be added, that when God miraculously fed and clothed his people for forty years in the wilderness, water was the only beverage he provided for them. Had that not been sufficient and wholesome, wine or some stimulant would have been as easily provided for them as water out of a rock! And, turning to the New Testament, have we
any intimation that the early Christians were water-drinkers? We have incidentally an opportunity of gleaning the probability of such being the case, and that from a passage, worn threadbare by the frequent quotation of it by those who differ from us; who, strange to say, do not see how it tells against them! "Drink no longer water," says the Apostle Paul to Timothy his son in the faith! What does this prove? That up to that time Timothy had been a Total Abstainer, and that he thought the practice so good, holy, and profitable, that it was not till an inspired Apostle prescribed a little wine for him that he could be induced to take it at all! It is evident that Timothy as a deacon, priest, bishop, and devoted missionary, had thought it right,—especially among debauched heathens, to practice Total Abstinence. And what is the Apostolic advice but the evident exception to a rule? "Take a little wine." The rule is relaxed in this case, and for a special reason; Timothy was in a bad state of health. "Take a little,"—only a little, and that not as a beverage, a drink, a luxury,—only as a medicine, "for thy stomach's sake and thine often infirmities?" If this exceptional advice of the Apostle to his son in the faith, worn out and exhausted in the service of Christ, is the chief Scriptural argument and authority of the advocates of the flowing cup and the sparkling glass, and the jovial habits of modern wine-bibbers, truly their case is a bad one! Honestly and simply interpreted, this text gives no vantage ground to the advocates of the luxurious, self-indulgent, wasteful habits of modern drinkers prevalent even in respectable society; but, on the contrary, the common habit of water-drinking among the early Christians, with an exceptional relaxation of the rule in favour "of weak stomachs," and persons of "often infirmities," may much more reasonably and logically be argued from it.

Be it observed, that I am not debating the lawfulness of using any wine or drink of an intoxicating nature, under any circumstances whatever; that is, at present, no business of mine. I am simply showing, from the Word of God, that the course which I and many others are now pursuing is not absolutely destitute of Scriptural authority; that there is, perhaps, as much allusion in the Sacred Volume to the principle of Abstinence as the different circumstances of the times would lead us to expect; and, if those who differ from us think that there is sufficient evidence in Scripture to justify them in the moderate use of stimulants, we think there is enough to justify us in a voluntary Abstinence from them; their moderate indulgence may be the means of encouraging others to contract habits which end in excess,—we, at all events, shall be "clear from the blood of all men in this matter." We leave them to enjoy their liberty, and to their own master they stand or fall; let them, at least, give us credit for simplicity of purpose, and benevolence of object, in VOLUNTARY PLEDGED ABstinence.
The Great Physical Superstition of the Nation.

PART III.

BY THE REV. G. T. FOX, M.A.

I. The first testimony which I shall produce may be termed cumulative, being the opinion of upwards of 2000 medical men, many of them not being Total Abstainers, and hence their testimony, perhaps, calculated to have the more weight with some minds. If each of these individuals had written out their sentiments in their own words, it would have formed a pamphlet of some size; but we have this cumulative testimony condensed within the limits of a single formula, not the less weighty and conclusive on that account. And, if this powerful testimony fails to have its proper weight, one may well ask what kind of evidence would prevail with such minds? It is as follows:—

"MEDICAL DECLARATION ON THE USE OF INTOXICATING LIQUORS.

"The following has been signed by upwards of 2,000 medical men, including many of the leading members of the profession:—

"'WE ARE OF OPINION:—1st. That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors as beverages.

"'2nd. That the most perfect health is compatible with Total Abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c., &c.

"'3rd. That persons accustomed to such drinks may with perfect safety discontinue them entirely, either at once, or gradually after a short time.

"'4th. That Total and Universal Abstinence from alcoholic liquors, and intoxicating beverages of all sorts would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.'"

Now it is the second and third of these propositions to which I would direct the attention of the class of persons whose minds I desire to influence, and would point out to them how incompatible this testimony of 2000 medical men is with the position they have hitherto held, and that if "the most perfect health is compatible with Total Abstinence," and if "persons accustomed to such drinks may with perfect safety discontinue them entirely," then the only obstacle is removed which has hitherto hindered them from bringing their influence to bear on the working classes, and discouraging the present vile drinking usages of society, by becoming Total Abstainers themselves.

II. The next witness I shall introduce is Professor Miller, Surgeon to
the Queen, author of "Alcohol; its Place and Power;" who, in addition to his high professional standing, has probably studied the question as deeply as any one living, and is no mean authority on such a subject. His testimony is to the following effect:

"That the use of alcohol, as a common beverage, is unnecessary to enable a man fully to discharge any of the ordinary duties of life, or to sustain the requirements of labour, or the alternations of climate. That the use of alcohol, as a beverage, is at all times fraught with danger to the individual, and productive of vast injury to the health and morals of the community at large; and that, therefore, the entire cessation of such use, whether the result of wise legislation or of purely voluntary effort, would greatly promote the health, prosperity, and happiness of the people.

"This statement is not only true, but capable of being easily and plainly demonstrated to be so.

"And I conceive it to be the present and pressing duty of every true well-wisher of his country, to take every lawful means in his power to urge this terribly important truth upon and into the community at large, with a view to its being forthwith adopted and energetically acted on. —I am, dear Sir, very truly yours, JAMES MILLER, professor of surgery in the University of Edinburgh."

The above testimony from Professor Miller bears directly on the subject before us, and tends to establish the truth of which I am so anxious to convince the class of readers to whom I address myself; proving, so far as the experience, knowledge, and scientific observations of the Professor go, that the use of alcohol, as a common beverage, is unnecessary to enable a man fully to discharge the ordinary duties of life; or, in other words, does not furnish that supposed power, nourishment, or strength, which so many persons imagine.

III. Our next witness likewise is honoured by the same professional mark of distinction as the former, being Physician to her Majesty, though not an Abstainer himself. Notwithstanding which, he declares that "men can do very well without alcoholic drink," which are the words of Sir John Forbes, M.D.

He adds, besides, that "it cannot be admitted that the most moderate quantity is, speaking generally, requisite for the maintenance of perfect vigour under any ordinary circumstances of bodily labour. On the contrary, it seems proved that a proper allowance of good food, without any alcoholic drinks, is the best support of men under such circumstances."

The following testimony from Dr. Conquest, F.L.S., of Finsbury, is yet stronger, bearing still upon that same point on which I desire to concentrate all the evidence, viz.—that alcohol does not impart strength nor enable a man "to perform a larger amount of mental and bodily labour;"—

"I give this as my deliberate and conscientious conviction, that their use as an ordinary beverage is fraught with more or less physical mischief in every case in which they are habitually used, and I never knew moderate indulgence in them not attended
or followed by derangement of the nervous system and disturbance of the functions of digestion, and I am convinced that a much larger amount of mental and bodily labour can be performed by those who abstain altogether from alcoholic drinks,—a fact established by the recent experiments in casting the Lancastrian shot at Woolwich Arsenal, where none could endure the requisite fatigue but Total Abstainers."

We now introduce Dr. Carpenter, of the London University. His arguments on the general subject are too long to quote, and his opinions on what is called the abuse of alcohol are not to our present purpose. I shall simply quote him, therefore, to show what his opinion is of the effect of alcohol on the human frame, when taken with that "moderation" which most persons fancy to be not only morally innocent but likewise physically beneficial.

"I consider, then, that the great evil of alcohol, even in small quantities, habitually taken, is that it perverts the ordinary functions by which the body is sustained in health. It interferes with the appropriation of the ordinary food; but, far worse than that, it checks for the time the getting rid of the waste. It is just as if we were partially to stop the draught in the chimney, and make our fire smoke. Alcohol uses up the oxygen of the air taken in by the lungs, and prevents it from having its proper operation. A man labouring with head or hands, going to bed and taking his glass of spirits and water, or his tumbler of ale, or glass of wine, or toddy, under the idea that he is refreshing himself, is doing the same as if he were to go into a four-post bed with curtains all round, and tuck in his curtains under the mattress to exclude the air as closely as possible. That would have just the same effect as alcohol upon him the next morning. He would rise unrefreshed, because during the night the free air had not access to his lungs to bear off the waste of the body. You may say that the air does get to the lungs of the drinker; so it does; but only a limited quantity of it can be taken up by the lungs, and the alcohol is there to take it up in the first instance. This I can affirm upon the basis of most extensive inquiries. I have not yet adverted to the most important view of the subject—the influence of alcohol upon the brain in producing intoxication. I am addressing myself rather to the question of the habitual use of what are called moderate quantities. My position is that, in the discharge of the ordinary duties of life alcohol is not necessary; that it is, on the contrary, injurious in so far as it acts at all."

(To be continued in our next.)

HECTOR AND HECUBA.

"Stay till I bring the cup with Bacchus crown'd—
Then with a plenteous draught refresh thy soul,
And draw new spirits from the generous bowl!"

"Far hence be Bacchus' gifts," Hector rejoin'd;
"Inflaming wine—pernicious to mankind—
Unnerves the limbs, and dulls the noble mind:
Let chiefs abstain, and spare the sacred juice
To sprinkle to the Gods—its fitter use!"

HOMER.
**The Lephalists;**

**THE PARISH DIFFICULTY AND ITS REMEDY.**

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**Chapter II.**

**THE CLERICAL MEETING.**

"For pity's sake, for God's sake, for Christ's sake, for humanity's sake, rouse yourselves to the question—what can be done? Without heeding others—whether they follow or whether they stay—rushing down to the beach, throw yourself into the boat, push away, bend on the oar like a man to the wreck, say, 'I will not stand by, and see my fellow-creatures perish. They are perishing. To save them, I will do anything. What luxury will I not give up? What indulgence will I not abstain from? What customs, what shackles of old habits will I not break, that these hands may be freer to pluck the drowning from the deep! God my help, His word my law, the love of His Son my ruling motive, I shall never balance a poor personal indulgence against the good of my country, and the welfare of mankind.' Brethren, such resolutions—such high and holy, and sustained and self-denying efforts—the height of this evil demands."—Guthrie.

"I think Mr. Arnold has forgotten the Clerical Meeting," remarked Mr. Ovendon, as he laid down the newspaper, and glanced at the clock on the mantel-piece.

"Oh, no!" exclaimed his daughter, Mary, who was sitting at work in the window. "Here he is!"

The pony phaeton was waiting at the door, and, after hurried salutations from Mr. Arnold to the Rector and his family, both Rector and Curate bade the ladies adieu, and started on a ten-miles' drive to a neighbouring town, where the Clerical Meeting was to be held.

They had a delightful drive over hill and dale, and across "the Golden Common," as it was called, their near vicinity to which was telegraphed by the autumn breezes, laden with the fragrant odours of the furze. The sight that impelled a wise and thoughtful man—Linnæus—to fall upon his knees, and thank God that he had lived to witness it, met their gaze. The honey-scented furze-bush spread its cloth of gold over acres of common, far as the eye could reach, only broken here and there in the foreground by a rich studding of blue harebells and purple heath. It was a sight to delight the eye and gladden the heart, for it bore witness to that hand which could yet scatter golden blessings on the sin-darkened parish they had left behind.

Turning off "Golden Common," and down the high road towards the town, they entered a lodge-gate, and drove up a long shady avenue to the residence of a Canon of the cathedral.

Seated, at length, in the spacious library, and surrounded by a large number of brethren in the ministry, it became Mr. Ovendon's turn to take part in the proceedings of the day. He, therefore, handed in a paper to the President, stating the grievous condition of things in his parish, owing to the drunken habits of the people, and earnestly entreatng that if any brother Clergyman could propose a remedy, he would do so.

The President, on reading the paper, remarked that Mr. Ovendon was not alone in the difficulty; he might draw, if possible, a worse picture of his own
parish. Turning to Mr. Bainbridge, a grave-looking, elderly man, on his right hand, he said: "Mr. Bainbridge, we shall be glad of any suggestions your long experience in the ministry may enable you to give."

Mr. Bainbridge rose:

"The subject is one fraught with great difficulty, apparently; a difficulty which arises from a want of faith in the only weapon our great Master has put into our hands—the Gospel—Mr. President. Preach the gospel; that is the remedy, and it is a sovereign one. But now, men, not satisfied with the wisdom of the Almighty, propose to themselves remedies of their own devising; and so, in this faithless and perverse time, we hear of 'Nephalism,' 'Tee-totalism,' and such like fanciful schemes, devised by vain man to throw scorn on the glorious Gospel of the Great God."

The President, addressing himself to the next: "Mr. Melville, will you favour us with your views."

Mr. Melville, in a sonorous voice: "I can but bow assent to the truly sound views just expressed by my reverend brother, Mr. Bainbridge."

President: "Mr. Kayne?"

Mr. Kayne, in a slightly satirical tone: "Really, I must beg to be excused saying anything, as the question has been so ably decided."

Mr. Clayton spoke next. "Really, Mr. President, this is a very momentous subject, and I am sure we all feel greatly obliged to our reverend brother who first spoke, for having recalled us from all schemes of man to the one great remedy. I should like to make a few remarks in reference to the fallacy of Total Abstinence; and I feel I have some slight claim to be allowed to do so, having devoted much time and deep research to an investigation of the subject, with a view to try to prevent its spreading amongst my flock; for some of them, having become deluded into thinking it a very beneficial plan, actually went so far as to banish wine from their tables, and then, going from house to house, invited those who frequented the public-houses to join them in this forced and unnatural abstinence: and the result was, the beer-house keepers, finding their gains lessened, raised an outcry, and we had quite an Ephesian riot over again. You will admit, I could not quietly see the peace of my parish thus destroyed, so I have since used the most strenuous efforts to stay the zeal of these blind fanatics; and I am truly thankful to say that, finding how determinately I oppose them, they have given up in despair, and I have the satisfaction of seeing my parish again in the same peaceful condition in which it was before."

A young man, who had fidgetted considerably during these remarks, now said, with some hesitation and diffidence: "If my youth and inexperience do not altogether preclude me from speaking amongst so many who are, in every respect, my seniors, I would venture to ask, whether we are to consider that peace in our parishes purchased by increased gains to the publican is a more healthy state—one more favourable to the reception of the Gospel of the Lord Jesus—than that warfare with the Demon of Strong Drink, and that manly conflict which the last speaker has so vehemently denounced?"

Mr. Grant, hastily rising: "Mr. Chairman, I beg to take strong exception to the very objectionable expression used by that young man to whom we have just had the pain of listening—'the Demon Drink!' It is
well-nigh blasphemous against the Most High, to call His good gift to man a
Demon."

"A Demon it is in my parish," whispered, loud enough to be heard, a
middle-aged clergyman opposite; then, aloud: "I heartily wish they were all
Teetotalers; I should have less trouble on the police days, less time cooped up
on the magistrates' bench. It's all very well, I think for those working men
that can't keep sober; of course, for us, who labour with such incessant toil for
the souls committed to our care, none would think of suggesting such a thing.
"Wine that maketh glad the heart of man" is absolutely necessary to cheer us
in our toils."

Mr. Neile, the former speaker, who had gathered courage by opposition,
replied, with a quiet smile: "I have heard of preaching, not practising. I
fear, if we preach Total Abstinence to our working men, and then plead for the
use of intoxicating liquors ourselves, because we are working men, they will
think we sit in Moses' seat, and have forgotten that, by virtue of a common
humanity, they may claim our Master as their brother."

Mr. Kayne: "Yes; and He sanctioned the use of wine—at Cana in Galilee,
doubtless at other times as well."

"Permit me to ask," replied the former speaker, "does it seem probable our
blessed Lord would have supplied the wedding guests with about one hundred
and twenty gallons of intoxicating wine? More especially when we consider
the fact, that unintoxicating wine was, in those days, more frequently used on
such occasions of social rejoicing."

Mr. Grant rose: "That is a mere quibble raised by the Teetotalers."

"It is no quibble," replied the young man, "if we can prove that both
intoxicating and unintoxicating wines were in use, and that the latter were
esteemed to be the best. Pliny, you are aware, describes a 'good wine' as one
that is destitute of spirit (lib. iv. c. 13); and strict Jews will not use fermented
wine in the celebration of the Passover. Add to this the fact, that the use of
wine seems to be positively forbidden in some passages of Scripture—such as
'Look not upon the wine—at last it biteth like a serpent, and stingeth like an
adder,' whilst in others it is apparently approved of—viz., 'Wine that maketh
glad the heart of man'—and we can hardly arrive at any other conclusion
than that there were two kinds of wine—the one harmless, the other
injurious."

"Fanatics, truly, Mr. President!" interrupted Mr. Clayton; "what can be
more fanatical than the words to which we have just listened! I have even
heard some in my parish, belonging to this school, assert that the word 'wine'
did not mean wine; that it might mean raisins or grapes!"

"Very likely, Mr. Clayton," replied the President; "but allow us, neverthe-
less, to hear them; or we shall not be in a position to refute their heresies."

"Permit me to ask a question," said Mr. Grant. "Taking Mr. Neile's view
of the subject, how can we reconcile the command to Timothy to 'Take a little
wine' with the precept 'Look not upon the wine'?"

Mr. Neile: "I regard the latter—'Look not upon the wine'—as the rule:
and the former—'Take a little wine for thy stomach's sake and thine often
infirmities'—as the exception to the rule: or, in other words, that wine is to be
used as a medicine, and not as a beverage."
Mr. Grant: "It seems to me, that the words 'Look not upon the wine' are addressed to such persons as might be tempted to excess, and not as a general precept: for there are many other passages of Scripture in which the use of wine is approved."

Mr. Neile: "If you will turn to the Hebrew, you will find that the word translated in our version 'wine' is represented in the original by nine different words. Several of these words are used for the natural fruit of the vine; but are, nevertheless, translated 'wine' in our version. If my reverend brethren here present to-day will carefully examine this subject, with minds unbiased, I doubt not they will be convinced that there is not one word in the Sacred volume against the principle of Total Abstinence. On the contrary, you will find a full and free permission given to do good in any and every way possible for the salvation of souls. Self-denial is commanded there; yea, even self-sacrifice. And I have had opportunities of testing the value of this movement which some of my elder brethren have so severely criticised to-day. In the district in which my curacy lies, there are seven men who had been slaves to drink, but have been persuaded by some of our lay friends to give up the habit; and they are now regular attendants on the means of grace, and otherwise evidencing the power of religion. Wine drowns the gospel, extinguishes the spirit, and wholly unfitting a man for the fulfilment of his duties to his God or to his fellow-man. If we would do any good in this matter, I am persuaded we must ourselves wholly abstain from strong drinks."

Mr. Kayne now rose, and said: "Mr. President, suffer me to remark that this is an idle waste of time; and that if, instead of listening to our learned young friend's disquisition, we employed ourselves in taking into consideration the best method for petitioning Parliament to put down the beer-shops; or, the magistrates to grant no more licences, we should be doing more to further the object we have in view."

"I fear not," replied the President, with a shrug of his shoulders. "'The love of money is the root of all evil.' I have taken part in many such fruitless attempts."

Mr. Ovendon: "The latter has been tried, but without success in my parish."

A long pause succeeded.

A very aged Clergyman, of hale appearance and snowy locks—but most of all of countenance, on which the very light of Heaven seemed to rest, had attracted general notice. He was a stranger there, having accompanied a friend who was present; and, hitherto, had been silent. No one seemed disposed to make any further remarks, he now rose, and said: "My brothers in the Christian Ministry, as a stranger here, I have no claim to let my voice be heard amongst you; and yet the impulse within me is strong—the fire burns: may I speak?"

(A buzz of assent.)

"I am this day four score and four years old, and neither wine nor Strong Drink has ever formed the smallest portion of my beverage. During the first ten years, through my sainted mother's holy care for me—would that all mothers exercised the same!—during the remaining seventy-four, by my own choice, the result of her blessed training—I am this day amongst you, strong and hearty, as you see. I have laboured abundantly in my Master's service in
the natural strength He gave me, and not upon the false strength imparted by stimulants. True is His word, ‘Wine is deceitful;’ and, my brothers (and here he lowered his voice, speaking in tones of solemn earnestness), I have never stood in my pulpit and uttered the message of my God with an energy and fire kindled at an unhallowed source. Remember how the Lord commands the Priests of Levi: ‘Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die.’ (Lev. x. 9.) And are not we called to a holier priesthood? Are not all true Christians consecrated as priests unto God, in a perpetual service and sacrifice—the sacrifice even of ourselves to Him, who sacrificed Himself for us? Oh! holy brethren, partakers of the heavenly calling (he added, with an intensity of earnestness that thrilled every heart), beware, beware how you taste the intoxicating draught lest you be not ‘filled with the spirit!’ The smallest indulgence of the craving after a sensual excitement, may be written against you as ‘excess,’ by Him who has commanded you, through the spirit, to mortify the flesh. So keep your bodies pure from the defiling draught; so preserve yourselves whole in your moral and mental being from its damaging influence, that you may never feel you would rather not now be asked to kneel down and address the most Holy One—shrink back just now from handling holy things, from shutting your door about you, and from the mouth of your Saviour, God, receiving that message which should sound on the next Lord’s day in your people’s ears, not as the words of man’s wisdom, but which the Holy Ghost teacheth. If we could weep tears of blood, the state of our parishes this day might well cause them to burst forth from our hearts. Sixty thousand in this our island die annually from the effects of strong drink. Over sixty thousand graves—where lie the mortal remains which we have committed to the dust—the Almighty mediator, at whose golden girdle hang ‘the keys of hell and death,’ has written this epitaph (our very souls wither within us as we read it):—

‘Be not deceived:  
Drunkards  
Shall not inherit  
The Kingdom of God!’

His voice faltered; his words were choked, and, as he sat down, he was not ashamed to wipe away the tears that chased each other down his aged cheeks—tears of tender compassion from the depths of a manly heart, which had taken its mould of love in His, who, from Olivet’s brow, looked upon the outcast city and wept over it. Another tear mingled with his, and then the hand that was about to lay down the sword, and the hand that had but just taken it up, grasped each other in warm and holy greeting, and the young man’s soul and the aged man’s were knit together in an eternal friendship.

The meeting closed, and the members dispersed in thoughtful silence.

(To be continued in our next.)
"The Good from an Ill Wind."

"It is an ill wind that blows nobody good"—so says the old adage; and, whatever amount of consolation may at times be derived from the good that intermingles with evil, there yet are times and circumstances in which the real or apparent advantages but ill atone for the manifold evils out of which they are said to arise. For example, here is a scrap which lately appeared in the Times (Jan. 3, 1863), under the above heading:—

"The Good from an Ill Wind.—Up to the end of November in the year just closed, we had sent abroad 605,962 small firearms, of the value of £1,291,789; in the corresponding period of 1861, the export amounted only to 280,000 in number, and £459,668 in value. Of gunpowder, we exported 14,651,302 lbs. in the first eleven months of 1862, its declared value being £438,851; in the same period of 1861, the export amounted to only 10,246,288 lbs., of the value of £229,595."

Well, certainly, this is a very small thing to rejoice in—that a little more than a million and a half of money has come into the country for the production and export of such vast quantities of destructive matériel of modern warfare. Set over against this the ghastly array of horrors, bloodshed, wounds, deaths, wives made widows, children left orphans, sons lost to their fatherland, the arm of national industry paralyzed, the wealth and progress of the land utterly consumed, and the remote echo, which, alas! comes, ringing so loud, so near, and so long—the Lancashire Distress—which, with its hungry mouth, would eat up more than the profits of all these exported armaments, within the brief space of a single week.

It is, indeed, a very small song we can afford to sing respecting the good that hath been begotten of that strong wind which hath rent the very mountains. Nor can we ever afford to sing a joyful song over such exports, even though they were increased and multiplied; for to multiply such exports is but to sow the seed of further mischief, and still more strongly to arm a brother's hand against his brother. And, surely, this is not a thing to be rejoiced in.

But, is there not a moral to this tale? Is there not some other "ill wind" that is said to blow good, notwithstanding? The very reading of the paragraph in the Times at once suggested the traffic in Strong Drink, which is said to enrich, not only private capitalists, but even to enrich the national purse, and to be the mainstay of the national Exchequer.

Thus, people argue: "£70,000,000 a year spent in excisable Drinks! An ill wind it may be to some; but, surely, it blows a handsome cargo every year into Downing Street!" And there are not a few who comfort themselves with the thought that, after all, it is "good from an ill wind."

It is just the same "good," only in enormously larger proportions, as
that which is derived from the issue of so many firearms, guns, and gun-
powder. It brings money to the manufacturers; while to all else concerned
it brings woe and misery, and crime and pauperism, and heavy taxes;
besides all sorts of calamitous consequences in mind, body, and estate to
thousands. Increase the supply of firearms to people inclined to use them,
and, as a natural consequence, you hear of battle-fields, and slaughters, and
dead and dying men, and widows and orphans, and all kinds of national
woe and wretchedness. And so, send forth the supply of Strong Drink to
a nation "given to wine," and it is at once necessarily reproduced upon
the surface, and inbred into the very heart of society—more and more of
every evil, of every sin, of every crime, of every character of want and
destitution—demanding back, for the cure and punishment of the wrong,
far more than it has ever contributed to the national wealth—

"With one hand
It puts a penny in the urn of poverty,
And with the other takes a shilling out!"

This nation of ours is playing fast and loose with dangerous weapons;
a desperate game is being played out. All classes and all ages in this
country are being armed with deadly drinks—armed against themselves,
against their families, against their own best interests for time and eternity.
It is an awful problem in profit and loss, when the profit is the smallest
possible fraction contributed to the State, through a most questionable
medium; and the great bulk of the transaction is loss—utter loss—down-
right loss—undeniable loss to the resources of the country; loss in lost
labour, in lost days, in lost character, in lost health, in lost happiness, in
lost money, in lost life, in lost souls.

Where, then, and what, is the "good" that can be set over against the
stranded wrecks and prostrate ruins caused by the foul blast of this "ill
wind"? Will the plea of personal taste and palate, or the plea of con-
vivial custom, or the plea of hospitable entertainment, or—and positively
we can conjure up no other plea—will these be accepted as a satisfactory
set-off against the fierce assaults of this fiery and dangerous element, when
thus let loose for any one and every one to trifle with? No, certainly,
no! Wise and good men abstain from countenancing that which is likely
to harm their weaker brethren; and, in this case, we would have all to be
both wise and good, and invite them to aid us in disarming our weaker
countrymen of these dangerous weapons, which are the cause of most of
the wrongs and miseries that befall the land—weapons rendered all the
more dangerous because they first assail the mind, the intellect, the judg-
ment, and the reason; and thus leave a man more and more incapable of
judging as to the consequences of his folly; and reduce the conflict to the
lowest, worst, and most degraded level—the level of a suicidal strife.
The Guardian Child.

A POEM.

PART I.

Night after night that angel-child has come,
Through wind and rain, to guide her father home;
And now again I see her enter in
The dark abode of misery and sin.
A timid anxious glance she casts around,
In search of him she loves; then, with a bound,
Reaches her father's side, and gently stands,
Clasping, with tender love, his trembling hands.
"Father;—come, father;" even now I hear
That pleading voice, so softly sad and clear;
And, as she raised her blue eyes to his face,
He suffer'd her to lead him from the place.

PART II.

Hush, hush! speak gently, for the hand of death
Is here already. In the feeble breath,
The clammy brow, and in the glazing eye,
I see—Oh! yes, I see 'tis drawing nigh.

The angel-child is dying; soon will her spirit wing
Its way to Heaven; yet still she seems with tender love to cling
To her poor fallen father, who, in awful agony,
Stands silently beside her bed, to watch his darling die.
But, hark! she speaks; her voice is low; with pain she draws her breath:
"Father—dear father—do not grieve; I know that this is death.
I'm dying; but I'm sure I go not very far away;
For, as your guardian-angel, God will let me near you stay.
Dear father, will you promise?"—"My own, my darling child,
I promise all you wish." She raised her dying eyes, and smiled.
Then, with a look of sweet repose, she nestled on his breast;
And, breathing soft her Saviour's name, sank calmly to her rest,

The father kept his word, and never more
Did drink find entrance at his cottage-door;
And Temperance clear'd the path for Gospel light,
Which chased away the darkness of the night.
And from his woe he sought his peaceful rest
Where she had found it—in their Saviour's breast.

G. E. A.
Review.

BY THE REV. ROBERT MAGUIRE, M.A.


Temperance literature now occupies a large share of the Reading of the people. The Temperance movement has, in fact, created a literature of its own, containing the grave and weighty, the moral and didactic, the light and the gay, fact and fiction—in a richly-diversified field for reading, reflection, and study. Our Scottish friends have been, perhaps, the largest contributors to this stock—in their monthly issue of Tracts, their publication of Professor Miller’s standard works, and in their oft-repeated Prize Tales, all of this last-named class being well worthy the distinction conferred upon them in the competitive ordeal out of which they have emerged to public view.

It is impossible now-a-days to ignore the office and vocation of Tales, as public educators, in all branches of learning. Parables, allegories, fables, have at all times proved great “favourites” with the reading public. They are not purely fictitious; but facts wrought into a kind of mosaic work, by the cunning art of imagination, embellished by the picturesque and the fanciful. It may be that Tales are sometimes overdrawn, characters extravagantly delineated, and incidents overcrowded within a given time or space. In fact, the naturalness of the story is frequently spoiled by details which are too tragic, too horrible, and almost impossible.

In Temperance Tales, however, there is no danger of overstepping the unlikely or the impossible. In this department of Fiction, Truth is never overpassed; the Tale of misery is not half told. The most creative genius, the most imaginative mind, the most extravagant pen, is exhausted ere it has accomplished half its flight, or travelled half its journey; and Fiction must droop its wearied wing ere it has unfolded all that Fact declares. Thus it is that “truth is stranger than fiction;” for the widest and wildest stretch of imagination could not possibly overtake the distant advance of the far-travelled deeds that are daily done through the influence of Strong Drink. No ink, though it be the deepest dyed, can depict the horrors of a woe-begone family ruined through this foul tempter. Who, for instance, can fully tell the awful horrors of delirium tremens, or picture the details of blighted homes and hopes, blasted reputations, and all the dread realities that overtake the victim of intemperance?

We may, therefore, with this confidence at all events, take up a Temperance Tale, and understand that it cannot be overdrawn, or too darkly dealt with. A daily newspaper contains more facts in this context than would be tolerated in the wildest fiction. A single Assize report reveals more horrible details than ever were inlaid or inwrought into the structure of a novel—more plots to be unravelled, more tragedies to be worked out, more dénouements to startle the reader, than ever were contained in the most extravagant romance.

The author of “Rachel Noble” writes an unaffected and unpretentious narrative; what we might call the plain biography of a household given to wine and enamoured of Strong Drink. “Wanted, a lady . . . of sensible, firm temperament,”—such is the announcement, first read in the advertising columns of a newspaper, the hand of invitation that first beckons Rachel Noble on to the stage of a public instructor. This “sensible, firm temperament” is afterwards largely and liberally drawn upon, almost to exhaustion of its firmness. We do not wish to reveal too much of the story; but
suffice it to say, all this “sense,” and “firmness,” and “temperament,” were to be devoted to the control, and discipline, and weary watching of a lady, dressed in silks and satins, and in want of no earthly comfort.

The head of this household is also the head of another family, which scatters its ill-fed, ill-clothed, ill-taught brood over a whole town and neighbourhood; and has many bright and blazing houses interspersed throughout the dark and dingy streets, with the name of “Morgan and Son” legibly written in letters of gold, illuminated with gas-jets innumerable. The *dramatis personae* of this family circle are—Mr. Morgan, a self-made vintner, who never rises above his origin, or means to do so except in the matter of money wrung out of the wrecks that are violently flung against his “bar,” and stranded on his threshold;—and Mrs. Morgan, a fine lady, always compassing sea and land to lay hold on “the bottle,” and, when she can surprise her sentinels, is in a trice down among the dead men, for days and days a “case” for the family physician; and, on her recovery from her “indisposition,” she takes her wonted place at the head of the table, and coolly enough expresses her surprise “that the mistake she had made in taking the wrong medicine, a few evenings before, had not been fatal!” There is also a remarkable personage, Lizzie, the eldest daughter—a crack-brained, ill-trained, bold, masculine, daring girl, and withal fair and beautiful—a wild flower of the wilderness, through sheer neglect run all to seed. And her sister, Fanny, a noble-minded girl, sensitive and gentle, who feels and sorely laments the sad “circumstances and surroundings” of her house and family. Two young men—John, an embryo minister, a promising youth, though the scene changes in the mid-seas of his ministerial labours;—and David, of whom we need say no more than in the words of Rachel Noble—“he was more of a gent than a gentleman.”

All the circumstances of Rachel Noble taken into her “sensible” consideration, she determines on becoming a “Teetotaller.” The nature of her charge and the call of her conscience, alike demand this at her hands. Accordingly, she thus briefly tells the tale of her conversion to Total Abstinence, and abruptly leaves her readers to divine the cause:—“It was instantaneous; as I stood alone by Mrs. Morgan—of course there’s no logic in it, it’s vastly silly and womanish.” But a Total Abstainer she did from that moment become, not for her own sake, but for the sake of the charge she had undertaken, and for which she held herself responsible.

The scene of the “house-quake” is worth reading. We might indeed mislead our readers, but we should not be altogether wrong (as they may see for themselves) if we were to call this scene “the apparition of the ‘Woman in White’!” The mysterious call, “Lizzie! Lizzie!” in the shrubbery, at the still eventide is, with its following out, the great puzzle of the plot, and is well and judiciously worked out. Old “Aunt Betsy” is what the Scotch would call a “gude auld body,” and the “speerit” of the little anxious woman is sustained consistently to the last. Poor neglected, wild, wayward Lizzie never allows you, with all her faults, to lose your interest in her. The blame of her improvident marriage more properly belongs to her parents, who, being the cause of the ruin of many families, have badly brought up their own.

Miss Noble’s pleas for Total Abstinence are again and again introduced into the narrative—“Why, peers, princes, and nations lay their heads together about restoring old ruins; surely, we need not think twice about denying ourselves—greatly, if it is necessary—just for the chance merely of restoring the ruins nearest us.” And, to one who answers her with the oft-repeated remark—“Let a man be a Christian, and he will keep that appetite in check as well as every other;” she replies, “Yes, let him be a Christian; let strong drink permit him to be a Christian; let the lion lie down with the lamb.” And again, “Some men will spend a fortune advertising a quack pill, and make a treble fortune selling it; if only half as much faith could be inspired
REVIEW.

as to Total Abstinence, disease, and misery, and crime, would be shorn of their strength; they would be Samson with his hair cut."

This Tale deals well with the objections of higher-class folks, who would leave the movement where it first began—amongst the poor and those who, like true heroes, rose to deliver themselves from the shackles of Intemperance! But all are not able to rise as heroes from the midst of the bond-service of the "strong man armed." Nor is it a cause unworthy of our adoption, for the reason that it has originated with the poor. "Patience;" says our author to such reasoners, "life always stirs in the roots first, and works upward." So has it been, pre-eminently, with the Temperance Cause. And the banding together of these men from their workshops, has already changed the aspect of society in many ways, and attracted many of the wealthier classes to the standard of Total Abstinence. And one of the most hopeful signs for the future is the spread of this principle and practice among all classes of English society at the present time. God speed the blessed Cause, for our country's sake!

If any one would desire to witness a bold, manly, nervous, slinging of the stone by a brawny Scotchman right in the face of the Giant, he will do well to turn to those pages (154—6) in which are contained the sledge-hammer strokes of a hardy Northman, who, in the broadest dialect of "broad Scotch," is made to speak a withering wind-up speech at the conclusion of a certain Temperance Meeting. To those that understand Scotch talk, this piece of "pure vernacular" must be very refreshing, as the bracing air from their rugged hills, and as the verdure of their native valleys. Even to our ears, so far down South, these words appear as the sprouting germs of true eloquence, and the weighty words of genuine rustic homely common sense. If some of our quiet, easy, gentle folks pronounce this speech to be too hard, and angular, and gritty, and are disposed to blame this as they blame the earnest utterance of rescued men, we would only say—Let them mount the platform, and see as these men see, and realize the past as they have felt it, and let them speak as though it were from yon mound of earth, beneath which loved ones lie, whom Strong Drink hath slain, and, we venture to predict, they will feel the hoarse bubbling of the same fountain of copious and swelling words, the same out-speaking of burning thoughts, the same enthusiasm of rampant, roaring waters that will not be restrained; but, gushing forth from the full abundance of the heart, flow onward in their impetuous torrent, and, though they may not be calculated to bear soft feathers on their troubled waves, and, therefore, gently hide them in the crevice of the rock, yet they break down strong barriers, and huge impediments; and, vehemently overpassing all intervening obstacles, they, haste and speed them to the object of their mission, to bless the land they seek to bless, and refresh the plains they are designed to irrigate and water with their fertilizing streams.

To our mind, Rachel Noble sometimes seems to be too unsuspecting of circumstances, and too unknowing of the future. The only real close-kept secret in the whole book is the matter of the mysterious call in the garden, the theft of the silver spoons, &c., and the oft-recurring personage, who is only revealed toward the conclusion of the tale. In almost all other scenes, the reader can make a sly guess as to what is coming, and sometimes can anticipate the narrative. For instance, Rachel Noble is by far too unknowing as to the omnibus intrigue, and ought to have probed the matter more deeply. Moreover, the flushed cheek, the excitement, and hurried nervousness of John Morgan reveal the end more quickly than the actual narrative does. But these are only small matters of detail. We heartily recommend the book to all those who are interested in this style of literature, and promise them an entertainment in reading it.
Durham Diocesan Association.

On the 25th of November, 1862, a Conference of Abstaining Clergymen of the Diocese of Durham was held at South Shields, for the purpose of organizing a Diocesan Association in connection with “The Church of England Total Abstinence Society.” All the known abstaining Clergy of the Diocese were invited by letter specifying the proposed object of the Conference. From all who were not at the Conference, letters or messages were received, cordially approving of its object. The following were present:—Rev. R. E. Hooppell, in whose house the Conference was held, in the chair; Rev. G. T. Fox, of Durham; Rev. J. G. Rowe and Rev. J. H. Moore, both of West Hartlepool; Rev. W. Maughan, of Benwell; Rev. W. Irvine, of Newcastle-on-Tyne; Rev. S. A. Herbert, of Gateshead; Rev. T. P. Pratt, of Sunderland; Rev. S. B. Brasher and Rev. J. J. Taylor, both of South Shields.

Letters were read from the following:—Rev. E. Shortt, of Byker; Rev. W. H. Bulmer, of Sunderland; Rev. S. Atkinson, of Newcastle-on-Tyne; Rev. C. S. Collingwood, of Sunderland; and a message was delivered from Rev. J. R. Archdall, of Southwick.

The proceedings of the Conference were opened with prayer by the Rev. G. T. Fox. The Chairman then gave explanations relative to the formation of the Church of England Total Abstinence Society, and the proposed organization of a Diocesan Association in connection therewith, referring, among other things, to the suggestion thrown out in our November number, page 64. After this, it was moved by the Rev. W. Maughan, and seconded by the Rev. S. A. Herbert, and carried unanimously—

“That an Association for the diocese of Durham, in connection with the Church of England Total Abstinence Society, be now formed.”

Having arrived at this point, the next business before the Conference was the enactment of rules. After due discussion of each particular, the following were unanimously adopted:—

“1. That the name of the Association be—‘The Church of England Total Abstinence Association for the Diocese of Durham.’

“2. That the Association consist of a president, a committee, a secretary and treasurer, local secretaries and treasurers, and annual members.

“3. That every person who is a Total Abstainer, and subscriber of at least one shilling a year to the funds of this Association, or of any parochial Association in connection with it, be an annual member.

“4. That the committee consist of all the Abstaining Clergy of the diocese, and such lay members of the Association, being members of the Church of England, as shall be elected thereto.
"5. That the other officers of the Association be elected yearly by a majority of the committee.

"6. That the objects of the Association be to canvass all the Clergy of the diocese; to promote the circulation of Temperance literature; to arrange meetings in towns and villages; to promote the formation of Parochial Associations; to raise funds for these ends, and for transmission to the parent Society.

"7. That there be an annual meeting of the committee in the month of October, but that a special meeting may be called at any time by the Secretary, at least a week’s notice being given to each member of committee, and that three form a quorum."

As soon as the Conference had terminated its labours, the first committee meeting of the new Association was held, the Rev. G. T. Fox, in the chair. The principal work now was the appointment of officers. The list runs as follows:—

**President:**—Rev. G. T. Fox, Durham.

**Secretary and Treasurer:**—Rev. R. E. Hooppell, South Shields.

**Local Secretaries and Treasurers:**—
Rev. W. Maughan, for Newcastle-on-Tyne and surrounding district.
Rev. S. B. Brasher, for North and South Shields and district.
Rev. C. S. Collingwood, for Sunderland and district.
Rev. S. A. Herbert, for Gateshead and district.
Rev. G. T. Fox, for Durham and district.
Rev. J. G. Rowe, for Hartlepool and district.

A subscription list was then opened, and several pounds subscribed. A pledge-book was also opened, on the first page of which no less than ten Clergymen entered their names in the course of the afternoon. We doubt whether, at the present moment, there is another such pledge-book in existence; but we trust, ere long, the good example will be followed in all our dioceses.

In the evening, a public meeting, well attended in spite of a severe frost, was held in the Mechanics’ Hall, the largest room in South Shields, by way of publicly inaugurating the Association. W. Anderson, Esq., J.P., presided, and bore testimony, in the threefold character of a magistrate, a guardian of the poor, and a visitor of the county lunatic asylum, to the demoralizing, pauperizing, and maddening effects of the drinking customs of the day. Able addresses followed from the Rev. C. S. Collingwood, the Rev. W. Irvine, the Rev. G. T. Fox, and the Rev. J. G. Rowe. The Secretary explained the character and objects of the Association, the qualification of members, &c. A collection was taken, and the meeting, which had been commenced with prayer, terminated with the singing of the Doxology.

It is with very great pleasure we lay an account of these interesting proceedings before our readers. We have done so at some length, in the hope that, as we have already said, the good example may be copied, in its
main features at least, in other dioceses. The formation of Diocesan Associations, composed of able, earnest, and active members, is of prime importance. Without such agencies, it will be impossible for our Society to do its work with one-tenth the effect it might; with them, we feel the greatest obstacles might be overcome, and vast influence for good exerted.


dates and Queries.

—-—

What might be done with our Money?

A Church of 300 members, of whom
One Third spend One Penny per day,
" " Two Pence "
" " Four Pence "
in intoxicating beverages, spend, in one year, £1064. 11s. 8d.

That amount, if paid into the treasury of a Church, would defray the following expenses:

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<th>Expense</th>
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<tr>
<td>Church Expenses</td>
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<td>Pastoral Aid, or Curates' Aid Society</td>
<td>100.00</td>
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<td>Parochial Schools</td>
<td>150.00</td>
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<td>Additional Curate</td>
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<td>Scripture Reader</td>
<td>90.00</td>
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<td>Alms for the poor</td>
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<td>Young Men's Society</td>
<td>100.00</td>
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<tr>
<td>Subscriptions to Hospitals</td>
<td>20.00</td>
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<td>Tracts for distribution</td>
<td>20.00</td>
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<td>Church Missions to the Heathen</td>
<td>100.00</td>
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<tr>
<td>Jews' or Bible Society</td>
<td>50.00</td>
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<td>Church in the Colonies</td>
<td>50.00</td>
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<tr>
<td>Sundries</td>
<td>64.11</td>
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Total: £1064. 11s. 8d.

I have taken the above idea from one of the Ipswich Tracts, and adapted it to the circumstances of the Established Church.

H. T. Breay, M.A.,
Incumbent of St. Matthias, Birmingham.
Correspondence.

To the Editor of the "Church of England Temperance Magazine."

Sir,—The author of "Trollope's North America" is certainly no Tee-Totaller; more probably he is of the school of the "Thirsty Souls," who used to spend their sweetness on the pages of the Times. But it is pleasant to gather evidence from a reluctant witness, and nothing delights a forensic gentleman more than to extract in cross-examination from his adversaries' witnesses matter which tells against them.

As witness in chief, then, Mr. Trollope states, relative to the present condition and ultimate results of the Maine Law, in the State whose name it bears. "This law, like all sumptuary laws, must fail." Nay, he adds, "It is fast failing in Maine." Indeed, Mr. T.? "Could you, then, by evasion or bribery, obtain any stimulant at your hotel in the city of Portland?" "No, I could not: the landlady stated that it was as much as her trade was worth to sell a drop!" Remarkable failure this! Again, sir, "Can you tell us whether the passing of this law has produced any sensible effect on the morals of the people? Has intoxication increased or decreased in the country where the law is still in force, Mr. T.?" "It did appear to me from such information as I could collect, that the passing of it had done much to hinder and repress a habit of hard drinking which was becoming terribly common, not only in the towns of Maine, but in the country also."—(p. 62). "Thank you, sir, and before you sit down may I ask whether you observed that drunkenness was less prevalent in Maine, and in the other New England States, in which the Maine Law is wholly or partially enforced?" "I saw but one drunken man through all New England, and he was very respectable!" Indeed! "But I should add that he was so uncommonly drunk that he might be allowed to count for two or three!"—(p. 263). "Thank you, sir, but your evidence is so valuable, that I must detain you a moment longer. How did you find things in the now somewhat celebrated military college at West Point?" "No kind of beer, wine, or spirits, is allowed at West Point; a breach of the law leads to instant expulsion. "Can you obtain these articles at the hotel near the college?" "No, at no price!"—(p. 258). "I think you found this to be the case also at a large civil college which you visited?" "I did so." "No stimulant was allowed even to the guests on the commencement day?" "There was not." "And you consider the Maine Law a failure?" "I do." "Thank you, sir; you may go down."

The perusal of this singular testimony, first, to the vigour with which the Maine Law is at this moment carried out in that State; and, secondly, as to the striking suppression of drunkenness through its operation, must convince the most bigoted that the attempt to obtain a modified suppression of the liquor traffic here, or elsewhere, is not impracticable, and that if such a desirable measure could be effected, it would not be inoperative.

I believe, sir, that if a righteous law for the suppression of the liquor traffic were passed and enforced in this country, it might soon be affirmed by an American witness, who might be sent to inspect us, as Mr. Trollope has affirmed of the New England States in America—"I saw but one drunken man there!" Now, alas! the traveller in Old England may say, I saw there hundreds, hundreds; ah! not only hundreds—thousands of drunkards and hundreds of gin-shops, and, alas! millions of moderate drinkers looking on, and refusing to deny themselves a useless and noxious luxury, in order to save the perishing, the besotted, the enslaved!

May this reproach be quickly withdrawn from this land and our Church!

Yours faithfully,

Z.
Monthly Letter.

(From our own correspondent.)

The Editor allows me only one page—a mere corner, this month. He says he is over-crowded, and bids me make the most of my short allowance. This being so, I shall confine myself to but one subject, and deliver myself of the burden of one song—on a most important question, now assuming a tangible and practicable shape.

Parliament is summoned to reassemble on some day of this month of February, "for dispatch of business." It is generally rumoured about that a Bill is to be introduced at an early stage of the session, enacting the extension of the "Forbes Mackenzie Act" for England and Wales; that is, to extend to the South of the Tweed the incalculable blessings of closed public-houses on the Lord's Day. The Bill is to be introduced by Mr. Somes, M.P. for Hull, and Mr. Pease, M.P. for Durham. I have often thought, and no doubt a good many people have shared the idea—that what is good for Scotland can hardly be bad for England. This is not a matter affected by latitude, or by national characteristic, or by any sectional peculiarity appertaining to the Northern community. The Scots are constituted of the same flesh and blood as Englishmen; they live under very much the same laws; and, as to climate, they might, by analogy of national habits, make out a stronger case for drink than the warmer regions of the South. Then why this curious anomaly—one law for Scotland and another for England? And, lest any should attempt to make things equal by degrading the Scotch Sabbath to the level of the English Sunday in the matter of Strong Drink, we would desire to lift the English law, in this respect, to the higher level of morality and propriety, which characterize the Sabbath in the Scotch towns.

My great object in this letter is to sound a note of premonition, and to urge all whom it may concern (and it concerns everybody) to gird themselves for a most important engagement in the cause of the public good. I would urge—

1. Public Meetings. Influential meetings have already been held in many of our most important northern towns—York, Hull, Bradford, Halifax, Wakefield, Huddersfield, &c. These meetings have been held pursuant to requisition to the authorities of the respective localities. It is important to enlist the support of all classes; and, in almost every place, the subject has been advocated on the broad basis of Sabbath observance, and therefore gives opportunity to those who are not Abstainers to support the measure.

2. Petitions to Parliament. This is a question of Legislation for the masses, and therefore must be presented to the House in a popular form. There must be no stint or sparing of petitions. If the public desire to have this boon, then all I have to say is, they must ask for it, and ask very loudly, and persist in asking, and pronounce that they will not be satisfied till this great privilege is granted. Be up and doing, is the word!

These are the two most immediate requirements—Public Meetings, and large, bulky, massive Petitions. This must be done during the course of this month and next. Then must come the personal action and influence on the Representatives in Parliament, and the concentration of effort on those gentlemen who we have sent as our spokesmen to the Legislature.

Meanwhile, further information and forms of Petition may be had of the Hull Association. Address "J. A. Wade, Esq., Hull" (enclosing a postage stamp). The editor must take up the question himself next month. This will, perhaps, wake him up!
The Church and the Public-House.

In some of the daily papers of January 16, there appeared a report of a Rural-Decanal Meeting held in the Town-Hall, Brentford, at which the Bishop of London presided. His Lordship is reported to have said in the course of his opening address that "he was riding through Old Brentford the other day; and his son, who was with him, counted forty-two public-houses in one street. But they had three Churches in the town; and he hoped that those three Churches would be able to keep the forty-two public-houses in order." We hope so, too; but we have considerable doubt as to whether the good Bishop's hopes will be realized. The sentiment, however, as reported, is suggestive of some few considerations, which, after the fashion of the Pulpit, we shall note under three heads:

I. That public-houses are not desirable institutions to be established in a parish.

II. That it is the duty of the Churches to keep them in order. And

III. How are the Churches to fulfil this duty?

I. First, then, is the statement that public-houses are not desirable institutions to be established in a parish. So every one says; almost everybody agrees that they are nuisances, and plague-spots, and centres of evil planted in the midst of a population. Hence they are considered worthy of enumeration, just as one would count the number of cholera cases in a specified locality, and take the calculation as the basis of the Bills of Mortality. If the number of these public-houses should be, as in the Brentford case, extravagantly large, the matter is made a subject of astonishment and of deep regret; and it is felt that some counteracting agency must either be supposed to exist, or else had better be suggested for adoption.

Now, so far, we are all agreed. It is admitted on all sides that the
great bane of a locality is the public-house, whose influences, like Pharaoh's lean kine, eat up the fat kine, and still continue the same ill-favoured lot as they have ever been. It is surely something that we have on our side the all but universal reprobation of these houses. Notwithstanding all the high-sounding petitions and certificates of character that precede the granting of licences, yet the houses and their management are pronounced to be utterly bad and ruinous in their results, so far as the substance and character of a neighbourhood may be concerned. Enlarge them, increase them, multiply them, and you increase and multiply misery, and poverty, and wrong of every class and kind. Let a public-house somehow be removed—by the exhaustion of the lease, or by the failure of the landlord, or in some other way—and instantly the good is felt; and, although much of its former custom may be bodily transferred to another house, yet there are some who are saved by the removal of the evil; and many a mother and many a child bless the day when the shutters were put up on its plate-glass windows and on its once flaring gas-jets.

Yes, public-houses are admitted to be the core of the wrong, the seat of the disease, the effective cause of domestic and public ruin. The traffic is a suspected traffic, though so largely patronized; the traders are by law excluded from many offices of trust, though they are about the best-known men in their districts; and the manufacturers of the deadly wares are, by a recent authoritative statement of the Lord Chancellor, pronounced to be ineligible to the magistry, though most of them are possessed of vast wealth, and are accounted among the best of our county families. The public-house system, in all its branches, has consistently maintained its evil reputation; and there is much truth, after all, in the witty remark of a facetious cotemporary, which puts the following words into the mouth of an enthusiastic Temperance advocate—"Gin is a Snare!" And this system shows no sign of improvement. It still continues—true to its nature—to deluge families with its burning flood of woe, and to retain the brand of infamy which, in a long career, it has earned for itself. All agree in this, that its continuance is the very worst bane, and its removal would be the very best boon, for a parish or district and its inhabitants.

II. That it is the duty of the Churches to keep them in order. The Bishop of London has virtually placed the forty-two public-houses of one street in Old Brentford under the jurisdiction of the three Churches of the parish. It seems to be a rather unequal contest in point of numbers—three against forty-two: three Churches open, perhaps, for real work only "once a week;" the public-houses being open "all the year round." This does not look fair; and we cannot see how, under ordinary circumstances, the thing is to be done.

Here we must subdivide, and consider.

1. How the public-houses got there?—First of all, a local round-robin,
signed by tradesmen and local residents, and, for aught we know, headed, it may be, by the Churchwardens and other parish officers. All these parties, or most of them, are members of the congregations of the three Churches. On the licensing day, the magistrates—regular church-goers—granted the licence. Meanwhile, no protest was issued by the Clergy or congregation. To very many of these, the application was unknown; and the house rose up as it were in a night; and the Churches very probably never thought anything about the matter until the charge of the accumulation of forty-two houses was placed in their hands by the Bishop of London. This much, at all events, is certain: the Churches have allowed these forty-two houses to be studded here and there along the length of a single street, so legible and plain that he who runs may count them. Has this occurred through connivance, or through ignorance, or through indolence?

2. How are they kept there? Surely the drunkards of the place are not so numerous as to support so many public-houses. And, of this we are sure, the Teetotallers are not responsible for supporting them. Who, then, are the parties to whom these houses are indebted for call and custom? All the beer-shops in the kingdom are mainly supported by those who call themselves the "moderate drinkers" of society. Here is a respectable church-going family, and next door a Sunday-School teacher, and next to this a district visitor, and so on—now, all these, say forty or fifty such families, as a matter of daily custom, send, in the afternoon of each day, for their dinner beer, and again at evening for their supper beer; that is, twice a day do these well-to-do moderate church-going families visit, or send to, the public-house. This is stated custom; this is the permanent way of the house; this is the endowment of the publican; and on this he can reckon as an established income. It is such permanent custom as this that keeps the roof over his head, pays the rent, lights the gas-wreaths, and sustains the roaring fire—all this, to catch the unwary working man, and entice him from his wife, and babes, and home, and send him forth to ruin, and disgrace! Who, then, is it that mainly help to maintain these houses for the ruin of their fellow-men? Why, it is that row of houses in yonder street, inhabited by church-going families. Some of these may have their stock supplied wholesale, and in large quantities direct from the brewery; and thus they still more largely encourage the trade by giving the brewer such profits as enable him to maintain a larger number of these corner-houses—these corner-stones of Babel. Thus the well-to-do inhabitants support the house; and the hard drinker is the chance customer, always welcome, and always profitable to the publican; but, without the regular custom of the moderate drinkers, he could not long keep his house open.

3. What are the Churches doing in the matter? What the Brentford
Churches have been doing, we know not; but it is plain that it is a large proportion of the church-going people who deal with these houses, or encourage others to deal there. The Clergy, we presume, have never entered any of the local taverns; they know but little of what is going on there; they know there are but few, if any, of those who frequent the public-house, who frequent the Church also. We know not whether they preach on the subject of drunkenness. If they do, the public-house drunkards are beyond ear-shot, and hear them not, and, what is more, do not care to hear; and those that are within the sound of the preacher's voice are likely to flatter themselves that such exhortations are not intended for them. There is no fair conflict waged. The Church is closed when the tavern is open, and the tavern is open when the Church is closed. The labour of each is conducted independently of the other. There seems to be no opportunity for protest, argument, or conflict. The Clergyman may argue with an occasional drunkard, but the poor tippler will answer that while the minister has his own home in which to drink his wine with his friends, he has to resort with his companions to the public-house. And here is the grand mistake of most men—they think, or act as though they think the tap-room as safe a place for the working man to meet his companions, as their own dining-rooms, where they meet their friends. Do we not know that the poor man, resorting to the public-house, has no such protection as our homes afford to us; that he is there subject to exacting customs and tyrannical laws, which render him almost helpless against the destroyer? If your resolution to drink nothing at home, where you are comparatively safe, would induce a poor man to abstain, would not this make him safe also, by withdrawing him altogether from scenes and circumstances which are only fraught with vital danger to his best interests?

III. How are the Churches of any locality to fulfil this duty? We are thankful to the Bishop of London for having called the Church's attention to this matter. But, unless some definite principle and plan be suggested, we fear this sad state of affairs must go on as at present. The Churches have not kept the public-houses in order; and the Churches cannot repress the unruly excesses of the Liquor Traffic, until some better and more energetic means are used for the mitigation—would we could say the total suppression—of the evil. While there is Drink in the rectory, and in the manor-house, the poor man has no example to show him how to put it away from himself. While the middle classes maintain the permanent way and endowment of the public-houses of a parish or district, these houses will be kept open (and by their means) as baits to the simple and the unwary. An evil so specific, so wide-spread, and so inveterate, must needs have a specific remedy; and we are doing and striving our very best to make that remedy as wide-spread as the evil; so
that there shall not be a district of our country in which there shall not be found some who will join themselves together by one great effort to sweep away this deadly evil from the land.

Put it this way—if my abstinence would induce others to abstain;—if as a Clergyman, I could induce my true yoke-fellows, my Sunday-school teachers, and other branches of parochial labour, to share the privilege with me; and they, in their turn, could influence the children, and the adults of the parish; if, as a magistrate, or a land-owner, I could bring my influence in this direction to bear upon those that have learned to look to me in many things; if, as a man, whatever be my rank or station in society, I could by my own abstinence, move a weak brother to abstain—would not a door be thus widely opened, which God would yet more widely open, for the abatement of this great woe, for the reduction of the number of the public-houses, for the abolition of many of the drinking customs of the day, for the enlargement of our congregations, for the increase of worthy and true citizens; and who can tell but it might also be (as it already has been) for the saving of many immortal souls?

Continental Temperance Remonstrance.

In our last number we reviewed the circumstances which, some ten years ago, brought the subject of British Intemperance before the notice of certain parties resident in Paris, as detailed in the hitherto unpublished narrative of a faithful and devoted co-worker in our Cause. We now resume the thread of the story:—

The writer of the narrative, having seen and experienced, during his residence in France, how prejudicial were our drinking usages to the national character, and to the Protestant faith of Britain, resolved to avail himself of every opportunity for bringing the subject before his acquaintances, and individuals of mark, to whom he had letters of introduction. He endeavoured to explain the nature and extent of British inebriation; to put the parties in mind of the dexterous use the Roman Catholics were making of British errors and excesses in this respect; and to urge the French Reformed Church to make no secret of these facts, but to represent them, in a friendly and brotherly form, to the lovers of true religion, and upholders of British reputation, at this side of the Channel.

To this purpose, he addressed himself to the principal ministers of the Reformed Church in Paris, and received the encouragement and co-opera-
tion of men whose names need not here be mentioned, as they must suggest themselves to every one at all acquainted with the leading men and minds of the French Protestant Churches. Suffice it to say, that the ministers of the French Protestant Community in Paris, and a few from the provinces, agreed to hold a meeting, with a view to the consideration of the question now so pointedly brought before their notice. It was at first intended that the meeting should be held in one of the French Protestant Chapels; but, as Paris was much agitated at the moment (being the time of the memorable coup d’état by the present Emperor), it was finally arranged to meet in the house of M. Frédéric Monod, under whose presidency the meeting was conducted.

At this meeting, it was shown that the idea of neighbourly and international influence was not a mere theoretical supposition; and that, in this very case of national inebriation, its value had been already experienced, for that the favourable change to comparative sobriety among the upper classes in England, which commenced in the earlier part of this century, might be traced, among other causes, to the influence of continental temperance pervading the British officers under Wellington, and to the unexpected sobriety of influential military fashionables, who came home at the Peace, with habits and tastes different from former coarseness and intemperance; and further, that, in 1828, the observations of certain parties on French temperance had been the exciting cause of the introduction of general combination against inebriation in Great Britain, and the consequent establishment of counteracting agencies, in the shape of Temperance Societies. It thus appeared that the principle which had convened the meeting alluded to was but consistent with the influence already exercised by France upon the drinking customs of English society. It was, moreover, stated that British intemperance was very much a fault of ignorance, the inhabitants not being accurately aware of the exact differences between themselves and other nations in this respect; and thus the argument, from comparison—a secondary argument, indeed, but still of some practical weight—was lost upon the generality of Englishmen.

The following Address was then submitted to the meeting, to be, if approved, extensively signed by continental Protestants:

[Translation.]

"To our dear Fathers and Brethren in Christ, Ministers and Members of the various Churches of the United Kingdom of Great Britain:

"Dear Friends,

"The Sacred Scriptures direct us not to suffer sin in one another; and this command must be complied with, although the act of obedience may appear to involve the assumption of undue superiority in those who use expostulation. We would deprecate this supposition and inference on the present occasion, and would constantly acknowledge our high esteem, and our admiration of the piety, activity,
and zeal, which have long been displayed by the British Churches, and which we
would ourselves desire to imitate, and recommend throughout the world.

"But, dear friends, some of us here have visited your favoured country, and
others have knowledge of it and of its inhabitants from authentic sources. We
dare not conceal from ourselves, and from you, that it truly appears to us that you
are in much error concerning the ordinary use of alcoholic and intoxicative liquors.
It appears that great intemperance prevails in your country among men, and even
among women. But, at this moment, we would draw your attention chiefly to the
misconceptions and mistakes that are observable among Evangelical Christians in
Great Britain, upon the subject of the daily use of wines greatly stronger than
those of other nations; and the practice of drinking such wine pure, without ad-
mixture of water, as is usual in other countries.

"We would, also, most respectfully call your attention to the baneful exist-
ence of many compulsory drinking usages in the workshops and elsewhere in Great
Britain; both leading to drunkenness, and preventing reformation of evil habit
when formed.

"Pardon, dear friends, these remarks. They proceed from true friendship.
The religious advantages of your country are much greater in amount than those
possessed by any other European country; but the state of crime and morals does
not seem to correspond with this superiority. General national intemperance seems
to frustrate much of the good results that ought to flow from the sound doctrines
taught in your churches, and the earnest appeals usually made from the pulpit and
elsewhere.

"Once more, dear friends, we entreat you to hear this friendly word of
exhortation and remonstrance, and to accept the assurance of our highest
consideration."

The presentation of this Address was the cause of an animated con-
versation, during which many considerations were duly weighed as to the
possible charge of impropriety in forwarding any Remonstrance to England.
One pastor, whose name is in all the churches, expressed his deep sense of
the importance and pressure of the topic, both in England and in France.
He entered, at some length, on the subject, but viewed the matter as one
of great difficulty and delicacy. For instance, might not the English
Clergy, as it were attacked, thus rejoin—"Your French infidelity and
superstition is worse than our drunkenness." To this it was replied that
there was no reason why not; it would merely strengthen the hands of
Evangelical and zealous Protestants in France against the prevailing evils
there.

Some observed that, possibly, the English climate required the use of
strong stimulants. To this, it was replied that much less liquor is con-
sumed in England in winter than in summer; that the experience of those
engaged in the whale fisheries, and of the crews sent in search of northern
explorations, is all adverse to that notion, which is becoming more and
more obsolete in England; and that Paris is quite as cold and wet in
winter as London.

All seemed to be keenly alive to the formidable use that was being
made of British drunkenness and crime by the Roman Catholic Clergy,
especially in regard to the evidences presented by masses of English workmen engaged on the French railways.

The completion of the matter was ultimately left in the hands of MM. F. Monod, Grandpierre, and De Pressence. We believe nothing subsequent to the above Conference was ever attempted in this direction.

But this unfinished chapter of continental sympathy with our movement is not altogether without its lesson. Indeed, seeing how many lesser motives there were urging to inaction rather than to active measures, it may be that the Remonstrance is more eloquent in its silent context than it could have been if more formally communicated to this country. If it had been presented in a more direct form, and with authority, we know not but that, touching upon a very delicate and personal topic, it might have provoked recrimination, or at least awakened a spirit of acerbity. Addressed to nobody in particular, it would have been answered, perhaps, by everybody, and by each in the spirit of his own view of the case. But now, dropping, as it were, accidentally out of a secret drawer, it may be read without criticism, and, above all, without bitterness; and yet may show what has been moving in the minds of others concerning us, and what was the expression of opinion, ten years ago, respecting a national fault, which has in nowise amended since. This document seems, to-day, to be like an obsolete parchment of private diplomacy, never presented, but now opened without authority, and revealing, after date, the thoughts that were passing in the minds of others. And if circumstances continue still the same, unamended, unimproved,—would not this document, however informal its appearance, be diligently read and studied, as revealing thoughts, reflections, and opinions concerning us which are still called for, because they are still true?

Here, then, is a silent monitor; a schoolmaster, without a rod; a criticism without a sting; an expression of opinion and friendly advice—in words indeed, but never formally breathed to the winds, and, therefore, never officially borne to our ears. Let us accept the admonition, as being not wholly undeserved, nor altogether uncalled for. France has many faults of her own; and even French Protestantism is not perfect; but let us bear in mind that the Reformed faith in France has much in common with the religion of England; and that we are in Christian duty bound, so to guard our national practice, and so to form or reform our national character, so that from our privileged land there shall proceed no ill report, derogatory to the Christian faith we hold, or inconsistent with the manifold privileges we enjoy.
Dr. Nott's Lectures.

BY THE DEAN OF CARLISLE.


We place the title of the above volume at the head of this article, not because we are about to examine the contents of this valuable work generally, as they deserve to be noticed, but with a view to produce the opinion of one of the most distinguished advocates of the Temperance Cause in America on the subject of the "Scripture Question." The venerable Dr. Nott, now upwards of eighty years of age, has served God in his day and generation as a truly godly, upright, and learned man for more than half a century. At the head of the most influential college in the United States, he has exercised a most beneficial influence over successive generations of young men, to all of whom he has earnestly commended the principles and practice of Total Abstinence. With what success, this book, among other matters, records. It is a volume which cannot be too highly commended to all who seek sound and learned information on this subject generally; and we rejoice to hear that an English edition is in the press, and will shortly be published under the direction of Dr. Lees. For the present, we cite Dr. Nott only upon the important question relative to the teaching of Scripture on the subject of wines and intoxicating drinks. It has been shown in a former article that, beyond all question, the nature of the ancient wines in Palestine differed essentially from the fiery drinks of modern times, and that the habits and modes of using the diluted potations of antiquity differed widely from our modern habits in regard to intoxicants, so that to predicate of the one what was predicated of the other would be unjust, as it would be unscriptural.

But Dr. Nott, and many other pious and learned biblical scholars with him, proceed much further than this. After laboriously searching the word of God, and extracting from the originals every passage in which any term is used implying intoxicating drinks or the fruit of the vine, they have established a theory which, if true, solves all the difficulties and reconciles all the apparent inconsistencies of Scripture on this subject. At all events, their mode of interpretation demands most serious consideration at our hands, whether we be prepared to adopt it or not.

In his third lecture—his subject, "The Bible"—Dr. Nott lays down this dogma: "That, although the Bible did authorize the use of certain wines in Palestine, there were, even in Palestine, certain other wines of which it did not authorize the use." (p. 51.)

"Is it to be denied that wine is spoken of in the Bible in terms of commendation
that it is employed as a symbol of mercy; that it was offered in sacrifice; that it was distributed to the guests at the Passover; at the supper of our Lord; and at the marriage in Cana of Galilee? No! This is not to be denied. As little, however, is it to be denied that it is also spoken of in terms of reprobation; that it is employed as a symbol of wrath—banned to Nazarites, forbidden to Kings; that to look upon it, even, is forbidden; and it is declared that they who are deceived by it are not wise."

This apparent incongruity is solved—"The Bible will appear to be in harmony with itself, in harmony with history, with science, and with the Providence of God, if it can be shown that the kinds or states of vinous beverage referred to under the name of wine were as unlike in their nature and effects as were those mercies and judgments for which the same were respectively employed as symbols. . . . No less than nine words are employed in the Hebrew Bible to express the different kinds of vinous beverages formerly in use," although we have no other reading for them than "wine, or strong drink."

"Tirosh, always used by the sacred writers for the fruit of the vine in its natural, and not in its artificial, state, occurs but thirty-eight times in the Hebrew Bible; in thirty-six of which it is clearly used in a good sense, and with approbation; once in a doubtful sense; and once, and only once, in a bad sense."

"Yayin," according to Dr. Nott, while it is used both in a good sense and also with reprobation, is always to be distinguished by its connection. When Yayin is approved, it is always in an unintoxicating state, with vines, grapes in the cluster, &c.; when condemned, it clearly refers to an intoxicating drink. Dr. Nott goes through all the words introduced into the sacred list, and all the passages in which they occur; and the result of his careful and learned investigation is, that the Old Testament authors uniformly condemn the intoxicating beverage, and pronounce a blessing on that which refreshed, nourished, cheered, but never could inebriate. A tabular statement is furnished, which enables every one, whether learned or unlearned, to compass all the texts in which "wine," in any form or shape, is mentioned; and, if the clue thus furnished be a just one, based on sound biblical science, every difficulty is removed. We can go all lengths on either side and affirm—First, that wine is blessed and honoured in holy Scripture; and, secondly, that it is cursed and denounced—the key to the apparent contradiction being not, as it is, evasively answered, by reference to the quantity taken—that a little is a blessing, and a good deal or too much a curse—but that the Scripture speaks of two kinds of beverages, one a blessing, because it does not intoxicate, and the other a curse, because, in however small a quantity it is taken, it is intoxicating in its nature and tendencies. The following examples are then produced:—

Texts in which good Wine is spoken of or alluded to.

Genesis xxvii. 28: "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and (Tirosh) wine."
Numbers xxviii. 12: "All the best of the oil, and all the best of the (Tirosh) wine, and of the wheat, first fruits of them which they shall offer unto the Lord, them have I given thee."

Psalm civ. 14: "And (Yayin) wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."

Zech. ix. 17: "Corn shall make the young men cheerful, and (Tirosh) new wine the maids."

Proverbs ix. 1, 4, 5: "Wisdom hath killed her beasts; she hath mingled her wine (Yayin); and she saith, come eat of my bread, and drink of the (Yayin) wine I have mingled."

Canticles v. 1: "I have drunk my (Yayin) wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved."

Isaiah xxvii. 2: "In that day sing ye unto her, a vineyard of red wine (Yayin). I the Lord do keep it."

Deut. vii. 13: "He will love thee, and bless thee; and bless the fruit of thy land, thy corn, and thy (Tirosh) wine."

Isaiah lxv. 8: "Thus saith the Lord, as the (Tirosh) new wine is found in the cluster; and one saith, destroy it not, for a blessing is in it, so will I do for my servants."

Texts in which bad Wine is spoken of or alluded to.

Deut. xxxii. 33: "For their wine is the vine of Sodom, and of the fields of Gomorrah. Their (Yayin) wine is the poison of dragons, and the cruel venom of asps."

Amos ii. 6, 8: "They drink the (Yayin) wine of the condemned in the house of their God."

Proverbs xx. 1: "(Yayin) Wine is a mocker, (shecar) strong drink is raging: and whosoever is deceived thereby is not wise."

Proverbs xxiii. 20, 30, 31, 32: "Who hath woe; who hath sorrow; who hath contention; who hath babbling; who hath wounds without cause; who hath redness of eyes? They that tarry long at the (Yayin) wine; they that go to seek (mischel) mixed wine. Look not thou on the (Yayin) wine when it is red; when it giveth its colour in the cup; when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder."

Isaiah v. 22: "Woe unto them that are mighty to drink (Yayin) wine, and men of strength to mingle strong drink."

Psalm lxxv. 8: "In the hand of the Lord there is a cup, and the (Yayin) wine is red," &c.—(wrath.)

Psalm lx. 3: "The wine (Yayin) of astonishment."

Jeremiah li. 7: "The nations have drunk of her (Yayin) wine, therefore the nations are mad."

Jeremiah xxv. 15: "Take the (Yayin) wine cup of this fury at my hand, saith the Lord."

[Instances of wine in a bad sense may be easily multiplied.]

We cannot follow Dr. Nott through his elaborate examination and exposition of the nature of Scripture wines; but he sums up his argument in these words:—

"If wine be commended at all in the Bible, and there is no doubt it is, its commendation will be found, it is believed, chiefly, if not wholly, in the commendation of the so-called wine of the vineyard, the cluster, the press, and the vat. Grapes and grape-juice, then, before fermentation (whether wine or not) are articles which God approves and commends; whereas grape-juice, after fermentation, though holy wine,
and the only article by supposition rightly so called, is an article often repudiated and abundantly spoken against; and, if its nature has not changed, not without reason was it spoken against. For it is now what it was said to be then, ‘a mocker;’ and now, as then, it causes woe, and sorrow, and redness of eyes, and wounds without cause; and now, as then, it is armed with the serpent’s bite and the adder’s sting.”

Dr. Nott in his next lecture adduces some curious evidence from profane writers to prove that the same distinction between intoxicating and unintoxicating wine—in this sense good or bad—is found among the classic Pagans; indeed, in all wine-growing countries of ancient date. We will notice them in a subsequent number.

Is sudden abstinence safe?

To the Editor of the “Church of England Temperance Magazine.”

Sir,—A few years ago, I was taking the affirmative side of this question in a conversation with a friend, who is one of our borough magistrates; and, in support of my view, I appealed to his long experience on the bench, and asked if enforced sudden abstinence had not been found safe for those whom strong drink had led to the committal of crime? Such persons, I reminded him, were, in numerous instances, habitual drunkards up to the time of their imprisonment, and abstainers from compulsion during its continuance. “Yes, Mr. ——,” my friend replied, “that is certainly the case; but the great bulk of those who come before us in that way are young people. Very few of them are on the over-side of thirty, and the great majority are under twenty-five. I am speaking of sudden abstinence in the case of persons in more advanced life, and I consider that it is not safe for those who have reached the age of—say fifty years or upwards, and have been through life accustomed to the daily practice of taking spirits or fermented liquor. I consider that it is not safe for such persons to abstain all at once.” Having no series of facts immediately at hand, I did not press my point any further, though still feeling convinced that I was in the right.

Since that time, I have been engaged as the chaplain of a County-Court Debtors’ Gaol; and, during the period of my chaplaincy, about twelve hundred individuals have served their terms of imprisonment at the gaol, including men of all ages from twenty to sixty years old and upwards. Many of them, according to their own admission, as well as the testimony of their general appearance, had been habitual toppers for years; and yet, out of this great number, I have never heard of one case of serious indisposition arising through the sudden abstinence from intoxicating liquor that is invariably enforced. The more talkative men will sometimes complain of the restriction as a hardship, but it has never been mentioned as a cause of sickness.

I communicate the above fact, as it may be of service to my brethren in the ministry and others in their treatment of this question.

With best wishes for the success of the good work in which you are embarked,

I am, Sir, yours faithfully,

One of the Abstaining Clergy.

One important province of our "Magazine" is to encourage the issue of such larger or smaller publications as shall seem best fitted to advance the cause of Total Abstinence among the people. We, therefore, gladly hail the appearance of this Series of Tracts, issued from the office of the Publishers of this "Magazine." There is no dearth of Temperance Tracts; but there is certainly ample room for more, and particularly for such as we can recommend to the Abstaining Clergy and others for widespread distribution in their parishes and districts, and to all other friends for circulation by letter or otherwise among their friends.

An earnest and promising instalment of such an issue is now before us. This Series of Tracts seems to be the very thing many of us have been looking for. They combine ability of narrative with purity of doctrine and elegance of publication. These four incipient Numbers are entitled:—I. A Pledge for a Pledge (with a handsome illustration); II. A Strike; III. The Losings' Bank; and IV. Woman Traps; Beware! We hardly know how to review them, for they do not admit of being broken up; and must needs be read in their integrity.

"A Pledge for a Pledge" is a Tract most suitable for persons who are accustomed to visit the sign of the "three balls;" that is, unfortunately, the great bulk of the drinking poor. Between the Pawn-shop and the Public-house the drinking artisan and his family are tossed to and fro, with damage and serious loss in either way; alternately rich and poor—rich when his wage is paid, and then to the gin-shop; whence he comes forth bare and beggared, and then to the pawn-shop. The one lives on the people's wealth; the other on the people's poverty. Thus is the poor drinker alternately dashed upon Scylla, and absorbed by Charybdis. This Tract would, we think, persuade our working folks to steer their way at the only safe point, the golden mean—which is equally distant from both the Publican and the Pawn-office.

"A Strike" is a conversation between two working men, suggested by the recent falling out between employers and employed. "A strike," a "turn out of the men," a "lock out"—all these are recommended between the working man and his master, Strong Drink. This is the "Strike" that will place the operatives of England in their true position; their wives and children will be all the better for it; and "Messrs. Liquor Brothers" will cease to be the masters and intolerable tyrants of the men of our land. "Who would be free, themselves must strike the blow."

"The Losings' Bank" stands over against that admirable institution of our country —The Savings' Bank. This Tract is well put together, showing the matter of profit and loss, in the comparison between the working man that saves his money for a rainy day and for home comforts, and the man that loses his money in the tap-room. The moral and spiritual teaching of the Tract is just such as would be most profitable to the parties concerned, founded as it is on the concluding line of the list of losses—

"You deposit your own soul—and lose it."

"Woman Traps; Beware!" is, perhaps, the gem of the series. It ought to be placed in the hand of every young female who is exposed to evil company and to the temptations of Drink. It sounds a note of warning, and in a very interesting form details the downward course of temptation, from strength and good intentions, to the
weakening of the moral power, and the casting out of the victim to the chill, cold world; but not without hope, and not wholly bereft of good and true friends.

These Tracts are worthy of a wide circulation—all of them. We gladly welcome them, because they are part of the many influences that have been set a-going by our "Magazine," and by the organization with which our periodical is connected. But we recommend them chiefly because of their own intrinsic worth and merit. The Tracts are written in the plain colloquial vernacular of the country-side, and will not be the less welcome for that. We should be glad to hear that our Temperance friends and the Abstaining Clergy in particular, would so extend the circulation of these Tracts as to render them more extensively useful. For a very small sum (2s. 6d. per 100; or 20s. per 1000), a supply of these elegant tinted papers may be obtained for circulation, and for enclosing in letters to friends.

Lancashire Homes, and What Ails Them. By the Author of "Ragged Homes, and How to Mend Them." London: Nisbet and Co.

We are always glad to welcome the contributions of Temperance standard-bearers to the general literature of the day. It is, therefore, with much pleasure we commend this little work to our readers. Mrs. Bayly has long taken a deep and practical interest in behalf of the labouring classes; and the results of her labours in the Kensington Potteries have already proved the inestimable value of Total Abstinence labours in the promotion of the social and religious character of the people.

Mrs. Bayly has recently added to her labours a personal visit to the distressed towns of Lancashire. It is well we should look at this deplorable destitution from her standing-point of observation. Lancashire is just now plunged into abject want from a very high eminence of temporal prosperity. There is no time or occasion of life more suitable than such as this for reviewing the past—from want to look back on the days of plenty, and from these times of necessity to bring to remembrance the days when there was bread enough and to spare. Lancashire has gathered much of the world’s substance into her capacious bosom; the weekly wage of Lancashire in good times amounted to a prodigious sum—enough to keep, and clothe, and educate all its people, and leave something over besides. Yet, no sooner does work cease, than we find this wealthy land turned out for charity—scarcely a power of self-support for a single week. It is certainly very hard to criticise when men are starving; but Lancashire is, thank God, not starving, and we can afford a little philosophy as well as a little bread.

One would, perhaps, be not long in devising an answer to the question, Whither has gone all the vast wealth that week after week has been earned by the working hands of that industrious and populous county of England? We fear the answer is too obvious and too true—that the Publicans have absorbed the greater part of it—and chiefly the Publicans of the higher order, the Manufacturers of the Drink. Speaking of Blackburn, the writer observes—

"On our way home (about a quarter of an hour’s walk), I cannot venture to say how many public-houses we passed. In one row, containing twelve houses, eight of them were public-houses. I was told that the average, through the greater part of the town, was one public-house or beer-shop to every eight houses. It is true that several of these houses are now almost deserted, but they are not permitted to disappear. The brewers are carefully watching them; they do not press for their rent, but allow it to accumulate as a debt, to be repaid as it is expressed, ‘in happier times.’ And so poor Blackburn has little chance of liberty! For many long years the brewers and the publicans have been their oppressors; now poverty has them in her iron grip, and she is to be succeeded by the brewer and the publican again. Surely the most untruthful line amongst the many untruthful ones in the English tongue must be, ‘Britons never will be slaves!’ During the last eight or ten years such large sums of money have been earned by the operatives, that it is calculated that, had they only put by what they could well have spared, they might have lived in ease and plenty on their savings for two years or more. Instead of this, so few are the exceptions, that so far as the working lasses are concerned, Blackburn is now a town of paupers."
Mrs. Bayly strongly protests against the mothers of families going out to work. She proves how it tends to depreciate the men’s wages, by creating a glut of cheaper hands in the labour market. She argues against it on the principle of a mother’s duty to take care of Home and family; and, practically, on the score of the injury that is done to the health and limbs and moral training of children, when left to hired nurses. In a pecuniary point of view, also, the extra labour of the mother may be set down as a grand mistake. The following conversation will elucidate this:

“‘How much are you paid for that?’—‘Seven shillings.’
“‘What do you do with your children while you are at the factory?’—‘I give she’ (pointing to a decrepit old woman) ‘four shillings a-week to look after them.’
“‘Then you only clear three shillings?’—‘Well, I ’spect so.’
“‘If that old woman, with less than half your strength, and not the mother of your children, is worth four shillings per week, don’t you think that your services at home ought to count for more than three shillings?’—‘Well, I hadn’t thought of that; but, you see, we always does it; we all does the same.’

The story, unfortunately, does not end here. Three women out of four will not only spend the cleared three shillings in drink, but will take four or five shillings more of their husband’s or children’s earnings, for the same purpose.

“In one of the towns I visited, I said to a woman standing at her door, and surrounded by a group of dirty, diseased-looking children,—
“‘Are you at work?’—‘Yes.’
“‘How much do you earn?’—‘Twelve shillings a-week.’
“‘What do you do with your children whilst you are out?’—‘Why—why they takes care of theirselves.’

“I don’t find my children take care of themselves. I find they require a great deal done for them.’—‘Ah! you see yours baint used to it—mine is; it don’t hurt children as is used to it.’

“I think you are not quite right there. I see that little one has been burnt, and this child is crooked, and has such a look of disease in his face, that if he lives to grow up, life will be very, very hard to him, and very miserable. It makes me almost cry to look at these children; and if they were mine, and I knew I might have prevented their coming into this condition, I think I should never have another happy moment. I want you to tell me why you mothers leave your children as you do, when in most cases your husbands could earn enough?’—‘Don’t you see, the mills wants us.’

“No, I don’t see that. The mills want your husbands and your elder children, but all that
you married women do by pressing into them, is to overstock the labour market, and bring down
the rate of wages. Poor mother, believe me, it is not the mills which want you, but your own
children. You will never be called upon to give an account of how the mills can get worked, but
when all these factories and houses have crumbled into the dust, and the earth itself shall have
passed away, these neglected children will be living on, and may perhaps be upbraiding you as the
chief cause of their eternal misery.”

In fact, the author says she felt inclined to place a large placard at the end of every street, headed—

“EMPLOYMENT FOR WOMEN.

“MOTHERS WANTED IN EVERY HOUSE IN THIS STREET.”

Indeed, one great good that has been evolved out of this great national woe has been
the better attention to Home duties by the mothers, disengaged from external labours
by the lock-up of the cotton mills. The consequence is that there is not so much sickness
or mortality among children as there used to be. If we were asked to give a brief
reply from the book itself to the question contained in its title—“Lancashire Homes,
and What Ails Them?” we would say that the absence, the systematic absence of the
mothers—ails them; large wages, and little skill in using them—ails them; premature
work, and unfinished education—ails them; lack of sympathy of the higher classes,
which leaves the people too much to themselves—ails them; and the fact that the great
giant of Strong Drink is there, stalking, and striding, and slaying with all his might—
Yes, it is this, it is this, it is this that ails them!
Drinking-Fountains.

"If any man thirst, let him come unto me, and drink."—John vii. 37.

Beautiful waters! fresh and fair,
Clear as the dewdrops, free as air,
Falling like crystals to the ground,
Alike refreshing to all around.

Weary travellers! faint and low,
See where the sparkling waters flow—
A bright and ever-abiding stream;
How passing beautiful they seem!

Come in the heat of the noonday sun—
Come e'er thy daily course be run;
Fear not danger may lurk beneath,
Like the poison'd cup in the Drunkard's path.

Pure and bright are the waters here,
The weary to aid, and the faint to cheer;
But unfailing draughts they seek in vain—
"He that drinketh of this shall thirst again."

Streams of earth are passing away,
As the dewdrops fade at the coming day;
Better and fairer fall from above
The "healing streams" of faith and love.

A holier "fountain is opened below;"
See where the "living waters" flow!
For pilgrims of earth, for rich and poor,
"He that drinketh of this shall thirst no more."

S. S. B.
"Good morning, Sally! how do you feel to-day?"
"Feel, feel, why I've got a hundred feels."
"Well, Sally, are you better, I mean, better than yesterday?"
"Better! lock-a-daisy, Miss," said the old dame, rocking herself to and fro,
"my poor dear inside n'aint no better, and never will be!"

Sally Smith sat in one chimney corner, her sister Molly in the other, and
their visitor was Jane Ovendon.

"I've brought you some dinner," said Jane, and hope it will do something
towards righting your poor inside, Sally."

"Blessings on the dear young lady," said Molly.

"I h'aint never nowadays out of pain," said Sally.

"But it's a great mercy," remarked Jane, that you have a comfortable
cottage, and are never allowed to want anything. Many are in pain and
without the comforts you have, Sally."

"Comforts! La! Miss, this damp house be'ant no comfort, be it Molly?"
Molly did not reply, so Jane proceeded.

"Well, the garden, Sally, with that nice pear-tree; many envy you that."

"Them as envies may envy, then; 'twere only last night as the biggest
branch were blown down, and as to the bit o' garden, takes a sight o' money to
keep him."

Jane, used to Sally's grumbling, thought it hopeless to remind her of any
other blessings she possessed, above her more needy neighbours, and remarked,
"I sometimes wonder, Sally, if there is anything that you regard as a blessing."

Nodding her head very emphatically at each word, and looking over to
Molly to second her, she replied, "We be so thankful to the Almighty that
He kept we from having husbands."

Jane's gravity was somewhat tasked as she ventured to question "Why?"
"Because," replied Sally, "the men be a terrible lot o'drunken brutes; that
they be. There's Tom Lawton a near murdered his missis, and now he be far
enough from this, and serve him right, too. 'Twas he as helped to kill the
curate's horse. He'd a left Sandown and gone a tramp, and then he must be
a settling at Cherton, and stop there till he had a driven that good parson
away, and a most out of his senses, too."

At this allusion to Mr. Mant, Jane slightly coloured.

After trying to talk the old woman into a more amiable humour, Jane rose
to depart. With a thoughtful, as well as amused recollection of Sally Smith's one cause for thankfulness, she bent her steps homeward. It happened on this same evening, that Miss Lancaster gave a tea-party. The guests, who were all ladies, sat round the room much as if each was sitting to an artist; and so silent were they that, but for the costume, it might have been taken for a meeting of the Society of Friends. But the entrance of tea broke the ice, and the tongues once let loose made up for the past.

“What do you think of the new curate of Cherton?” asked one young lady.

“What do you think?” said the lady addressed; “he is gone, or at least going.”

“Going! where?”

“He has had a living presented to him, and is going to be married.”

“Nonsense,” said the first speaker; “who is he going to marry? Jane Ovendon, I suppose.”

“No; not Jane.”

“Mary, then?”

“No, I do not know; but have you heard that Mr. Mant has returned from abroad?”

“Oh! then,” said a tall, thin, upright lady, with a sour expression of countenance, “now I know who it was that Miss Jane was walking with, by the river's side, the other evening. Very improper! I wonder her mother permits it.”

“It was Mr. Mant, no doubt,” interposed Miss Lancaster. “Oh! Miss Perks, he is an excellent young man; I have always thought a most suitable match for Jane Ovendon. I'm so glad of it; no doubt, we shall hear that it is all settled, 'ere long.”

“What do you think of our curate?” asked a rather young lady.

“Only that Jane Ovendon would make him a better wife than Mary; Mary is not fit for a clergyman's wife.”

“You surprise me! I should have thought she would make an excellent one. She is so plain and simple in all her habits and tastes, though not nearly so elegant and lady-like as Jane.”

“Sho” (the rather young lady) “is jealous of Mr. Mant's attention to Jane, and wishes it was the curate,” whispered a merry girl to another who sat near her.

The result of all this gossip was that it was generally reported in the neighbourhood that Mr. Mant was engaged to Miss Jane, and the curate to Miss Mary.

When Jane returned from Sally Smith's, she was not a little surprised to encounter Mr. Mant in the drawing-room, as she entered it. He met her warmly; she returned the greeting rather coldly. However, as the evening wore away, they conversed in the friendly manner of old times. Mr. Mant had much to tell of his foreign travels; Jane of the village proceedings; and, had Miss Lancaster taken a peep at them, she would have been quite satisfied that her predictions were in a fair way of being accomplished. The evening passed away pleasantly, as it usually did at the rectory. Not so in a home a few miles off.
In the charming little village of Cherton, up under the elm-trees, on the high side of the village green, a long, low cottage, covered with a vine and red roses, with a bright little bit of garden in front, excited the admiration of the passers-by, one of whom was heard to exclaim, "Oh! if I could live there, and not in the noisy, crime-laden city, how happy I should be!"

The evening was sultry. Jane Ovendon felt it so as she walked home from Sally Smith's. The windows and doors of the rectory stood open, yet the heavy atmosphere was but slightly felt by the cheerful inmates of that happy home. Not so in the small parlour of the low cottage on Cherton Green, where sat a pale woman, with dark hair and expressive countenance, very beautiful from the regularity of the features, but still more from the stamp they bore of holy resignation and heavenly thought. She was shirt-making. Busily she plied the needle. Again and again it seemed as though she must relax her efforts to continue the hard stitching, as she ceased a moment to wipe those rolling drops from her brow, which met a tear or two, and mingled with them. At length she rose and entered an adjoining room, where two lovely babes were sleeping. She bent over them with a mother's fond affection, and gently kissed the little sleepers. Then suddenly she rose, lest her tears, which now fell fast, should awaken them, and threw herself upon her knees. Earnestly she supplicated for one absent, that God would turn his heart—would grant her patience and fortitude that evening—yes, that evening.

A stumbling footstep in the passage, and, quick as thought, she was there.

"Not this way, Robert. Hush, the children are asleep."

"Children! Where's my supper? Not ready as usual," was the loud, angry reply.

"Yes, it is quite ready. Come this way."

"I'll go where I choose," in a yet louder voice.

"This way," she said, gently endeavouring to lead him into the parlour; but he burst into the bedroom. The youngest child awoke, and screamed, and then followed a burst of cruel words and oaths, which made the pale, weak woman, paler and weaker yet.

The father and husband threw himself on the bed. The mother took the screaming babe, hushed it to her bosom, and wept those tears which are wept only by the drunkard's wife—tears of shame, of hopeless misery, and foreboding fear.

Far on towards the morning's dawn, Mary the servant girl, who slept upstairs, awoke, and listened to her mistress pacing the parlour with the restless babe. Mary had heard all, and it was not the first time she had done so. She dearly loved her mistress. "I have slept," she thought, "whilst mistress has walked the room all night with the baby. May be she wouldn't take amiss if I put my bed straight, and asked her to lay down a bit." With this thought, the rosy-checked, good-tempered girl got up, dressed, and settled her neat little room. "There's a pair of clean sheets in the press," she said to herself, and they were soon in the bed. The fresh morning air blowing in through the open window, and bringing with it the fragrance of the roses, that seemed inclined to enter, too, and the beds of mignonette below, made the maid's little room fresh and pleasant. "Now I think it will do," said Mary, who was fond of talking to herself, having no fellow-servant to share her thoughts. Down she lightly ran, and, entering the parlour, said: "Dear
mistress, you'll be worn out with the baby. If it ain't making too bold, mistress, I've put the clean sheets in the bed, and my room's as fresh as the morning air can make it, if you'd lay down, now the babe's asleep; and then, mistress, I'll get the parlour done."

Poor Mrs. Merton! This act of kindness in her little waiting-maid brought fresh tears to her eyes. She replied—"Oh! Mary, it's not four o'clock yet, and you were late in bed; no, girl, thank you; lie down again."

"No, mistress, I'm not tired. I'm dressed, and going to work. Please, mistress, come up."

Mrs. Merton, quite worn out, suffered Mary to take the babe from her arms, and mechanically followed her up stairs. A few minutes after, and her bitter sorrows were drowned for awhile in sleep.

The little maid, with the happy consciousness of having done what she could to lighten another's sorrows, went about her morning's work. Seven o'clock came. She had attended to the dairy, lighted the kitchen fire, set the breakfast-things in the parlour, and dressed the other little one, who, hearing her when he awoke, crept down out of his little cot, and ran into the parlour to Molly, to be dressed.

A double spoonful of tea did Molly put into her small brown teapot, that morning; and she baked a second piece of toast, saying, as she put down the first—"That won't do; I'll have it."

Soon she was at her mistress's side. The babe slept, but her mistress opened her eyes, and gave a deep, long sigh, that told too surely that the first returning moment of consciousness brought on its wings a heavy, heart-breaking grief.

"Oh, Mary, how kind and thoughtful!" she said, as she took the tea and toast; and the weight of grief at her heart was lightened—and, for a moment, dispelled—by the grateful, loving feeling her little maid's attention had aroused. Gratitude mingled with her morning prayer, and Mrs. Merton, refreshed and strengthened, soon afterwards entered the breakfast-room, and busied herself in preparing all comfortably against her husband should make his appearance.

When he did, he was sullen and discontented with everything and every one. Mary was rung for again and again, and patiently endeavoured to give satisfaction; but all her master needed was a clear conscience and a healthy appetite, and these Mary could not bring him. She guessed as much; but, so respectful was her manner, that you would have supposed she was attending upon one of the best of masters.

Jane Ovendon awoke during that sultry night, and bright pleasant visions of the future glanced through her mind; such thoughts and dreams as make this world seem so fair a resting-place to young, untried girlhood. Sally Smith's one cause of thankfulness also came up amidst her half-dreaming, half-waking thoughts, and, as she turned to sleep again, she laughed heartily at Sally Smith's odd idea.

Mr. Mant, always thoughtful, was unusually thoughtful, as he rode home that evening; so much so that when farmer Davis bade him good night, Mr. Mant, in an absent fit, bade him good morning! When he reached his home, his old servant met him with an indignant exclamation against "that Mr. Merton, who had been and never come a' near a poor woman who was ill, and they'd sent up to borrow the curate's horse; however, they got farmer Andrew's and fetched a doctor from Sandown, only a' most too late to save her
THE NEPHALISTS.

life. That idle, good-for-nothing sot—the sooner he was out of Cherton the
better, and another in his place," added the old housekeeper.

A few weeks later, her wish was fulfilled more literally than she intended;
for the Mertons had left Cherton, and gone to reside in London, and a young
practitioner, of the same stamp, occupied Mr. Merton's place.

Is the love of change infectious? Let one change take place in a village,
and generally a series of like changes follow. At all events, the village of
Cherton seemed doomed to change its parsons and doctors.

Another new curate soon occupied the place of Mr. Mant, who, like the
doctor, sought a larger field for his energies in the city of cities. Thus little
Cherton, as it always had been in the recollection of the oldest inhabitant, was
ever changing its principal residents.

Some said, Mr. Mant could not be satisfied with it after his foreign rovings
—others, that he was driven away by the wickedness of the people, and the
failure of his efforts to improve their condition,—and others hinted, that a
young lady at Sandown Rectory was the cause of his abrupt departure.
However, it was to London he went, though certainly not with a view to
settling near the Mertons.

We leave him occupying the post of curate in a populous district in the city
all his energies aroused to endeavour to stem the torrent of evils, and roll back
the ocean of miseries which met him there from week's end to week's end.

(The to be continued in our next.)

ORGIES OF BACCHUS.

"These are ancient ethnic revels,
Of a faith long since forsaken;
Now the Satyrs, changed to devils,
Frighten mortals wine-o'ertaken.

"Now to rivulets from the mountains
Point the rods of fortune-tellers;
Youth perpetual dwells in fountains,
Not in flasks, and casks, and cellars.

"Claudius, tho' he sang of flagons
And huge tankards filled with Rhenish,
From that fiery blood of dragons
Never would his own replenish.

"Even Redi, tho' he chanted
Bacchus in the Tuscan valleys,
Never drank the wine he vaunted
In his dithyrambic salles.

"Then with water fill the pitcher,
Wreathed about with classic fables!
Ne'er Falearnian threw a richer
Light upon Lucullus' tables." —LONGFELLOW.
The Great Physical Superstition of the Nation.

PART IV.

BY THE REV. G. T. FOX, M.A.

I am still enabled to present our readers with further testimonies in support of the theory I am endeavouring to enforce in connection with my subject. The following quotations from an address to the medical students of Glasgow University, by James McCulloch, Esq., M.D., of Dumfries, will clearly exhibit his opinion of alcohol, and of that "moderate" use which we are controveting:

"It is the inevitable and inexorable result of all narcotic stimulants that they are followed by a depression equal in amount to the excitement produced above the state previous to its use; so that the person using such is, after the excitement is over, much more depressed than ever. If any one, therefore, tries to puzzle you by calling alcohol a stimulant, say—Yes; but it is also an irritant, a corroder of the tissues, and, worst of all, a narcotic; and ask him to prove that such properties are wholesome, necessary, or beneficial, as diet or refreshment.

"The last preliminary fallacy I shall notice is what I may call the 'Temperance and moderation' fallacy. Alcohol is a stimulo-narcotic poison. This is not only proved and admitted by all competent authorities, but, I trust, I shall be able to prove it to you, indubitably, throughout this lecture. Now, what is a stimulo-narcotic poison? Positively, it is matter which has the property of disturbing and injuring, in a certain way, and in any degree, the natural functions, or deranging the healthy organization of the body, by virtue of its specific qualities. Negatively, it cannot fulfil the purposes or supply the place of food or drink in any degree, innocently or permanently. Poison is the name of an intrinsic quality, and has no reference whatever to quantity—quantity being only considered in regard to the extent of its poisonous effects. One particle of opium, or one drop of alcohol, therefore, is as much and truly a poison as a pound or a gallon.

"Food and drink are not poisons, and poisons never can be food or drink, in the true meaning of the terms. To hear men, then, who ought to know better, speak of them in reciprocal terms, betrays a pitiable ignorance of, or duplicity in, the logical definition and nature of the things indicated. Can the terms 'temperate' or 'moderate,' then, be applied to the dietetic use of poisons? No: we can correctly use these terms only in regard to what is wholesome, appropriate, and good—physically, morally, and religiously. To speak of the temperate or moderate dietetic use of a poison is an abuse of language which would be scouted and ridiculed if applied to anything save the use of those popular intoxicants. Alcohol is a poison; and Total Abstinence from the dietetic use of these drinks, in every shape, form, or quality, is the only true, the only logical, temperance and moderation in regard to them.

"What moral rules and practical deductions and conclusions, then, ought we to arrive at from these premises? The answer is logically and morally inevitable—that Total Abstinence from alcohol and all other brain poisons, as articles of diet and refreshment, is an imperative and personal duty. Recollect that the fact of alcohol being a brain poison does not depend upon the opinion of any man or set of men; it is an undeniable and established scientific fact, and therefore, out of the domain of, and
PHYSICAL SUPERSTITION OF THE NATION.

ininitely superior to, all and every opinion and mere authority of any man or set of men."

Having now adduced the testimony of more than two thousand medical witnesses, although I might go on almost ad infinitum, the above may probably be considered sufficient. I shall, therefore, proceed to another class of witnesses. Those whom I have already introduced have furnished us with the results of their observation, experience, and science, as medical men; those which follow will be the testimony of facts; and I shall divide them under two heads: first, the illustration of the general principle based on experience; secondly, that of persons who laboured under the prevailing delusion that alcohol was doing them good, but discovered the mistake after having abandoned its use.

1. The following anecdote is on the authority of Dr. Carpenter:

"A gentleman had the command of a merchant ship from Australia, with a small crew of sixteen or eighteen men, and two or three passengers. Soon after leaving port, she sprang a leak, so bad that it was necessary for crew and passengers to take turn and turn about at the pumps to keep it down at all. The winds were adverse to his putting into the Cape, and he was obliged to make the best of his way home to this country—a voyage, at that time, of ninety or one hundred days. He found very soon that on the ordinary rations the men were losing strength, and could not keep up the requisite exertions at the pumps. When fatigued, the men would take their glass of grog, and turn into their berths and sleep it off. They had very little appetite for food, and their flesh was failing them. My friend thought he would try a change of plan. He stopped the grog altogether. Now, what would the alcoholists say to this? They would say he took away so much force or so much food. But what did he do? He had the biscuit boiled to a stiff pudding, and gave the men that and cocoa at the end of each spell of work. The experiment succeeded wonderfully. The men soon recovered their strength; and, though they had to keep up the pumping all the rest of the voyage, they were brought into port in as fine a condition as ever any set of men were brought in in their lives. Here the value of the two systems was tested on the same set of men. And the captain's success was perfectly in accordance with physiological principles: for he supplied the men with the food they required, whilst what the alcoholists call 'force' was withdrawn."

2. We will next adduce the experience of sportsmen and others who find it necessary to tax the physical powers to their utmost endurance.

In "Wild Life in the Fields of Norway," by F. M. Wyndham, p. 135, we find the following:—"Excellent coffee served to quench our thirst; and it may be here remarked that (in a healthy country, at any rate) the use of strong drink is best abandoned when an expedition requiring the full bodily powers is undertaken."

Colonel Sir J. E. Alexander, a competent authority on such matters, remarks, in an article on "Camp Life," in the "United Service Magazine"—"For long or short expeditions, spirits lead only to mischief."

3. The following statistics are directly to the point:

The rate of mortality in the Indian army, for the three classes—
Teetotallers, careful drinkers, and free drinkers, was one, two, and four respectively. In a trial in the army of the German Confederation, four corps of 20,952 men, to whom the usual rations were given, had 472 sick (or 1 in 44), while three corps of 7107 men, from whom the drink-rations were withdrawn, had only 79 sick (or 1 in 90). In the Crimean army, when the Turkish sick rate was two per cent., the British was six, seven, and eight, notwithstanding our soldiers were better fed, better posted, and better cared for as regards sanitary conditions.

The experience of the Temperance Provident Life Assurance Society, which has two sections of assurers—viz., carefully-selected Moderationists and Teetotallers—gives a quinquennial bonus of nearly twenty per cent. more to the latter than the former. A comparison of sick-clubs shows that the drinkers have twice as much sickness, for twice as long a period, as the Teetotallers, with, of course, twice the cost, and nearly double the mortality.

I might prosecute this line of evidence and accumulate similar facts almost without end; but I prefer turning to another class of witnesses—those who, having laboured under the “Great Physical Superstition,” have been set free by their own personal experience.

I consider that such witnesses are the most useful, because their experience goes directly to overthrow the fortress behind which the superstition shelters itself—viz., that strong barrier which sensation and feeling erect. This I shall do in my next paper.

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**A PRAYER,**

_Composed by a Workman, in Shoreditch, London, who was once a drunkard, but is now a Christian._

Oh, my God, I draw near to Thee, feeling my utter unworthiness and littleness, and also my utter helplessness to do any good thing without Thy aid. Almighty! were it not for Thy dear Son’s sake, I could not dare to venture to make a covenant with Thee; but, O Lord, I have experienced so much of Thy loving kindness and mercy to me, that I am emboldened to do so. Thou who knowest everything, and who art the searcher of human hearts, thou knowest my motive in this: Thou knowest, O Lord, that drink to me is as the serpent that beguiled Eve, therefore I pray of Thee to give me Thy help to keep the promise I now make Thee, to abstain from all intoxicating liquor now and for ever, in the belief that I shall be enabled to serve Thee better from day to day without it, that this covenant will prevent me falling into many sins that I must inevitably fall into if I drink. O Lord, bestow Thy gracious help on me; O my God, look at Thy Son, my Mediator, and when Thou seest His bleeding hands and side, O Lord, have mercy on me, and help me against this and all other temptations; and to Thee, Father, Son, and Holy Spirit, be all honour and glory, world without end. Amen.
"Our Agricultural Labourers:

THEIR PRESENT POSITION AND PROSPECTS."

No. II.

BY MRS. WM. PISON.

(Continued from page 112.)

Among other important legislative measures, few persons are aware of the great benefit that would be derived by the poor man from what is called "Mr. Forster's Beer Bill." The object of this is simply to extend to beer and cider the provisions of the present law concerning spirits which is known by the name of the "Tippling Act." There is a point at which, as has been well said, the genius of compound addition completely deserts the half-educated labourer; and, if the publican can get his victim to drink to this point, the score against the latter can be run up to almost any amount.

The Tippling Act provided for this evil with regard to spirits by rendering it impossible to recover any debt for spirits bought at a single time and drunk on the premises, over 20s. in amount. But the advantage was well nigh lost to the poor man while the law did not extend to beer and cider, the publican and beerhouse-keeper supplying spirits which were charged as beer, knowing that with the habitual drinker the oblivion of the senses caused by intoxication would shield him from discovery.

Country magistrates are unanimous on the importance of arresting this iniquitous credit system, and we hope the honourable member for Bradford will either see his Tippling Act carried in the next Session, or have it included in the comprehensive revision of the Licensing System, which, we believe, must then take place. A magistrate, who spoke from fifteen years' experience as the judge in a county court in a populous and extensive district, remarks—"I have no hesitation in saying, that if ale-scores could be put a stop to, not only would crime be greatly diminished, but an incalculable amount of misery and want among the wives and daughters of working men would be obviated." It cannot be doubted that if the poor man's power of buying beer were limited to his ready money much evil would be avoided.

But, while Intemperance has been the principal cause of Pauperism, there are others which must also be considered.

The Law of Settlement has been one of the most formidable obstacles to the social advancement of the agricultural labourer. The poor man dared not leave his own parish to better his condition, because by so doing he endangered his settlement or right to get relief there in case of sickness.
or accident. Numerous instances have come under my notice in which labourers who had been offered good situations at a distance would not stir for fear of "losing their parishes," as they call it.

The farmer or landlord was anxious to prevent the labourers he employed, from acquiring settlements in the parish, and effected it in various ways, one of which was by obliging those he hired to reside in another parish. Hence, several great evils have arisen: first, the terrible overcrowding in many of our towns and villages. In many English parishes, cottage property has been entirely destroyed, and the labourers compelled to reside in the nearest place where they could obtain a dwelling. In Norwich, Reading, and other towns, many men have to walk two, four, and even eight miles to their work.

A large proportion are prematurely aged by this addition to the demands of daily labour, while the loss to the master of energy and power must be great.

But a strong under-current of evil has been another result of this oppressive law, viz., the entire loss to the labourer and his family of that beneficial and kindly intercourse which should exist between the families of the employer and the employed. The wives and daughters of the squire or farmer have a weighty responsibility resting upon them with relation to all who are bound to them by the ties of service, and many ladies are aroused to a consideration of the duties thus devolving upon them.

The influence of Christian women in the amelioration of social evils is now becoming widely recognized, and how many opportunities of blessing and being blessed must be lost to willing workers, when the labourer and his family reside beyond the limits of free communication at a distance, perhaps, of several miles. The hardships experienced by the poor man under the Law of Settlement are well known to those who have investigated the subject. If ill, he was liable, in default of having gained a settlement in the place where he resided, to be sent to a distant parish. If he died, his wife and children would suffer from the same circumstances.

The action of this law has been somewhat ameliorated during the last year by a Statute which diminishes to three years the term of residence required to confer the status of irremovable, and this new class of paupers are relieved from a common fund derived from the Union instead of one parish. Already, pressure has been removed from some parishes by this change, and cottages are being erected on estates that hitherto have jealously excluded them.

The experiment has been also tried successfully in the Dorking Union, a few years ago, of adopting the Act under which the Union became as one parish for settlement. If a change were made in this law, so that a majority of guardians could decide for its adoption, instead of requiring the votes of the entire number in its favour, it would, doubtless, have
been carried out by many Unions. But even this alteration would not allow the poor man to exercise free trade in labour, his only capital; and it is to be hoped that ere long the Law of Settlement will be entirely swept from the Statute book.

There will be different opinions on the influence the Game Laws have exercised for good or evil over the agricultural labourer. I acknowledge to an earnest desire that the present system should be exchanged for one in which a simple law of trespass should take the place of those enactments which have ever been a source of ill-feeling between the landlord, farmer, and labourer.

The low rate of wages in some parts of our agricultural districts will only be amended by free trade in labour. In the Eastern counties, wages vary from 7s. 6d. to 10s. or 12s. In some parishes, where labour is too abundant, the unjust practice still obtains of giving unmarried men less than those with families, even though they may be equally good workmen.

The wife and children often add to the income of the family by outdoor labour, but on the females the effect is most injurious, and the comfort of all is sacrificed. Instead of preparing a comfortable supper, the wife returns weary from work, like her husband. Young girls are often put with men and boys at field-labour, and in frequent cases ruinous consequences ensue. While many noblemen and landowners have set a noble example in the erection of suitable dwellings for their labourers, others have been lamentably deficient in their duty in this respect. Cottages with no proper drainage, supply of water, or adequate accommodation for a family, abound in our rural districts; and often the evils realized in the crowded bedroom of the city, court, or alley, are found equally existing in the rustic village homes.

There are some parishes in East Anglia where the only water for drinking purposes is that from a roadside pond, in some cases so foul that the weeds and impurities have to be removed before taking it. At the same time, as if to combine every influence that shall drive the poor man and his family to the beer-shop, milk is often not to be procured, many farmers preferring to give it to their pigs rather than have the trouble of selling it to their labourers, who would gladly buy it.

“My husband,” said one poor woman in a village, “would always prefer a draught of milk to beer, but he could never buy it.” To remedy this evil in their own neighbourhood, the Earl and Countess of Shaftesbury have established a village dairy for the benefit of their labourers—an example that cannot be too widely followed.

In some instances, where only pond water could be procured, the poor have contrived a simple filter, made of an earthen pot and the ashes of their wood fires. Surely, the fountains which have proved so great a boon to our large towns and cities are equally needed by our rural population.
Among measures eminently calculated to improve the home comforts of the labourer, and thus promote Temperance, I would mention the Health of Towns, or Local Government Act. So great has been the indifference and ignorant opposition of many persons to this enlightened law, that many provincial towns and villages are still deriving no benefit from it; yet it is as easily applied to rural districts as to our large cities, and has been carried out with the greatest success, and in various places.

In the Bedford Union, from papers furnished me by the kindness of J. Tucker, Esq., of Pavenham, I find that thirty-nine rural parishes united to adopt the Nuisances' Removal Act, and in twelve months 868 nuisances were removed or abated, at a cost not exceeding £35. In many a village, similar labour would prevent outbreaks of fever and other diseases.

Many persons do not realize the close connection between moral and physical degradation, or that our Great Creator has given us (besides the Moral law) certain Health Laws which cannot be violated with impunity.

For information on these Health Laws, Sanitary, and Temperance literature needs to be widely circulated by book-hawking societies and private persons among our rural districts.

What, then, are the means, legislative and otherwise, by which the religious and social progress of the agricultural labourer will be best promoted?

A Forbes Mackenzie Act for England, and the repeal of the Sale of Beer Act, might now be taken as instalments of what an enlightened nation will do, at no very distant time, with regard to the system of licences and a Permissive Bill.

The entire abolition of the Law of Settlement would be another immense boon to the working classes, while the change now being effected with relation to the transfer of land would still further assist them in their endeavours to possess their own little freeholds.

A society formed for the express purpose of assisting in the promotion of Working Men's Clubs has lately arisen in London. It desires to supersede the public-house and beer-shop by "rival publics," in which no intoxicating drink shall be sold. The experience of Mrs. Bayly, Miss Adeline Cooper, and ladies in rural parishes, shows that these coffee places are highly appreciated by working men, when carried out on right principles.

Industrial training for the future wives and mothers of our labourers is another important part of our needed social reform.

Information on such institutions as the Post-Office Savings' Banks, Adelaide Provident Institution, Freehold Building Societies, &c., should be widely circulated in agricultural districts.

Every aid that experience can bring to bear upon the improvement of the working man must be employed, and ultimately we may hope to see realized by him the true dignity of labour.
CORRESPONDENCE.

DIOCESE OF ADELAIDE, AUSTRALIA.

The following letter has been received by the Honorary Organizing Secretary of the Church of England Total Abstinence Society:

Alberton, South Australia, Nov. 26, 1862.

Rev. Sir,—I find that, at a Conference of Clergymen of the Church of England on Temperance, a resolution was passed that steps should be taken for "the compilation of a list of the Abstaining Clergy of the United Church of England and Ireland, with a view to communication;" also, "for the publication of such papers as may be deemed useful for the promotion of the cause among the Clergy."

I, accordingly, take the liberty of requesting that the names of the Rev. A. R. Russell, incumbent of St. Paul's, Adelaide, the Rev. J. S. Jackson, incumbent of St. Peter's, Glenelg, and the Rev. C. Marryat, of St. Paul's, Port Adelaide, may be added to the list, as representing the diocese of Adelaide, South Australia. We are all Total Abstainers, and deeply interested in the cause.

I should also feel much obliged if you could forward to us copies of any papers published by your Society, so that, as far as we can, we may be fellow-workers with you in this cause.

Though but three, we represent one-twentieth of the Clergy of this diocese.

I have the honour to remain, Reverend Sir, your obedient servant,

C. Marryat.

POWER OF INFLUENCE.

To the Editor of the "CHURCH OF ENGLAND TEMPERANCE MAGAZINE."

Sir,—Some time ago, a Clergyman asked me to recommend to him a person fitted for the office of Temperance Missionary in his town and neighbourhood—a locality much given to drink. I recommended a young man, one of my own children in the Gospel; and he was accepted.

He has just communicated the following—the result of his most recent effort:

"The police force in M—— numbers nineteen constables. I have lately been allowed to hold a weekly Temperance Meeting among these men. I have already held four such meetings. At the first of these, the Chief Superintendent and the Head Inspector took the Pledge; on the second evening, eleven of the men joined; at the third, one more gave in his name; and there is one other constable who, though not pledged, is an abstainer—thus showing already fifteen out of the nineteen members of the police force who have joined our standard."

How influence spreads! These officers (whose adhesion to our Cause is so very important) have been induced to abstain through the influence of this young man; and he was induced to join because the principle was adopted by

Yours very truly,

Clerkenwell, February, 1863. ROBERT MAGUIRE.
Notes and Queries.

The principle of Teetotalism taught by the Church of England for 300 years.

The principle of our Teetotal Movement—viz., the entire disuse of intoxicating drinks on account of the frequent abuse of them—has been taught by our Church for the last 300 years. The following remarkable passage occurs in the "Homily" against Gluttony and Drunkenness:

"It were expedient that such delicate persons should be ruled by Solomon, who, in consideration of the aforesaid inconveniences [Proverbs, xxiii. 29], forbiddeth the very sight of wine. 'Look not upon the wine,' saith he, 'when it is red, and when it showeth his colour in the cup, or goeth down pleasantly; for, in the end,' &c. Certainly that must needs be very hurtful which biteth and infecteth like a poisoned serpent, whereby men are brought to filthy fornication, which causeth the heart to devise mischief."

The translation in the "Homily" of the Hebrew words rendered in our version "moveth itself aright," is very curious—viz., "goeth down pleasantly." These words are applicable to moderate drinkers as well as to drunkards, for very few indeed would use intoxicating drinks if they did not go down the throat pleasantly. Your readers will be pleased to see the rendering in the Vulgate of the two verses (Proverbs, xxiii. 31, 32): "Ne intuearis vinum quando flavescit, eum splenduerit in vaso color ejus: ingreditur blande, sed in novissimo mordebit ut coluber, et sicut regulus venenæ diffundet." I give the Douay translation of these verses, only making a slight change in the punctuation: "Look not upon the wine when it is yellow, when the colour thereof shineth in the glass: it goeth in pleasantly, but, in the end, it will bite like a snake, and will spread abroad poison like a basilisk."

Manchester.

"Use a little wine for thy stomach's sake," &c. 1 Tim. v. 23.

Οἷς οἶνος does not denote the quantity but the quality—"small wine"—or, as we should say, "light wine:" a weak potation, referring to the unintoxicating or very weak wines of the country. This is no rendering of mine, but may be found in Schleusner, under οἶνος. Thus: 1 Tim. v. 23, "quod aliis vero de vino exili ac tenui (Conf. Trallian lib. 1 c. 13) explicant." That learned lexicographer gives this as the only and proper meaning of the phrase. If so, it is no permission to any one to drink a small quantity of wine, but it refers entirely to the quality of the wine—weak wine. And thus all our modern strong-branded wines would be excluded. No man can honestly justify his drinking our modern wines—as port, sherry, &c.—by this text: the vin ordinaire of the wine countries, taken with as much water as the foreigner drinks with it, and that only medicinally—not as a beverage—is all that the wine-drinkers can gain out of this verse.

Q?
It may be well, for the sake of timely notice, to announce one or two engagements contemplated by the Church of England Total Abstinence Society, in prospect of the coming May season. It was during last May that the Clerical Conference was held; and it is now proposed to repeat and continue this as an annual occasion. It is now arranged that Thursday, May 7th, should be devoted to this object; and the plan proposed is—a morning meeting in one of our larger Halls in London (eleven o'clock). This would be the annual meeting of the Church of England Association. On the evening of the same day, a Public Tea-Meeting will be held, presided over by the Dean of Carlisle, at which many of the Clergy and other friends visiting London would be present. The subsequent engagements of the evening would assume the form of a Conference, in which, however, both Clergy and Laity would be invited to take part. It is expected that several of the more recent accessions to the movement would attend, and many important items of intelligence and advice communicated. The anniversary would be appropriately wound up by a Sermon on the following Sunday, May 10th, for which arrangements are being made. Further particulars next month.

Several meetings have been held throughout the country, attended by the Honorary Secretaries—at Henbury, near Bristol, Frome, St. Leonard’s, Tunbridge Wells, Ramsgate, Raynham, Addleston, Mill Hill—besides several meetings held by the Diocesan Secretaries.

The following communication from one of the Abstaining Clergy will be read with interest:—"Being in a country village in Kent during last summer, for the purpose of preaching in some brickfields, I was entertained by a worthy family of the place. The course of our conversation soon took a turn which led to the discussion of the principles of Total Abstinence. Suffice it to say that the gentleman, to whom my conversation was specially interesting, eventually embraced our principles; and, on Tuesday, Nov. 11, I had the pleasure of again visiting that village, and took part in opening a room built expressly for Christian Temperance work. One hundred and fifty persons were present. There is a reading-room, a coffee-room, and every comfort for those frequenting the institution. Already there are eighty abstainers in this small village. Who could have thought that the simple fireside chit-chat in Christian earnestness would have borne such fruit in so short a time?"

Our readers are always glad to learn tidings from well-known centres of the Temperance movement. The following account of the Christmas doings at Pavenham, near Bedford, will prove interesting.—"The usual Christmas festivities at Pavenham appear to have been of a peculiarly interesting character. A Members’ Tea-Meeting was held in the spacious schoolroom on Christmas Eve, at which the Teetotallers of the village mustered strongly. A Conference followed, presided over by Mr. Tucker, who resides at Pavenham, and who has long been a vigorous supporter of the Temperance movement, as well as, at the present time, an earnest friend to the Church of England organization. Addresses of a practical character were given by working men and others, wound up by an exhortation from the Incumbent, the Rev. Stopford J. Ram, who is also zealously attached to the cause.

"Overflowing meetings were held on the Monday and Tuesday following, ably addressed by Mr. Lawrence Gane; an ex-
excellent series of dissolving views forming part of the entertainment, expounded by Mr. Smith, of the Band of Hope Union. A revival seems to be taking place in the Temperance Cause in Pavenham. A number of fresh pledges have been taken during the past month. Some hard drinkers have been induced to enrol their names on the list of abstainers, and—what is very important—several of the steady men have come forward and connected themselves with the local Society, with the view of influencing others by means of their example. The number of names in the register of pledged adults is now one hundred and five. There are, however, in addition, upwards of twenty who are on their probation, and whose names will not be entered in the register until their perseverance for a few weeks shall have afforded evidence of their sincerity. The Pavenham Band of Hope is also increasing its number of members, composed of children between the ages of eight and fifteen. The Society for adults and the Band of Hope together muster about two hundred strong, which, out of a population of little more than five hundred, is decidedly encouraging. A sick benefit club in connection with the adult Society is becoming popular, and is already being well supported. A committee of a dozen men and women, under the guidance of Mr. and Mrs. Tucker, is actively engaged in winning over fresh converts, and strengthening the weak brethren who have recently joined the Society.

These tidings may well be deemed encouraging. Let other local Associations imitate this goodly example, and they will soon be enabled to see the blessed fruits resulting therefrom.

The Annual Address of the Parochial Temperance Association, Halford, Shropshire, under the presidency of the Incumbent, has been issued. The following extract applies to many places besides the locality that utters the complaint:—"I have still much to regret that the absence of professing Christians in our society shows a sad indifference to the principles upon which it is based, and their example is but too naturally followed by those who as yet 'know not the way.'"

A lady in a provincial town stated to me, a few days ago, that she was not anxious that her Band of Hope should increase much more in numbers (already about 150), "because," as she said, "there were so few to work it with her!" The Christian Church is seeking missionary fields of labour abroad, and yet systematically neglects that hopeful field which is so near, even at home, at our very doors! Will God accept our proxy labours—money given to send missionaries, while, all the time, there is no real spirit for personal service, or self-denial enough in the blood-bought children, to say, in the matter of this ripe harvest-field—"Here am I; send me!"

An Abstaining Clergyman in Cornwall writes more hopefully respecting his Band of Hope, thus—"The Society has not been quite three months in operation, and yet we number now above 500 members. We have succeeded in forming a Band, and the children are being taught, so as to perambulate the parish, and give some good music. Our large schoolroom cannot hold a moiety of those who come, so that we must in future hold two meetings at the same time, by opening another school."

The good and excellent Mr. S. Bowly, President of the National Temperance League, has recently spoken of our movement in the following terms (as reported in the *Weekly Record*):—"The Clergy in different places were evidently taking a deep interest in the matter, and he thought it was very gratifying to know that such a publication as the *Church of England Temperance Magazine* had been sent forth, and that the Church of England Temperance Society had been established. By the means of that 'Magazine,' he believed the question would find its way to quarters where it was never found before; and he rejoiced that they should thus get the subject judiciously brought before a large number of families, who otherwise would not, perhaps, have heard of it."
THE

CHURCH OF ENGLAND

AND

IRELAND

Temperance Magazine.

APRIL, 1863.

SUNDAY CLOSING OF PUBLIC-HOUSES.

The first step has been successfully taken in the progress of the Bill for Closing Public-Houses on the Lord's Day; the Bill has, on a division, been introduced by a majority of 141, against 52. The Hon. Member for Hull, Mr. Somes, on Tuesday evening, 17th of March, asked leave to bring in the Bill. An amendment was proposed, and a brief discussion raised. One Hon. Member opposed the Bill because it went on the principle of restricting public liberty; while some two or three voices were raised in favour of the Bill. It is important to observe the words that fell from Mr. Horssfall, the Member for Liverpool, who warmly adopted the principle of the Bill, and expressed his surprise that the sale of necessary articles of food, such as bread and meat, is prohibited by law, and yet that this unnecessary, yes, injurious, traffic is permitted. He further established his own vote on the fact that the majority of licensed victuallers of Liverpool are in favour of Sunday Closing. The Hon. Member for Sheffield, Mr. Roe buck, proposes the Sunday Closing of all the London Club-Houses; this is as a set-off against the principle of the Bill.

So far, the House of Commons has entertained the Bill. We are aware that a first reading is no criterion at all as to the subsequent fate of a measure; but all great measures have started from smaller beginnings than this. We hope our legislators will only persevere, and the righteousness of their cause will yet triumphantly carry the day. For a drinking community suddenly to allow the Drinking-Houses to be closed on one day in the week, is a step in advance that we can hardly expect to achieve at once. The matter, though perhaps at first put aside, will grow upon

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the Members of our Legislature; and they may, ere long, come to see
how, by one single Act, they may do away with a vast amount of public
and domestic misery on at least one day in the week.

We would advocate the passing of this Bill:—

1. Because the Lord's Day is a day of rest, founded on the Divine ex-
ample, and enjoined by the Divine command.

2. Because the legislation of this country has ever recognized the
sanctity of the Lord's Day, as a day of cessation from the pursuit of ordi-
mary trades and callings.

3. Because this one exceptional traffic is the least necessary of all
trades, and has ever proved itself to be the most dangerous to the bodily
and spiritual interests of men.

4. Because we would desire to see the right of Sabbath rest extended
to the large number of persons engaged in various ways, from the master
to the lowest servant in all Public-Houses.

5. Because a goodly precedent exists in the working of the Forbes
Mackenzie Act in Scotland, testimony of which is abundantly given in the
Report of Her Majesty's Commission of Inquiry. One extract will
suffice:—

"Evidence was adduced to us, from all classes of persons, of the benefits which have
arisen from a return to the former practice on this subject. The improvement in large
towns has been most remarkable. Whereas, formerly, on Sunday mornings numbers of
persons, in every stage of intoxication, were seen issuing from the public-houses, to the
great annoyance of the respectable portion of the population on their way to church; the
streets now are quiet and orderly, and few cases of drunkenness are now to be seen.
The evidence of the Police authorities proves that, while there has been a considerable
diminution in the numbers of the cases of drunkenness and disorder since the passing
of the Act 16 & 17 Vict. cap. 67, the change has been more marked on Sunday than any
other day in the week. Employers of labour, and workmen themselves, are unanimous
in testifying to the great improvement that has taken place in the regularity of the atten-
dance at work on Monday morning; and many publicans examined before us express
themselves as grateful for the existing law, regarding the cessation of business on Sunday
as a boon, of which they would not willingly be deprived."

6. Because it appears to us that this instalment of the demands of
national and domestic health, peace, and happiness, will soon bring forth
such blessed fruits as will justify the still larger demands of those who feel
that the exigencies of our country require the Total Suppression of the
Traffic in Drink on all days of the week, and month, and year.

Let the hands of the promoters of this Bill be upheld both in the
House and in the country; and we shall soon find our Sabbaths at least
freed from the galling yoke of this great giant evil.
WHAT THE CHURCH CAN DO.

In our leading article of last month, we called attention to the duty of the Church as an institution, with reference to that other institution of our land—the public-house. We found that the Bishop of London conceives that the Church has a distinct and definite duty to perform in the matter; and we addressed ourselves to the suggestion of certain ways and means by which the Church may fulfil the duty that is demanded of her. As a general rule, we fear the Churches of our land are fearfully indifferent to the question. There is, of course, a certain pious horror of drunkenness, and a good deal of declamation against drunkards; but where we fail is in putting our feeling into action, and making some effort to bring about a better state of things.

We are idle; and, what is worse, we are indolent. The Church, and the Clergy, and the great mass of the Christian laity, are simply sitting by and looking on, while a fell avenger is doing fearful damage to the flock, and worrying the sheep, of which the Church is the appointed shepherd. The drunkard and the great mass of drinkers are plainly beyond the Clergyman’s reach. The Church, on system, resigns them to their evil ways; or, if any effort is made, it touches only upon the effects, and not by any means upon the cause that produces them. Labour spent in Ragged Schools, Reformatories, Penitentiaries, and such like, are but a set-off against the still existent cause that renders all these institutions necessary. But none of these tend to have any effect upon the root of the evil. Strong Drink is the draught-farm, ever supplying weary and unending work for the Church, and handing down from day to day the perpetual dividend of the fatal legacy of evil. Our hands are ever engaged at the pumps, while we foolishly allow the leak to continue. We lop, and prune, and try to destroy the “apples of Sodom” as they grow; and, not giving heed to the root of the tree, the prolific fruit grows and multiplies, and is always in season, demanding still to be gathered. The Church is content to remain upon the defensive in this conflict—helplessly striving to battle against circumstances, buffeting the rising storm, and yet ever retreating before the advancing tide, which cometh in like a flood. If the Church is content to reap this evil harvest, and to ignore the seed-sowing, then let her not complain of the burden and heat of the day, which is made hotter and heavier by the enemy, whose seed-time is “while men slept.”

The Church can do something in this matter; the Clergy are responsible for the use of every agency, primary and secondary, direct and indirect, for the promotion of good and the prevention of evil. Divine grace is not ignored by the establishment of Penitentiaries and Reformatories—the
WHAT THE CHURCH CAN DO.

principle is simply this: our erring sisters cannot (humanly speaking) be reclaimed, so long as they walk amid the dangers and temptations of the streets; we therefore offer them a home, where they may for a time be housed, apart from the temptation that most easily besets them; and so with Reformatories. These are but secondary means; for nothing but Divine grace can promote true reformation, or impart true penitence: and yet we are thankful to be able to use these secondary means, and to use them for higher and ulterior ends.

And so our principle: it withdraws a man from his tempter, and is a break with his temptation. It is a voluntary restraint—a platform that simply gives time and place for the establishment of better things. Our principle differs, indeed, in its minor details, from both the Penitentiary and the Reformatory; and this, principally, because of its own specific character, and from the fact that it is carried on in the outer world, and not within stone walls. Here a man needs protection, encouragement, and sympathy. If he were to withdraw himself into an asylum, we would not feel it to be our duty to follow him there, for he would be apart from his temptation. But he does not so withdraw himself. He still moves in society, confronts his enemy at the corner of every street, and at the table of every friend. What he needs, is the brotherly support of a friendly hand, the countenance of his resolve by another standing by. This tends to his strengthening, until, by and by, he has grown quite strong. But the Church is bound to use every possible instrumentality for good, and all possible agencies against evil—and this is one of them.

The Church can do much in this direction. Her officers, clerical and lay, her members, her well-wishers, all that profess the name of Christ in this Christian land, can directly lay their hand upon the giant; and every finger laid upon him tends to diminish his rampant strength. A few instances of this will suffice, by way of example:

In the “Monthly Letter” of our Correspondent, of last month, one or two facts were reported, though not in this context or connection. A lady in a provincial town is reported to have said that she was not anxious to see any increase in her Band of Hope, “because there were so few to work it with her.” Here, this lady seems to stand almost alone. But, when the Parochial Clergyman engages himself in the matter, how different is the result; for the next paragraph announces, from an abstaining Clergyman, the gratifying news, that within three months of starting his Band of Hope, he has gathered more than 500 children; so that one school-room cannot contain them, and two school-rooms must be brought into requisition for their ordinary meetings.

Other examples will be found in the subsequent pages of this number, illustrating, as in the cases at Penzance and Norton Malreward, how important is the influence of Clergymen and Churchwardens in the preservation of the wellbeing of their parishes, by the wholesome exercise of
WHAT THE CHURCH CAN DO.

their authority—morally and legally enforced—in the matter of publichouses. From those examples, it would appear that the best way to restrain the public-houses, or (to use the words of the Bishop of London) to “keep them in order,” is to keep them down. Yes, put them out of the way; cast not a stumbling-block in the way of a fellow-man; make up your own mind for yourself, and then you shall be able to clear the path for a weaker brother to walk safely and securely. Verily, this man shall be blessed in his deed!

We understand that this question is now anxiously occupying the attention of Clerical Meetings throughout the country; and that the principle of Total Abstinence is, at all events, not thrust on one side, as a question unworthy the consideration of the Clergy. No subject, save and except the great subject of the Gospel ministry and the preaching of Christ Crucified, could more worthily occupy the attention of any body of assembled Clergy than this, which underlies the work of every one of them, and (alas!) undermines it, too. The cause first, then the effect; not the effect first, and then (if ever) the cause. The cause is drink; and the effect is—all that sorrow, and woe, and poverty, and misery, and full train of unending evils that go to make up the elements of a pastor’s anxious toil and never satisfying labour. A physician deals, not with the effects of a disease, but with its cause. Until he has laid his grasp on this, he has done nothing: his remedies are but guess-work, and his thoughts but speculation; and, more than that, his efforts turn out at last to be utterly unavailing. And even so is it with this moral disease of our land. We have not reached its core, we have not apprehended its cause; and, therefore, we have not compassed its cure. And shall the Church be content to labour on thus blindly and at random? When our understandings know the main effective cause of nine-tenths of a parochial Minister’s toil, and our consciences are assured that a blessing awaits the faithful dealing with that cause—shall taste and appetite, shall habit and custom, shall prejudice or fear, restrain us from doing what intelligence and conscience approve as good and useful? Or, shall we spend our days in the mere discussion of a principle—measuring moral diseases and moral remedies according to the logic of the schools and the cold-blooded philosophy of the academies—while the warm and earnest workers in this cause have long since gone forth to the fight, and have waged a manly conflict, and brought home rich spoils, and proved, and proved again, and proved unsparingly, that the principle cannot be bad in logic which is so good in its results? Then, Rise and go forward!

“Onward, onward may we press,
Through the paths of duty:
Virtue is true happiness,
Excellence is beauty. We
Minds are of celestial birth—
Make we then a heaven of earth!”
DR. NOTT'S LECTURES.

No. II.

BY THE DEAN OF CARLISLE.


In our last notice of this interesting work we intimated that the author, after arguing from Scripture that there were two kinds of wine in use in Palestine—the one blessed and the other cursed, because the one was intoxicating and the other harmless—proceeded to examine the evidence of classical antiquity on the point; believing that he had discovered traces of the same distinction in various beverages in use among the Pagans. We proceed to notice a few of his authorities.

He shows that merum, or must, is used for wine with approbation—the pure juice of the grape unfermented—and that wines were admired in proportion as they were rich, and weak, and unintoxicating. "Calmet says the ancients had the secret of preserving wine sweet throughout the year; and Plutarch affirms that, before the time of Psammeticus, the Egyptians neither drank fermented wine, nor offered it in sacrifice. " According to Plautus, who lived about 200 years before Christ, the Latin 'mustum' signified both wine and sweet juice." Several quotations are given from Horace, showing that he was aware of the two kinds of wine—one intoxicating, and the other harmless.* He tells Mecenas, that he might drink a hundred glasses of this Lesbian wine without danger to his head. Aristotle says that sweet wine will not intoxicate; and Pliny speaks of a Spanish wine possessing the same quality. Both Pliny and Varro speak of a wine conceded to the Roman ladies, because it would not inebriate—"Dulcis, nec inebriens." Athenous and Plautus speak of such harmless wines. The various modes of preserving wine, free from the intoxicating principle, are described: the moderns adopt the same practices in the wine countries.

Dr. Nott further shows that, though all the ancient wines were weaker than ours, they were universally drank with a large admixture of water. To take wine neat, was considered as being equivalent to being a drunkard, and shameless. In fact, wines were then considered excellent, in proportion as they were rich, sweet, luscious, and as free as possible from the alcoholic principle.

Plutarch (in his Synopsis) describes the process by which old wine was thus rendered harmless:—

* Horace, Sat. iv. 24.
"The strength being thus withdrawn or excluded, the wine neither inflames the head nor infests the mind and the passions, but is much more pleasant to drink. Doubtless, dejection takes away the spirit of potency that torments the head of the drinker; and, this being removed, the wine is reduced to a state both mild, salubrious, and wholesome."

Whether is it more likely that our blessed Lord, when He wrought His Miracle at Cana of Galilee, and created "good wine," made wine such as this, or wine resembling the strong, intoxicating, poisonous wines of modern times?

Dr. Nott winds up this chapter on the usages of the ancients, and their drinking habits, thus:

"Speaking of the exemplary and self-denying habits of those Christians, says Minutius Felix—'Our feasts are not only chaste but sober; we indulge not ourselves in banquets, nor make our feasts with wine, but temper our cheerfulness with gravity and seriousness.'

"With their primitive habits how will the habits of modern Christians compare? To say nothing of public festivals, how is it at ordinary meals, and among those select exemplary persons, called, by way of eminence, moderate drinkers? Alas! that it should be so; but so it is. Among such temperate drinkers, wines—even intoxicating wines—are drunk habitually and freely, without dilution; a licence, this, which among the more moral Pagans, was formerly deemed disreputable. The Greeks regard undiluted wine as the symbol of drunkenness, and as constituting the boundary between the sober and moral, and the dissolute and drunken.

"Laws were enacted, as we have shown, disallowing wine, not mixed with water, to be drunk at the festivals.

"Young men below thirty, and women all their lives, were forbidden to drink intoxicating wine at all as a common beverage.

"And wine among the Romans, when drunk on ordinary occasions, and by men of character, was always diluted with water.

"Whereas, among us, wine—intoxicating wine, even brandied wine—is drunk, and drunk unmixed, as a common beverage, by men, women, and children; and drunk, too, without reproach, without scruple, and, perhaps even occasionally on principle and for conscience sake. . . . . There is a manifest departure from that reserve and caution once observed in the use of liquors, even the product of the vineyard and the wine-press."

It should be noted, that the learned doctor, through this part of his work, is not describing or contrasting the habits of ancient and modern drunkards but of temperate men in ancient and modern times. And he does make it evident, that the modern habits of Christians, even of Christian ministers and of pious men, are much more lax and self-indulgent, and much more perilous to the morale of society than those even of ancient Pagans! Except in gross drunken revels, the ancient Pagans never drank strong wines, or strong wines unmixed with water. Such strong wines as ours had no existence—were unknown; neither were they mingled with brandy—for distilled spirits were not discovered. How preposterous, then, to claim the authority of Scripture in justification of our modern habits of drinking! The quality of the wines is wholly different, the mode of taking wine different. The "good wines" of the ancients
would be pronounced execrable by the modern drinkers, and ours would have been esteemed by them as fiery poisons. Until, therefore, it can be shown that our blessed Lord made brandied, intoxicating, heating liquor, called wine, like our brandied sherries, and port, and madeira, at the feast, claim not his authority for your modern wine drinking; nor, until you can prove that the ὑ α ὅς ἀ λγος, recommended to the invalid Timothy, was not "light wine"—weak wine—justify not your glass of port or sherry after dinner, by his practice. The wines of the ancients, whether sacred or profane, were not our wines; therefore, their rules of drinking are not ours. Would that they were so! for then we should not see young ladies drinking glass after glass of medicated, alcoholic, champagne, nor grave divines sipping the strong vinous poison out of their wine cups, setting an example to the young and inexperienced, perilous in the extreme.

**ALCOHOL: UNDE DERIVATUR?**

The origin and derivation of words very often throw a light on their primary signification, when they have, by the lapse of time, become familiar to the ear, and obtained a new or conventional meaning, which disguises—indeed, conceals—the earlier one. Thus, comparatively few persons are aware of the derivation and meaning of the words "intoxicate" and "intoxication." These words are derived immediately from the Latin word "toxicum"—"poison;" which itself is derived from the Greek word "toxicon," a word which signifies a "poisoned arrow," or, rather, the poison applied to arrows, to render the wounds caused by them more deadly: "τὸ τοξίκον εὐχερικα"—"the arrow-ointment"—it might be correctly rendered. The original of the English word "intoxicate" is not to be found in the pure Latin language, and must have been introduced into our language about the time that the art of distillation was invented, by which the poison called "alcohol" was brought into existence. So soon as people began to indulge in this insidious stimulant, which was found to produce all the effects of poison, the old words "drunken" and "drunkenness," which signified rather simple excess in drinking, were seen to be not sufficiently comprehensive to describe the state of a person indulging in alcohol. But what is the origin and primary signification of the word "alcohol?" Johnson merely intimates that it is derived from the Arabic, but does not give the Arabic word. Probably, he hit on the right source, by a happy guess, suggested by the initial syllable, "al," which is indicative of an
Arabic original, as in the words “algebra,” “algorithm,” “alembic,” “alkahest,” “alkali,” “alhambra,” “alcoran,” “alchemy,” &c., &c.; and, secondly, from the fact of the Arabs being the inventors of the art of distillation (see Gibbon’s “Decline and Fall,” vol. 10),* as they were also of alchemy and chemistry. Be this as it may, a reference to Richardson’s “Persian and Arabic Dictionary,” will verify Dr. Johnson’s etymology. The origin of the word seems to be the Arabic word “ghool,” with the prefix of the Arabic definite article, “al,” the—thus, al-ghool; and the definition of the noun-substantive “ghool,” contained in “Richardson’s Dictionary,” is well worthy of consideration, and suggestive of a few observations. I copy the same verbatim:—

“Ghool: an imaginary sylvan demon, of different shapes and colours, supposed to devour men and animals (from which our European ‘loup-garou,’ or man-wolf, seems to be borrowed); anything which suddenly attacks and destroys a man, or robs him of his senses (as an unforeseen misfortune, malady, &c.); a serpent; a dragon; one who changes himself into various forms by magic; a cheat; an impostor; a villain; a worthless scoundrel. Ghool-i-byban: the Dragon of the Desert.

“Ghool (the derivative from Ghool): assaulting suddenly and unexpectedly; overwhelming and destroying; an oppression of the mind; losing the senses (from drunkenness, &c.); a headache; wide extended; difficulty; a dangerous desert; an extensive district.”

How applicable is the above description to the “Demon of Strong Drink,” now, alas! no longer imaginary, nor merely sylvan, whose power in later times extends over both Town and Country. The modern demon, however, devours only men, women, and children; the more fortunate brute creation is exempt from his savage tyranny. And why so? Because they would be an ignoble conquest; they have no reason to overcome; no souls to ruin. Man—imperial man—under whose dominion the entire brute creation was placed by the Divine Creator—is the victim selected by the demon as the sole object of his assault. To destroy the image of the Creator, both for time and eternity, this is a work worthy of the Great Enemy of God and man. To accomplish this end he has, from the earliest times and under various forms, been “going to and fro in the earth, and walking up and down in it.” In the days of Noah and Job the demon triumphed over unwary and thoughtless man. Noah fell through ignorance of the adversary’s strength; Lot was wickedly betrayed by his own daughters; and the sons and daughters of Job were “drinking wine” in their eldest brother’s house, when “there came a great wind from the wilderness, and smote the four corners of the house [the scene of their intemperance], and it fell upon them.” But how much greater is the destruction, in later times, than it was in those early days! The baneful

* “The science of Chemistry owes its origin and improvement to the industry of the Saracens. They first invented and named the alembic for the purposes of distillation.”
—Gibbon’s Decline and Fall, chap. lii.
art of distillation was not then discovered. It is from that fatal period that the power of the Spirit Demon has been fully developed, and thousands now fall, where only a few were destroyed. It is now that the “wine, which, at the last, biteth like a serpent, and stingeth like an adder,” reigns triumphant, and exacts its fatal tribute from millions of the human race. Like the evil geni* in the Arabian tale, so long as he lay imprisoned at the bottom of the sea, under Solomon’s signet, he was impotent for harm; but when the fisherman, by an untoward accident, brought up in his net the vessel wherein the fiend was confined, and opened the lid, his fatal curiosity nearly caused his own destruction, and he was saved only by his address in persuading the geni to re-enter his narrow prison-house.

But the Arabic root further defines this spirit to be “anything which suddenly attacks and destroys a man, or robs him of his senses.” Is not this a true and particular description of “alcohol”? Are not its attacks sudden, destructive, and stupefying? The Arabs, equally with our own inspired writers, designate it as a serpent, or dragon; and our own great dramatic poet puts the following words into the mouth of the repentant Cassio:—“O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee—Devil!” Shakespeare did not know that this epithet had already been applied to the “invisible spirit” by the Arabs. It is, also, “One who changes himself into various forms by magic;” and does not the drunkard thus, by his own voluntary act, cast off his human shape? Overcome by strong drink, does he not wallow in the mire, like the filthy swine? Does he not rage like a demoniac, or babble like an idiot? What form of shame and degradation is there which the drunkard, in the various stages of inebriation, does not assume? What sin, or crime, denounced by God, or man, is there which the “possessed of alcohol” is not ready to perpetrate? The sorceress, Circe, so renowned amongst the ancient heathen for her skill in the nature of poisonous herbs, by means of her enchanted cup, is said to have transformed the companions of Ulysses into swine; by which allegory the lesson is conveyed, that men, by indulgence in sensual pleasures, are turned into beasts. The only means of escape open to those thus tempted was “total abstinence.” One single drop from that potent cup was fatal. It was thus that Ulysses escaped, and, eventually, restored his companions to their human shape.

HYDROPOTES.

* “Jin,” or “Jan,” in Arabic, signifies “a demon—the Devil.” An Arab once asked an Englishman what was the English name of the spirituous liquor so much drunk by the English people! He was informed that it was called “Gin.” “By Allah!” he rejoined, “it is most aptly named; it is the Evil Genius of your country.”
THE GREAT PHYSICAL SUPERSTITION OF THE NATION

PART V.

BY THE REV. C. T. FOX, M.A.

(Continued from Vol. I., page 184.)

It is doubtless a wide-spread opinion—universal, in fact, amongst the lower orders—that alcohol keeps out the cold, and hence persons exposed to the open air, in winter, such as the coachman, guard, and outside passengers, during the old coaching system, and those who still have to face the inclemency of the elements, imagine that a stiff glass of brandy-and-water is the very best thing in the world for accomplishing the desired object. You might as well try to persuade them out of their five senses as to convince them that the said brandy-and-water did not warm them, do them good, and enable them to bear the cold better. Yet science has proved beyond a question that they are wrong; experience has proved that alcohol uniformly diminishes the power to endure cold. Here, then, we have an instance in which the feelings are deceptive, and lead to conclusions precisely the reverse of truth. Our Arctic voyagers bear unquestionable testimony to the fact which science and experience both confirm, that persons endure extreme cold better without alcohol than with it. Now, I believe that the feelings of those who use alcohol sparingly at dinner, or before going to bed, are equally deceptive, and just as unfaithful an index of the real effect of alcohol on their frames as the old coachman’s, or the sailor’s in the Arctic regions. It is in order to establish this position that I shall adduce my last series of witnesses.

1. The first witness I shall bring into court is the late Sydney Smith—a very candid and honest witness indeed, because he was as unlikely to become a Teetotaller as any man living, and never would have done so in all probability from the higher motives which have influenced many; notwithstanding, the motive which did influence him, if not a very exalted, was, at all events, a perfectly good and sensible one—viz., for “his stomach’s sake and often infirmity.”

Writing to his daughter, Lady Holland, he says: “Many thanks for your kind anxiety respecting my health. I not only was never better, but never half so well. Indeed, I find I have been very ill all my life without knowing it! Let me state some of the good arising from all fermented liquors. First, Sweet sleep; having never known what sweet sleep was. I sleep like a baby, or a ploughboy. If I wake, no needless terrors, no black visions of life, but pleasing hopes and pleasing recollections; if I dream, it is of lions and tigers, but of Easter dues and tithes.
Secondly, I can take longer walks, and make greater exertions without fatigue. My understanding is improved, and I comprehend political economy. I see better without wine and spectacles, than when I used both. Only one evil ensues from it: I am in such extravagant spirits that I must lose blood, or look out for some one to bore me. Pray leave off wine!” Such is the testimony of our witty witness, and we learn from him, that a man may have used alcohol temperately for years, unconscious of the mischief it was doing him—nay, fancying it was for his benefit—until he tried the opposite experiment and found out the delusion under which he had been labouring.

2. We will next introduce a more sober-minded witness, the Rev. Dr. Samuel Miller, of Princetown, New Jersey. Now, as Professor Miller informs us, he had for sixteen years followed the advice of his physician in drinking “one or two glasses of sound wine daily.” “During all this time,” says he, “my health was delicate. More than six years ago, when approaching my sixtieth year, I broke off at once. The experiment had not proceeded more than a month, before I became satisfied that my abstinence was very strikingly beneficial. My appetite was more uniform, my digestion improved, my strength increased, my sleep more comfortable, and all my mental exercises more clear, pleasant, and successful.” Here, again, we have the evidence of a man’s consuming alcohol in extreme moderation for years, under the persuasion that he was doing himself good, and afterwards discovering, by the simple experiment of leaving it off, that he had been doing his system much mischief all the while by its use.

3. I am indebted to Professor Miller again for a third instance of a Highland minister:—“His tumbler of whisky toddy on Sunday evenings seemed to afford him a great refreshment after the fatigues of two long services, into which he was accustomed to throw his utmost energy. He gave up this, at first, merely as an experiment, and went to bed on Sunday nights in by no means as comfortable a state as he had been used to do; but he soon found that he rose so much fresher on Monday morning, and was so much fitter for mental and bodily exertion on that day that he continued his abstinent practice from a conviction of its decided benefit.”

Here, again, we have a person who was beguiled by his feelings, and yet those feelings proved most deceitful; the warmth, the comfort, which his whisky toddy diffused through his frame on Sunday nights led him to imagine that it must be doing him good; and he never ascribed his Mondayish feelings the next morning, to his night-cap of whisky toddy, but to the labours of the preceding day. It was experience that taught him better, as it would teach many who are now labouring under the same delusion.

The length to which these illustrations have led me, precludes my
making the application I desired, and which must be deferred to another number; but the facts which I have produced will, I trust, lead some candid and thoughtful minds to review the subject, to study it for themselves, and to reconsider whether they may not be labouring under some prejudices imbibed from childhood; and, whatever course of action they may decide upon in future, at all events work out for themselves an emancipation from the "great physical superstition of the nation." I can understand a man's mind being set free from such a delusion without his becoming a Total Abstainer. Sir John Forbes is so completely, as we have already seen, and yet he does not feel himself called upon to abstain always and entirely, although he tells us he did so for fifteen years; but, if I can convince the men whose minds I have been aiming to influence, of the truth of the position which I have assumed in this paper, and proved, as I believe, by irrefragable argument and testimony which cannot be overthrown, I shall then, I am fully persuaded, gather out from amongst them not a few who, out of love to their fellow men, and out of love to that gracious Saviour who redeemed them with His blood, will be willing to act in the spirit of the Apostle's noble resolve—"If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother offend."

"Desire of wine, and all delicious drinks,
Which many a famous warrior overturns,
Thou could'st repress; nor did the dancing ruby,
Sparkling, outpour'd, the flavour, or the smell,
Or taste, that cheers the hearts of gods and men,
Allure thee from the cool crystalline stream.

O madness, to think use of strongest wines,
And strongest drinks, our chief support of health,
When God, with these forbidden, made choice to rear
His mighty Champion, strong above compare,
Whose drink was only from the liquid brook."

MILTON.
SUPPRESSION OF PUBLIC-HOUSES.
A GOOD EXAMPLE.

The following, which appeared in the form of a placard, has been forwarded to us from the Vicar of St. Paul's, Penzance, Cornwall. The effort and the successful result constitute it a good example, and worthy of imitation. It is in this way, as well as in other ways, that the Clergy can beneficially use their influence in resisting the opening of new public-houses; and thus keep down the evil of strong drink in their parishes.

"To the Parishioners of St. Paul's.

"My dear friends,

"I am anxious to congratulate you upon the good results of an important proceeding, which has been taken by myself and all our parish officers, and nearly all the heads of families in the village, in opposing the opening of a public-house in our Church-town.

"Our memorial to the Magistrates set forth the following reasons against the granting of a licence:

"1st. That there is no necessity for a public-house so near the town.

"2nd. That its repeated failures have proved that no proper trade of the kind can be worked here, and that bad steps must be resorted to by any man to gain money by it.

"3rd. That we have known many who have been injured and ruined by such a public-house, but that we can trace out no sign of its ever having done good to any one.

"4th. That several families are now deeply anxious at the prospect of injury which such temptation would cause amongst them.

"5th. That Mr. Richard Grenfell is trying to obtain a licence, intending that other people, and not himself and his wife, shall work it.'

"Upon these reasons, their Worships, the Magistrates, most kindly declined to grant the licence, which was applied for on Wednesday last.

"By this, a flood of horrible evil has been prevented from coming in amongst us. We all have cause to rejoice at it, and to thank the Bench of Magistrates, with all our hearts, for the protection they have afforded to us.

"Believe me, your ever faithful and affectionate friend,

"John Garrett,

"St. Paul's, February 5th, 1863."
THE CYCLOPS AND NEPTUNE.

A POEM, TRANSLATED FROM THE GREEK OF LUCIAN.

BY AN ABSTAINING CLERGYMAN.

POLYPHEMUS.

Oh! father, what I suffer of that wretch—
That stranger, whom I in my cave did catch!
He made me drunk; then, when he saw me lie
Asleep, attack'd me, and put out my eye.

NEPTUNE.

Oh! Polyphemus, tell me who was he
Who dared to act so cruelly to thee?

POLYPHEMUS.

At first, his name was "Nobody," he said;
But, when beyond my reach and weapons fled,
"Ulysses" 'twas.

NEPTUNE.

I know the man you mean—
The Ithacan, who Troy's great fall has seen,
And now sails home; but how did he achieve
This cruel deed, not being very brave?

POLYPHEMUS.

Returning from the pasture to my den,
Within it I espied a band of men,
Who clearly seem'd no good designs to bear
Against my flocks which were collected there.
A mighty stone I keep, to form a door—
With it the entrance I had cover'd o'er,
And lit a fire with wood from mountains brought;
And, thus discover'd, they to hide them sought.
But some of them, I seizing on, did eat—
Deeming it punishment for thieves most meet.
Then that most crafty one, whoe'er he be—
"Nobody" or "Ulysses"—gave to me
Some drug to drink—fragrant, indeed, and sweet;
But proved most full of mischief and deceit.
For, having drunk it, all at once I found
That everything seem'd whirling round and round;
THE CYCLOPS AND NEPTUNE.

The very cave I thought was overturn'd;
And, on the whole, myself I scarce discern'd.
At last, I fell asleep; and then a stake
He sharpen'd, and the point all burnt did make,
And with it, as I slumber'd, blinded me:
No longer, therefore, father, shall I see.

NEPTUNE.

How sound you slept, as not at once, my son,
To start up when the blinding was begun!
But tell how he escaped, for one alone
I well know could not move away the stone.

POLYPHEMUS.

Myself removed it: for, now blind, I thought,
In passing out, he could be better caught.
Then, sitting by the door, I guard did keep,
With outspread hands, that none went by but sheep
Going to pasture; having to the ram
Given instruction to take care of them.

NEPTUNE.

I guess that, since he is so sly an one,
He stole away beneath the sheep unknown.
But why not call the other Cyclops' aid?

POLYPHEMUS.

I call'd, O father, and they came indeed;
But, when the fellow's name they ask'd of me,
And I replied that it was "Nobody!"
Thinking me mad, they left me. Thus the wretch,
Me with his lying name did artful catch.
What vexes most, he scorning said, "To heal
Thine eye not even Neptune shall avail!"

NEPTUNE.

Courage, my son! I can avenge thee still!
Although I have no power thine eye to heal,
He yet shall know that there is power in me
Over all such as sail upon the sea,
To sink their ships, or else in safety keep—
And still Ulysses wanders on the deep!

W. T. H.
THE NEPHALISTS;

or,

THE PARISH DIFFICULTY AND ITS REMEDY.

CHAPTER IV.

AN ILL-OMENED WEDDING.

"What loud uproar bursts from that door!
The wedding guests are there."—COLOMB.

"Drunkenness is a social, festive vice. The drinker collects his circle; the circle naturally spreads: of those who are drawn within it, many become the corrupters and centres of sets and circles of their own: every one countenancing and, perhaps, emulating the rest, till a whole neighborhood be infected from the contagion of a single example."—PALEY.

"I wish the girls had not been invited to Miss Burton's wedding," remarked Mrs. Ovendon to her husband.

"Why do you let them go?" asked Mr. Ovendon.

"Well, they have set their hearts upon it; it will be the first time of their being bridesmaids; I can't bear to disappoint them."

"I do not see that it need lead to a greater intimacy," replied Mr. Ovendon; "you will be with them, and they can get no great harm the one day."

"I wish I were sure of that; however, it cannot be helped now."

A new year had come, and spied its course, since the events related in our last chapter, and it was again the time of flowers, haymaking, and strawberry-gathering. Very early, on a bright morning, the sisters at the rectory awoke, and gathered roses for the bridal party. Of the bride elect, who was Sir Anthony's sister, they had known little; but they looked forward with eager expectations to the events of the day. Mrs. Ovendon almost forgot her anxieties, when her girls, in their simple, but elegant, attire, entered her room, Mary looked graceful and ladylike; Jane, beautiful.

"Mamma, are you not ready?" they exclaimed; "we shall be late."

Mamma smiled, as she looked at her watch, and replied, "It is nearly an hour yet to the time the carriages start; you are in a hurry!"

Just then Mr. Ovendon called to them to know if they did not intend to have some breakfast, saying, he expected they would have some hours to wait for it, otherwise; and he added, "If I do not get any, I hardly think I shall have sufficient strength, even assisted by Mr. Arnold, to metamorphose Miss Emily Burton into Lady Dalton."

A few hours later, and a merry peal from the old church-tower told that the difficulty had been accomplished, and the whole party returned to the déjeuner.

If Mr. Ovendon had been shocked at the "moderation" of Sir Anthony and his guests at the dinner-party, he was not less so at the wedding-breakfast. Many toasts were given and drunk, and it was, to say the least, a noisy banquet. The butlers, waiters, and footmen, also, had thought it imperative upon them to drink to the health of the bride and bridegroom, and, doubtless, to
that of their own particular friends as well; and it was by a happy chance that the breakfast passed off without any mishap. However, it was scarcely over, and the ladies in the drawing-room, when an alarming noise was heard down stairs. Sir Anthony was hastily summoned to put an end to a fight between a valet and a footman, which he finally accomplished by having the footman removed to his room, until he should be in a fit state to attend to his duties.

"Pray, don't be alarmed, ladies," he said, on again entering the drawing-room; "one of the greatest plagues of life, that's all! No harm's done; pray compose yourselves."

In the sudden alarm, Mrs. Ovendon had forgotten the girls; and, on inquiring, found that the whole party had gone a long walk to the beautiful woods adjoining the park. She was annoyed with herself; however, there was no help for it then. The bride and bridegroom had started, and she could not politely leave Sir Anthony's mother, who was acting as hostess on this occasion.

The drawing-room party were enjoying a friendly chat, which, of course, turned chiefly upon the great event of the day, when Mrs. Chivers entered the room, preceded by a butler, who astounded the party by announcing her in a stentorian voice, "Chivers!" Then, advancing a few paces towards the middle of the room, he bellowed out yet louder, "Chivers!" and then, with a stumbling effort, reaching the side of Lady Burton's chair, thundered into her ear, "Chivers!!"

Sir Anthony jumped up, and followed the man, who staggered towards the door, then out of the room, and down stairs.

"What are you about, Lobb?" he angrily exclaimed; "why, you are drunk."

"Drunk," stammered out the butler; "it's you're drunk!"

"No insolence, sir; you'll leave my house this instant. Do you think you are going to treat ladies like this? Pack your things and be off, or I'll give you in charge to the constable."

"I—I treat—ladies—you Burtons, and Chivers, and the whole lot o' ye, are a low, mean—lot;" and, with this, he rushed at Sir Anthony, with the intent to strike him. At that instant, the dining-room door was opened by Mr. Roberts, who, hearing the noise, came to his assistance.

"You's no gentleman, neither," said Lobb, addressing Mr. Roberts. "Drunk—I ain't no more drunk than you be."

And so the scuffle continued. Meanwhile, two constables had been sent for, and now arrived. Under their care he was removed to the Burton Arms, at Sandown, where he was freely supplied with the poison that had already transformed a respectable, civil attendant, into, not only an insolent fellow, but a dangerous madman.

Whilst this scene was being enacted below stairs, in which Sir Anthony barely escaped bodily injury, Mrs. Chivers was giving the ladies an account of the alarm she had had on her way up stairs. "The butler," said Mrs. Chivers, "seemed very queer, assuring me that he would take care of me, he begged I would not be alarmed at the darkness of the staircase, which you know," she
THE NEPHALISTS.

added, “is quite light; and at last the man stumbled, and fell down flat; however, he contrived to get up and precede me into the drawing-room.”

All the ladies were eloquent on the subject of servant troubles, and not one could decide what is the cause of a good servant being so rare an exotic in these days of advancement and enlightenment.

At last the young people returned and joined the party in the drawing-room. They had heard of the disasters that had befallen the house during their absence; and, when Mrs. Ovenden expressed her regret that they had taken so long a walk, and her fears that they would be over tired, Jane gaily replied, “Why, mamma, by all accounts we have had the best of it in being out of the way.”

In one of the bow-windows stood Mr. Arnold, conversing with a young man on the events that had occurred.

Mr. Arnold remarked, “Steal as much as you can, provided you can avoid being detected, seems to me no worse morality than, drink as much as you can, so long as you can avoid the charge of being ‘found drunk.’ If moderation consists in never being brought under such a charge, then I should think the circumstances most favourable to that virtue must be the having a constitution that will bear a large amount of injury without betraying it; a purse that will supply a large amount of cash to provide for regular daily indulgence; and a steady, plodding perseverance in acquiring the habit and power of drinking with impunity, i.e., in the opinion of those educated in the drinking customs which at present so extensively prevail in our country. Now, the poor working man has not the second requisite, viz., a long purse, and the consequence of this deficiency oftentimes is, that he lacks the first and third requisites. If he drinks, he has not the wherewithal to provide food, and the constitution becomes the more rapidly enfeebled by drink. He drinks when he can get it, and not as his wealthy brother, always, regularly, perseveringly. Now, my friend, I ask you, when a man of high birth and liberal education drinks during the day an amount which would intoxicate a labourer who lives in one of his cottages, and then sits over his comfortable fire and enjoys his cup of strong coffee, whilst the poor man, who has indulged his appetite in a less degree, reels along the roads to a miserable house—which is the drunkard of the two?”

“Both,” replied the young man, who had listened attentively whilst Mr. Arnold was speaking, “with this difference, that the rich man is the more inexusable of the two; could there be excuse for either, it would certainly not be for him, but for the poor man, whose temptations were a hundred times greater, and whose drinking education was not so complete as that of his more favoured neighbour.”

Mr. Arnold, the Ovendons, and some other of the guests, bade adieu to Burton Hall and its host and hostess early in the evening, whilst the rest of the party remained for the ball, which was kept up until three o’clock in the morning. The drunken butler was carousing at the Burton Arms; what were his betters doing at the old family mansion? This question we cannot answer now, but, certain it is, that a large quantity of intoxicants disappeared at the Hall—at the entertainment given to the tenantry—
and at the public-house frequented by the Sandown bell-ringers; and certain it is, that many an immortal soul rang out that night a knell of misery that shall go pealing on when the old church-tower is fallen in the dust. Nay, on
and on, when the earth and all that is therein shall be burned up, and time shall be no longer. Yes; on and on shall that wail continue throughout the ages of eternity, for it is written that no drunkard shall inherit the kingdom of heaven. In the stillness of the night, when the merry bells had long been hushed—never again to celebrate that wedding—the fearful knell struck out its wailing note from many a cottage-room, and many a farm-house parlour; and now it goes pealing on, on—stop it!—no, you cannot. Almighty love has ceased to interfere; judgment stands in the room of mercy. How can this be? Let the facts declare. There was old Tom Toler, one of the ringers, never returned to his home that night; he died suddenly a few days after, and the verdict pronounced at the coroner’s inquest was—
“Died from the effects of intemperance.” That day’s ringing, and drinking out the money obtained thereby, completed his ruin. There was young Harry Long, the pride of his aged mother, came home late that night, for the first time not as he sought, and thus began a course of sin that ended on the gallows. There was Abel Good, a good-natured man and a kind husband; “the sprakcest of the whole lot o’ them at the ringer’s public,” as Ann Willis told the neighbours next day; he beat his wife that night for the first, but not for the last time. A series of wrongs, sins and miseries, of which the ruin of Ann Willis formed a link in the long chain, ended with an announcement in the papers, headed “horrible murder.” Abel Good returned home one night drunk as usual. His wronged, ill-used wife, suffering the terrible pangs of hunger, and nearly maddened with the sight of her innocent children’s starved condition, exclaimed with indignation, “Here you comes agin, you brute. There aint nothing for your supper; the last long o’ bread (half a round) the starvin’ innocents have swallowed down, so you’d better get along to your bed;” flinging the knife with which she had divided “the long” amongst six hungry little ones, on the table as she spoke. The madman seized it, flew at her—she rushed to the door—the window—cried “murder!”—in vain,—escape was impossible; a few moments, and she lay a mangled corpse on their own cottage-floor!

But, enough; we will not follow out the histories of young men and young women, too, the sons and daughters of respectable farmers, who learned that night, more than ever, to consider strong drink as a necessary accompaniment to a gathering for social enjoyment, and who gradually, yet faster and faster, slipped down the inclined plane of “moderation” until they reached the station of drunkards, and heard those above them, on the slippery path, shouting to them to return, whilst, for the most part, they themselves were fast slipping down that same inclined plane.

If enjoyment were to be had, independent of strong drink, why then was it so liberally supplied? Was it possible that they could have enjoyed themselves without it? Such a thought never entered their minds. As is natural to all young creatures they sought pleasure, some medium for the overflow of youthful spirits; and the fatal error was, that they had been early
trained to the belief that social enjoyment and wine-bibbing are united by a matrimonial compact never to be broken. Who, then, did the most harm that wedding-day in Sandown: the drunken butler, or those who lent the influence of their wealth, position, and station, to countenance the drinking customs of the age?

Fair brides of England, is it such a peal the first notes of which you would have sounded out in honour of your wedding-day? No, no. Then ask it of your relatives, as the greatest favour they can confer upon you, that they will devise some other mode of displaying their hospitality on this occasion than supplying an extra quantity of intoxicants to their guests—rich or poor. Nay, entreat them to dispense with these drinking customs altogether; provide the working class with an entertainment from which they shall return to their families sane in mind and refreshed in body; and it is possible that at least one immortal soul may that day ring out a peal of joy that shall never end. Some one may learn that day that indulgence in drink is not necessary to his enjoyment; and, once tasting the blessed fruits of perfect sobriety during a day's pleasure, he may possibly resolve to try it again and again, until habit becomes second nature. But, at least, stop the first note of that peal from the bottomless pit, even should you fail in calling forth one in harmony with the songs of Paradise.

But to return to our tale. Whilst half, or more than half, the inhabitants of Sandown were that night like the bats and owls—creatures of the night—the sober-going inhabitants of the gabled rectory were, of course, sleeping quietly in their beds. No, they were not!

Mary Ovendon caught her mother's arm as they ascended the staircase, and said, in a voice trembling and excited, "Mamma, come to my room."

"Yes, certainly. But what is the matter, my child?"

"Oh, nothing, nothing, mother."

"I have been fearful that the long walk tired you, or that the day's excitement has made you ill, for you have looked so pale, and have been so silent," replied Mrs. Ovendon, in an inquiring manner.

"Oh no, not at all; just spare me a minute or two, mamma;" and, as she spoke, she drew her mother towards her pretty chamber, into which the full beams of the bright moon were shining, lighting up the white myrtle blossoms and blue lobelia which stood on a little stand in the recess of the window.

"Let me go one minute, Mary, to tell your father where I am, and then you, little bridesmaid, shall have me as long as pleases you."

Mrs. Ovendon soon returned.

Mary had placed a chair near the window for her mother, and she was no sooner settled in it than she threw her arms around her, and sank down on her knees beside her, bursting into a flood of tears.

"My dear girl, what is the matter?" said Mrs. Ovendon, much alarmed; "do tell me at once."

"Nothing—only—I felt I ought to tell you that—that Mr. Arnold said something to me to-day, when we were out walking."

"Well, dear, I suppose he did say something," said Mrs. Ovendon, laughing; "but I will guess, and save you the trouble of saying more," she added; "he wanted to know if you would be his little wife? Was that it?"
“Oh, thank you! thank you!” said Mary, weeping, and kissing her mother; “but what do you and papa think?”

“I do not know what papa will think, but he usually agrees with me, and I hope it would be for my dear girl’s happiness.”

The mother and daughter talked on, and forgot how the night had been wearing away; and the summer morning began to dawn ere Mrs. Ovendon betook herself to her room, and found Mr. Ovendon in a sound sleep. Early next morning she told him the news, with which he seemed well pleased, though it was not as new to him as she expected.

Mary wondered what was the matter with her sister Jane that morning, little thinking that she, too, had watched through the night. Mary said to herself, “Jane is thinking how she will miss me; that, perhaps, made her congratulate me with so pale and tearful a countenance!” but she was mistaken. Could she have known the sorrowful vigil her sister had kept alone that night, and the struggle between duty and feeling, she would not have wondered that she looked sad and ill when they met in the morning. As it was, she did not wonder very much. She knew that Jane had felt annoyed at the unfounded report Miss Lancaster’s good-natured but idle gossip had set going about herself and Mr. Mant; “but then,” thought Mary, “she does not care for him, I am nearly sure.” Thus she puzzled herself, but failed to unravel the mystery. She had been too much occupied with her own concerns, the previous day, to observe that her sister’s time had been spent chiefly in the company of a young man of handsome appearance and gentlemanlike demeanour, but of whom their parents had never entertained a favourable opinion. Had Jane acted as Mary had done, it would have brought her present sorrow, but future peace; but she satisfied herself by thinking—“I had nothing to tell my parents; he only expressed a wish to see me oftener, and this he begged me not to mention, as he knew, at present, they might disapprove; he said nothing distinctly, and asked no promise: besides, I am sure my parents think worse of him than he deserves; they set down his father’s follies to his account. It does not always follow that a wild father makes a wild son. No; I am sure the day will come when they will think better of him; so generous and good, and unlike his father—I have never seen anything in him but what is to be admired. There can be no harm in my speaking to him when we meet, and refraining from naming him at home.” Conscience said—“Your parents have expressed their wish that you should not cultivate an intimacy with him.” Selfish feeling said—“I can’t help it.”

*(To be continued in our next.)*
NEHUSHTAN.

BY THE REV. THOMAS SNOW, M.A.

"And [Hezekiah] brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it: and he called it Nehushtan." 2 Kings, xviii, 4.

What bearing, it may be asked, has this circumstance upon the Total Abstinence question? Let us see.

This brazen serpent was one of the most interesting and valuable memorials the world ever beheld. It was a genuine memorial, preserved under public authority by the very people amongst whom it had originated; it was an ancient memorial, handed down from many remote generations; a memorial, the workmanship of one of the most distinguished men in the annals of that, or of any people; a memorial signalizing a most remarkable event; a memorial, bearing on the one side the solemn tokens of God's displeasure against murmuring and discontent, and proclaiming, on the other, that the most High God "exerciseth His Almighty power most chiefly in showing mercy and pity;" and a memorial, presenting, at the same time, in its historical connection, an outline of the transaction compared with which all others shrink into insignificance, the redemption of the world by our Lord Jesus Christ—(John iii, 14). But this important and valuable object, invested with all the points of interest which we can imagine, a material and inanimate thing to possess, this brazen serpent which Moses, the man of God, had made more than seven centuries before, did Hezekiah, one of the best kings, ruthlessly seize; and despite (as we may well believe) the loud murmurings, the serious remonstrances, and indignant protests of an entire people, he, with rude hand, shivered it into fragments.

And this bold act of King Hezekiah is recorded by the sacred historian as one of the instances of his piety and devotedness to God—(verses 3—5). Hezekiah did not take this step, although he was a good and God-fearing man, but because he was a good and God-fearing man. The circumstances were such as to justify the measure; nay, they were such as to demand it. "He brake in pieces the brazen serpent that Moses had made, for unto those days the children of Israel did burn incense to it."

There is then one common principle which distinguishes the example in the text before us, and the Total Abstinence Movement, viz., the foregoing of the use of an article owing to the injurious consequences of its abuse.

When we propose the entire abstinence from the beverage of intoxi-
cating liquor as a remedy for the universally acknowledged evil of
drunkenness, it is frequently objected that the principle is unsound,
since the abuse of an article is no argument against its legitimate use;
and very amusing and ingenious, sometimes, are the illustrations employed
to set forth the absurdities supposed to be involved in this principle.
But surely those who speak thus have never considered that their argu-
ments apply with equal force to the example of Hezekiah, as recorded in
the instance before us. He dispensed with the use of the brazen serpent
owing to the abuse which was made of it. He broke it in pieces, because
the evil of which it was made the occasion, was far greater than any
benefit which might arise from it as a memorial. And whilst we grant
that the abuse of an article does not necessarily, and, in all cases, furnish
an argument against its use (for all good is liable to be perverted), yet
this case of Hezekiah bears us out in maintaining that, when the evils
and dangers of the abuse are of such a character as to more than counter-
balance the benefit of the use, it then becomes expedient and right to
sweep away the use and abuse together.

Now, if we can prove that the evils involved in the abuse of intoxi-
cating liquor are not, in any adequate degree, compensated for by the
benefits, real or supposed, arising from the moderate use of that liquor,
and that the abuse of it is inseparably connected with its use as a
beverage, we shall have established a strong analogy between the case of
Hezekiah breaking in pieces the brazen serpent, and our earnest advocacy
for the discontinuance of the use of this beverage.

Let us glance for a moment at the character of the vice of intemperance
(we use the word in its popular acceptation); and then contemplate the
extent to which it prevails.

It is impossible, in describing it, to use the language of exaggeration.
There is no other form of evil that it does not aggravate, and there is
no good that it does not oppose. What prospects it has blighted, what
fortunes it has scattered! How it has reduced whole families from
affluence and comfort to poverty and wretchedness! What inroads does
it make upon a man’s physical constitution! How it engenders disease;
how it anticipates the strokes of time, developing, in early manhood, the
symptoms of premature decay, and cutting a man off in the prime of his
days! How it makes parents childless, children fatherless, and wives
widows! And even before this is done, how it invades the peace and
happiness of domestic life, making parents more afflicted than those bereft
of children, children worse than fatherless, and wives more disconsolate
than widows! And how it benumbs the faculties, how it sears the con-
science, how it hardens the heart, and closes the ears against the voice of
warning from on high! Unrenewed human nature is enslaved, but the
victim of Strong Drink is bound with a two-fold chain. The road lead-
ing to destruction is a broad, beaten down-hill path as it presents itself to all; but, not content with the facilities thus possessed, the enemy of souls has, by means of this particular vice, erected, as it were, a railway to hurry men down this broad road, with the greater speed, and the greater security!

Such is a brief and inadequate view of the nature and extent of the evils arising from the abuse of intoxicating liquor. But our further proposition is, that this fearful abuse arises so directly out of the regular use, that the one and the other must be deemed inseparable. We do not, of course, say that in all individual cases, the moderate use of liquor will result in habitual intemperance; but we can entertain no reasonable hope that any class of the community will be free from the scourge of intemperance, so long as the regular use of intoxicating liquor, as a beverage, is retained amongst us. In the case of some things, the use may be preserved, while the abuse and danger are guarded against. Not so here. So long as we have this liquor familiar to our family circles, and essential to the entertainment of our friends, so long shall we have the vice of intoxication living and flourishing amongst us at the expense of all that is dear, and precious, and sacred. The thought is truly appalling, that as one by one the victims of Strong Drink fall into a dishonoured grave, before they have lived out half their days, the drunkards' ranks are kept up by one, and another, and another, of the flower of our population descending into those ranks, sacrificed by the liquor traffic and drinking customs of the age!

Now, can we, in the face of these evils and dangers produce any good reasons for retaining the use of these liquors any longer? Can we adduce any argument in favour of their continuance, which might not have been applied, with equal force, on behalf of the brazen serpent in its legitimate use? Is it said that they are all right in their proper use? So was the serpent in its proper use. And Hezekiah, and those like-minded with himself would be as little tempted to worship before it, as the most temperate drinker of liquor is in danger of drowning his reason in the glass. Is it objected that the Total Abstinence Movement is an extreme one? Surely, Hezekiah went to an equal extreme, in breaking the very brazen serpent which Moses had made, and which, for more than seven centuries, had been preserved as a memorial of the Lord's mightiness to save. The fact is, Hezekiah had to grapple with an extreme evil, an evil which demanded a sharp remedy. And have not we to grapple with an extreme evil in the monster sin of Intemperance?

But, after all, it may be said that the brazen serpent could well be spared. However interesting and valuable it might be as a memorial, there was no positive necessity for it; there was no benefit arising from its use, corresponding in any degree with the magnitude of the evil involved in its abuse. Now, if this statement cannot truly be made with
respect to the use of intoxicating liquor, we must acknowledge that, in a very important respect, the analogy fails. Is, then, the use of such liquor as a beverage a matter of necessity? We do not stop to discuss the question whether its moderate use is beneficial or otherwise; but we ask, is the regular use of intoxicating liquor as a beverage of so great utility and benefit, that we cannot relinquish it without loss, and such loss as would render that relinquishment improper? Our own deep and permanent conviction is, that it can be relinquished, and that without any such disadvantage as should cause us for a moment to hesitate in the matter. This conviction is based on the fact that the experiment has been tried, tried now for many years, tried on a large scale, tried and found abundantly successful. There are thousands of men in various parts of the world, of every variety of age, employment, and constitution; men exposed to summer's heat and winter's cold—some ploughing the soil, and some smiting the anvil; some delving in the bowels of the earth, and some exposed to the ocean's blast; some bearing burdens, and some bending over the desk; many toiling with the hands, and not a few toiling with the head; and these testify, as with one voice, that strong drink as a beverage can be well relinquished.

When, therefore, we consider the character and extent of the evils arising from the abuse of intoxicating beverages—when we see that there is no hope of our escaping these evils as long as the use of these beverages is retained—when we hear a large and increasing number of all classes of our community testify that they have relinquished these beverages, without any sacrifice of health or strength—and when this testimony is confirmed by so great a number of those whose special province it is to minister to health and labour for the removal or alleviation of sickness—we must acknowledge that there is more than a merely nominal analogy between the breaking of the brazen serpent by King Hezekiah and the measures now taken for the promotion of Total Abstinence from intoxicating beverages.
NOTES AND QUERIES.

"Be not drunk with wine, wherein is excess; but be filled with the spirit."—Eph. v. 18.

Does not this text point to moderation, and forbid only "excess"?

[The word "excess," in this verse, is thought by many to mean "more than enough," "more than a proper quantity." That is not its meaning. The Apostle here gives an exhortation against, and a description of, drunkenness. He says, "And be not intoxicated with wine, in which is 'recklessness' or 'debauchery,' but be filled with the Spirit." The Greek word is ἄσωρια. It occurs three times in the New Testament—in Eph. v. 18; Titus i. 6; and 1 Peter iv. 4. In the last two places it is rendered "riot." The adverb, ἄσωρως, occurs in Luke xv. 13, and is translated, "with riotous living." Grotius describes ἄσωρος as "genus hominum ita immersorum vitiiis, ut eorun salutis deplorata sit;" "the word being," says Trench, "so to speak, prophetic of their doom to whom it was applied." There is some difference of opinion as to its derivation—whether it is derived from the passive or the active of the verb σωσω; whether it properly means "unSAVEABLE," "without salvation," "past hope," or "not saving," "prodigal," "reckless." Alas! in tens of thousands of instances, poor drunkards are both "prodigal" and "past hope of redemption," here or hereafter! In the case of this vice, almost more than in any other, is the old saying true, "Prevention is better than cure; for no vice is, humanly speaking, more difficult of cure than drunkenness.—WILLIAM CAINE, M.A., Manchester.]

[The literal construing of the words, according to the grammatical construction, attributes the evil to the wine itself—σῳ, ἐν τῷ—"with wine, in which," in which wine is ἄσωρια—perdition, destruction! In fact, the other rendering, throwing back the "ἐν τῷ" to the whole sentence, is tautology, if not altogether without meaning. Of course, there is, and must be excess, in the vulgar sense, in drunkenness: it is excess. But if, when warning us against drunkenness, he attributes to wine itself, and the use of it, such wickedness as the strong word ἄσωρια implies, then we have a powerful sense in the text. Beware of wine—there is in it danger; it is prolific of evil; even any use of it may be perilous. That this is the critical meaning of the words is asserted by that sound scholar, Dr. Doddridge, who, discovering this meaning of the passage, and not perceiving that it is literally true, has recourse to a figure. This is his comment on these words:—

"The word ἄσωρια implies not only exceeding the bounds of temperance, which is the direct import of the English word, 'excess,' but that madness of licentious riot
which is often the attendant of drunkenness. Wine is so frequently the cause of this, 
by the ungrateful abuse of the bounty of Providence in giving it, that the enormity is 
represented by a very strong and beautiful figure as contained in the very liquor!"

In other words, the tone and simple construing of the verse denote that the ἀσωτία—the profligacy, abomination, ruin, perdition, which that word denotes—resides in the liquor itself. The learned Doctor calls this a figure: that is his opinion. It may be, not a figure, but a fact: and that it is so, is manifest from the whole verse. What is here the contrast? "Wine" and "the Spirit"—the one a blessing, the other a curse—Wine, the author, centre, fountain of ἀσωτία—perdition; the Spirit, the source of all good, holiness, purity, love! Therefore, "be not drunk with wine," because, as a drink, it is itself the author of all mischief; but "be filled with the Spirit."—Z.

"Use a little wine for thy stomach's sake," &c. 1 Tim. v. 23.

In reference to "Q," at page 190, I would observe that, under the word στόμαχος, Schleusner translates the words thus: "ἑκατὰ μὲν ἱλαρα γερά," "utere modice vino," "use wine moderately"—in small quantities. The opponents of teetotalism are ceasing to quote this verse against teetotallers, as St. Paul's recommendation to Timothy is quoted with propriety, in defence of their wine-drinking only by those who, like Timothy, have been total abstainers. Dr. Doddridge remarks in his "Family Expositor," on the passage: "One cannot forbear reflecting here, how very temperate Timothy must have been, to need an advice of this kind; which amounts to no more than mingling a little wine with his water." Canon Wordsworth has a most interesting note on the first words of this verse, μηκετί ἐδρονότει: "Be no longer an ἐδρονότει, a water-drinker; showing that hitherto Timothy had been such. Thus St. Paul bears testimony, and (as this Epistle was read in the Church) a public testimony to the temperance of the Bishop of Ephesus."

Manchester.

William Caine, M.A.
ST. AIDAN'S THEOLOGICAL COLLEGE, BIRKENHEAD.

On the 28th of February, a preliminary meeting of the students of the above College, was held in the dining-hall, called together by the friends of Total Abstinence, with a view of advocating its principles and practice; and also of forming a Society in connection with "The Church of England Total Abstinence Society."

The chair was taken by the Principal, the Rev. Dr. Baylee, who briefly touched upon the subject, and explained the purpose of the students being brought together. He then called upon Mr. Acraman, who entered more particularly into the details of what was proposed to be done, and read a letter from the secretary of "The Church of England Total Abstinence Society," stating the willingness of that association to co-operate with, and aid them. It was moved by Mr. Evans, and seconded by Mr. James—

"That the provisional committee, who had been instrumental in agitating the movement, should be confirmed in their office, with power to add to their number."

This being carried unanimously, the meeting was ably addressed by Mr. Thwaites, who viewed the Temperance question in its social aspect, and from a philanthropic point of view. After this, Mr. Farrow dilated on its usefulness in connection with parochial work, and also showed the perfect compatibility of Total Abstinence with the enjoyment of good health. Mr. Allnutt then advocated its claims, particularly in respect to district visiting. Mr. Metcalfe warmly urged an impartial consideration of the cause on the students. Total Abstinence, he said, was daily gaining ground in England. Like the ancient citadel of a tower, it withstood the attacks of its opponents, and the test of time. Would they still hesitate to cross the rubicon? Conversation then ensued, which was wound up by an address by Mr. Fair. The proceedings were closed by the chairman, to whom a cordial vote of thanks was given.

The first committee of the new Society met on the 4th of March, when the following appointments were made:

President:—The Rev. Joseph Baylee, D.D.
Secretary:—Mr. William Acraman,
Treasurer:—Mr. J. C. P. Allnutt.

Committee:—Mr. H. G. Thwaites; Mr. James Metcalfe;
Mr. Charles Lawrance; Mr. Campbell Fair.

Among the resolutions of the committee are the following:

"That the object of the Society be to aid the cause of Total Abstinence, particu-
CORRESPONDENCE.

WHAT CHURCHWARDENS CAN DO.

To the Editor of the "Church of England Temperance Magazine."

Sir,—The good order and harmony of every parish mainly depend upon the hearty and orderly working together of the Incumbent and the Churchwardens; and this end is much promoted by a mutual respect for each other's rights and duties. The Incumbent, to whom is given the cure of souls of the parishioners, is their natural, though not their necessary, adviser in the temporal affairs of the parish. The Churchwardens have a two-fold character. They are the officers of the parish, and the officers of the ordinary. Their rights and duties partake of both characters. They are the legal representatives of the parishioners: thus Dr. Phillimore, a great authority, shortly and simply states it to be. If the powers, duties, and rights of Churchwardens were properly studied, the Cause of Abstinence would be furthered. It is pleasant to find laymen in different parts of the country manifesting a readiness to work heartily with the Clergy, and to accept the important office of Churchwarden with a due sense of its responsibility. In the parish of Norton Malreward, near Bristol, Mr. John Wilshire, Churchwarden, has been the means of doing great good. A beer-house had caused troubles, domestic and social. He visited the neighbouring magistrate; showed how the labourers caroused—i.e., drank the three-outs: viz., ale out of the pot, sense out of the head, and money out of the purse. Mr. Wilshire demonstrated that a majority of ratepayers were against the licensing of the village ale-house—viz., squire, parson, surgeon, lawyer, and farmer. The result is briefly told: there is not a drunken, thirst-house, or "guilt garden," now in Norton. A few troubled with the thirst complaint, dipsomania (tipsymania), are obliged to soak their organisms at Pensford, Stanton, Drew, and other adjoining villages. "We find Temperance is a bridle of gold," says Burton. At the present time, the labourers and their wives are far better off generally, and make favourable contrasts between former and present times. Now, here is the Maine Law in operation on a small scale: why cannot this plan be followed in other parishes? Our main interest is to be as happy as we can, and as long as possible; and so long life to our Churchwardens and Magistrates who take this stumbling-block out of the way of the people!

I am, yours very faithfully,

Robert Ashworth Taylor, M.A.

Norton Malreward, Bristol, Somerset.
MONTHLY LETTER.

(From Our Own Correspondent.)

The Princess Alexandra has come, has seen, has conquered. So successful a Danish invasion has never before been attempted on our shores. Once and again our forefathers have glanced with angry eyes, and flashed their falcons in the face of the invading Dane; but here a youthful conqueror has swept through the main thoroughfares of London, through populace and soldiery; and all England was taken by one triumphal march. Yes, all England is in love with the Princess Alexandra, now called by the more familiar title, the Princess of Wales.

"Our Own Correspondent" has not been able to ascertain by any public or private statistics how many teetotallers were made by the marriage of the Prince of Wales! It would be well if we could assure ourselves that they did un-make some that have been adhering to our good principles. Times of public rejoicing are times of public dissipation, and the principle of Total Abstinence at such a time is a great protection to a man. The drinking customs, and the peremptory demands of ordinary hospitality, are sometimes more than a match against the resistance of a principle, however stoutly and jealously guarded. The more we break down these habits and customs, the more shall we diminish the progress of the strong temptations arising from Strong Drink.

Saturday, the 7th, and Tuesday, the 10th of March, were general holidays throughout England. In London, most of the shops were closed, and those engaged in the houses of business received their liberty to enjoy the holidays. The only trade that systematically kept open shop, and gave no holiday to their employés, was the public-house; and, I promise you, they did drive a roaring trade. All the gin-shops and beer-houses were open—wide open—open late—open early—indeed, I should say they were never closed, night or day, throughout the revels of the people. The following appropriate notice, commonly called "a squib," was publicly posted in the town of Bridgewater, a few days before the Royal Marriage:

"General Holiday! Tuesday, March 10, 1863.

"Marriage of H.R.H. The Prince of Wales.

"It is proposed that public-houses, boot-shops, and spirit stores be closed, as other places of business, on this auspicious occasion, that landlords, landladies, and their servants, may join in the general holiday. Happiness will be greatly increased thereby—the publican's loss will be a public gain. Keep the taps closed, and mischief will be rare; keep the traps open, and many will be caught and enticed to drink that which excites to folly, crime, and sin.

"The best side of the public-house is the outside.

"Widrake, Mayor."

But, seriously speaking, does the publican ever get a holiday? What recreation have the landlord, and the landlady, the men, and boys, and barmaids? They work all the week—Sunday the busiest day of all. Will no one pity the publican? Is death to be his first, his last, his only sleep? Who amongst us is found really to care for their souls? All success attend the humane and godly effort (for it is both one and other of these) to close the public-houses at least on the Lord's Day! And, if success is not accorded this time, let Mr. Somes persevere till he does succeed.

We cannot lay too much stress on the precedent of the law on this subject, as it exists in Scotland. The working of the Forbes Mackenzie Act has, from the first, been a decided success. Hear the evidence of the Chief Commissioner of Police in Glasgow, as tendered before the Commission of Inquiry:—"The same improvement, in respect to order and deco-
rum, in our streets on the Sabbath Day, mentioned in my first report, still continues; and, on Saturday nights, by 12 o’clock, peace and good order are obtained, instead of, as formerly, a state of turmoil and disorder, continuing the whole of the Sabbath morning. It is not unusual for a whole Sabbath to pass without a single case of any kind being brought in. The Lieutenants are now at liberty to go to Church, our clerk taking charge of both the Detective and the Lieutenants’ departments: and the turnkeys have now little else to do on the Sabbath than read their Bibles.”

The following extract is from a paper issued on the subject of Sunday Closing, by the Lord’s Day Observance Society:—

“Then, the temporal and spiritual welfare of the persons thus employed calls loudly for the suppression of this traffic on the Lord’s Day. The total number of licences granted in the United Kingdom, in 1858, to dealers in wine, spirits, and beer (including distillers, maltsters, brewers, and wholesale houses, as well as retail sellers), was 312,402. Of these, 253,400 licences were for inns, public-houses, beer-shops, &c. As more than one licence is frequently held by the same person, the total number of beer-sellers and licensed victuallers has been given as 137,804. Now, allowing but two persons as employed in every such case, we have 275,608 persons engaged on the Lord’s Day in the sale of intoxicating drinks.”

An important resolution was proposed and carried at the Wardmote of the Ward of Aldersgate, on St. Thomas’s Day last, on the election of Common Councilmen to serve in the Corporation of London. It was as follows:—

“That this Wardmote is convinced that the number of public-houses in the City is much in excess of the requirements of the community: and, from the disclosures made by the grand jury in their present-

ment at the Central Criminal Court, to the effect that such houses afford encouragement to vicious habits, crime, and destitution, trusts that the licensing magistrates will see it their duty not to grant any additional licences, and to suppress all houses convicted of breaches of the law.”

The Annual Sermon of the Church of England Total Abstinence Society will be preached (D.V.) on Tuesday evening, May 6, in the Parish Church of St. Clement Danes, Strand, by the Rev. H. J. Ellison, M.A., Vicar of Windsor. The details of the Annual Meeting and other Meetings will be duly announced.

I am requested to state that the accounts of the Society will close at the end of this month (April), and that, therefore, all persons desirous of subscribing to the funds of the Association would do well to forward their subscriptions to the Hon. Secretaries without delay.

It is also proposed to publish a full List of the Abstaining Clergy, arranged according to their respective Dioceses, under cover of the next Number of the Magazine (May). It is highly important that names be sent in as early in the month as possible, so as to ensure a complete List. The proposed List will be an important document, and will, no doubt, be conned over with considerable interest. The names of Clergy already forwarded now amount to 420 in number.

One of the most recent accessions to our ranks is the Rev. Francis Morse, Incumbent of St. John’s, Birmingham, and Hulsean Lecturer at Cambridge. Mr. Morse held his first parochial meeting on Monday, March 16, upon which occasion he himself first signed the Total Abstinence Pledge. In this step he was followed by his two Curates, a Scripture Reader, and fifty of the working men of the parish. Such fruits as these are more and more encouraging.
SUNDAY CLOSING OF PUBLIC-HOUSES.

Since the issue of our last number, nothing has been done in Parliament on this question, beyond the presentation of Petitions. The Second Reading is still before us, and time is thus allowed for the agitation of the question out of doors. In our last, we simply reported progress, and now, after a parliamentary fashion, we "ask leave to sit again."

The proposition to close Public-Houses on the Lord's Day has already created a large and general expression of public opinion on one side or the other. The matter is now fairly put before the public, and very many have counted the cost, and reckoned up all that is involved in the proposition now before the House. The daily Press has regarded the matter rather with dissatisfaction. Punch has laughed and joked (though rather harmlessly and good-humouredly) about this dreadful deprivation of the people's comforts, and has levelled many a sly hit against "the pious Scotch." The Saturday Review, of course, could not let the matter pass without a stinging leader, the chief argument of which is, that there are other moral transgressions as bad as drunkenness, or worse; and hence propounds the remarkable dogma—"If we prohibit one vice, we must prohibit all vices." Surely, no practical man would subscribe to such a doctrine as this. Would an able general hesitate to use a particular gun, because it swept not the whole range of the enemy, but only one particular point? Would the statesman omit to lay stress on this or that special flaw in his opponent's argument, because he could not overthrow all his positions by a single sentence? Then, why should the philanthropist be forbidden to take the social enemy piecemeal? Is not the main citadel...
weakened in proportion as each outwork is captured? And is not vice in the abstract reduced in strength and vigour by every vice in particular that is driven from the social battle-field?*

So far, however, for the temper of the Press; and on the whole it is not very antagonistic, and certainly not mischievously so. There are many considerations which are beginning to weigh with people's minds and judgments in favour of Mr. Some's measure, and cause us to look hopefully to the issue, sooner or later. It is felt that, after all, it would not deprive the working classes of their quantum of beer or other drink, seeing that the stock of drinkables could be laid in on the Saturday, as the supply of bread and meat and other eatables. If it is insisted that men would rather have the fresh-drawn cork, and the foaming tankard, and the frothing ale, we have only to say that the great majority of the public have to put up with bread of Saturday's baking all through the Sunday, and even far into Monday; then why not put up with the Saturday's brewing, which would be even less altered by keeping than the bread and butter of the Saturday market? Bread and meat are necessaries, and they are generally laid in on the Saturday; then why should the beer, which is far from being necessary, be made exceptional to all other provisions for the Sunday table?

There are also those who would fain think that the Sunday Closing of the Public-Houses would cause the laying in of a larger supply of Drink than would be consistent with propriety; that, in fact, the working classes would provide enough to enable them to get drunk at home, if they know they shall not be able to get any at the gin-shop. Now, such a notion as this is philosophically incorrect. This would be as good as to say that the drinker intends to be drunk, and that with malice prepense he starts upon the hazardous experiment. But we all know that this is not the case. The Saturday provision of drink would be regulated by some reasonable principle, whereas the Sunday tippling in the Public-House, like the tippling on any other day, is precipitated by sheer passion into more and more extravagant excesses. Let a man anticipate the measure of his supposed wants in this respect, and he will act coolly, and order sparingly; but, let the fiend be upon him, within him, and around him, and then, not

* The same number of the Saturday Review happens to contain another article on the Drink question, in which the writer sees more clearly than his brother reviewer. The writer is comparing the defence of the opium trade with that of the liquor traffic, and thus proceeds—"Both the distiller and the Indian Government also argue that, if they did not make gin and grow opium, somebody else would. But this is the argument of the Birmingham idol-makers, and we cannot think it morally satisfactory. We do not see how any one can deny that the gin distiller and the Indian Government do, for gain, directly, and by their own voluntary action, add very largely to the misery and crime of England and China."
the man, but the spirit-drink itself will cry for more, more, and know not when or where to stop!

Any way, one comfortable fact would be accomplished—that the house of this temptation would be closed for at least one day in seven. This stumbling-block would, on the Lord’s Day at least, be removed out of the way. We should breathe more freely, and walk the streets more cheerily, seeing that “strong man” bound in chains, and the people permitted at least so much space for rest; and, better still, blessed, perhaps, with a Sabbath blessing, and thus more strong to resist the foe through the week to come.

The Public-House open on Sunday is inconsistent with the open Church, and the Sunday-School. It is antagonistic to religion all days of the week, but particularly subversive of religion on the Lord’s Day. And this for many reasons: Sunday is the leisure day of the great mass of the people, and this leisure day comes immediately after the people’s pay-day. They have, therefore, leisure and money—two great temptations together; and the open Public-House suffices to turn their leisure into idleness, and their money into mischief. There is also that spirit of consistency in evil characteristic of the working classes, that makes them consider it a piece of hypocrisy to attend the Church one part of the day, and adjourn to the Public-House for another part. All these difficulties would be obviated by this simplest and most reasonable of all modes of action—the Closing of Public-Houses throughout the whole day.

Then, this is no untried or merely experimental legislation. The Sunday opening of Public-Houses is already restricted in England, and is altogether prohibited in Scotland. All we ask, in connection with the proposed measure, is to extend the enactment already in force in England, and to assimilate the law of the South to the law of Scotland. All the best expectations of good men have been realized by a nine years’ trial of the Forbes Mackenzie Act north of the Tweed; and all the doubts, and fears, and predictions on the opposite side have come to nought. That enactment came into operation in May, 1854. It worked well, but not without the secret and open antagonism of the publicans and others. In the year 1859, a desperate effort was made to get rid of the existing law, and, instead of the full demands, a Royal Commission of Inquiry was constituted. The result of the Commission was a report in all respects favourable to the working of the Act; and, upon the recommendation of the Commission, the former enactment was still more strengthened by the Amended Act. Mr. McLaren, Ex-Provost of Edinburgh, showed how, during the first four years of the operation of the Forbes Mackenzie Act, the decrease in spirits consumed in Scotland amounted to 5,195,580 gallons—a vast figure, indeed, especially when compared with the small population of Scotland, which is scarcely more than that of London.
And, concurrently with this Sunday Closing Act, and decrease of the consumption of spirits, was the decrease in the Sunday charges for drunkenness and crime. Mr. Dunlop, M.P. for Greenock, obtained a return, which (without taking into account the increase of population) showed a decrease of criminal cases, amounting in Edinburgh to 300 per cent.; in Glasgow, 200 per cent.; and, for all Scotland, 165 per cent., compared with the returns previous to the passing of the Act.

Again, to quote Mr. Provost McLaren, from the evidence in the Royal Commission:—

"I have no doubt Sir George Clerk will remember that the General Prison-Board for Scotland repeatedly and earnestly urged the authorities here to erect an additional prison, on the ground that the existing accommodation was quite inadequate. The prison-inspector strongly represented to the Secretary of State that the authorities here were very culpable in not so doing; and when I was in office, I took the view that the accommodation was inadequate, and I did all that I could to get the additional prison erected, which was to cost £72,000, according to the estimate. The county of Edinburgh voted the money, and the burghs of Leith, Portobello, and Musselburgh also did so, and the General Prison-Board had agreed to it; when some of the Town-Council saw that a gradual diminution of prisoners was taking place, and they proposed that the consent of the Town-Council of Edinburgh should be postponed to the very last day authorized by the Act of Parliament, to see whereunto this would grow. And the decrease went on so rapidly and so steadily, that all of us who were in favour of the prison before, said that we could not now face it, and that it would be a mere waste of money; and, on the last day authorized by the Act, we rejected the proposal, and the prison was not built. And the fact is, that the existing prison is not nearly full. As a member of the Prison-Board (which I have been for the last eight years), I get a printed return every month of the number of prisoners, and I have here the return down to the 1st of August; it contains a column for the average of the seven years before the Act came into operation; the average for these seven years was 579 prisoners in jail daily over the whole of that period. The year that the Mackenzie Act came into operation, it fell to 440. That was the year we were going to erect the new prison. And, during the average of the succeeding years, up to the 1st of this month, the average has fallen to 359; so that we have a daily average, since 1854, of 359, as compared with a daily average of 579 during the preceding seven years. During that period of twelve years, the population of the city of Edinburgh, Leith, Portobello, and the whole county of Edinburgh, has very greatly increased, as I need not say; and, had there been no change, such as the Mackenzie Act, or any other circumstances affecting commitments, we ought reasonably to have looked for a considerable addition to the daily average number of prisoners. I know of no cause but the Mackenzie Act that has been at all operative. Some people deny that it has been effective; but, although I have often urged them to tell what was the reason of the change in opposition to my reason, I never could get anybody that would assign any other reason."—(Report, &c., vol. i., pp. 95-96.)

The Royal Commissioners, too, sum up the evidence very truthfully in the following paragraph of their Report:—

"Evidence was adduced to us, from all classes of persons, of the benefits which have arisen from a return to the former practice on this subject. The improvement in large towns has been most remarkable. Whereas, formerly, on Sunday mornings
numbers of persons, in every stage of intoxication, were seen issuing from the public-
houses, to the great annoyance of the respectable portion of the population on their
way to church, the streets are now quiet and orderly, and few cases of drunkenness are
seen. The evidence of the police authorities proved that, while there has been a con-
siderable diminution in the number of cases of drunkenness and disorder since the
passing of the Act 16 and 17 Vict., cap. 67, the change has been more marked on
Sunday than on any other day of the week. Employers of labour, and workmen
themselves, were unanimous in testifying to the great improvement that has taken
place in the regularity of the attendance at work on Monday morning; and many
publicans examined before us expressed themselves as grateful for the existing law,
regarding the cessation of business on Sunday as a boon of which they would not
willingly be deprived."—(Report &c., vol. i., p. 21.)

There is no lack of evidence to prove how blessed a change this mea-
sure would be the means of effecting in our country, if passed into law.
It would be welcomed by the Christian Church as an able ally to all kinds
of Christian enterprise. It would be hailed by the wives and children of
the land, as a security to the fathers and husbands on the day of leisure.
It would release from a foul and corrupting atmosphere (at least, on one
day of the week) thousands that are held in cruel bondage, administering
the worst of all supplies to the most depraved of all bodily tastes. It
would shut up the great conqueror, who, we believe, must be restrained
by legal force, seeing its great and instantaneous effect, when unrestrained,
is on the moral sense and moral power of man—rendering him less and less
morally capable of resistance. Yea, the drunkards of the land sigh by
reason of their bondage, and ask for closed doors of the gin-shop on more
than the Lord’s Day. These men will thank you—will rise up and call
you blessed—if you will but help to strike off these fetters that bind them,
and set them free from a bondage that is too strong for them. An oppor-
tunity is now set before England, whereby to mitigate this one great curse,
and to abate this crying evil of Strong Drink. Let not personal indul-
gence, or self-seeking, or blind prejudice, or any other unworthy motive,
hold back any man from taking direct action in this matter. It is a pro-
position that has in it the germ of national good, and social peace, and
domestic happiness. Let it but be tried in this England of ours, and both
principle and precedent give abundant promise of a harvest—home of peace
and plenty—thirtyfold, sixtyfold, yea, even a hundredfold!
WHY I BECAME AN ABSTAINER.

No. I. OF A SERIES OF PAPERS BY THE ABSTAINING CLERGY.

THIRTEEN or fourteen years ago, I used to think that Teetotallers were well-meaning people, but that their views were delusive and impracticable. This opinion, however, was not the result of any special inquiry into their principles, for I had never heard a lecture nor read a tract upon the subject. I was willing to believe that the habits and customs of society were right—that these new opinions were, therefore, wrong. I am afraid this is the present position of many of my clerical brethren; they have arrived at a foregone conclusion without due investigation of the subject. I hope, please God, the "Church of England Temperance Magazine" will be extensively useful in removing the prejudices from men’s minds on this great question, and in commending its claims to the support of all good men.

I often wonder that I should have remained so long in entire ignorance of the immense importance of the Temperance Movement, especially after having been connected with so many institutions having for their object the social and economic improvement of the people. It was not till I was appointed chaplain to the Northampton county jail that I felt constrained to give the subject my most serious consideration; for scarcely a week, or even a day, passed by without some fresh instance of drink, or drink-shop ruin, being brought before my notice; in short, I soon found that, but for the drink, chaplains of jails would have very little to do. I was also struck with the fact that the law, which made all the prisoners Teetotallers inside the jail, did its best to make them all Drunkards outside the jail; in fact, an entirely new train of thought was suggested to my mind in regard to the liquor-traffic and the Temperance question combined, in their important effect upon the causes of crime. The marked improvement in the general health of the prisoners, in the absence of all alcoholic beverages, also struck me very forcibly.

No doubt the regular and wholesome diet, the cleanly and well-ventilated prison, had much to do with this; but still the great fact remained—a high standard of health without the drink, and in conjunction with hard work, hard fare, without liberty, and without the free air or the free light of heaven; and this, too, amongst a class of men who had, for the most part, been previously guilty of all kinds of excesses and irregularities of living. I could not help being very deeply impressed with these facts. Here the most moderate as well as the most inveterate drinkers were made Teetotallers as soon as they crossed the threshold of the jail-door, and yet I
THE DRUNKARD'S LEGACY.

never knew a single instance of a prisoner's health being injured by this rule in any way. Facts are stubborn things, and it was facts like these, presented to my daily notice, which dispelled all my anti-teetotal prejudices, and forced me to the conclusion that the supposed necessity of alcoholic beverages was neither more nor less than a popular delusion. I have now been a Teetotaller for twelve years; and, therefore, I can add my own experience in confirmation of the soundness of the opinion thus arrived at.

About twelve months ago, I mentioned my prison experience to an eminent medical friend, and I asked him how such facts could be reconciled with the notion that alcoholic beverages are really necessary to men in health?—an opinion in which he did not at all share, for he said my observations in the jail had led me to a conclusion which was physiologically correct, "for no scientific answer could be given in favour of alcoholic beverages."

I trust our non-abstaining friends will ponder these facts well. I would beg leave very earnestly to commend them to their most serious attention.

THOS. HUTTON, M.A.,
Rector of Stilton.

THE DRUNKARD'S LEGACY.

The following narrative, illustrative of Mission Life in London, and the Perils of Strong Drink, is taken from The Scripture Reader's Journal (No. 51, April, 1868), conducted under the auspices of that most useful Society, "The Church of England Scripture Readers' Association" (9, Spring Gardens):

"It was in one of the lowest of the "East Central" districts of London; the most densely populated, perhaps, for its size, of all the crowded districts visited by our readers. Far away up in one of the numerous attics of those numerous courts and alleys dwelt a couple, who had long been the subject of our reader's most anxious solicitude. Live it could latterly scarcely be said they did, for not only had they not the life of God in their souls, without which he that liveth is counted dead before God, but half their time, or more, they were utterly unconscious that they had any being at all. Sunk, for the most part, in a kind of feverish delirium, they spent the little time they had to spend on earth in the same unvarying, monotonous routine. But we will not anticipate our sad story.

"The man and woman were bracemakers by trade, and, being skilful hands at the business, were generally employed on the best work. The reader had regularly visited them for nine years; but, though they received his visits with thanks, and he had many times observed big tears roll down their cheeks, as he solemnly read to them the Word of God, with plain and pointed remarks, it was evident they belonged to that
large class of hearers who, having 'no root,' in time of temptation 'fall away.'
The man believed himself, and no doubt justly, to be the son of a gentleman, although
he knew nothing, and could discover nothing, as to his father's name, profession, or
abode. He had evidently received a superior education, and had at different times
been paid, through a third party, various sums of money. These were soon dissipated
in drink; consequently, he was always poor, and not unfrequently reduced to want.
About eleven months and a half before our reader's last visit to him, the man's father
died, leaving him a legacy of £500, to be paid in two instalments—the first to be paid
at once, the second in twelve months after the payment of the first.

"From the time of the payment of the first £250 both man and woman were lost
to our reader. Oftentimes, indeed, did he tread those stairs, as heretofore, that led to
their now wretched abode, and knock, and try the door, but to no purpose; he was as
often obliged to retrace his steps. It was their practice, as soon as they got up in the
morning, to betake themselves to the public-house for drink. Throughout the day,
they might have been seen passing from taproom to taproom, drinking, and treating the
company; and not until twelve o'clock at night, when the public-houses were about
to close, did they think of returning home. Nor did they return empty-handed; a bottle
of spirits was taken home with them to quench their thirst, in the event—not very
likely, one would think—of their awaking during the night! This routine had been
going on for about eleven months, when our reader, who was calling at a house on
business, and had just rung the bell, saw the man and woman advancing towards him.
This was the first time they had met since he had received the first moiety of the legacy.
The reader had time only to address to them a few solemn words of warning and advice,
when the door was opened, he was obliged to enter, and they vanished from his sight.
They 'thanked' him for his good advice, as they had often done before, and went
their way to think of it no more.

"About a week after this meeting, the reader was passing the entrance of the court,
in which they lived, when he saw a policeman in the act of keeping back a crowd of
people. Thinking there had been a robbery, and that the police were in search of the
thieves, he entered the court, and asked what was the matter. To his horror, he learned
that the poor man's wife was dead! Making his way through the crowd, he hurried
up to the room, followed by the policeman, and by three or four of the neighbours.
On entering the room, he found everything as comfortless as before, the furniture as
scanty, the very bedstead without a sacking. On a bed on the floor lay the corpse
of the woman! As the reader stood almost paralyzed and heart-sickened at the awful
sight, his attention was drawn, by what was evidently a loud snore, to a nook in the
corner of the room. On approaching the place, he perceived the drunken husband,
sitting on the floor, with his knees drawn up, his back resting against the wall, and his
chin upon his breast, fast asleep! The reader went up to him, and tried to awaken
him. After shaking him a little, and trying to lift him up, the man began to grumble
out something quite unintelligible. At length the reader succeeded in getting him on
his legs, but he was unable to stand without support. He then asked if he knew him;
to which he very indistinctly answered, 'I saw you the other day.' These were the
only words that could be made out, of all he attempted to say. Finding that he could
not stand, the reader begged a by-stander to get him a chair, in order that he might put
him in it. The policeman would have nothing to do, as he said, with such a drunken
beast!

"'There is a state,' as we were lately reading, 'at length attained by the drunk-
ard, in which his faculties are so confused and stupefied, that he never feels sober
or collected; a wretched, muddled, giddy, shivering creature, dull in mind, and wearied
in body, is the confirmed drunkard!' Look at him—a paralysis has fallen on his whole
nature. The eye is dim, the tongue stammering, the lips quivering, the skin blotched, the limbs shaky—not one natural, healthy faculty is left him. This is what drink has done for body and mind." Into such a wretched condition had the recipient of the legacy for some time fallen. He was now passing beyond even this unhappy stage! After seating him in the chair, and finding he could get no reason from him, our reader left the room with a heavy heart; and, going to one of the neighbours, inquired into the circumstances attending the woman's death. It appeared that the couple had come home, as usual, the night before, and gone to bed. In the morning, a neighbour hearing a strange noise in the room, opened the door, to inquire what was the matter. She then saw the man sitting up, and with one hand supporting his wife's head, whilst, with the other, he was endeavouring to pour spirits out of a bottle into her mouth. But it was useless—she was not faint, as he supposed. He was trying to pour spirits into the mouth of a corpse! Being told that she was dead, he got up, and dressed himself, quietly took off her ring, and went out to procure more drink!

"Our reader was shocked beyond expression at this brief narrative, and he returned to his home, saddened, if not dispirited. It was but natural that he should that night plead with more than usual earnestness for the souls of the thousands perishing around him. On the following morning, he was passing through a neighbouring street, when a poor woman called him loudly by name. He stopped, and she came running up to him, and saying, 'Do you know, sir, that that woman's husband is dead?' The reader was stunned at the awful news. He could not speak, while she went on to say, 'Yes, sir, he is dead; and he died in the chair where you put him.' Soon after the reader had left the room the day before, the policeman had shut the door, and left the house, and no one had gone into the room, until the doctor went in next morning to see the corpse of the poor woman, prior to giving evidence at the coroner's inquest. To his surprise and dismay, he found, in the person of the man, a second corpse! In the man's pocket was found the ring that he had taken from the woman's finger, together with the little money (less than half-a-crown) that was left out of the wreck of the first moiety of the legacy. We have called them in our narrative husband and wife; but the reader informs us that, though they passed as man and wife in the district, they had never been married. Had the bracemaker lived another fortnight, he would have been entitled to the second moiety of the legacy of £500 bequeathed to him by his father. But the first moiety had done its work. It had consigned both man and woman to a premature and dishonoured grave. Such was the effect of the drunkard's legacy! 'What shall it profit a man,' we may well exclaim, 'if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?'"
THE WORKING MEN'S HALL, SHREWSBURY.

There are dotted throughout England, here and there, some few interesting spots associated with the thorough well working of the Total Abstinence Movement in connection with the parochial system. One of these localities is the town of Shrewsbury. This quaint old border-town has been honoured as the centre of a marvellous work, conducted under the auspices of Mrs. Wightman, who some few years ago was induced to become an Abstainer, in order to rescue some of the residents of her husband's parish (St. Alkmund's) from the miseries of drunkenness. The little book, "Haste to the Rescue," has been the means of awakening in the Church of England and other communions a serious consideration of the work that may be done by those who are ready to conduct it on the principle of Total Abstinence from Strong Drinks. A work, most unmistakably blessed by God, has sprung up in Shrewsbury, in connection with Mrs. Wightman's labours. Her second book, "The Annals of the Rescued," tells the immediate sequel of her faithful efforts. Both of these books are standing memorials of what may be attempted, and what accomplished, by such self-denying labours, conducted on such principles.

And now a further memorial is added to the former—this time not with pen and ink, but in a substantial structure of brick and stone, called the Working Men's Hall. The Opening of the Hall has just been celebrated—on Easter Tuesday (April 7)—followed up by a series of Services and Meetings, continuing throughout the Easter week. The site of the present erection is itself a conversion, being the site of a Public-House, called "The Fox." The following description of the present building is taken from the Shrews bury Chronicle (April 10th):

"The style of the building is an adaptation of the Italian Mediaval. It is built of red brick, with parti-coloured brick and stone-dressings, and encaustic tiles; marble shafts to the window and porch columns. It has a frontage to Princess Street of 36 feet, extending backwards to College Hill 125 feet. The entrance is by a handsome recessed porch in the tower, which is 65 feet high to the summit of the roof. The interior arrangements are commodious, and admirably adapted for the objects intended. The basement contains baths and lavatory; there are rooms for night-schools; a reading-room for a library, where papers and periodicals will be supplied; a room where friendly societies may transact business, instead of meeting in a public-house; and a large common room, where coffee, &c., will be supplied. There is also a large lecture-hall, where the weekly meetings of the institution will be held. This room is 66 feet long, 42 feet wide, and 23 high. The building is not too large, when it is remembered that there are, at this moment, 700 men abstaining from intoxicating drinks in Shrewsbury, ready to use it thoroughly, so that there need be no fear as to its success. Every arrangement has been made to render it permanently self-supporting. The building is vested in the hands of the trustees, by deed enrolled in Chancery, that it may not be
diverted from the purpose for which it is intended. Mr. Treasure, of Newport, erected the building, according to the plans and specifications of the architect, Mr. Randal, of Shrewsbury, for the sum of £3120."

The Inauguration Ceremonial commenced on Easter Tuesday morning, with Divine Service in St. Chad’s Church, the sermon being preached by the Rev. Dr. Baylee, of Birkenhead. After the service, a procession was formed, consisting of the members of the St. Alkmund’s Total Abstinence Society, with representatives of local associations from adjoining towns. The Opening Meeting was held in the large Hall, at two o’clock, and was presided over by the Lord Bishop of Lichfield, supported by the Ven. Archdeacon Allen, Rev. Canon Stowell, Rev. H. J. Ellison, Rev. C. E. L. Wightman, and many of the local and Diocesan Clergy.

The Bishop of Lichfield, in his opening address, congratulated the meeting on the completion of so noble a structure for so noble a purpose—as a House of Mercy; a preservative against that most terrible evil amongst us, the evil of Intemperance. The Rev. Dr. Kennedy (of Shrewsbury), Canon Stowell, and Mr. Ellison followed in appropriate addresses. A meeting was held on the same evening, and also on the two following evenings, new friends appearing at each meeting, including the Rev. John Venn, of Hereford, Samuel Bowley, Esq., of Gloucester, Rev. Canon Jenkins, and others. The programme was brought to a conclusion on Friday evening by a Thanksgiving Service in St. Alkmund’s Church, the sermon being preached by the Rev. R. Maguire, of Clerkenwell.

In reading over the reports of the speeches on these occasions, we are struck with the manifest contrast between the addresses of the abstaining and non-abstaining speakers. Taking into account the origin of the Hall, how it came to be required, and how it came to be erected, it must have been plain and palpable to all that it would never have existed but for the working out of the principle of Total Abstinence. Drink was the great antagonist to every effort, counteracting the good at every turn; but Mrs. Wightman knew what is the power of sympathy. Hence the decisive step of which she writes in “Haste to the Rescue”—“There were also several drinking women, whose husbands were strangers to me. I longed to gain an influence over them. On Sunday, the 21st of March (1858), I therefore signed the pledge myself in my husband’s presence; and, on the following Tuesday night, I told the people at the meeting that I had done so, to their great astonishment.” Now, had Mrs. Wightman omitted to take that one step, we believe, humanly speaking, we should never have heard of this noble structure in the market-place of Shrewsbury.

But most of the speakers kept aloof from this point. They fought shy of it, sailed round it, and talked of “Temperance” rather in contradistinction to Total Abstinence. The venerable Bishop of Lichfield congratulated the meeting on the decrease of rampant drunkenness in the higher circles of
society; but stated that, "in his visit to the pauper lunatic asylum at Staff-
ford, he ascertained, from inquiry, that nine out of ten were brought into
that house simply by habits of drunkenness." Dr. Kennedy laid hold on the
baths, and the value of "cold water" for the outer man, and thus found a
way of escape from the great question of the day. The "cooking appa-
ratus" also did the like friendly service, and suggested a topic. Even
Canon Stowell seems to have spread his wings, and soared aloft; for, cer-
tainly, it was from a distance he contemplated the principle which had
introduced this company of working men into higher Christian privileges.
Mr. Ellison (so far as the report in the local papers represents the tone of
the addresses) was the first to mention the words, "Total Abstinence," or
to address himself to the importance of the principle. Mr. Ellison walked
straight up to the leading idea of the occasion, and seems, at the evening
meeting, to have gone thoroughly into the question, urging that, "to rescue
drunkards from destruction, there were three powers: one was the power
of the pledge; a second was the power of association; and the third was
the power of religion."

Now, it appears to us that, if Mrs. Wightman has been able, by the
power of sympathy, through this pledge and practice of Total Abstinence,
to advance the work of God to so successful an issue, what would not our
Bishops, and Clergy, and influential Laymen be able to accomplish, if they
would go and do likewise! All agreed that it was that bond of association
—abstinence from strong drink—that had brought forth this hundred-
fold result. Then, would it not be worth while to try the experiment in
other circles? If these honoured fathers of the Church would but lead the
way in the same direction, there would be no end to the influences they
would set in motion for the temporal and eternal good of the people of all
classes. Why should a single-handed sister be allowed to fight this battle
alone? If she, by her honoured example of abstinence for others' sakes,
has been the means of doing so large an amount of good, is not this merely
a specimen of what may be done by others, also? It needs but the per-
sonal interest, in precept and in practice, of all who have any influence
(and who is there that has not at least one talent?) to promote this great
and good cause. All hands upon the giant! Every finger laid upon his
might tends to reduce his strength, and to save, it may be, many victims!

[We would not omit to mention here that a debt of £700 still remains, before this
noble building is free from encumbrance. For this amount Mrs. Wightman is person-
ally responsible. We address in these pages many of the admirers of her noble and
heroic labour, and we would urge them to aid forward the fund now being raised for
clearing off the remaining debt. If each of our readers would undertake to forward a
contribution, large or small, we would gladly forward the amount to Mrs. Wightman;
or contributions may be sent direct to St. Alkmund's Vicarage, Shrewsbury, where
collecting cards may also be obtained.—Ed.]
CLERICAL MEETINGS ON TOTAL ABSTINENCE.

Doubtless you will feel that one very important means of helping on Temperance reform, is by discussing the subject at clerical meetings. I am happy to inform you that the subject has been discussed at two clerical meetings in this neighbourhood lately. The first discussion came on unexpectedly at a small meeting, at which about one-third of the members were Abstainers, and all expressed a strong wish for the Church of England Total Abstinence Society, which was at that time only in a state of contemplation.

Subsequently, however, at the meeting of the Clergy of the Rural Deanery of Stoke-on-Trent, the question was still more fully and formally discussed; the subject being announced as "Parochial Temperance Societies." The Rural Dean, the Rev. Sir L. Stamer, opened the discussion by stating that his mind had been very much impressed by a lecture delivered at a meeting in his parish, and over which he had recently presided. He said it seemed to him that the Temperance question, if taken up by the Clergy throughout the country, would prove a valuable help to the work of God in their respective parishes. He was not, perhaps, able to go quite so far as some of the advocates of the question had gone, but still he felt it was a subject well worthy of the grave consideration of the Clergy. As the only thorough Teetotaller present was your Diocesan Secretary, it was mutually arranged that the other Clergy should make their statements, allowing him to reply to any objections, &c., at the close. As the discussion occupied about two hours, and nineteen Clergymen were present, I shall not attempt to give each person's objection, but rather classify what was said.

Speaker No. 1, mentioned the use of wine by the Lord Jesus, as opposed to Abstinence, and said he had tried Abstinence, but his medical adviser said it did not suit him; and, as this was the case, he could not go to another and ask him to abstain, though he believed Abstinence was the only safe course for the Drunkard.

The next speaker was a Clergyman, venerable for years and worth; he, on the score of age, thought a little wine useful to himself, but did all he could to encourage the Temperance cause, allowing the use of his schoolroom for meetings, and presiding frequently thereat.

Speaker No. 3, was favourable to Abstinence for the Drunkard, but thought it doubtful if the Clergyman's example would effect as much as some thought in the way of checking Drunkenness.

No. 4, had been an Abstainer, but suffered in health; he had heard
Teetotalism spoken of as the "Saviour of the world;" known one man fall from his Christian profession after being an Abstainer, and dying as a backslider. Also knew that Teetotallers took other drinks, such as "Sampson," in lieu of ordinary intoxicating beverages. He had a very unfavourable opinion of the spiritual condition of many Teetotallers, and doubted that any good was effected by Teetotalism which would not be brought about more effectually by preaching the Gospel.

Speaker No. 5, complained that he knew of Temperance meetings being held on Sundays, and that Teetotalism was substituted for religion.

No. 6, remarked that he thought the social advantages of Abstinence had been overlooked; supposing men signed the pledge and yet neglected public worship, or failed in consistent godliness, yet the money saved from the public-house led to the wife and children being better cared for, and consequently an obstacle removed to the wife's attendance at Church and the children at school; two examples of what he referred to had recently occurred in his own parish.

Speaker No. 7, thought we must be very jealous about taking up anything not authorized by Scripture, and also complained of the character of many Teetotal advocates.

The next speaker, No. 8, thought if the same pains were taken to evangelize as to teetotalize, happier results would be arrived at.

Your Diocesan Secretary replied to these objections as fully as he could in about half an hour. The substance of his reply was as follows:—

Objection 1. Laying aside all that might be said on the score of the difference in character between the wines of the present day and those in common use during our Lord's earthly Ministry, there remained the weighty consideration of the contrast between Jewish society at that date and our own now. Ex. gr.:—our Lord defended his disciples against the charge of Sabbath-breaking when they plucked the ears of corn to satisfy their hunger. But no one would argue that a hungry man might go forth in like manner and pluck the ears of corn in our country on the ground of this example. So, with reference to the use of wine in the Lord's Supper, the well-known fact that Jews were forbidden to use any leaven at the time of the Passover, makes it more than probable that the wine used by our blessed Lord in the appointment of the Lord's Supper was an unintoxicating liquor. In reply to the medical prescription of wine, it was pointed out that Teetotalism forbids the use of wine as a beverage simply; therefore, the use of it under medical direction could not properly interfere with its discouragement for ordinary purposes, especially in the way of Abstinence on the part of Drunkards.

No. 8, was answered that, although favourable results of a certain line of conduct might well be regarded as an encouragement to duty, yet that its measure could not be looked upon as decisive. The maxim, "duty is ours,
results are God's," was quoted, as also cases of extremely favourable results in many different spheres of labour and ranks of society which had happened to your Diocesan Secretary during his fifteen years' experience as an Abstainer.

In reply to Nos. 4, 5, 7 and 8, it was urged that the extravagances, &c., of the class of advocates referred to, formed a very cogent argument in favour of Parochial Temperance Societies, under the superintendence of the Clergy, and leavened with the active sympathy and sober judgment of other influential members of the Church. As regards spiritual condition, the fact of many drunkards becoming consistent churchmen, was quoted as a triumphant answer to that objection in this locality, and several in the writer's parish were referred to, and the reports of two neighbouring Societies affirning that more than two hundred persons, during the past year, had made a profession of religion, through the agency of the Temperance cause; and all this independent of the question which might be asked as to whether the use of strong drink, ever so moderately, is per se conducive to spirituality of mind?

Further, it was answered that the Bible laid down great principles rather than details of duty, and that it could be triumphantly shown that Teetotalism was in harmony with the leading principles of God's word, especially in connection with such passages—as "Lead us not into temptation," (Matt. xviii., 7—9; Rom. xiv., 21; 1 Cor. viii., 13; Phil., ii. 4; and iv., 8); as well as with the injunction given by God to the Levitical Priesthood as to Abstinence from wine and strong drink during their actual ministrations, &c.

It should be added that the writer of this distributed twenty-five copies of Mr. Ellison's valuable paper on "Parochial Temperance Societies;" and, at the close of the meeting, it was unanimously agreed that the Rural Dean should kindly prepare a petition to Parliament for closing of public-houses on the Sunday, and of placing beer-shops under the control of the magistracy, to be signed at the next meeting of the rural decanal chapter.

T. N. WORSFOLD, M.A.

Hanley.
A TYPE OF LIFE.

The golden morning dawnd upon a pilgrim on his way,
And angel-voices cheered him, at the breaking of the day;
And, at the first, soft breezes floated kindly o'er his cheek,
Tho' the way was lone and dreary, and all his steps were weak.

But soon the sun rose high in heav'n: his rays were hard to bear;
They fell upon a fevered brain—a frame that stooped with care:
The dust came rolling blindingly, he scarce could see the way.
"How shall I bear," he cried, "this heat and burden of the day?"

Ere long, the air grew cooler, and the birds, with softer song,
Told the pilgrim that his journey, tho' rough, would not be long:
The burning sun sank down to rest—the moon in beauty rose;
He felt the fresh'ning western breeze, and said, "How soft it blows!"

Then, one by one, the pitying stars looked on him from the sky,
And gentle spirits whispered, "'Tis a happy thing to die;
This is the blessed eventide after the heat of day—
The time of sweet refreshing from the burden of the day."

Still toiled the pilgrim on his way, and felt 'tis hard to roam;
But sloping is the onward track, and I shall soon be home;
And yonder stands the pointing sign, whose words, so golden, say—
"This is the end of night, and yon the land of Far-away!"

The golden morning dawnd once more upon the weary road,
And saw the pilgrim sleeping, and his soul at rest with God:
Noontide and eve on others fell; they, too, the voices heard;
But he no more could hearken to the "singing of the bird."

W. H.
THE NEPHALISTS;
or,
THE PARISH DIFFICULTY AND ITS REMEDY.

CHAPTER V.
CITY DRAUGHTS, AND THEIR CONSEQUENCES.
"From merriment to brawling—from brawling to ferocity—
From ferocity to insanity—the insanity of Gin."—M. M. GORDON.

"Oh, for breathing time!" exclaimed a young man, with worn, haggard
countenance, as he threw himself on a couch in the small parlour of No. 137,
Street, London. An elderly woman followed him to the parlour-door,
and asked—"Can I get you anything, sir?"
"Nothing—nothing but rest will do me good; my work seems never
finished."

"Something warming, sir, this bitter night; a glass of warm brandy and
water, sir; 'twill make you sleep."

"Thank you, Mrs. Stockwell, I am not cold; I have had enough to keep me
warm to day, but you can get it if you please, for I am ready to faint from
fatigue; it's more than one man can get through—and such scenes!" A shudder
passed across his whole frame, as he thus momentarily recalled the misery
he had that day, in common with every day, witnessed.

"Allow me to tempt you, sir, with a small bit of cold pie, sir; you'll feel
better after you've taken something," said Mrs. Stockwell, as she returned and
placed a supper-tray before him.

A loud knock at the street-door called Mrs. Stockwell away. She returned
saying, "A young man, sir, wishes to speak with you—something of
importance—could not tell me his business, sir."

Mr. Mant jumped up, swallowed the glass of brandy, and said—"Show him
in, Mrs. Stockwell."

"Mrs. Stockwell, my great coat, if you please," said Mr. Mant, as, leaving
the parlour, accompanied by the young man, he entered the hall a few minutes
afterwards.

"Surely, sir, you are not going out at this time of night; the clock's gone
ten—and such a night, sleeting and raining as it is, and you nearly dead when
you came in just now?"

"I must; a dying woman has sent to request me to come to her—not a
moment to be lost, her son says."

Through many dark, winding alleys passed the young curate and his
guide. At last, they reached one narrower and darker than the rest. There
was a terrible fight going on at the entrance; screams and blows resounded on
all sides, and the gaslight fell full on the bleeding face of a woman, whose fists
were clenched, ready to make a fresh assault upon her opponent. At that
moment, a policeman seized her by the shoulders, and dragged her off, amidst a
fearful volley of hootings, screams, yells, and oaths from the by-standers—all
of whom had been taking part in, or enjoying, the horrible scene. The way was cleared by the police, and Mr. Mant, preceded by the young man, passed on; they entered a dark passage, and felt their way up a still darker staircase.

Three flights of stairs had been accomplished, and they were ascending a fourth, when a door below opened, and they heard the sound of a heavy blow on the back of a poor, screaming child. A glistening light revealed a red-faced, savage-looking woman, holding in her left hand a candle, the grease from which was streaming down her fingers on to the floor; whilst with the other hand she dealt blow upon blow on the face and back of a poor, crippled little creature, who cowered beneath her cruel ill-usage, but seemed to have neither strength nor courage to attempt to fly from her.

"I'll knock yer head off, and smash all yer bones—and give ye to the black man—and shut ye up in the black hole. Get along there out of my sight, I say!" And with another dreadful blow, and uttering yet more vile language, she struck down to the floor the little sufferer, who crept up into a corner of the dark staircase, and, huddling up its poor little body, lay there sobbing and moaning. The drunken woman again entered the room from which she had driven her innocent babe, and pushed to the rickety door. It would not shut, and through the opening Mr. Mant saw a man smoking and drinking; the woman seized the cup and drank.

"What be you about there?" exclaimed the man in a loud, angry voice, as she drained the last drop, and commenced refilling it from the can. A violent altercation, accompanied by kicks and blows, followed; and what seemed to be a heap of rags on the floor began suddenly to bestir themselves, and rose up; and then a very babel of screams and terrible threats issued forth from that nest of misery and crime.

"Can you do nothing for that poor child on the stairs?" said Mr. Mant to his guide; and, slipping a shilling into his hand, he added, "take care of him until the morning."

"Sure, sir, I would, and have many's the time, for the love o' God; but we'd have som'ot to do to tak' care aff all the poor little cretures has is no better aff than him down on the stair there."

"Are there many such cases about here, then?" said Mr. Mant, stopping outside the door of the sick woman's room, which they had at length reached.

"Many, sir! as many as there are drunken mothers, and that's a pretty many down these alleys and courts, as you've see'd to-night, sir."

"How can you live in such a place?"

"Well, sir, we're forced to—and use is som'ot. I was born in it, and never know'd nothing different." As he said this, he pushed open the garret-door; and, used as Mr. Mant had of late become to such scenes, he started back as he saw facing him, and pillowed up on the floor, the dying woman.

"Save me! oh, save me!" she exclaimed; "I'm lost, lost! you're come, but it's too late. There's no time now;" and she sank back on the heap of old clothes and straw that formed her pillow. It could only pain the reader, and do no good, to follow the poor creature in her ravings. It was, indeed, too late. Her malady was delirium tremens. In reply to the Clergymen's earnest entreaties that she would look unto Jesus, and seek Him now—even now, at the last, she spoke only of devils and lost souls, as if she were already in hell.
THE NEPHALISTS.

Itself. She implored for drink, and trembled and screamed as she imagined all horrible forms around her. Her son, kneeling beside the wretched bed, turned to Mr. Mant, and said, "Sir, can't you do anything for her?" Mr. Mant made an attempt to pray, but it was impossible, so awful was her state. He again spoke of the Saviour of lost sinners, but apparently in vain. Once more the poor creature started up, and wildly implored help; then fell back upon that wretched straw bed—a lifeless corpse.

The streets were quieter as Mr. Mant returned, but he shuddered at the scenes he had left behind him; all of these haunted him, and drove sleep from his eyelids that night.

At six o'clock in the morning, he fell asleep, and two hours later rose. His kind-hearted landlady did her best to tempt him to eat, but breakfast was carried down almost untouched, and then the worn-out curate sat down to write his sermon for the following Sunday. He had hardly taken the pen in hand when there was a knock at the door, and Mrs. Stockwell entered, saying:

"Sorry to disturb you, sir, but there's a man wishes to speak to you about the funeral this afternoon."

"Show him in," replied Mr. Mant.

This business disposed of, the curate once more took pen in hand, and tried to collect his scattered ideas. Again a knock. "Please, sir, Mrs. Hunt wants to see you about the girl you promised to get into the Refuge."

This over, Mr. Mant made another attempt at his sermon-writing, and for nearly an hour he was left in peace. Then came another knock, and—"Please, sir, Mr. Carter's taken very ill, and has sent to say he'd be glad if you would come and see him as soon as possible, sir."

"Very well, tell him I will call this afternoon; and then, Mrs. Stockwell, do not let me be disturbed again until one o'clock. If any one calls, you can take their message, and say I am engaged this morning."

In vain did the poor curate try to fix his mind on any connected train of thought. The weary body seemed like a drag upon the mind; it had lost all its freshness and elasticity. "Were I writing a sermon for those poor creatures in the courts and alleys, I might, wearied as I am, succeed in fixing my thoughts; but to write for well-dressed, self-satisfied critics, whose feelings are well-nigh buried in a constant giddy whirl of gaiety, this seems impossible. Oh, that I could see the pews filled with the poor, the sorrowing, sinning population of our lanes and alleys, to many of whom the Gospel is news indeed, and by many of whom it would be welcomed as 'good news!'"

This train of thought was at last interrupted by the entrance of Mrs. Stockwell with a luncheon-tray.

"Is it one o'clock yet?" said Mr. Mant, taking out his watch. "Yes, that it is—past one."

Mrs. Stockwell had brought her never-failing remedy for complaints of every kind—the brandy-bottle; and Mr. Mant felt an inward craving for it, which he hardly liked to acknowledge to himself, and attributed it to the fatigue and excitement of the last week, which had been an especially trying one. He found himself again disinclined for food, and therefore thought a little extra brandy could not possibly do him any harm. He must take something to keep up his strength.
We have followed the curate in his night-visiting; now let us accompany him by day. On this afternoon, there was a Bible Class of young men at half-past two o'clock, at a considerable distance from his lodgings, which it became his duty to conduct, owing to the absence of the rector. But there was, also, the sick man who had sent to him that morning—Mr. Carter. His residence lay a mile in an opposite direction from that where the young men's Bible Class was held. The curate started, walking as if for a wager. At length, he reached the sick man's house, and was shown into a neat little parlour. Mr. Carter was a small tradesman. He had been ill a long time, but on the morning of this day he had become considerably worse. His wife entered the parlour; a worn, pale woman, with a peculiarly dull, inanimate expression of countenance, and bringing into the room with her presence a very strong odour of gin.

"Your husband wishes to see me?" said Mr. Mant, addressing her.
"Yes, sir; will you kindly walk this way?"
On reaching the invalid's bedside, the Clergyman inquired:
"Do you suffer much pain?"
"No, sir."
"That is a mercy."
"Yes."
"Do you not thank God for it?"
No reply.
"Have you sought the Lord, and asked forgiveness of all your sins for the sake of Him who died for you?"
"No, sir" (uttered with perfect apathy).
"How dreadful, then, is your state!"
"Yes, sir" (as apathetically).
"Can you bear to think of appearing in the presence of the Lord unpardoned? Think of those awful words, 'Depart from me.'"
"Yes, sir" (in a tone of voice that betokened utter indifference).

Mr. Mant spoke earnestly of the love of God, and the willingness of Christ to receive all who come to Him; but he could not draw forth the smallest expression of feeling, or even a reply beyond a negative or an affirmative. The invalid lay apparently in a stupor. As they left the sick room, Mr. Mant remarked—"Your husband seems very ill."

"Yes, sir; the doctor thought him much worse, and has ordered him as much gin as he can take; and I am up with him so much at night, that I am obliged to take a little of something to keep up my strength. It's a terrible expense; and the business all behind too, sir, for my husband hasn't been able to look after it for many months past." They had reached the door, and Mr. Mant felt uncomfortable, as he knew the last remark was intended as a gentle hint that relief in some form or other would be acceptable; yet, how could he afford it to all who seemed to think they had a claim upon him as the Clergyman? Impossible; a large fortune would not have sufficed to meet half the claims made upon him. It was quite evident to Mr. Mant, that the sick man's senses had been stupefied by the frequent potions with which he was supplied according to the doctor's orders; he, therefore, inquired of the wife the name of
the medical man attending her husband, and almost started when she replied, "Mr. Merton."

"What a bane drink is!" observed Mr. Mant to himself as he left the house. The air, and the walk at locomotive pace, had given him an appetite. He turned into the dining-rooms of a confectioner's shop, called for a plate of ham and a glass of sherry, having become suddenly oblivious of the remark he had just made—viz., that "drink is a bane."

Why not have called for water, tea, or coffee? Simply, because it was not the custom to do so. Once more he is hurrying along the streets to his Bible Class. The young men of this class were encouraged to ask any question, on a scriptural subject, that might suggest itself to their minds.

"Sir," said a fine, intelligent-looking youth, "would you be so good as to explain to us why wine is spoken of in the Bible as 'a mocker'? I observe it is not said, under such and such circumstances, 'Wine is a mocker,' but simply, 'Wine is a mocker.' In another place it is said, 'Look not upon the wine.' It seems to us, sir, that we are not in the habit of obeying this precept, and I have been requested to ask your opinion on the subject by my fellow-students."

"Our time is nearly up," Mr. Mant replied; "I think, therefore, we must defer this subject until next week. Then the rector will have returned, and will, I am sure, reply to your question more satisfactorily than I can."

The tone of voice in which this reply was uttered, convinced the students that Mr. Mant was nothing loth to postpone the task until the rector's return, and thus relieve himself of the burden of preparing a reply to their question.

The curate now hurried towards the church, as a funeral was to take place at four o'clock. On his way thither, he called at several houses, to give relief in the form of bread, coal, and grocery tickets. For this purpose, he entered, not a court or alley, such as those he had visited the night before, but a respectable street. At No. 4, a young woman with a babe in her arms opened the door. Her flushed cheek, and wasted form told plainly of a fatal disease at work within. A little child, three years old, followed her to the door; she desired him to go back. He rebelled, and muttered something in ill-temper.

"Oh! sir," the mother said, "it is an awful thing to hear that child; he has learnt such bad words in the workshop! I chastise him all that I can, but can't break him of cursing and swearing; he is but such a babe, it almost drives me mad to hear him."

"Cannot you keep him out of the workshop?" asked the curate.

"No, sir; I can't. His father will have him there."

The father, a journeyman tailor, might have maintained his family in comfort had he been a sober man; but such was not the case. He was, moreover, an infidel, and was never seen inside a place of worship. The two lower rooms of the house in which they lived (one of which was hardly worth the name of room) were all they could afford to keep for themselves. The best was used as a workshop and sitting-room; the other as the sleeping-room. The rest of the house they let off to two sets of lodgers. Mr. Mant ascended the first flight, and was almost deafened by the screams of some two dozen infants, who were undergoing the operation of having A B C and Watts's
Hymns beaten into them. These young students shared by day the two
rooms on that floor with the dame who taught them, her husband, and four
children. On ironing days, this worthy instructor of youth went out to work,
deputing her stick and office to her eldest son, a boy of twelve years of age,
who, as a teacher, had this advantage over his mother, viz., that he used the
cane more, and bad language less. In one corner of this college for young
ladies and young gentlemen stood a bedstead. By the fire sat a sullen-countenanced
man, with a pipe in his mouth, and a vacant stare on his face. The
other room bore the aspect of a rag and bone store. It was used as a scullery,
and as a receptacle for all kinds of rubbish. The stench and filth of these
rooms were quite enough to breed a fever in the neighbourhood. Mr. Munt
made his escape from the sights, sounds, and odours of this floor, to the garret,
habited by an old man, with a young wife and two children. The furniture
of this apartment consisted of a bed on the floor, a chair, stool, and table.
Both man and woman had brought upon themselves this extreme poverty by
their drinking habits. On passing down the stairs, Mr. Munt was stopped by
the educational dame, who pleaded for additional help, on the ground that the
doctor had ordered her as much porter as she could take, on account of her ill
health. Mr. Munt doubted, in his own mind, that the doctor had ordered it,
as the woman was not famous for sobriety, and he felt sure that her appear-
ance must have given him a hint that such was the case. He therefore
replied—

"I am sorry, but I really cannot do more for you at present. What is the
name of the medical man that attends you?"

"Mr. Merton, sir."

As he hurried away to the church, the unfortunate curate felt the name of
Merton haunt him like an evil spirit.

The funeral over, he again commenced his distribution of relief tickets.
Turning down Rodney Court, and entering the lower floor of a house, which,
like all in this court, had more paper and rags than glass in the windows, he
asked a poor little girl, whose face was like that of an old woman, yellow and
wrinkled, and innocent of the smiles and dimples of childhood—

"Is your mother at home?"

"Yes, sir."

"Can I speak to her?"

"She's up stairs, lying down."

"What! is she ill?"

"No; she's tipsy."

Half a dozen more squalid children, almost devoid of clothing, were devour-
ing some dry crusts, and relieving their thirst by drinking water out of the
spout of the tea-kettle, which rested on the ashes in the grate. Fire—there
was none. The little creatures shivered, as the cold wind blew in through the
open door; but the iciest winter's blast was less likely to prove injurious to
them than the fetid atmosphere of that miserable room!

At the next house, Mr. Munt was conversing with the woman, when her
husband reeled in, and laid on the table a morsel of butter and one dip candle
—all he had purchased with the earnings of the week, except intoxicants.
INDUCEMENTS TO JOIN THE TEMPERANCE SOCIETY. 55

It was Saturday, and Mr. Mant, sick at heart, after calling at a few more wretched homes, returned to his lodging. Half the night was occupied in preparing his sermons for the following day. Dispirited, exhausted, and needing repose, yet fearing to relax until his task was accomplished, he once again had recourse to the stimulating draught. Alcohol was becoming daily more needed, to goad him on to labour, and he, poor slave, less able to resist its tyranny.

(To be continued in our next.)

SOME CONSIDERATIONS
WHICH INDUCED ME TO JOIN
THE CHRISTIAN TEMPERANCE SOCIETY;

And others which determined me to continue a Member.

1—Because Total Abstinence is good for strength to labour in one's calling, and for health to enjoy life.
2—Because it keeps me out of temptation from the company of Drinkers and Drunkards.
3—Because it is an effectual guard against the sin of drunkenness, and the many sins to which it leads.
4—Because it is every one's duty to set an example to, and to influence others.

AND I KEEP TO TOTAL ABSTINENCE,

1—Because I find myself better in every way without even moderate Drink than I ever was with it.
2—Because it is a help to godliness, taking out of the way the great stumbling-stone to Religion; giving an opportunity of discerning one's true interests, both for time and eternity.
3—Because as a Temperant I can go to the house of God without shame or fear.
4—Because I find it good to be associated with those who have courage and strength of mind to deny themselves what is hurtful.

"TRY IT."

Mill Hill, Middlesex.
THE GREAT PHYSICAL SUPERSTITION OF THE NATION.

PART VI.

BY THE REV. G. T. FOX, M.A.

(Conclusion.)

Having accumulated an array of testimony which ought to be sufficient to convince the most sceptical, viz., first, upwards of 2000 medical men, many of them standing at the very head of their profession; secondly, the experience of those who have taxed their physical powers most severely; thirdly, the result of statistical facts in the Army, proving the comparative sickness of abstaining, and non-abstaining corps, and of an insurance company, which gave 20 per cent. quinquennial bonus to Abstainers more than to the moderate drinkers, besides the similar experience of sick clubs; and, fourthly, the experience of those who had been in the habit of consuming alcoholic stimulants moderately, under the delusion that it was doing them good, but had discovered the fallacy of this “great physical superstition,” under which they had been labouring, when, having entirely abandoned the use of such drinks, they immediately found the beneficial effects—were in better health, and able to accomplish more work.

Having, I say, thus established, by such ample testimony, the truth of the position with which I set out, viz., that it is a “great physical superstition” to suppose that “alcoholic stimulants furnish nourishment and strength to the bodily frame; and are greatly conducive, if not absolutely necessary, to keep a healthy man in a state of vigorous health,” it only remains for me to draw the natural conclusion to which this cumulative evidence brings us. And, I would ask, what is that conclusion to which Christian philanthropy ought to lead a man from such premises? He looks out into the world and contemplates the state of society; and what is it that immediately engages his attention, shocks his sensibility, and fills his heart with sorrow? It is the drinking habits of the people—that vile institution, the public-house, and its consequences! I am now more especially addressing myself to the Clergy of the Church of England, or rather to the Godly portion of them, who know the value of souls, and are assiduous in the discharge of their varied ministerial duties, and hence it is unnecessary for me to describe minutely the drinking habits of the lower orders, for none know those evil habits better than they, none come more closely into contact with them than they. Well do they know how foolish drinking habits are interwoven with all the engagements of the middle and lower classes of society; how
men drink, as a matter of course, when they buy, and when they sell; at
the fair and at the market; at the wedding, and at the funeral; at home
and abroad; by day, and by night; when they eat, and when they do not;
when they are dry, and when they are not; in company, and alone.
Well do they know, moreover, how the working classes congregate in the
public-house, and squander their wages in drugged and poisonous liquor;
how they are turned out of these houses, on Saturday and Sunday nights
especially, drunk for the most part, and staggering home to their
families; how they abuse their wives and children, and destroy domestic
peace and happiness. Well do our laborious Clergy know to what a low
level the morals of the working classes have sunk—what profanity,
what ungodliness, what Sabbath-breaking, what ignorance, what brutal
coeness of manner prevail.

And, when they endeavour to mitigate these evils, what is the great
difficulty they encounter? Why, the drinking usages of the people.

Is it education, in which they seek for the remedy? Do they
flatter themselves that there is more hope for the rising generation? I
ask, what has been the experience of the last twenty years, during which
the science of educating the working classes has made such rapid strides?
Our machinery is admirable, but what are the results? Or rather, what
has mainly hindered those results from being far more satisfactory than
they are? I desire to avoid exaggeration, and would give all possible
credit for an improved state of society, to the better education of the working
classes; but no man, who knows the lower strata of society, as a
working Clergyman does, can possibly so hoodwink his mind, as to deceive
himself with the vain imagination that we are reaping reasonable results
from our extensive and expensive system of education. And, if we inquire,
wherein does the failure mainly consist? the answer is, just where it is
most difficult to effect the reform—in the homes of the children! For, how
can a few hours teaching in school counteract the immoral influences
brought to bear upon the children at home, where everything ought to be
holy and pure, and working for their good? Can you expect a child to
grow up a moral man, or to yield any beneficial fruit from his schooling,
when his ears are accustomed to profane swearing from childhood;
when Sabbath-breaking, and neglect of public worship, are the practice
of both parents, and when the father, if not the mother, is either an
habitual or an occasional drunkard? Hence, it is that, no sooner do our
children grow up, than we lose hold of them entirely; they are no more to
be seen at school or Church, and all the influences of education are
swamped in the immoral training of their homes. I say not that all this
is the result of drink, but I appeal to my brethren, who know the working
classes, to say whether drink is not the foster-parent of all these evils, and
whether it be not "the drink" which keeps our working men sunk
and degraded to the very lowest scale of demoralization and depravity?

When a Minister of Religion makes efforts to reform individuals, is it not the drink-evil which at once confronts him, and throws the chief obstacle in his way? How can he get a drunkard to Church? How can any arguments avail with a man who spends his time and wages at the public-house?

Or, is it the condition of the poor wife in which he feels an interest, and of those starving ragged children? What can he do for them, so long as the husband spends his wages at the public-house? Thus does "the drink" track his steps; and, whether it be the social, the moral, or the religious welfare of the working classes which he is striving to promote, that drink confronts him with its Satanic power, defies him to the conflict, laughs at his puny efforts to cope with the monster evil, subverts his attempts to do good, and overwhelms him with shame and sorrow.

I need not, however, pursue this line of illustration further: they to whom I address myself know as well as I do what the demon of drink is doing in our midst; and how, by reason of this enormous vice, the working classes are sunk to a great extent in misery and wretchedness, whilst the appliances and means which the Minister of the Gospel of the grace of God would employ are mainly hindered, for impediments and obstructions of an external kind are built up in his way which he cannot surmount.

Surely, then, it behoves all Christians, all philanthropists, all who have the good of their fellow-men at heart, and, above all, the Ministers of Christ, to do all that lies in their power to overthrow the vile drinking habits of the working classes, which lie at the root of all the crime, ignorance, poverty, and misery that abound in the land.

Now, I conceive that there are two means which ought to commend themselves to the common sense of every one. First, the effort to inform the working classes of the real nature of drinks, and thus to overthrow "the great physical superstition of the nation," by proving to them that the use of strong drinks is not merely useless but injurious—that they are "spending their money for that which is not bread, and their labour for that which satisfieth not." And, secondly, to bring to bear upon them the powerful influence of example by the practice of Total Abstinence.

In addition to the testimony already adduced, we have the convincing proof before our eyes, as a living fact, of tens of thousands of Total Abstainers in the enjoyment of the most perfect health, and filling every station in life—hard-working Clergymen, and hard-working mechanics—proving that, whether it be intellectual or bodily labour, the human frame can face the utmost tension and the hardest work most effectually without the aid of artificial stimulants. If this be so, then, I ask, in conclusion, addressing myself specially to the Minister of Christ, who, by his frequent
contact with the poor, and his public position, can exercise a most important influence over the working classes, will you not try the experiment of Total Abstinence, as a means of increasing that influence, and thus possess yourself of a new power of doing good to those over whom your heart yearns, and whose present unhappy, degraded condition fills you with deep sorrow andliveliest grief?

In proportion as the Clergy of the Church of England band their strength together in a vigorous crusade against the degrading, insane drinking habits of society, will be the purification and elevation of the lower orders; and the diminution of drunkenness will follow, as a natural consequence, upon the purgation of the public mind from the delusion under which it has long laboured—that “great physical superstition” of the necessity and use of strong drinks for a healthy man.

We are steadily progressing in this, the right direction. May our gracious and Heavenly Father incline the hearts of all men, and specially of the Clergy of our Church, to wage an unflinching and unwearied warfare against the drinking usages of society, till Strong Drink be dethroned from his usurped and fatal power over the English mind!

[In No. V. of Mr. Fox’s Series of Papers (vol. ii., page 11), in fifth line from end of the page, for “arising from all fermented liquors,” read, “arising from abstinence from all fermented liquors.”—Ed.]

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LAW FOR DRUNKARDS.

In the Act for the Regulation of Public-Houses in the Province of Canterbury, New Zealand, there is a clause providing that if it is proved to the satisfaction of two justices that any person has become an habitual drunkard, and is injuring his health, or wasting his substance by excessive drinking, the justices are to issue and send to every public-house, and publish in every newspaper, a notice prohibiting all persons from supplying him with spirituous or fermented liquors, except upon the certificate of a medical practitioner, that the liquor is required as a medicine. The penalty for their knowingly supplying him is fine or imprisonment. The notice continues in force for two years.—Times, March 27, 1863.
"ONE SOWETH AND ANOTHER REAPETH."

BY A DIOCESAN SECRETARY.

This Scripture saying is often found to be true in Missionary schools and parochial experience; but it was forcibly brought to my mind lately in the course of conversation with an intelligent builder, at the close of a Temperance meeting. As the people were going out of the room, Mr. M—and I remained on the platform. I expressed to him my satisfaction that there were so many fustian jackets and wives of working men present: "These," said I, "are of the right sort—these are the people one likes to see on such occasions, and that we want to get at and enlist in the Cause."

"Well, sir," my friend replied, "I don't quite agree with you there; I am as glad as any man to see these fustian jackets and roughs at our meeting—some of them, indeed, are in my employ; and I know, poor fellows, what temptations they have in the way of drink; and I am thankful to have been the means of putting a stop to some of the shameful customs in our way of business—such as footings; several, too, have been induced to take the Pledge. The Teetotaller, if out of work, generally comes to me, for I always give such the preference; and it answers to do so both to master and man. But, sir, it is the gentry and you, reverend Ministers that ought now to come to the front. I consider we have pretty well done our part; we have had all the brunt of the battle against drink, and whoever may come up after us will only share the spoil. Why, sir, just see how the case stands: Though we had but very slight learning, and no time for reading on the subject, yet we got up meetings, and have gone and spoken there, and not a soul of any consequence to back us; and, what was more, we have been hooted at, to and from the meetings, and been pelted on the platform, and often ill-used next day by our fellow-workmen, just because we were against their foolish drinking customs. Now then, sir, the ground has been cleared, and it is all plain sailing, and we are now looking to the like of you to go on with the work and keep up the ball. You will not be insulted; we have passed through all that—all the mud is on us; whenever you come on the platform, you will have cheers where we had groans and ridicule. And then, again: You have to make a sacrifice. Well, what is it? A glass of ale with your dinner, and a glass or two of wine after. But your dinner is plentiful, and makes you full, and warm, and comfortable, whether you drink anything or not; you have your fire, and dry clothes, and carpets. But, when we gave up our beer or our drop of grog it was, as we then thought, giving up all the comfort we had; we fancied it was to serve for food and
strength. Sir, excuse me, but drink and drunkenness do not belong entirely to us working people. I know some ladies as well as gentlemen that would be nothing the worse if they were Teetotallers; and, even if they were always temperate and able to guide themselves, yet they should set an example and use their influence. I am very pleased to see this Church movement, and your Church of England Magazine. There's no excuse now, then, for the Clergy if they don't join. There are plenty of the great and the learned in the land; let them join them; let them add to that noble band of four hundred Clergymen who are pledged Abstainers. Excuse my plainness, sir; but, if the Clergy don't come forward now, they are letting a grand opportunity go by for doing good, and remarks will be made on them which I, as a churchman, shouldn't wish to hear."

Such were in substance Mr. M——'s remarks. I could not but feel their force and truth. I must say that a fair opening is now made for the Clergy; the subject of Total Abstinence has been fairly put before them in a variety of modes, and its great value tested. They can now form parochial associations, free from those elements to which many had, perhaps, just objections; and they must see how that, where it has been tried, the amount of usefulness effected has been surprising.

J. L.

THE LIFE-BOAT.

"See, the fragile bark is hanging
O'er the billow's feathery weight;
Now 'mid fearful depths descending,
While we sicken at the sight.

Christian! pause, and deeply wonder;
Is there nothing you can do?
The sinking ship—the storm—the life-boat—
Have they not a voice for you?

Here's a storm—a fearful tempest;
Souls are sinking in despair;
There's a home, a blessed refuge—
Try, oh! try to guide them there."
NOTES AND QUERIES.

"Be sober, be vigilant; because your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour."—1 Peter, v. 8, 9.

There is a beauty in this verse, in the original Greek, which cannot well be presented in a translation. It may be explained thus:—The word which we have rendered "be sober," is compounded of two words, the literal meaning of which is, "drink not," as opposed to drunkenness; and the word which is rendered "devour," is from the same root, and signifies to drink, or swallow down. This verse, in its literal etymological sense, speaks loudly to the drunkard, the tippler, the soaking intemperate; it says to such, "Drink not! for, if you do, the Devil, your adversary-at-law, will drink you down. Swallow not strong drink, for, if you do so, the law-adversary will swallow up you!" Adam Clarke comments thus:—

"It is not every one that he can swallow down: those who are sober and vigilant are proof against him; these he may not swallow down. • • • • Strong drink is not only the way to the Devil, but the Devil's way into you, ye toppers; and ye are such as the Adversary particularly may swallow down."

There is one point more: observe the word "adversary." In the original, it is an adversary AT LAW. Our transgression of the law gives to Satan his power against us: sin gives him a handle for accusation; but "the strength of sin is the law." Where there is no law, sin is not reckoned: the fact of its being a transgression of a known law, is that which makes sin so exceedingly sinful. Our breach of the law gives to Satan the power of accusing us: he is, therefore, appropriately termed our LAW ADVERSARY.

The law in Proverbs is, "Look not thou upon the wine when it is red." (ch. xxiii., 31); in Ephes. v., 18, "Be not drunk with wine, wherein is excess"—a flood of profligacy, bearing down all rule, order, and restraint.

Robert Askwith Taylor, M.A.

Norton Malreward, Bristol.

Testimony of Dr. Longley, Archbishop of Canterbury, in favour of Teetotalism.

I send you an extract, which will be interesting to all your readers, from "The Temperance Dictionary," by the Rev. Dawson Burns, now in course of publication. In his account of the progress of Temperance in Bradford, in Yorkshire, Mr. Burns tells us that the Temperance Hall in that town was opened on Feb. 27, 1838, amidst immense enthusiasm and public interest. At the public meeting in the evening, the chair was taken by the Bishop of Ripon (Dr. Longley, made Archbishop of Canterbury in 1862), who said that "he saw nothing in the constitution of the Total Abstinence Society inimical to Christian principle, but he rather regarded it as a powerful auxiliary to that principle." The opinion of the Archbishop of Canterbury will have some weight, perhaps, with those of the Clergy who consider Teetotalism unchristian and unscriptural.

Manchester.

William Caine, M.A.
MONTHLY LETTER.

(From our own Correspondent.)

The First Anniversary of the Church of England Total Abstinence Society will be held (D.V.) during the first week of this month (May). The Annual Sermon will be preached on Tuesday evening, May 5th, in the parish church of St. Clement Danes, Strand, by the Rev. H. J. Ellison, M.A., Vicar of Windsor; Divine Service commencing at seven o'clock. The Annual Meeting will be held on Thursday morning, May 7th, in the lower room of Exeter Hall, commencing at eleven o'clock; and an Evening Meeting (a Conference of Clergy and Laity) on the same evening, at seven o'clock, in the same place. On both these occasions, the chair will be taken by the Very Rev. the Dean of Carlisle.

The Dean of Carlisle has been visiting down South, and helping forward our cause. On Sunday, April the 12th, he preached on the topic of Total Abstinence, in the morning, at Trinity Church, Ramsgate, and in the afternoon at the parish church of Margate. On both occasions there were very large and attentive congregations. On the following evening (Monday), the Dean addressed a great Public Meeting in the large Temperance Hall in Ramsgate, at which a large number of Clergymen attended, besides a vast concourse of the general public. The Dean spent an evening (Thursday, the 16th), at Clerkenwell, and delivered an address to a crowded meeting, in connection with the Parochial Association established there.

An important meeting is reported as having been held in Stamford, on Thursday evening, April 9th, in connection with the Church of England Association. The Hon. and Rev. Leland Noel presided, and the addresses were given by the Rev. R. Maguire and the Rev. Thos. Hutton. The meeting is said to have been crowded, and deeply interested. The local association had been broken up, and there was no local co-operation in getting up the meeting. The large attendance was, therefore, all the more encouraging; and, since the meeting, the cause has been resuscitated in the town. A preliminary meeting, for re-organization, was held on the following evening, and a report of the meeting has been forwarded to the Hon. Secretaries, showing that a Society has been formed, in connection with the Parent Association, under the presidency of Mr. Noel.

Information has been received from the Rev. J. Garrett, Vicar of St. Paul, Penzance, in reference to the public-house in his parish, which he succeeded in closing by the withdrawal of the licence. (See Magazine, No. VII, page 14.) It now appears that the decision of the previous Court has been reversed by a subsequent meeting of Magistrates, and the licence restored. This is the more extraordinary, seeing that the petition for the licence was signed by only 63 persons, while the protest against the granting of the licence was signed by upwards of 1600 of the parishioners, including the churchwardens and overseers. This is, indeed, a curious specimen of justices' justice in the matter of licensing. Mr. Garrett, in his address, states that, concurrently with this decision, the following scenes were occurring:—

"In the Court-house we saw a poor man convicted of being drunk, and insulting some people on Newlyn Bridge; and we saw that man sent to prison and hard labour for that offence. At the same time, the corpse of a man, the father of seven young children, was lying in Penzance, he having been seen quite drunk on Saturday evening before he was drowned." Truly, Mr. Garrett has good reason to complain of these magistrates, who first throw a stumbling-block in the poor man's way,
MONTHLY LETTER.

and then send him to prison for falling over it!

The public generally do not sufficiently realize the fearful aggravation of crime caused, directly and indirectly, by the use of strong drink. The land mourns for the drunkenness thereof. Never have we read of so many executions for murder as during the past few weeks or months. The following extract from the confession of one unhappy culprit may perhaps be but an index of all. I take it from the confession of Noah Austin, recently executed at Oxford Castle. (See Times, March 24th, 1863.)

“My impression,” says the murderer, “was that she (Miss Allen) wished her father to be got rid of. . . . . Words passed between us, but I do not remember exactly what they were. Her father then came in tipsy, and I felt anxious to avoid a quarrel. . . . . I then determined to go to Bicester next day, with her father, for the purpose. I carried the pistol in my pocket. I could not have done it, unless I had had some drink. I went to a strange place in Bicester, that I might not be known—either the Nag’s Head or the King’s Head—and had about two glasses of strong beer. I then returned with Mr. Allen, as stated in the evidence, and, when sitting by his side, raised the pistol to his cheek, and fired the first shot, which caused him at once to fall over the off-side of the cart. While he was falling, I fired the other shot.”

If any over-nice, sensitive, moderate Drinkers should read this, what will they say to the moderate draught of poor Noah Austin—only “two glasses of strong beer?” Surely that can hardly be ranked as very excessive drinking! Most men would call it moderation itself; but see what it has led to! The fact is, the excessive drinker is stupid in drink, and is, therefore, comparatively harmless (to others). It is the man who drinks so as to retain his senses as well as his legs—the man that is primed by perhaps a little drink—whose passions are worked up by the fiery liquid, and power still left to do the mischief he has designed—it is this man that is most harmful to society and his fellow-man. The poor “drunkard” is down in the ditch; but the “drinker” is out on the highway, dealing destruction all around. Noah Austin was brought to the gallows by the moderate drinking of “two glasses of strong beer!”

The Globe contains the following “Sunday Night Scene at a Public-House Door”:—

“The Chaplain of the Manchester City Prison, in his last Report, has quoted the description of an eye-witness to a scene, horrible in itself, but especially horrible when we consider to what such things may lead. ‘We saw one place,’ he says, ‘pour out its contents at eleven o’clock on Sunday night. Laughing, screaming, jumping, swearing, quarrelling, upwards of one hundred persons came out, many of them half mad and primed for any deed of reckless daring, others staggering and stupid, a number of them taken in tow by the women, and all followed by the watchful eyes of several policemen.’”

Some such specimens as this may possible be helpful to Mr. Somes in his Sunday Closing Crusade. God help the man in this noble project, and bring his philanthropic scheme to good success!

A good and useful little Tract is now issued on this subject, called, “Is it necessary?” It may be had for 1s. 6d. per 100, at the office of “the Society for Promoting the Due Observance of the Lord’s Day,” 20, John Street, Adelphi, Strand. It is well adapted for distribution.

The Band of Hope Union Annual Meeting will be held (D.V.) in Exeter Hall, on Monday evening, May 18th. On the following evening (Tuesday, May 19th), will be held in the same place, the Anniversary of the National Temperance League.
THE
CHURCH OF ENGLAND
AND
IRELAND
Temperance Magazine.

JUNE, 1863.

OUR RECENT ANNIVERSARIES.*

We mean by this title, the recent anniversary engagements of the Church of England Total Abstinence Society. During the earlier part of the month of May, 1862, the Clerical Conference on the Temperance Question was held in London. The promoters of the Conference did not, at that meeting, see their way very far in advance, and certainly did not contemplate the large demands that were awaiting them, as the sequel of that occasion. It was felt by many, that so many Clergymen and Laymen of influence, assembling for Conference on the subject of Total Abstinence, argued a future movement in promotion of the principle, on the part of the Church of England. All that the Conference directed, however, was the compilation of a List of the Abstaining Clergy, the organization of another Conference to be held during the month of May, 1863, and the appointment of a Committee for carrying out the same.

The subsequent facts, however, have far over-passed the most enlarged interpretation of the instructions of the original Conference. A definite Society has been established; this Society has already held its First Anniversary, and has issued its First Annual Report, one sentence of which tells the whole story in a few words—"This led, by and by, to correspondence, and correspondence led to co-operation, and thence to the organization, the Report of which is herewith laid before the public."

The Record Newspaper, Friday, May 8, 1863.
The Weekly Record of the Temperance Movement, Saturday, May 16, 1863.
VOL. II.—NO. 9.
The Anniversary was opened by a Sermon, preached in the Parish Church of St. Clement Danes, on Tuesday evening, May 5, by the Rev. H. J. Ellison, by whose kind permission we are enabled to present to our readers, in this number of our "Magazine," a report of the excellent discourse delivered on the occasion.

The Annual Meeting was held on the morning of Thursday, May 7, and the Annual Conference (Clerical and Lay) on the evening of the same date. The Committee were unpretending enough in their selection of a place of meeting, having contented themselves with the accommodation of the Lower Room of Exeter Hall. Both meetings were well attended, especially by Clergymen. The evening meeting presented quite a crowded room—an assemblage not only large in numbers, but also earnestly interested, as well they might be, in so important a branch of the general movement. The Dean of Carlisle presided on both occasions.

At the morning meeting, the Report of Operations was read, a document which we heartily commend to the notice of the Clergy and of the members of the Church generally, containing as it does a narrative of the formation of the Society, and an account of its operations, together with an amended edition of the Diocesan List of the Abstaining Clergy. The Addresses of the Dean of Carlisle, the Dean of Dromore, Mr. Babington, Canon Jenkins, Mr. Eardley Wilmot, Deputy-Judge Payne, and others, were ably delivered and well received.

The proceedings of the evening meeting, after the opening Address by the Chairman, and a spirited Speech from the Rev. James Bardsley, of Manchester, assumed the character of a Conference, or Discussion, on the subject of "The Pledge," which was opened by the Rev. H. J. Ellison. Seeing that the Temperance Movement has of late addressed itself to new minds, and assumed a new aspect of importance from the adhesion of so many of the Clergy, it has been felt that, in order to win over fresh adherents, definite views must be put forth with regard to the main features of the cause. Among these, the subject of "The Pledge" seemed to demand the earliest attention. Mr. Ellison evidently seemed to think that the Temperance Pledge, as popularly received, stood in the way of many persons, who in all other respects sympathize with the Temperance Movement. We ourselves know of many who object to a Pledge of Total Abstinence, and who are, notwithstanding, strict Abstainers. There are also some who grievously misunderstand the true notion of the Pledge, and who are ready to receive instruction as to its nature and object. Mr. Ellison stated (and very truly) that, in ordinary Temperance Societies, the Pledge is rather an end, than a means to an end. He urged that the Temperance Pledge is not a religious oath or vow, and considered it as a mutual agreement between certain parties who have entered into association, on the principle of Total Abstinence from intoxicating drinks; and
that the withdrawal of a member from such association cancelled the agree-
ment on the part of the person so withdrawing himself. In a word, that a
Pledge continues in force until it is recalled. He also thought that it was
advisable to admit into association those who, though Abstainers, were not
pledged to Total Abstinence.

The Discussion, or Conversation, on this important topic, was con-
tinued by Rev. Wm. Keane (of Whitby), Rev. John Garrett (of Penzance),
perhaps, the exception of Mr. Gale, all the speakers were in favour of Mr.
Ellison’s views. The Dean of Carlisle urged that the Pledge was but the
first step to the reformation of the drunkard, as “the Queen’s shilling”
was the first step towards making a soldier, although a long time might
elapse before the raw recruit was well drilled. The Dean also observed
that, to make the Pledge an end, and the one object to be attained, was
not enough to make a teetotaller all he ought to be—“As well might you
write the owner’s name on the back of a sheep, and then turn it out, loose
and unprotected, on the Westmoreland Hills, and expect it to come back
safe and sound!” It was the almost uniform feeling of the assembled
Clergy that the Pledge must be considered as the first step toward an ulte-
rinate end—that end being the reformation of the man, in body and soul,
for time and for eternity.

Our own opinion upon this question is, that the Temperance Pledge
ought never to be considered as having any greater moral force than that
of a mutual agreement. The higher it is raised as a matter of binding
religious obligation, the deeper and heavier is the fall if it be broken. Let
a man regard it as a promise made before God, and, if he breaks it, his
conscience is wounded; and this is by all means to be avoided. At the
same time it must be pressed that, for a once drunkard to forfeit his
Pledge, is an act most detrimental to his own interests; and that, if one
who has adopted the Pledge for the sake of others should forego his agree-
ment, his act is sure to prove harmful to many that have hitherto looked
up to him as an example and a guide.

Practically, the Pledge will be found to be a bond; though, theoreti-
cally, it may seem to be a bondage. Neither Total Abstinence, nor the
Pledge, may be necessary for our own sakes, but both are undoubtedly
useful for our brethren’s sake. In adopting each and both, we approve
ourselves as examples to the weak brethren; and not only examples, but
also actual supports. The Pledge is as a crutch to a lame man. He can
fall back upon it in his hour of temptation, and, perhaps, of weakness.
Then, by all means, let him have it to fall back upon; at least, until
a higher principle is implanted in his breast. The drunkard, freshly
pledged, is not a religious man, nor is he, as yet, capable of yielding
himself to the very highest and best of principles. But it is some-
thing if he can be induced, by his promise to a fellow man, to abstain from the intoxicating cup, which is to him a cup of sorrow and of bitter dregs.

Let men, then, hold hands together—the strong and the weak, the great and the small. Let the strong-minded men join in association with their weak-minded brethren, and thereby tend to make them strong. And, if the Pledge be a help to the weak, let it be accepted as the basis of association by the strong; and, if the consistent keeping of the Pledge, even to a life-long, be a bright example, and the breaking of it a grave discouragement, then let us all take it, and keep it, and hold it consistently to the end!

We rejoice, in common with all who love this cause, to have to record the holding of these Anniversary Meetings. Much good must arise from this anxious, earnest, conscientious seeking after the best means of usefulness in this direction, on the part of the Clergy of the Church of England.

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SUNDAY CLOSING OF PUBLIC-HOUSES.

Mr. Hoefkall, M.P. for Liverpool, speaking at the Annual Meeting of the Lord's Day Observance Society in London, stated the following particulars with reference to Mr. Somes's Sunday-Closing Bill:

"Very encouraging efforts were being made throughout the country in favour of the bill. A canvass had recently been made of all the householders in the town of Liverpool, and he would give the result. There are in Liverpool 60,235 inhabited houses:

6,339 inhabitant householders were neutral;
6,417 " " " in favour of closing for all but 2 hours;
3,300 " " " against Sunday closing;
44,149 " " " for closing during the whole Lord's Day.

"This result was not ascertained by merely verbal answers, but the names of the householders were in all cases written down by themselves, and subsequently collected by the canvassers."
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PREACHED BEFORE THE CHURCH OF ENGLAND TOTAL ABSTINENCE SOCIETY,
IN THE PARISH CHURCH OF ST. CLEMENT DANES,

(May 5th, 1863,)

BY THE REV. H. J. ELLISON, M.A.,
VICAR OF WINDSOR AND PREBENDARY OF LICHFIELD.

"The Son of Man is come to seek and to save that which was lost."—Luke xix., 10.

We celebrate to day the first anniversary of the Church of England Total Abstinence Society. On such an occasion the office of the preacher is at once marked out for him. It is to place distinctly on record the objects at which we aim in our association, and the principles by which we are guided.

Our object, then, is to bring the work of the National Church to bear on a destructive national sin; and this by a special organization within the Church. Immediately, we seek the salvation of individual souls, which, but for such organization, we have seen to be hopelessly perishing around us. Ultimately, we aim at the reformation of the national character.

A few words will be necessary in explanation of this:—

Engaged for the most part, whether as clergymen or laymen, in carrying on the warfare with sin in our respective parishes, we have found ourselves confronted by an evil of more than common magnitude. We have addressed ourselves in every way to the removal of it; but it has been only to see our efforts at every point foiled and frustrated. In the very midst of a social system which we have claimed to be symmetrical and well-ordered—side by side with an advanced and advancing civilization—the one evil weed, which, finding its way into the soil unperceived, has grown with the up-growth of all our choicer plants, has thrown its tendrils around them and strangled them in its foul embrace—we have seen the Demon of Strong Drink spreading ruin and destruction around. It has alienated our masses from religion; it has filled our gaols with criminals, our penitentiaries with outcasts; it has given a never-failing supply to the vast asylums which it has called into being for pauperism, for disease, for lunacy; it has defiled the land with blood; it is still—as it was twenty-five, fifty, a hundred years ago—the giant that stalks to and fro in our land, defying the armies of the living God.

With the gospel in our hand, and never doubting it to be the power of God for salvation from every form of sin, we have at times stood amazed at the phenomenon that was before us. But upon a closer view we have seen that the gospel is not at fault. It is "while men have slept" that the enemy has sown his tares. He has recognized the fact that the spirit of man is reached through the avenues of bodily sense; by a master-stroke of policy he has succeeded in closing the avenues. He has brought in, under the the shelter of the scriptural name of "the wine that maketh glad the heart of man," a compound, or series of compounds, so subtle in their first approaches, and yet so deadly in their "enmity with the blood of man," that, before the victim has been well aware, he has lost the freedom of self-choice, and the power of self-control: and in that physical wreck and ruin which the drunkard presents, in that craving thirst—
that clouded intellect—that enfeebled brain—that disorganized will—that life
given up to the dominion of every brutal passion—we have seen, not the
reasonable being to whose conscience the word of God could make its appeal,
but “the swine” before whom it was not lawful “to cast our pears.”

At the moment, then, when from every quarter of the land—from our
judges, our philanthropists, our gaol-chaplains—the cry has been heard, “What
shall be done to the man that taketh away the reproach from Israel?” a
gleam of light has appeared in the quarter where we might have most
expected it. We have seen the victims themselves, conscious of the deadly
character of the agent which has beguiled them, unable to fix the point of
indulgence where safety ends, and the wholesale deterioration of their physical
nature begins, determining to abstain from it entirely, and to help one another
by a mutual agreement to abstain. We have seen the marvellous change (tem-
porary, if you will, so far) which has passed over these men. Whatever of
earnestness there has been individually combating the evil, whatever of
organized effort for withstanding its further advances, whatever of growing
change in the public opinion of their class with regard to it, we have traced
chiefly to the agency of the Total Abstinence Societies; and, while powerless
to repair the ruin, and offering, in itself, no security against relapse, we have
yet seen the Total Abstinence agreement again and again to be the prelude to
the reception of Christ’s gospel. The stone has been taken away by it from
the mouth of the grave; and the men that were lying dead in the charnel-
house of their corruptions have thus been enabled to hear the voice of the Son
of Man, and, like Lazarus, have arisen and come forth.

And in the face of this we have asked, what our duty is?

Men and brethren, I speak to those whose hearts have bled with the
miseries of their “kinsmen, according to the flesh;” whose “eyes have run
down with rivers of water for the destruction of the daughter of God’s
people.” (Lam. iii., 48.) Among such, could there be a doubt what the duty
was? Bound ourselves, if we are Christian laymen, to suffer with each suffering
member of the body of Christ; pledged ourselves, if we are ordained
ministers, “never to cease our labour till we have done all that in us lies, to
bring our people to that agreement in the faith and knowledge of God, that
no place shall be left among them either for error in religion or viciousness of
life;” * could we have looked on at a movement such as this with cold indif-
ference? Well, then, we have approached it nearer, and scanned more closely its
great opportunities. We have seen it to be the time of the evil spirit’s departure
for a season—the time for us to sow our seed, and do battle for the imperilled
soul; and, as we have worked and laboured for that end, it is no marvellous
thing that we should have been drawn within the sphere of its inner attraction,
and have determined to make this movement our own, guiding it, as God shall
give us help, to its rightful issues.

But it is at this point that, in our hands, the movement assumes a new and
distinct character of its own. Not separating ourselves in spirit for a moment
from those who may work through other organizations, far less ignoring the
work of those who have preceded us for a quarter of a century, we must yet

* Service for the Ordering of Priests.
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disclaim the responsibility for objects other than our own; we must be allowed to rest the justification of our efforts on principles which we have ourselves approved as in accordance with the word of God. I have stated our objects; let me now state clearly what those principles are.

We are associated together, then, on the basis of Total Abstinence.

I. That we may better “seek and save those that are lost.”

We see this to be the great distinguishing feature of the gospel of Christ. Other agencies may do much to elevate the intellectual and moral condition of man; the gospel itself, pre-eminent among them all, is taking away the occasions of sin, forestalling the tempter in his occupation of the human heart; but it is when all have thus far missed their aim—when the great tide of human corruption, swollen by the tributary stream of vicious custom and wholesale temptation, has borne down the barriers of education and preventing grace—when woman, in her weakness, has surrendered all that woman holds dear, and society, in its stern and necessary—but, oh! how partially applied—measures of self-defence, has cast her off from its bosom, and, as she floats along a waif on the world’s waters, already proclaims her for time and for eternity “lost”—when man—man or woman—in his self-confidence, has tampered with the liquid fire till the conflagration rages within him, and, with character “lost,” self-respect “lost,” health, happiness, all power of attending to the higher things of God, to human appearance, “lost”—comes forward and proclaims him no more the amused spectacle of ridicule and reproach, but for ever “lost,” henceforward an object for ridicule and reproach, but for brotherly effort and for hope;—it is then we know that one thing still remains—the long-suffering, yearning love of the great Shepherd of the sheep. Fallen as they are, they are not fallen too low for Him to be going forth in spirit “to seek and to save” from never-ending woe. We do but crave to follow in His steps. Where He still hopes, we cannot despair; where He would stop to pity the wounded traveller, we cannot, may not, pass by on the other side. Already the Christian womanhood of England, as the cry of perishing sisters has come up to it, has found a special organization for their recovery, we do but claim for the Christian manhood of England, and most of all for the Christian ministry, that when the moan of distress is coming up from another and wider—and yet scarcely another—field of human suffering, it shall not be raised in vain.

II. But we are associated together, secondly, that we may “seek and save” in the spirit of Jesus Christ.

We admit that we might have approached the work upon other grounds. From our own level of Christian temperance we might have looked down upon our brother men, wallowing as yet in their unclean sty, and have invited them to come up to us to be trained for higher things. Convinced that abstinence was essential for them, we might have recommended them to abstain; that association in abstinence was helpful, we might have recommended them to associate. Better this—a thousand times better—than to leave them to make their death-struggles alone, without a word of Christian sympathy or aid. But we have looked again to the Great Master whom we serve. We have asked, “Was this the spirit in which, when we, too, were ‘lost,’ without remedy and without hope, He set Himself ‘to seek and save?’” Wide as is the interval which separates the temperate man and the drunkard, it is
dwarfed into nothingness by the side of that infinite space which separated
the perfection of God from the sinfulness of our fallen race. And when He
would bridge it over, and bring us back to Himself, did He content Himself
with telling us of the heights we had yet to scale? Was it not by coming
down to the level of our poor humanity, and linking his hand in ours—down
to it in its weaknesses—down to it in its needs of supernatural strength—
down to it in its temptations, its sorrows, in everything except its sin—thus
that He qualified Himself to be that merciful and faithful High Priest which
we know Him to be; thus that in His own sacred person He taught us to rise
to the perception of the great truths of the brotherhood of man and the
Fatherhood of God? And when the crowning proof of love was to be given—
one which should thenceforward be the sun of our spiritual system, to melt the
ice of man’s stubborn will, and to unlock, at his bidding, all the fresh springs
of holy affection and desire—is it not the utter abnegation of Self for His
brethren’s good to which we are evermore referred: “Hereby perceive we the
love of God, because He laid down His life for us.” Oh! then, we cannot be
wrong, if, in doing the work of the Son of Man, we ask, at our infinite, dis-
tance, to be allowed to do it in His spirit, which He has consecrated for all
time. Without a thought but to save the souls of our lost brethren, and to
save them through Him; without a hope but to bring them back in the paths
of true repentance and the light of a living faith, to the fulfilment of their
covenant vows; we yet believe that, in the presence of such an overwhelming
national “distress,” we shall best do it by exchanging the feeble light of a
recommendation, however earnest, for the stronger one of the living example
of a brother man. “We believe it;” nay, for we speak of things which have
passed from the region of experiment to that of established fact, we know that
it is so. It is thus that we, too, have come to learn the weaknesses of our
sorely-tempted brother; to prove in our own persons the temptations by which
he must be beset in his upward path, and the sources of strength on which he
must lean. We have presented to him the cross of Christ—the inevitable
daily cross he would have to take up; but it has been a cross which he has
seen us willing to bear with him, and for his sake, in the steep ascent. And
so, with the Gospel of Christ exhibited to him no longer as an abstract truth,
but in the light of a living reality, his heart has opened to its blessed message;
he has been glad to follow when we have been prepared to lead. And he has
followed, is following, as many a gladdened home can witness, going up with
us from the raging flood, only to cling more firmly to the Hand which alone
can “set his feet upon the rock, and henceforth order his goings.” Bear with
us, sirs; you who, viewing our movement from without, regard it as yet with
a godly jealousy for the truth, if, in upholding the work, we step aside for a
moment to speak of things in which we ourselves are bearing our part. It is
as we carry in our mind’s eye the men that have been arrested in the down-
ward path, as we see them flocking together for their special teaching—
hearing now of the pardon of Christ, and thirsting to hear more—learning
now of the grace of Christ, and diligently using every means of grace—as
we behold their steadfastness, and dare to hope for their perseverance to the
end—it is then that the words of our Blessed Lord seem to have found a new
and deeper meaning in our ears—“When he hath found the one sheep that
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was lost, he layeth it on his shoulder rejoicing;" then that we, too, in the fulness of our gratitude for what we see, and in the desire to make our brethren partakers of our joy, would "call our friends and neighbours together, and say unto them, Rejoice with us, for we have found our brother which was lost."

III. But great as the results are, are the means by which we arrive at them so questionable, that we must needs give further reasons for their adoption? Then we say, "We adopt them in the exercise of Christian liberty."

Of liberty in the fullest, truest sense of the word. For we do not seek to entangle ourselves or our brother man in the meshes of a vow, or of a lifelong pledge. For ourselves, we claim to be free to-morrow, as we are to-day, to act upon the conviction which the morrow brings. We forge no shackles for our will which shall fetter it in the time to come. Constrained by the circumstances of "a present distress," while that distress shall last, we bring to our Lord, from day to day, as a free-will offering, this particular renunciation which it seems to demand. For our brother man, if we invite him to associate with us on this basis, it is on the selfsame understanding, that he may withdraw from the association when he will. To give to the agreement the sanctity of a religious vow—to impose upon his conscience a religious obligation of any kind, when as yet, as we have seen, he is wholly devoid of religious perceptions, and utterly unconscious of the true sources of religious strength—what could it be but to bring a snare upon that conscience? What could we expect but that a system, false in the first principles of morals, should be utterly barren in its results? Not this the liberty which we claim for ourselves and him. It is the liberty to abstain, so long as our conviction of the expediency of abstaining shall last. And have we not the liberty? Mark well again, my brethren; we make no invasion, whatever we may be said to do, upon the Christian liberty of others. Convinced—deeply convinced—of the extent to which the satanic snare has infected the whole of the social customs of our land, we shall never cease, God helping us, by fair argument to expose the snare, as we best can; but for those who see no cause to go with us to our further stage, having attained to the Christian grace of temperance, we do not judge them. Let any man do as he is fully persuaded in his own mind. It is enough that to us the special occasions have arisen for coming in contact with the evil; enough, that with them has seemed to come the special responsibility for grappling with it in this one way. I ask again, then, "Have we not the liberty?" Are we to be told, as told we sometimes are, that we have no example for such abstinence in the life of our dear Lord; none in that of St. Paul; that, before we abstain from any one of the "good creatures" of God, we are to wait for a specific command. What! my brethren, that the Gospel of Christ is a thing of such uncompromising stiffness, a system of such hard letter and rule, that there is no scope for opportunity in the mighty warfare which it has to wage? Or that, in the Church of Christ—that army of disciplined soldiers, which is to endure hardship and adapt itself to every climate under the broad heaven—which is to change its attack with the ever-changing front of the opposing host—that in this there can be no farther development of its manifold life? Shall it be said that, under the Old Dispensation, the Rechabite could abstain from that which then, at least, was "a good creature of God," and meet with no disapproval from Him—that the
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Nazarite might abstain, and have the laws of his voluntary privation carefully arranged by God—and that, under the new and freer dispensation of Christ, the liberty is withheld? That in an age, moreover, which has special need of the spirit and power of the Baptist, the preachers of the truth, already separated by the wide interval of education and social position from those to whom they preach, are always to go "in the soft raiment of king’s houses;" never in the wilderness garb of a self-imposed severity? Always to approach the alienated masses of the country with the oft-repeated story of a crucified Christ; but to draw back at the first appearance of a cross to be taken up by themselves? If this be so, then perish, indeed, the records of some of the noblest deeds which are inscribed on the annals of the Faith! Tell us not of the page which speaks of the missionaries in a past age, who went to the lazaret-house of lepers on a lonely island, and were content to shut themselves up with them there for life, that they might teach and train them for Christ. Let us hear no more of the women of our own day, who, whether we approve of all the details of their several associations or not, yet we know are renouncing the amusements of life, and the innocent enjoyments of home, that they, too, may devote themselves to the rescue of some foul in their moral as ever those lepers were in their physical contamination. One and all were unscriptural in their choice, because, forsooth, the literal example of the Great Master was wanting. He "went about, doing good." But it is on this spirit of that great Example that we claim to fall back. It is enough that He, in His abounding love, gave up life itself for us. "He laid it down of Himself; no man took it from Him." "And we ought to lay down our life for the brethren." "Our life!" the one best gift of God, which contains every other! then, at least, for a proved distress, and to prepare a way for His Gospel, any creature of God by which that life is sustained. We assert our liberty; we know of no limitation but this—"That this liberty of ours shall not become a stumbling-block to them that are weak;" or again, that it be not used for an "occasion of the flesh, but by love to serve one another."

And, now, my Christian brethren, time warns me that I must draw this sermon to a conclusion. Many things there were which I could have wished to say; cautions which, at the present stage of our movements, I would have ventured, in all humility, to address to my brethren in the Ministry. Briefly let me touch on these. We are liable to misconceptions; in our work, we are often met with unreasonable objections, not seldom with supercilious pity or abuse. Then, there is only the greater need for meekness in dealing with these. This is the sitting process to which every great movement is exposed; let us think it no strange thing if it comes to us. We seek to leaven the whole Church. We must not shrivel ourselves into the dimensions of a sect within it, as we should do by intolerance in thought and speech. We are ministering to others as well as the intemperate. Then, we must beware lest in any way we put the temperate in the wrong; and this we shall do if we press strongly as a duty on all that which I have rather upheld as a special opportunity to some; this we shall do, too, if, carried away by the results we witness, we make this the prominent part of our ministry and work. Other branches there are claiming to the full as much of our time and labour as this: the Christian instruction of the young—the building up of those who, by God’s grace, have been kept
within the fold—the reformation of other fallen ones. It is enough that we
hope the time will come when, in every well-ordered parish, this special branch
will take its place, attracting to itself fresh labourers, as God's grace shall fit
and call them to the work.

We are directing the movement to great spiritual ends; then, in the use of
spiritual weapons must all our strength lie. In prayer must our efforts be
begun—in prayer must they go on; the weekly meeting, into which at once
we take up our members, the weekly Scriptural instruction, and then, in time,
the communicants' class, all pointing to this—that, while in the bonds of a new
earthly brotherhood, they are beginning to be sensible of a support which
alone they had never known, they are never to stop till, by the spirit of Christ,
incorporated into living membership in the body of Christ, they have their
support in His daily-renewed grace, their fellowship—they and we—in the
great communion of Saints.

So guided and controlled, it cannot be but that the movement will at last
achieve its object. Time was when another national sin—the accursed African
slave-trade—rolled up its daily accusation against England to the throne of
God. A continent groaned and bled at every pore. The native chieftain
waged his unnatural war. The captives were torn from family and from home;
they lingered in the barracoons—the husband and father that had looked for
the last time on all he held dear, the children that were never again to know a
parent's care; they suffered, and sickened, and died, amidst the horrors of the
middle-passage. And, while the commerce of England was enriched by the
traffic, the heart of England was insensible to the enormity of her crime. But
earnest men arose: as the facts of the trade became known to them, they
dinned the facts into the ears of their sleeping countrymen, till the national
conscience awoke; and, at a stroke, the evil was swept away from our midst.
If we be as wise as they were, as humble, as patient, as instant in prayer, shall
we have the less success? We tell of a slavery now felt—of a sin more colossal
in its proportions, more hideous in its results, than ever the African slave-trade
was. We have to speak of a great wail of anguish, going up every day in the
midst of us, from wives heartbroken by cruelty and neglect, from homes made
desolate by a mother's abandonment, from children, without their fault,
growing up to lives of infamy and disgrace. We have to paint in a darker
background still to the picture—in the souls, numbered by tens of thousands,
that are going every year to encounter the certainties of a drunkard's doom.
Let us bear our witness, if it must be so, in the ears of an unwilling people;
let us cry aloud, and spare not—accepting it as our life-work to show each one
of us, in the plot of ground which God has given him to cultivate, that the
means of deliverance are at hand; and it cannot be but that the heart of
Christian England will, in time, respond to the cry. Our chief Pastors will
help on and direct our efforts; our Legislators will further them by amending
the laws; our magistrates by enforcing them. The set time will come for God
to arise and have mercy on Zion. Christian England will at length become
sober England. We shall be free!
We have much pleasure in publishing the following interesting and important letter addressed by the Rev. Dr. Guthrie, of Edinburgh, to Mr. Joseph Wade, on the subject of the Sunday Closing Bill:

"Edinburgh, 18th April, 1863.

"Dear Sir,—The statement put forth by the opponents of Mr. Somes's bill, that the Forbes Mackenzie Act has demoralized Scotland, can on this side of the Tweed only excite a smile, it is so utterly absurd; a smile, however, to be followed by indignation that men should attempt by such reckless misrepresentations to defeat a measure which would prove a blessing to 'The Homes of England.' The statement is not true, nor has it the shadow of a foundation to rest on. Had such been the effect of the Forbes Mackenzie Act, would the men of all political parties, and all religious denominations—who stand distinguished for their labours to raise the fallen, to reclaim the vicious, to increase the comforts and elevate the condition and improve both the habits and homes of the working classes—continue, as they do, to look with favour on that Act, and seek to have its regulations enforced throughout the whole country? The thing is incredible. Whatever social, political, and ecclesiastical differences, there are among us, with a few exceptions easily accounted for, we are at one in the high opinion we have formed of that Act, and in a resolute determination to uphold it. It had its origin in the crotchets of visionary philanthropists. It sprang from the wide and deep convictions of the public mind, and by the power of these was it carried—carried triumphantly by the public against the publicans, who, in fighting the battle of drink, were, in fact, fighting that of their own bread.

"The bill, I may tell you, was first drafted by a society here called 'An Association for the suppression of Drunkenness': not, observe, of drinking. This was no body of Total Abstainers—very few of its members holding their views—though in justice to the abstainers of Scotland it should be mentioned that, notwithstanding that the bill did not go their length, they lent their aid to carry it, and did effective service in the fight by getting up statistics which had not a little to do with its triumphant passage through Parliament; and on which it appeared that no fewer than 41,796 visits were paid to the public-houses of this city on a single Sunday. These statistics, on being tested by our chief magistrate and the superintendent of police, were found to present rather an under-statement than an exaggeration of the real facts of the case. Men stood aghast at this horrible revelation of Sunday debauchery in a city with some 160,000 inhabitants: and, since Edinburgh was more or less the representation of the towns of Scotland, they demanded that in some such Act as Forbes Mackenzie's a remedy should be applied to so great an evil.

"A marked change followed the Act when it came into operation, in 1854. I state what I know, saw with my own eyes, and heard with my own ears. Drunkards no longer reeled as before through the streets on Sundays; many of them were thankful to have the old temptation taken out of their way: bread was bought on Monday morning with wages which used to go for Sunday drinking; and sobriety was greatly promoted, not only by the regulations that all drinking shops should be shut on the Sabbath day, but by the Act also shutting these shops on other days till 8 o'clock in the morning, and after 11 o'clock at night. Notwithstanding these happy results, as palpable in other towns as in this, the publican, backed by a few newspapers, got up a cry which still
DR. GUTHRIE ON MR. SOMES'S BILL. 77

seems to live in the echoes on the south of the border—they said the Act was demoralizing the people, and increasing drinking and drunkenness.

"Illustrating the old adage, 'God first makes them mad whom he intends to destroy,' they demanded an inquiry into the working of the Act. The demand was granted, and a royal commission was appointed. The gentlemen on the commission sat in different localities and examined witnesses of all kinds, foes as well as friends of the Act—sheriffs, fiscals, magistrates of towns, justices of the peace, bankers, merchants, lawyers, clergyman of various denominations, city missionaries, governors of prisons, foremen of large establishments, and other men thoroughly acquainted with the habits of the working classes. And so overwhelming was the testimony in favour of the Act, as to its influence in diminishing drinking, drunkenness, and the crimes that spring from it, that the inquiry resulted in a complete discomfiture of the publicans and their allies. The report of that commission was so thoroughly in favour of the Act, that it was maintained by Parliament. Not only so, but while certain defects were amended, further powers were given to the police to carry it into effect, in the way of putting down those shebeens, or illicit night houses, by which some sought to evade its operations.

"In the report which the royal commissioners presented to Parliament, they state, 'We feel bound to advert to the important fact which was fully established by the evidence before us, that there has been a marked improvement in the habits of the people.'

"Excise returns laid before the House of Commons in 1859 bore, that from 1860 to 1854, the year when the Forbes Mackenzie Act came into operation, the total consumption of spirits was . . . . . . . . . . . . . . . . 35,099,712 gals. while from 1854 to 1858 it was only . . . . . . . . . . . . . . . . 29,070,188.

"And in reference to this remarkable diminution in the years following the passing of the Act, the royal commissioners say, 'This diminished consumption is the more worthy of remark, when it is recollected that within the last eight years the population of Scotland is increased by upwards of 250,000, which, at the ratio before the Act should have made the consumption of spirits . . . . . . . . . . . . . . . . 40,000,000 gals. instead of being only . . . . . . . . . . . . . . . . 29,000,000.'

"This result of the Act stands out all the more remarkable when we look at the state of matters in England during the same period; for while in Scotland with a Forbes Mackenzie Act there was a decrease of 6,960,524 gallons, in England, which had no Forbes Mackenzie Act, there was an increase of 8,117,921 gallons.

"In perfect harmony with these statistics and the commissioners' report are the reports of our superintendent of police. Here they are for 1853, the year before the Act came into operation, and for 1861:

"Total number of cases of drunkenness taken charge of by the police—

"'In 1853 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 9,730
"'In 1861 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 6,656

"Number of cases on Sundays—

"'In 1853 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 1,305
"'In 1862 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 858

"Number of cases on Saturdays, Sundays, and Mondays—

"'In 1853 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 4,420
"'In 1861 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 2,918

"Number of cases between 8 o'clock on the Sunday mornings and 8 o'clock on the Monday mornings—

"'In 1853 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 648
"'In 1861 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 205
"He is something more than a bold man who, with such facts before him, will dare to say that the Forbes Mackenzie Act has demoralized Scotland—has been else than a blessing to the country.'

"Though this letter, which contains but a sample of the stock of evidence which I could furnish in proof of the benefits that have accrued from the Forbes Mackenzie Act, is already too long, let me, ere I close, give you one other fact. It is a remarkable one. Before the passing of the Act in question, such was the increase of crime in Edinburgh—much of it here, as elsewhere, being the fruit of drunkenness—that the accommodation in the prison was found quite insufficient. In consequence of representations made to that effect, the sum of £12,000 was voted for the purpose of building an addition to the prison. That money has never been used for any such purpose. That addition has never been made, for the best of all reasons—it is not now needed.

"Though ragged and reformatory schools have done important work in diminishing crime, the decrease of crime which followed the passing of the Forbes Mackenzie Act was so great that the Town Council resolved not to go on with the contemplated addition.

"We now see more clearly than ever the connection on the one hand between public-houses and prisons, and the connection on the other hand between sober Lord's days and sober week days; and that though Acts of Parliament cannot endow men with virtue, make idle fathers industrious, or cruel mothers kind, they can do much—by removing temptations—to abate the drunkenness which destroys the peace of families, wastes hard-won wages, fills our prisons with criminals, our work-houses with paupers, and our ragged schools with the victims of parental cruelty and neglect.

"I have set the facts of the case before you—and surely Englishmen have too much practical good sense to allow themselves, with such facts before them, to be led blindfold on a course of opposition to Mr. Somes's bill by men in masks—anonymous writers in certain newspapers. I hope the good and true men of England will rise to secure, through the bill, the advantages for their country which the Forbes Mackenzie Act has conferred on Scotland; and which the facts I have stated prove that it has conferred on Scotland. It is lamentable to think of the millions of money that are spent, and of the thousands of lives that are sacrificed, year by year, at the shrine of intemperance; and when I think of the ruin it works both on the bodies and souls of its victims, the misery it entails on broken-hearted wives and poor innocent helpless children, I cannot refrain from praying that God would bless the noble cause in which you are engaged, and rousing England in her might and to her duty, thus make good His own words—'For the oppression of the poor, for the sighing of the needy, now will I arise saith the Lord: I will set him in safety from him that puffeth at him.'

"With much respect, yours truly,

"J. A. Wade, Esq., Hull.      Thomas Guthrie."
THOUGHTS FOR THE MANY.

The following Paper has been recently circulated as a Placard in the Town of Watford, Herts:—

"The POPULATION OF WATFORD at the LAST CENSUS was 7,415.

There are 53 HOUSES LICENSED FOR THE SALE OF INTOXICATING DRINKS, or 1 to every 139 of the Inhabitants.

"According to a Paper read before the BRITISH ASSOCIATION FOR THE PROMOTION OF SCIENCE, and subsequently submitted to the Government, it appears that the AVERAGE EXPENDITURE in each Licensed House IN THE KINGDOM is a Fraction above £10 per Week. This would give for the Town of Watford,


But, desirous in the following calculation to keep below rather than above the average of the Country, we will take the expenditure of each Public House in Watford at £5 per Week, or LESS THAN ONE-HALF of the estimate for the Country. It amounts, in Watford, to the

Yearly Sum of £13,780.

"This Money would supply the following Articles, and accomplish the results now stated:—

<table>
<thead>
<tr>
<th>Item</th>
<th>Quantity</th>
<th>Price</th>
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<tbody>
<tr>
<td>1,000 Sacks of Flour, at 4s.</td>
<td></td>
<td>£2200</td>
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<tr>
<td>Butchers' Meat</td>
<td></td>
<td>600</td>
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<tr>
<td>Tea, Groceries, &amp;c.</td>
<td></td>
<td>500</td>
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<tr>
<td>Green Groceries</td>
<td></td>
<td>200</td>
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<tr>
<td>1,000 Tons of Coal, at 20s.</td>
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<td>500 Coats, at 40s.</td>
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<td>600 Waistcoats, at 10s.</td>
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<td>250</td>
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<td>500 Trousers, at 20s.</td>
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<td>500</td>
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<td>500 Hats, at 10s.</td>
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<td>1,000 Pairs of Stockings, at 1s. 6d.</td>
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<tr>
<td>20,000 Yards of Print, at 6d. (Which would make 2,222 Dresses)</td>
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<tr>
<td>20,000 Yards of Calico, at 5d.</td>
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<td>10,000 Yards of Flannel, at 1s.</td>
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<tr>
<td>500 Bonnets and Ribbon, at 5s.</td>
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<tr>
<td>1,000 Pairs of Women's Stockings, at 1s.</td>
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<td>500 Pairs of Women's Shoes, at 5s.</td>
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<td>500 Shawls, at 10s.</td>
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<td>500 Pairs of Blankets, at 12s.</td>
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<td>500 Counterpanes, at 6s.</td>
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<td>150</td>
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<td>Bedding</td>
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<td>200 Tables, at 20s.</td>
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<td>500 Chairs, at 5s.</td>
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<td>Ironmongery, Cooking Utensils, &amp;c.</td>
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<td>Earthenware, Glass, and China</td>
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<td>200 Clocks, at 30s.</td>
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<tr>
<td>500 Outfits for Children, at 40s.</td>
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<tr>
<td>50 Boys apprenticed to various Trades, at £15 each</td>
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<td>750</td>
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<td>Public Baths and Wash-houses</td>
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<td>100</td>
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<td>Savings' Bank</td>
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<td>500</td>
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<td>Working Men's Institute, and Library for it</td>
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<tr>
<td>Lectures for Institute</td>
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<td>25</td>
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<tr>
<td>County Infirmary</td>
<td></td>
<td>100</td>
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<tr>
<td>Church and other Missionary Societies</td>
<td></td>
<td></td>
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<tr>
<td>Churches and Chapels</td>
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<td>250</td>
</tr>
<tr>
<td>Excursion to Crystal Palace, or towards a Yearly Treat</td>
<td></td>
<td>138</td>
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Total Amount, £13,780
VICTORY:
AN ANNIVERSARY HYMN.
Adapted for Annual Meetings of Temperance Societies.
BY THE REV. ROBERT MAGUIRE, M.A.

By Providence and grace,
And sparing mercy, too,
We meet each other face to face
Our promise to renew.

Chorus: Rejoice, I say, rejoice,
On this our festal day;
And lift to heav'n a mighty voice,
And shout of Victory!

Another course is run,
Another year is past,
Another onward stage begun,
And this may be the last.

Yet, still I say, rejoice, &c.

This was our plighted word—
From Strong Drink to abstain,
And with Thy kind assistance, Lord,
To drink it ne'er again.

Rejoice, I say, rejoice, &c.

Teach me to watch and pray;
My inward strength renew;
And grant me grace from day to day,
To keep my promise true.

Rejoice, I say, rejoice, &c.

And joining hand in hand,
United let us be;
And in one holy Christian band
March on to victory!

Rejoice, I say, rejoice, &c.

Give us a large increase,
Cast down the giant foe,
And let Thy servants never cease,
But ever onward go.

Rejoice, I say, rejoice, &c.

For Thee, O God, we fight;
May we be strong in Thee;
Receiving of Thy strength and might
For final Victory!

Rejoice, I say, rejoice, &c.
THE NEPHALISTS;

or,

THE PARISH DIFFICULTY AND ITS REMEDY.

CHAPTER VI.

THE DAWN OF HOPE.

"Rich hope of boundless bliss!
Bliss, past man's power to paint it; time's to close!
This hope is earth's most estimable prize:
This is man's portion, while no more than man!"—Young.

It was a bright and joyous day, when all Nature was clothed in her summer robe, and the busy bee and idle butterfly seemed alike engaged in the same merry sport; kissing each fresh, bright honey-cup, anon and anon, as they sped through the tangled wood. Merry voices sounded above the low hum of the cheerful bee and warbling of the cool stream that wandered beneath the dark wood, its silvery lines backing the tall forest trees.

"Charley, Charley!" cried a little maiden, with white pinafore fuller than it could hold of sweet woodbines, long trailing vetches, roses, bright ragged robbins, and every other woodland spoil that had come within reach of the fair little one, who was now vainly trying to make her way back through the brushwood to her playmates.

"Charley, look at my flowers; won't they make the arbour pretty? I hope Mr. Ovendon will come."

"Why shouldn't he?"

"Because I heard him say to mamma he did not think he should, as he belonged to the Ant—Tea—Tea—"

"Anti—Water-Drinking Union," finished Charley.

Charley had helped little Anna over the tangled briers, and the young playmates had gathered round a fallen tree to arrange their woodland spoils, ere they sallied forth from the grateful shade to the dusty turnpike-road which led to Sunny Grove.

"Then you think Mr. Ovendon will not come this evening," said Anna, as her brother Charley lifted her up on the mossy side of the old tree.

"I don't know, but his dog Spot will."

"Why?"

"Because neither dogs nor horses belong to the Anti—Water-Drinking Company."

"Oh, no! that they don't!" said the eldest Ovendon. "I've christened Spot the Sandown Temperance Missionary."

"Why?" asked Charley Wood.

"Because, when Morgan, our coachman, was drinking down at the Blue Bear, Spot used to follow him as far as the door—nothing would induce him to enter—one evening the men brought out some ale, and tried to make him drink. In thundering growls, he preached temperance to them; but his canine
eloquence failing to convert them to his sober views, he set off to the rectory, and, by his furious barking, called his master to aid him. Papa came out just in time to catch Morgan reeling out of the beer-shop."

They had now reached Sunny Grove, and the young Ovendons carried off Anna, who was much petted by their father, to the rectory. She was one of those gentle-tempered children whose innocent prattle is as refreshing to the mind oppressed and burdened by the heat and toil of the high road of life as the cool shade of the woodland and its rippling stream are to the wayworn traveller.

Mr. Ovendon took the little prattler on his knee, whilst she spread her flowers on the library-table.

"Where have you been to get all these?" asked the rector.

"Down in the woods—all through them, nearly to the river's side."

Mrs. Ovendon, just then coming in with the boys, said: "Do you know where Jane is?"

"No," replied her father.

"I know," said little Anna.

"Where, my dear?"

"I saw her when we were leaving the woods, walking down by the river's side with Captain Burton."

The father and mother started, exchanged glances in silence; then turning to the child said: "Run to the garden with the boys, and they will find you some flowers to add to your treasures."

Alone, and Mrs. Ovendon having shut the door, the anxious parents took counsel.

"Can she really have seen Jane with him?" questioned Mrs. Ovendon.

"We had better ask Jane about it when she returns," replied her husband.

Just then their daughter entered. On being questioned, she coloured deeply, burst into tears, and confessed the truth.

"Jane, I could not have expected this of you," said her father, "and I felt it my duty to tell you that I cannot permit you to continue this intimacy. You were perfectly aware of your mother's and my own opinion, and you have acted a part that must deeply grieve us. How shall we trust you in future?"

Sad was the rest of that evening to Jane and her parents. Mrs. Ovendon bade Mary and the boys go to Lady Wood's entertainment, and apologize for her and their sister. On the beautiful lawn were assembled the children of the Sandown Band of Hope, formed by Lady Wood some years previously, and in the arbour, which Anna's flowers were intended to decorate, were about a dozen adult members of the Temperance Union; these also, under God, the result of her labours. Amongst them were Nurse Brown and her husband.

"I am surprised," said Mr. Arnold, addressing Lady Wood, "to see so many adults amongst your members."

"How few!" she replied "compared with the hundreds yet unconfessed; yet, thank God for these."

"Our rector attributes these cases of reform entirely to your influence, as far as means are concerned."

"Well I can only say," she replied, "I tried influence without Total Abstinence, and utterly failed. I found I could not influence them to be moderate."
THE NEPHALISTS.

She thought, but refrained from adding, if our kind and good rector would give his influence in favour of Total Abstinence, we might have hundreds of rescued ones, instead of a dozen.

The children having partaken of cake and warm rich milk from the dairy of Sunny Grove, whilst the adults drank tea in the arbour, all now gathered on the lawn, and sang many pretty pieces, in which the praises of the crystal stream and the Chinaman's beverage were celebrated, and contrasted with "the poison that flows from the still."

Then followed an address to Lady Wood from one of the adult members of the union. A young seaman—a brother of Nurse Brown—whose countenance was not less sunny than sunburnt, and whose strongly-made limbs and athletic form told of health and strength, and beauty too, rose, and addressed Lady Wood on behalf of the members of the union, expressing, in grateful terms, their warm regard for her, and grief at the prospect of losing their kind friend and benefactress. "The old ship, 'Moderation,'" he said, "had gone down under them; they were sinking in the waves of sin and misery, when her life-boat, 'Total Abstinence,' hove in sight; their spirits rose, and they felt there was hope. She threw out to them the Teetotal rope; they held on by it, yet once and again, in their folly and ignorance, let go; yet she did not even then despair, but, taking 'whilst there is life there is hope' for her motto, threw out the rope again: they held fast, and, God blessing the means, were at length landed safely on the Rock, far above the floods of Intemperance and the whirlpool of this degrading sin."

Pointing to the children of the "Band of Hope," he expressed an earnest wish "that, trained as they had been to resist the drinking customs of the age, and to uphold one another in that resistance, they might (frail and weak as they were) yet prove a well-constructed and firmly-cemented breakwater, standing fast against the dark waves of Intemperance." In conclusion, he wished Lady Wood every blessing, especially the joy of taking many another sinking crew on board her good life-boat, landing them safely upon the Rock, and thus saving them, not from a watery, but a fiery grave—from present and eternal misery."

The speaker sat down. Lady Wood could only reply:—

"I thank you, my dear friends, sincerely for your kind feelings and wishes. Whatever good has been done amongst you, give God the praise. I have been but His humble messenger; and, now that I am leaving you, I would entreat you to continue united in helping one another to stand fast against the foe—Intemperance; and rest not there: seek the Friend of sinners as your friend, and we shall all meet around His throne." Unable to control feeling any longer, she sat down, and tried to hide the fast-flowing tears. The children, with cheers renewed again and again, left the lawn of Sunny Grove, whilst their elders, one by one, came up to shake hands with its beloved mistress for the last time.

The shadows of a grey and rosy twilight were stealing over the scene as the last faint sound of the cheering died in the distance, and Mary Ovendon and Mr. Arnold were taking leave of Lady Wood. The latter remarked—"I have often wondered at the patience with which you have followed up some of these cases; but you have had your reward this day."
“Mr. Arnold,” she replied, “I hope, when my children are grown up, if my life is spared, to devote myself far more to this blessed work; for it was my husband’s dying request that I would stand firm to the cause, train up our children to love it, and promote its interests in every way that might lie in my power.”

With a feeling of chastened joy, Lady Wood returned to the house. She had that evening tasted the first fruits of a blissful future. In patient and self-denying labours, she was laying up for herself a full harvest of reward for the time to come. This was the first instalment of that happiness—The Dawn of Hope—and who would not follow in her steps, even though it might cost them some pain—some effort—the sacrifice of some indulgence? The rough road of self-denial would be smoothed by love, and cheered by hope—the hope of rescuing sinners from the pit of destruction. Bright and beautiful is the dawn of such a hope; passing sweet the hour when some poor rescued one, amidst trembling joys and fears, says to us, “You have led me thus far; if I am saved, you have been the instrument.” And this hope—though obscured by clouds for a season, it may be—gloriously, oftentimes, bursts forth in noontide splendour and brightens at the close of life, until the aged Christian’s sun sets in a calm, silent ocean of love—adoring love towards Him who has made and crowned him more than conqueror.

But to return to the rectory:—Mary had not been told of the cause that kept her parents and sister at home that evening. She had supposed that they did not care to be present at the Temperance Fête. Great, therefore, was her surprise and distress when informed of what had occurred. She tenderly embraced and tried to soothe her sister, and then wept herself to sleep. Next morning, the usually merry breakfast-party was silent and sad. A letter, however, from Aunt Bess broke the ice. It contained an invitation to Jane to spend a few weeks with her at Brighton. Nothing could be more opportune, thought Mrs. Ovendon; and so thought Jane, too, though her mother did not suspect it.

A few days after found Jane at Brighton, and Lady Wood in London, whither she had gone for the completing of her son’s education. Little Anna was nearly as much missed in Sandown as her good mother, and the rectory became very dull and unlike itself, now that the young Woods no longer came to Mr. Ovendon for their daily readings; and the rector’s sons, also, had left home for college.

Many weeks after this, as the trio, now the sole occupants of the rectory, were sitting at the tea-table in that thoughtful mood that had lately become habitual to them, they were startled by a loud knock at the hall-door.

“I thought I heard a carriage,” said Mary.

Aunt Bess and Jane entered.

“What has brought you here?” they all exclaimed.

“Are we not welcome?” said aunt Bess, laughing.

“Oh, yes! certainly; but you are not generally so comet-like in your movements. It must be something important to cause my good sister to be so eccentric in her ways,” replied Mr. Ovendon.

“Quite true, but nothing unpleasant; only a little matter of business I want you to settle,” said aunt, “and of course I could not leave Jane behind.”
THE NEPHALISTS.

We need not weary our readers with an account of all that passed between Mr. Ovendon and his sister, when (tea over) they retired to the library; suffice it to say, that aunt Bess informed him that Captain Burton had found his way to Brighton, and that she was sure Jane would never give the matter up. She had, therefore, come to beg her brother to give a father's sanction. She represented the whole matter in such a light that Mr. Ovendon somewhat wavered. He was an easy tempered, good-natured man; and, moreover, had a great respect for his sister's opinion. Miss Elizabeth Ovendon was one of those old maids who thought almost anything better than the sorrows of a single life, of which, however, she did not seem to have tasted herself, for she was as bustling and as cheerful as the busiest and most happily circumstanced of matrons; but she had been heard a hundred times to declare that nothing made her so happy as a wedding in prospect or in realization. She did not gain her point that evening, nor for many evenings, but at the end of a long visit, Aunt Bess returned to Brighton in excellent spirits, everything having been arranged to her entire satisfaction; she had only now to enjoy the prospect of the two weddings.

(To be continued in our next.)

EVIDENCE OF SIR FRANCIS HEAD.

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Even such restoratives as these—simple and safe though they comparatively be—are not absolutely required, however. Look to facts, and we shall find men undergoing the heaviest possible amount of bodily labour with the use of the essentials only—food and water. Look to troops campaigning. Look to the Guacho of South America, of whom Sir Francis Head remarks—"As his constant food is beef and water, his constitution is so strong that he is able to endure great fatigue; the distances he will ride, and the number of hours he will remain on horseback, would hardly be credited." And, lest it be supposed that these men are cast in some peculiar mould, not fitting for us commoner mortals, listen to Sir Francis' experiment on himself. He did as they did; "and, after I had been riding for three or four months," says he, "and had lived upon beef and water, I found myself in a condition which I can only describe by saying that I felt no exertion could kill me."
WHY I BECAME AN ABSTAINER.

No. II. OF A SERIES OF PAPERS BY THE ABSTAINING CLERGY.

"Καὶ γὰρ ὁ Χριστὸς ὁ Ῥωμαίων ἤταν ἢ ἁγιάζειν."

At the time when I felt it to be my duty to cast in my lot with the water-drinkers, I drew up a little summary of the motives which had more or less influenced me. I am, therefore, the better able, for my part, to comply with the suggestion that the Abstaining Clergy should communicate to others the process of thought and experience that eventually led them to adopt the principle.

I had long hesitated to join the cause, upon several grounds, the principal of which were, that I believed the use of wine and strong drink to be actually necessary for the body, or at all events for weakly constitutions; that their use is countenanced in Holy Scripture, and especially in the first Miracle of the Saviour; that their disuse is nowhere enjoined as a remedy against the drunkenness of any age. Moreover, it seemed to me that the whole scheme was a warfare with carnal weapons, the result of which could only be at best spiritual pride; whereas, the true cure was to be found in Him alone who came to save his people from their sins. In short, Teetotalism and Faith then appeared antagonistic principles; to adopt the one seemed like disgracing the other. On hearing an able and judicious lecture delivered by a gentleman who has for several years devoted his time and talents to the support of this cause (S. Bowly, Esq., of Gloucester), I was led to reconsider the question, and I trust that it was through the guidance of Him who giveth unto them that lack wisdom and ask of God, that I was led to the subjoined considerations which I would now humbly submit to such of the readers of our "Magazine" as have withheld their support from the Temperance movement upon similar grounds to those already mentioned as having been once my own feelings upon this subject.

1. Is Total Abstinence a good thing for habitual drunkards? If so, it is clear that those who would induce them to adopt such a measure must not leave them standing alone as marked men; the name of "Teetotaller" would be like a badge inscribed with the words, for all men to read, "I WAS ONCE A DRUNKARD." Some sober men must join their weaker brethren, or these will not come forward.

But, to repeat the question, "Is Total Abstinence a good thing for the habitual drunkard?" What is the argument of those who hesitate to answer, "Yes?" will it stand the test of close and scriptural examination? It is urged, even from the pulpit, and by those who are not novices in the
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things of the kingdom of God, "Why do you thus bid men try to free
themselves, and encourage them in the hopeless, faithless work of filing
away the chains of their sin by rusty nails, and those of their own forging?
Why not lead them straight to the Lord Jesus, who looseth the prisoner?"
We answer, that we do not propose this course as a remedy against the
guilt and punishment of sin, or even against the power of sin. The foun-
tain, opened for all uncleanness, is the only remedy we can suggest for the
healing of a corrupt heart; but, while we speak thus, we hold it to be not
less scriptural to cut off a known occasion of a particular sin, and to make
such a covenant with hands and lips as will preserve us from all touching,
tasting, and handling of that which experience has proved to be pernicious
to thousands and tens of thousands. We will liken our case to the building
of a parapet to the house-top; to the slaying of the ox which has been
wont to push with the horn; or, to the entire isolation from the Canaanites,
whose presence among God's people is as thorns in the side.

2. This is a question upon which every man must either gather or
scatter; we must be either decidedly for or decidedly against; we either
support the cause by joining it, or by our continuance of moderate drinking
declare to all around us that we believe that it ought not to be en-
couraged.

3. Is Total Abstinence, after all, fairly chargeable with mere worldly
wisdom? It is said that it is a mere human carnal thing, so Christ-like
though its end, so self-denying its means, so unlike altogether to the temper
of this world. Might we not, perhaps, be nearer to the truth in believing
that the God of the spirits of all flesh, who, though He be so high yet
ordereth all things that are done, not only in heaven but also upon the
earth, Himself has created this covenant of abstinence as a remedy against
the sinful drinking customs of modern times? It does not of course follow
that every thing that is commended to our notice is therefore right, and
yet, in the bare fact of the existence of such a movement, supported as it
is, contained an assertion which we must disprove before we are justified
in denying it; let us see to it, lest haply in opposing ourselves we be found
fighting against God.

4. And, as to the support which this matter has received, whatever be
the principles of some of its advocates, we may at all events find some
encouragement in the example of many of those fathers in our Israel whom
we most dearly love and respect, who have long stood forth before us as
Total Abstainers.

5. In all ranks of society, upon all occasions, there prevails a custom
of drinking beer, wine, or spirits, to an extent, to say the least, exceedingly
dangerous. The very prevalence of these things blinds men's eyes to their
danger. For instance, in the highest circles, at the dinner-table, the
moderate man takes his glass of ale, after which a modicum of sherry, thi
to be followed by two or three or even more glasses of wine at dessert; the result of this is in many cases a certain levity of spirit, an indisposition, if not an incapacity, for even serious, much less for spiritual conversation; sometimes, the result is even more positively and evidently injurious to the tone of mind. In many of the transactions of business, a glass of spirits is thought a necessary concomitant to strike a bargain; to receive a large order or a payment of a bill, and not to offer the bearer "something hot," would be shabbiness, indeed! As to the lower orders, let the declaration which a respectable and sober man made to me the other day illustrate the prevalence of dangerous drinking customs in the sphere in which he moves. "I do not believe, Sir," he said, "that if every man were to speak the truth, there is a middle-aged man living who could honestly say that he had never been drunk once in his life." Ought not the Christian who would be as the salt of the earth to protest against these frequent potations which evil custom has instituted? But what protest can he raise that will be felt, short of Total Abstinence?

6. The sale of intoxicating liquors is found to be inevitably connected with much sin, or if not inevitably, at all events universally; theory may sanction it, experience condemn it. A Christian's soul is not safe in a public-house, whether as buyer or seller. The publican himself is exposed to the temptation to commit one of the most awful of sins, even to become a tempter himself, while his house is proverbially a curse to any neighbourhood, a nest of spendthrifts, a hotbed for vice, a place of swearing and corrupt communications. Now, if there be any man who would sorrow to see his own relations, his Sunday scholars, or teachers, or any one in whose spiritual welfare he took a peculiar interest, engaged in keeping, or serving at a public-house, if there be any man who counts a beer-shop as an evil, that man is surely not justified in sanctioning the trade by his custom. If it be undesirable to be connected with the sale, can it be desirable to buy?

7. But it is argued—"to the law and to the testimony." We find mention of drunkenness—of the drunkards of Ephraim, whose glorious beauty was become, by reason of this sin, as a fading flower. We read of the priest and the prophet out of the way through Strong Drink, and swallowed up of wine, and yet nowhere do we find a charge to abstain: on the contrary, the Gospel itself is symbolized by wine. Our answer is not that wine is only fresh grape-juice, and Strong Drink merely light wine (though we may fairly remind our opponents that the means of producing the potent alcoholic drinks of our times, were not invented in Scripture times), but that we see no reason to suppose that there was any necessary connection between the use of wine, and the temptation to excess, or any sort of parallel to the state of things now existing in this country. As times alter, so must the law of expediency: we must not
expect to find minute details suited for every age in Scripture, but broad principles of universal application. But to speak of this very matter of Abstinence from wine and Strong Drink, we find some countenance for it in God’s word, if not actual precept upon the subject. The Rechabites, when praised for their obedience, were not censured for their refusal of the good creatures of God, nor were Daniel and his followers for a like abstemiousness. The Nazarites were actually commanded to observe a similar restriction; the priests under the law at certain times. If, however, we look to Scripture for the general principles upon which Total Abstinence is founded, we shall not look in vain for a warrant for the course which we have adopted. We shall discover that the Holy Ghost doth both commend and command the sacrifice of things in themselves lawful when circumstances have rendered them inexpedient. The Saviour Himself acknowledges those who have imposed upon themselves a far more severe mortification for the kingdom of Heaven’s sake; and, when speaking of stumbling—blocks, he enjoins the cutting off of the right hand, the right foot, or the right eye, rather than that they should become causes of offence. If any man say that it is wrong, and not required of a Christian to refuse even the good creatures of God, when their use has become to multitudes around us an occasion of falling, we ask that man to inform us how he interprets our Lord’s parable, or, whereas we are told that our principles are carnal and unscriptural, let us ask of those who lay the charge against us, whether or no the following plea be on our side—“For meat, destroy not the work of God. All things, indeed, are pure, but it is evil for that man that eateth with offence. It is good, neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is made weak. . . . . We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his edification. For even Christ pleased not Himself; but, as it is written, the reproaches of them that reproached thee fell upon me.”

8. Ah! says many a one, I quite agree with your theory, but experiences teaches me that I cannot do without a little wine for my stomach’s sake every day; and I feel that though the medicinal use of these things is allowed even by Total Abstainers, that to call myself a Total Abstainer, and yet daily to drink that from which I professed to abstain, on the plea of often infirmities, would be to bring ridicule both on myself and the good cause.

We are ready to consent that there may be cases in which the use of these things is really beneficial—times when the staunchest Teetotaller ought to lay aside his pledge—occasions when even he may, like King Lemuel, give to him that is ready to perish the wine and Strong Drink that it is not good for himself to drink; but, on the other hand, we are
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quite sure that the daily life-long use of intoxicating stimulants, is not only unnecessary, but actually injurious to any constitution; both experience and science declare it. Common sense suggests that the perpetual use of any medicine can only create a weakness, and a need for its continuance; in fact, it generates a diseased craving for that which nature does not really require. The strongest of men are found engaged in the hardest of labours, who yet drink neither ale, porter, nor anything of the sort.

Teetotalers of every grade assure us that after the first few weeks of Abstinence, they have ceased to feel the need of those things in which they once thought, with other people, lay the secret of their strength; but that, on the contrary, their health has perceptibly improved.

As to the medicinal effect of spirituous drinks, it is now generally agreed that equivalent results may be obtained by unintoxicating stimulants.

9. Finally, is it not the duty of every one who can do so, to sever himself from this unholy connection—this unclean path. Shall the child of light be found walking in it side by side with the multitudes who will fall over the precipice where he means to stop short? Shall Christians, by their example, encourage others to a practice which may, or may not, prove their everlasting ruin—a practice, rendered by the customs of the day, full of danger to all? What if wine was, once as it were, a bright and pure spirit, that did then make glad the heart of God and man, a good gift, countenanced by the Lord Jesus at Cana of Galilee? Sure, I am, these times have passed away; the good creature of God has become a mocker; if an angel of his creating, it is now a fallen angel, a syren winning the way to the pit of destruction; if a blessing, it is a blessing fraught with a yet greater curse.

These nice distinctions that Christians coldly make between this use and that abuse; between the measure of moderation and the measure of excess, are but little suited to the terrible contingencies that are at stake. As for me and my house, let us, if this thing be of God, embrace it; if it be according to his will, may he accept and bless the cause; and as to the pathway of moderation, as it is called, in which all the drunkards of our land once walked till they missed the road, and turned off, before they knew it, into the by-way to Hell—God give me grace, until He shall have shown me these things in a different light to that in which I now see them, to "Avoid it, pass not by it, turn from it, and pass away!"

GEORGE WILLIAM BUTLER.
Curate of Tincleton, Dorset.
REVIEW.


"My present purpose," says the Dean of Carlisle, in his preface to this work, "is only to authenticate the writer of the following pages as a true man; to assure the reader that this is not fiction, but fact." This assurance is everything, and at once imparts confidence that in reading this "tale of vengeance," we are engaged with no imaginary fiction, but with real experiences of actual life. Both the writer of the tale, and the writer of the preface, agree in the motive of writing at all—a desire, on their part, to exhibit the downward tendency of Drink, and the increased velocity and speed which the habit acquires, and the indulgence demands, when once "the fatal wheel is set spinning." This is a phase of our subject that ought to be kept more in view than it is—that he that drinks for the sake of a stimulant has got upon a _tendency_, and God only knows whither, and to what extremes, it may at last conduct him. The quantity that suffices to stimulate mind or body to-day will be powerless for the same effect by and by, and must be increased. Habit and custom are great hardeners; the once green and grassy mead, so soft and tender to tiny feet, the tread and tramp of footsteps will be long harden into the beaten track of frequency and use, and wear out the verdure of the grass, and leave but nakedness and barrenness behind. The great moral of this narrative is, "Obsta principiis"—for those that have not yet begun; and, "Touch not, taste not, handle not" for those that have already gone too far.

"The Nemesis of Drink" is designed to show how much the drinking customs of society pervade all classes, and particularly the class to which the writer belongs—the learned and literary society of the day, both in the universities, and in the broad battle-field of life. The Dean of Carlisle takes care to lay emphasis on this, and also to remove a misunderstanding that might possibly arise as to the connection of the narrative with the merits of Total Abstinence. The fact is, it is not a Temperance Tale at all; but rather an "Intemperance Tale." The Dean, therefore, writes:—

"It will be evident from the above interesting quotation, and it will become more so as the reader follows this tale of conflict and woe, that I do not present this case to the public as an example of the beneficial effects of a _pledged_ Total Abstinence. In fact, the writer of this narrative has never taken the Pledge, although he subscribes to the Society: it might have been better for him to have done so; but these sad pages are written and published in the hope that the public mind may be awakened to a sense of extreme moral danger, arising from a species of intemperance essentially different from the loud, vulgar, obtrusive intoxication of the gin-shop, which foams out its own shame. "Deep streams are silent;" and beneath the surface of reputable society, there flows a current of hidden intemperance affecting our literary men, our scientific men, our legal circles, and, alas! our Clergy! Only an occasional instance, here and there, bursts forth into open excess, and consequent shame and ruin. But secret drinking prevails largely! Until I advocated the views of Temperance which I now hold, I did not know this; and I did not believe it. It is hard to prove such a fact; and those only who have either been themselves the victims of this secret vice, or from their position are introduced to the confidence of the miserable and the guilty, can conceive to what extent _intoxicants_ are preying on the vitals of society."

The writer of the "Nemesis" is, or once was, a university man. He opens with a reminiscence of his college days, when life was yet before him, and his prospects cheery, as yet undimmed by the dark shadow of the fiend. In those days he scaled ladders of hope, and saw, or thought he saw bright visions beyond, that told of prosperity and usefulness in the onward path of life. These dreams of youth have not been realized in maturer years; and the cause of the failure of sanguine expectations has been Strong Drink. Good hopes, intentions, purposes, resolutions—all were quenched
in the wine-cup; and, instead thereof, there came up the standing army of want and woe and wretchedness, from the sowing of the dragon-teeth of Drink. The author tells not only his own story, but also the tale of others. Of one friend he writes:

"Silently, however, and for years, had the vice been fastening upon him of whom I speak. Through terms and examinations—through the solemn ordeal of deacon's and priest's orders—in the preparation of sermons, and in their delivery from the pulpit—the demon of drinking, clad as an angel of light, asserting itself only as a Divine medicine for weary brains and fainting hearts, was gaining daily, hourly, upon that unhappy victim—was mastering his whole nature, and seeming to mould it for an eternity of anguish, until it held him, body and soul, in its horrible embrace." * * * * "Faster and faster did the serpent wind its coils around his manhhood with an ever-tightening grasp. Never, on earth, was that poor captive's net to be broken, and he to be delivered—never, till death—and what a death!"

Another purpose of this autobiography is to call attention, not so much to the physiology of the Drink question, as to the psychology of it—its action and influence on the mind, rather than on the body. And, when we consider that the immediate effect of alcohol is on the brain-power, and thus mediatelly upon the body, this phase of the question cannot be put aside as a secondary matter, for it is primary. The author tells us that he drank, not for the love of drink, nor for the mere bodily appetite or longing for it; but simply as a stimulant to the brain; by elation of one moment to make up for the depression of another, and thus to the innermost shrine and awful mysteries of what he calls "progressive and fatal drinking."

The beginning of this passion arose from love of society; not in its ordinary sense, as including the dissipations, or even the gaieties of life, but love of society of literary men and college friends. The love of Drink being thus whetted by society, he came to be dependent on the stimulant when alone, with no companion but Self. Thus to provide himself with cheerful company in his solitary hours, he resorted to the bottle; and his sherry and cigar became the companions of his solitude, and, ere long, they became his masters; reminding us of the anecdote told by Professor Miller—"What has become of that old servant of yours? You surely have not parted with him?" said a gentleman to a friend at the Club. "Yes, I have," replied the friend. "But you have had him for the last fifteen years?" "Yes, and for the first five years he was an admirable servant; the next five he was a pleasant companion; but the last five, he was an insufferable tyrant."

And even such was the ascendancy of port and sherry over the writer of the "Nemesis," who has lived to tell how vengeance followed him; and still continues to track his steps. Even in his best moments, and in his nearest approaches to the mercy seat, he feels the whip of scorpions still scourging him. "When I read the glorious promises and free offers of Christ's Gospel," he writes, "or hear them preached, I have that sense of unrest and dissatisfaction which a criminal who is pardoned must have; a sense of endless loss, of stains which will not come out, of memories that can never be effaced, of God's spiritual image within, mutilated, crushed, and brutally ill-used.

This book must be read in its integrity, in order to be fully appreciated. Let us remind our readers that the writer is a living man, in the mid battle of life, striving and struggling, but not yet triumphant! He is unknown to the reviewer of his book; he is unknown, and shall, perhaps, continue to be unknown to the readers of our Magazine; but there is a God above who sees and knows and loves him; and with that God many of the readers of our pages hold sweet communion, and enjoy the power of prayer. To God let us make resort, in behalf of this "broken reed," and of this "smoking flax"; God in Christ can strengthen the things that remain, that are ready to die; and the author of "the Nemesis of Drink" may yet be rescued!
PREJUDICES.

"The difference is as great between
The objects seeing, as the objects seen.
All manners take a tincture from our own,
Or some discolour'd through our passion shewn;
Or fancy's beam enlarges, multiplies,
Contracts, inverts, and gives ten thousand dyes."—Pope.

The cause of Total Abstinence from Intoxicating Drinks suffers much by reason of the strong prejudices with which its principles are received by many. Arguments—honest, straightforward logic—we can meet, and, if overborne, can placidly submit to. But, when it comes to be a question between our own principle and another man’s prejudice, we stand on unequal terms, and may well forbear to fight.

A few instances will suffice to explain my meaning:—

I was one day riding on the coach between the field of Waterloo and Brussels. An English Clergyman, one of the company, incidentally remarked that “a Temperance Band in his neighbourhood made more noise on a Monday night than all the drunkards in the parish.” Was not this remark the result of prejudice? And it was as absurd as it was prejudiced. This gentleman evidently did not like the Temperance Cause, and his prejudice against it led him into his very illogical and unphilosophical comparison. On hearing the expression (it was not addressed to me), I could not help grumbling a reply—that “it was not the same kind of noise, nor at all harmful,” which is about as much as need be said in answer to such a statement. It is worse than folly to allow prejudice thus to get the better of our judgment. What possible comparison could be drawn between the noise (if you will call it so) of a brass band, and the noise and uproar of a drunken company? The one (however bad and grating be the sound) is an innocent and profitable recreation, a useful occupation for a leisure time, and an evidence that these “troublesome” Teetotallers had hit upon a pastime more graceful and refined than that of their old associations. The other would be a drunken brawl, the noise being about the least part of the annoyance; it would be accompanied by blasphemies and oaths, and empty pockets, and broken heads; and, for aught we know, by broken hearts, besides. And I say it is far better for a company of men to be “accompanied” by their own brass band, than by drunkenness, and all its sad associations. No doubt, if this Clergyman were to read this critique upon his observation, he would be ashamed of it, and recall it; but such statements are so frequently made, and such words so often and so loosely spoken respecting our good cause, it is just as well we should correct the matter here, and invite all who
speak to beware of prejudice. We, ourselves, are oftentimes charged with
overstating our case, and unwisely advocating our principle. We are
always thankful for friendly criticism; but, it must not be supposed that
we are the only parties who have prejudices.

The same evening, I was at a promenade concert in Brussels, and was
much pleased to observe that the large company enjoyed the music, and
kept themselves cool with ices, without resorting to stronger beverages.
I there met another English Clergyman (the former was and is quite
unknown to me; this one was an old friend). I expressed to him how I
should desire to see this style of musical reunion in the popular gatherings
in London; and thence proceeded to inquire whether the Temperance
Cause was not spreading much among the Clergy of England? Whereupon
he replied, "I sincerely hope not!" Now, what was this, again, but a
remark of a prejudiced mind? This gentleman might not see it to be
his own duty to join the movement; but why should he express an opinion
and much less a hope against it? He must, indeed, be a deeply prejudiced
man, who is prepared to decry a cause that has already wrought
reformation in the homes and fortunes of thousands, and, still more,
through the agency of Christian men and women, has been the means of
adding to the Church very many souls. I say all this, simply to illustrate
what I mean by the prejudice that falsely views, and, therefore, falsely
gives expression to the spirit of our work.

A still more weighty charge is urged against us—there is scarcely a
single advocate of the Temperance Cause who has not been again and
again assailed with the charge—"You put Teetotalism in the place of the
Gospel." Now, this, again, is simply a prejudiced idea, repeated usque ad
nauseam, and altogether contrary to the spirit of the cause we advocate.
Just think of the large number of excellent Gospel Ministers who adopt
and advocate Total Abstinence. These men, surely, have been accustomed
to preach the Gospel, to exalt Christ, and to magnify the glory and
the grace of the one only salvation. Do these men, in joining our philan-
thropic movement, straightway ignore their great message, and cancel
their former witness to the truth, and adopt "another gospel?" No, the
preaching of these men is still unsullied; the same Christ is proclaimed
without any rival to His throne; and they still, in regard to vital truth,
are "determined not to know anything among men, save Jesus Christ,
and Him Crucified."

The fact is, the prejudice of men chooses to charge us with this
accusation; but, there is nothing in our treatment of the subject to warrant
such a conclusion. We adopt Total Abstinence as a means, a human
instrumentality, which opens a door, prepares a way, and thereby leads
to the Gospel, and thence to Christ. Intemperance is the stone that
covers the sepulchre of many a dead soul. And, while we are anxiously
inquiring, "Who will remove us away the stone from the sepulchre?"
Lo, it is removed! Total Abstinence is a moral, social, and philanthropic
cause. It is not a religious movement in itself; but, in proportion as
Christian men aid and promote it, it is advanced to its noblest dignity
—labour for Christ. This is all; beyond this, it is only prejudice that
speaks.

Our work is an earnest work; it demands the giving up of some-
thing for the benefit of others. It is not to be expected that all will at
once fall in with our views, or adopt our principle. But we would express
this sanguine hope, that the cause will be honoured for the work it has
done, and is still doing; and that among the criticisms that are brought
to bear against us, whatever is said, and more particularly in casual
conversation, may proceed out of a true heart and conscience; and as little
as possible from the evil root of prejudice.

VIATOR.

FLING THE BOWL TO THE WINDS!

—o—

Fling the bowl to the winds! there is danger, I wot,
Though the draught sparkles tempting and high;
For, if quaff'd in the mansion, or drain'd in the cot,
'Tis the one bitter thing that empoisons life's lot—
'Tis, the mirage that smiles to destroy.

Fling the bowl to the winds! would you aim to be strong
For the pleasures and duties of earth:
Would your course, like a river, flow smoothly along,
And your life-song reclaim both the vicious and wrong,
Oh, eschew thou the bacchant's wild mirth!

Fling the bowl to the winds! if for honour you care,
Or e'en Fame's fadeless coronal crave;
'Tis the meed which the sons of sobriety share—
The renown of the noble, the love of the fair,
And the guerdon that signals the brave.

Fling the bowl to the winds! 'tis the emblem of sadness—
This famed nectar of Bacchus divine;
Tho' the goblet be crown'd with the vine-wreath of gladness,
Beware thee! for aconite, ruin, and madness
Deeply lurk in the liquor malign.

J. G.
MONTHLY LETTER.

(FROM OUR OWN CORRESPONDENT.)

The past month has been an Anniversary Season. The month of May seems to have absorbed the Temperance Movement, like all other goodly institutions, into its capacious bosom. Thus we have had the anniversary occasions of the Church of England Total Abstinence Society, including Sermon, Meeting, and Conference. All these engagements have been well received by the people, and have greatly encouraged our Temperance friends.

The First Annual Report of the Society is now published, and may be had of the publishers of the “Magazine.” It contains, besides the Report, the Diocesan List of Abstaining Clergy; and may be had, price two pence. This is a useful document to place in the hands of those who have hitherto been prejudiced against the movement.

Other important Anniversaries have been held in connection with the Total Abstinence question. The Band of Hope Union held their Anniversary Meeting on May 18, in Exeter Hall. This meeting, which completely filled the Large Hall, was entertained by a choir of 600 children, selected from the various Bands of Hope throughout London, and was addressed by effective speakers.

On the following evening, May 19, the National Temperance League held its Anniversary. Again the Large Hall was filled, and chiefly with men. A cheering Report of the League was submitted, showing the active efforts of this important society, in the spread of Total Abstinence. The general operations of the League included 820 addresses by honorary deputations; 680 lectures by agents; and a mission to sailors, in connection with which 4823 visits had been paid to vessels in the port of London; 99 meetings had been held on boardship, and 128 elsewhere; and 2407 publications had been sold to sailors, of which 301 were copies of the Holy Scriptures.

A Conversazione in connection with the Temperance League was also held, on Thursday 21st, in the Hanover Square Rooms, the whole suite of rooms being engaged for the purpose. The proceedings were enlivened by vocal and instrumental music; a few addresses were delivered, including a brief chemical lecture by Mr. T. A. Smith; and many friends and co-workers in the cause, hitherto personally unknown to each other, were enabled to see each other face to face. These, and such-like entertainments, tend much to encourage those who are labouring in the work.

A letter has been received from a gentleman, just returned from British Columbia, who desires to become a member of the Church of England Society. He writes, at the conclusion of his letter,—

“As I am writing, I may as well help you to enlarge your list of Abstaining Clergy. I have just returned from Vancouver’s Island, and can bear witness that the Lord Bishop of British Columbia, and nearly the whole staff of his Clergy in Victoria, are Total Abstainers, finding it impossible in that country, even more than here, to reform the masses, without first striking a blow at the monster evil—Drink.”

A letter has also been received from the students of the Church Missionary College, Islington, to the following effect—“Fifteen of the students have determined upon forming a Temperance Society, to be called, ‘The Church Missionary Temperance Society.’ We should like to be connected with the Church of England Association, and to form a branch of the same. We propose to include in this branch our missionaries abroad, as many as are Abstainers.”
THE CHURCH OF ENGLAND AND IRELAND
Temperance Magazine.

JULY, 1863.

THE SUNDAY-CLOSING BILL.

Many a leader of a movement has passed with a smaller "following" into the lobby of the "Ayes," than Mr. Somes and Mr. Pease in their recent division on the Sunday-Closing Bill. Our readers are already aware that this proposition has been negatived by a vote of 278 against 103—a small minority, it is true, and a significant majority, no doubt; but smaller minorities have oftentimes been converted into more significant majorities. In matters of principle and public good, defeat may be a discouragement for the present; but such discouragement is but the earnest and promise of future efforts, to be crowned, we trust, ere long with victory.

If any of our friends have been over-sanguine of success in the recent division, we must confess we had no such expectation; and we are prepared to say that this first debate and division list on the Sunday-Closing question have been rather beyond our expectation than otherwise; indeed, so much so, as to give us a renewed interest in the promotion and further ventilation of the cause. We will now indicate some of the points on which our encouragement is founded, and on which we build our better anticipation for the future.

1. A beginning—a definite start—has been made. This is a foundation for future progress in the building up of the measure. The division lists contain, very nearly, all the Members who are personally, or through their constituencies, interested in the question—for or against it. On the one side, we have ascertained the strength of our supporters, and it must now be our business not only to retain these men on our side, but also to see that they shall be so thoroughly informed on the subject as to make them a living and working minority, infusing their influence into the opponents...
of the measure, and thus tending to enlarge the number of the adherents of Mr. Somes' Bill.

2. It is a good beginning; and "a good beginning is half the deed." We reckon upon one-sixth of the Members of the House, who have already given in their adhesion by name and vote. Indeed, we now begin to wonder how this question has been held so long a time in abeyance. We are convinced that, had it been attempted some few years ago, we should ere this have gained the accomplishment of our purpose. We count a list of 450 Clergymen of the Church of England to be a hopeful earnest of the future adoption of the Total Abstinence principle throughout the Clergy and the Church generally; and yet that number represents no such hopeful proportion to the whole clerical body, as this first list of M.P.'s bears to the full representation of the House, in the matter of support rendered to the Sunday Closing Bill.

In the list of the minority, too, we find some influential names— influential, some in themselves, some by the constituencies which they represent, and others by their political status in the House. We have on our side such men as Mr. Adderley, Mr. Baines, Mr. Bazley, Sir Hugh Cairns, Mr. Hadfield, Mr. Horsfall, &c. We have the representatives of such constituencies as Manchester, Liverpool, Leeds, Sheffield, Hull, Dublin, Belfast, Bath, Bristol, Plymouth, &c. The absence of the leaders of both sides of the House from the division lists is an evidence that, on the very first proposition of the measure, they thought better of Mr. Somes' proposal than to oppose it.

3. Another very important item of encouragement for the future is, the establishment of a definite organization of a national character, for the promotion of the measure. Hitherto, the working power has emanated chiefly from the Hull Committee. A meeting held at the National Club after the division in the House, determined that a general organization should be established. The opinion of that meeting was to the effect that the head-quarters of the committee should be in Liverpool, and not London. Whether this will be to the advantage of the cause, may be doubtful, seeing that until London takes the matter in hand, and speaks decisively, the House will feel reluctant to pass the Bill.

We rejoice in the formation of this National Association. We shall do all in our power to aid the noble enterprise of its promoters. We feel convinced that the more this great question is worked, the more will its value and importance be made manifest; and the force of public opinion will so far reflect itself upon the Members of the House, as to secure ere long a vote in favour of the closing of public-houses on the Lord's-day.
SACRAMENTAL WINES.

DR. NOTT’S LECTURES.—No. III.

BY THE DEAN OF CARLISLE.

There is a subject handled in this work which we approach with much difﬁdence—one that might, perhaps, profitably be suppressed. But, when men’s minds begin to be agitated on such topics, they will not rest until they are thoroughly sifted and canvassed; and, provided this is done in a spirit of wisdom, candour, and moderation, no evil need be anticipated. It will occur—nay, the difﬁculty has arisen in some tender consciences already—if things be as Dr. Nott has attempted to prove—if only unin-
toxicating wines were used by the good and temperate in old times—ought we to use our modern wines at all; and can we lawfully partake of them, even in the Sacrament of the Lord’s Supper? Now, we would not raise this question if it were not already rife in some quarters, creating a double mischief, viz., preventing some from adopting Total Abstinence, and taking the pledge, because it seems to cast a slur upon the Holy Communion; and, in other cases, actually keeping Total Abstainers from the table of the Lord, through scruples relative to the vinous beverage used there. This difﬁculty, therefore, cannot be evaded; but must be honestly consid-
ered, and fairly met.

The ﬁrst inquiry which ought to be made is one rather difﬁcult to answer: What were the contents of that Paschal Cup with which our Lord instituted the Holy Supper? It is a curious and much overlooked fact, that neither our Lord, nor his Apostles, ever call this “WINE!” And, but for a sort of supplemental expression of our Lord, who says, “I will not again drink of the ‘fruit of the vine,’ we should have been left to make out this point exclusively by the usages of the Jews at the Passover! Both our Lord and St. Paul speak only of “the cup;” “This cup is the New Testament in my blood;” and St. Paul says, “The cup of blessing, which we bless;” “The cup of the Lord and the cup of the Devil;” without in either case deﬁning the nature of the liquid which was in the cup. The expression “The fruit of the vine,” however, ﬁxes us to some sort of wine. Will, then, the usages of the Jews at the Paschal feast help us to make out what wine this was?

And here we are again in straits! We have learned men, and even Rabbis, differing between themselves as to this point; some asserting strongly and arguing very forcibly that this wine was destitute of the in-
toxicating power, and others asserting the contrary; but all agreeing that this wine (be it what it might) was always mixed with water.
Dr. Nott cites good authorities on the anti-alcoholic side of the question. He argues that wine formed no part of the original institution, which was celebrated standing, as men in haste, and the lamb was eaten with bitter herbs. Subsequently, it is not known when, the position at the feast was changed—they ate it reclining, and wine of some sort was also introduced. Dr. Nott argues and cites authorities for his conclusion, that the word "LEAVEN," which was so rigidly excluded, not only from the bread, but from the houses of the Jews during the Passover, was to be understood as applicable also to the fermenting principle in the wine. He says:

"Gesenius declares that the Hebrew word, which the English translators have rendered 'LEAVEN,' applies to wine as well as bread.

"'The word chometz,' says Mr. Herschell, a converted Jew, 'has a wider signification than that which is generally attached to leaven, . . . . and applies to the fermentation of corn in any form, to beer, and to all fermented liquors.'

"The Rev. C. F. Frey says that, 'during the Passover, Jews dare not drink any liquor made from grain, nor any that has passed through the process of fermentation.' A Hebrew writer says 'that their drink during the time of the feast is either pure water or raisin wine, prepared by themselves; but no kind of leaven must be mixed therein.'

"M. M. Noah, Esq., says, in a recent publication, 'unfermented liquor or wine, free from alcohol, was alone used in those times, as it is used in the present day, in the Passover.'

"The Talmudists and Christian Fathers all admit that the Passover wine was mixed with water.'

Now these facts and statements have been questioned; but they surely admit of a distinct and definite confirmation, or the reverse; and we should be happy to open our pages to any Hebrew scholar, Jew or Christian, who would satisfy us on this point—The quality of the wine used by the Jews at their Passover about the period of our Lord's institution of the Holy Sacrament. Could this certainly be fixed, it would go far towards settling the question. For, beyond all doubt, whatever was in the Paschal Cup, with that our blessed Saviour instituted the Holy Communion. "The fruit of the wine," we know, was a phrase applicable to any produce of the grape, and therefore leaves the question as it was.

The fact that at the Corinthian Sacrament some were drunken, would not prove the point, because these men were reproved for what they did—even ordered to partake at home; and they might have erred as much in the quality as in the quantity of what they consumed thus voluptuously.

But assuming, until further instructed, that the wine with which our blessed Saviour instituted this supper was unfermented, and that the Church to which we happen to belong may use fermented wine, could that be sufficient cause to justify us in neglecting a positive command of Christ? Does he expressly forbid alcoholic wine? Assuredly not! All we can possibly say about it is inferential, argumentative, and the result of human
ratiocination, which is very likely to err. There is, indeed, no doubt that the Holy Catholic Church for centuries mixed the sacramental wine with water, which, after the Reformation, at least in our reformed Liturgy, was forbidden. Why it was so, it is difficult to devise, except it were to diminish the superstitious reverence attached to the symbol, as interpreted by the Council of Trent, viz., that the mingled wine and water represented the blood and water which flowed from the side of our Lord! But no great difficulty arose at that time upon the point. In the primitive ages there were discussions on this subject, and partial schism was occasioned.

A sect arose called "Aquarians," because they were exclusively water-drinkers, and even partook of water only in the Lord's Supper. They were condemned by St. Austin and St. Cyprian, and others. Probably, it will surprise our Total Abstainers to find the great antiquity of their institution! That these were mistaken, though well-intentioned men, there can be no doubt; for, to substitute anything for "the fruit of the vine" in that Holy Supper, is evidently impious, and much to be condemned. Let us ascertain, as we best can, what this "fruit of the vine" was. There seems little chance of our settling this definitively, and with such certainty as to demand conformity in all the Churches. The common sense of the case therefore, as well as the most pious mode of conformity to the mind of Christ in the matter, must surely be to take whatever is called wine (though it were an empty compliment to call any of our modern fiery potations the "fruit of the vine"), and to take it, receive it, taste it, in obedience to our Lord's command; and, looking to the thing signified rather than to the sign, to endeavour by faith to eat the flesh of Christ, and to drink his blood. To magnify the importance of the external ceremony by scruples about the material substance of which the symbol shall be composed, seems likely to lead us back to sacramentarian errors of a medieval and Popish character. As in the one Sacrament we refuse to attach any vital importance or any certain efficacy to the mode of administration, and as we argue the equal potency of sprinkling, washing, or dipping, so in the other neither is the size of the piece of bread, nor the corn of which it is made, of any consequence whatever; nor the quantity nor the quality of the liquid called wine, nor whether we take a drop or a tea-spoonful—"it is the spirit that quickeneth, the flesh profiteth nothing!"

In the Church of England, we cannot mix water with the wine, but there is no definition of the quality of wine; the weak wines of France might be used, or even unfermented wine, if it could be had. But let us not burden our consciences with such unimportant externals of worship, remembering that our Church instructs us that the "mean" by which we receive Christ in the Lord's Supper is not the consecrated elements, but "Faith!"
THE BEARING OF CHRIST'S OWN EXAMPLE UPON THE TEMPERANCE QUESTION.

BY THE REV. TALBOT GREAVES, M.A.

Nicodemus was not the only one who longed for "a teacher come from God." Earnest men in every age have longed for a clearer light, a stronger guidance, than could be found among their brother men, on whom the same darkness and sorrow press as on themselves. One such Teacher there is, and but one—"God, manifest in the flesh." Man cannot crave a higher, nobler Teacher, than He who is "the brightness of the Father's glory, and the express image of His person;" nor yet a more condescending and sympathizing one than He who was made like unto His brethren in "all things, yet without sin," in order that we might be encouraged to strive to be made like unto Him in all things.

God has so loved us as to give us a Teacher full of beauty and glory to attract us, and yet full of humility and lowliness, that we may approach "to learn of Him." In our blessed Lord we have a Teacher, who, by His spotless example in a life spent among men in this very world of ours, with all its trials, affords every man a pattern sufficient for his guidance. What a difficulty does this appear! We might fancy that, amid circumstances so variable as those of the different individuals of the human race, no one man's example could be a guide for all—that an example fitted for the special position of one, would, for that very reason, be unsuited to another. No mere human history could ever have solved this problem; it would either have failed to show that the action was perfect for the position in which it was performed, or else in drawing from it applications so wide as to admit of every case, and yet so special as to suit each. But—magnificent thought, and marvel of the Gospel narrative! Jesus is there presented to us perfect in His own position, the guiltless One of all ages, in whom all the examinations of time, all the perversions of heresy, and all the cavillings of infidelity, have alike failed to find any fault; and yet we would undertake to show that no anxious mind, seeking direction for daily duty, need turn away perplexed and baffled whilst seeking to find instruction now from the example of Jesus.

How is this to be accounted for? The secret is in the character of the life of Jesus—that His obedience was a living obedience, His actions were not stereotyped forms, but flowed ever fresh and pure from the fountain of truth and love in His heart. You see the living motive in every action; and the perfect transparent purity of His character prevents any danger of mistake as to the nature of any of His actions, or of their ap-
plication to our own. For example, no honest boy would ever find an excuse for truancy when he reads that the child Jesus tarried behind in Jerusalem, though His mother sought Him sorrowing. None could learn harshness from listening to His words to the Syro-Phenician woman—"It is not meet to take the children's bread, and to cast it to dogs." None who saw Him sitting at meat with publicans and sinners would think that He and sin had any communion—only Pharisees, at least, could mistake the physician of sinners for their accomplice; and none else would have thought that He broke the Sabbath and sanctioned its desecration when they saw Him on that day heal the sick. And surely he must be low and base in his thoughts who thinks that when at the poor man's feast, and at a mother's request, He changed the water into wine, He sanctioned drunkenness and excess. We so often find the example of our Lord at that marriage feast quoted against the temperance principles which we advocate, that we feel most anxious to grapple fairly and honestly with the seeming difficulty, and the more so because some Christian people appear offended and shocked at an advocacy which they think conveys an imputation upon the spotless example of Christ.

Now, we will not yield to any in adoring every point of that faultless example, but then it were worse than vain to attempt to copy it by a mere meaningless mimic of His actions, forgetting to associate with them His own holy and loving motive. We leave that to the Church of Rome to do, when her proud and arrogant Head kneels down to wash the pilgrims' feet. In this voluntary humility, we see but pride and ostentation, where, in Jesus, all was humility.

There is a sense even with regard to the example of Christ in which "the letter killeth, but the spirit giveth life."

The mere fact that Jesus in a certain age and country turned water into wine, does not prove that He would have done so in this age and in this country. If we would grow really Christ-like, we must have "the mind of Christ," and do the things which He did in the spirit in which He did them.

Jesus is set before us as the model of all perfection, but not, remember, as the cold marble statue, lifeless and motionless in all its symmetry and beauty, but the living, loving one; and, in looking upon Him, we feel His capacity of acting with the same perfection, and purity, and wisdom, that He did when leading that strange life amid the hills of Judea, in that age and among that people, in any other age, in any other position, in any other trial.

And it needs no presumptuous imagining of ours, no proud thoughts of our reason, to develop His character, and determine what would have been His actions in other circumstances—that would indeed be rash and presumptuous; but the grand features of His character constantly define
and limit His example, and demonstrate to our hearts how He would have repulsed the sin that meets ourselves, confronted the world that surrounds ourselves, and rebuked the weakness that hinders us in running the race set before us.

One of the grandest of those features of His character, and of the most universal application, is perhaps that of self-sacrifice, which is ever pointed out as the great mark of resemblance to Himself—“Whosoever doth not bear his cross, and come after me, cannot be my disciple.” “Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.” (Luke xiv. 27, 33.)

Jesus forsook all—not sin, for He had none, but holy possession and a rightful throne. Twice did Jesus forsake all. He forsook his glory as God; He left heaven and came down to earth, emptied of all the inconceivable blessings which He possessed on the throne of Glory. And, again, a second time, as man—sinless man—full of life and strength, with every capability for earthly happiness, and every right to it, for, no curse on the earth for His sake, what might not His earthly career have been? All the kingdoms of the world, and the glory of them which Satan presented before Him, might without sin have been His.

But He forsook all, and laid down His life for us. “No man taketh it from me, but I lay it down of myself.” Heaven and earth He alike voluntarily sacrificed for us, and His whole life was one constant and unwearied act of self-sacrifice, in the smallest things as well as in the greatest; and we are perfectly warranted in taking as a rule of what would have been His conduct under any conceivable circumstances, that He would never have allowed any personal enjoyment, however innocent in itself—any exercise of His own rights and liberties, however unquestionable—to have interfered with the good of others. “The disciple is not above his master;” and we may be well assured that the great Apostle had not risen to a higher level, but had only “learnt of Him,” when he said, “It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak;” “wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.” (Rom. xiv. 21; 1 Cor. viii. 13.)

One feels almost ashamed to name the Christian’s cross beside the Master’s, or to talk of self-sacrifice to a pardoned believer, especially in so small a matter as abstinence from wine; and yet, in these days of self-indulgence, may it not be well for Christian persons to ask, “What cross am I really carrying for Christ? In what respect am I denying myself for the sake of others?” If we will say to our soul, “Soul, take thine ease, eat, drink, and be merry,” it is difficult to understand how we can be of the school of Christ. Each school of painting has its own characteristic
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colouring; and, though the copy of the great master may be very defec-
tive, you perceive it to be of the school of a Raphael, or a Rubens. Self-
sacrifice is the prevailing tint and colouring of the school of Christ, and
the disciple must enter into the spirit of the Master.

As the example of the Master was a living thing, so must also the
disciple’s copy be—a living copy; no mere dead and formal imitation, but
a real likeness, in spirit and in heart, adapting itself to the circumstances
and necessities of any and every case; a spring of living waters, ready to
flow in any channel which God’s providence shall open for it.

One part of following the example of Christ, which was ever perfectly
suited to His situation, must certainly be an endeavour to ascertain truly
what our own position really is, and what, therefore, our individual and
present duties are; and an honest examination can scarcely fail to show
that our position and consequent duties are very different from those of a
disciple of Christ, in Cana of Galilee, 1800 years ago. Drunkenness, cer-
tainly, was not then the sin of the people, still less the scandal of the pro-
fessing Church of God. If, from our Lord’s presence at the marriage-feast,
and the miracle by which He signalized it, we learn that Christianity is
as suitable at bridals as at burials—that Jesus can “rejoice with those
that do rejoice,” as well as “weep with those that weep”—that He came,
not to destroy, but to cement, and sweeten, and sanctify society—we gather
lessons suited to all time.

But, when we argue that it must always be the part of Christians to
drink wine, we strain our Master’s example, just as much as if we were
to argue that marriage is itself at all times a Christian duty; whereas, St.
Paul teaches us that there might be times of persecution and trouble when
it was better not to marry: “I suppose therefore that this is good for the
present distress; I say, that it is good for a man so to be. Art thou
bound unto a wife? seek not to be loosed. Art thou loosed from a wife?
seek not a wife. But and if thou marry, thou hast not sinned; and if a
virgin marry, she hath not sinned. Nevertheless such shall have trouble
in the flesh.” (1 Cor. vii. 26—28.)

And so, while we admit that the example of Christ shows that in the
abstract to drink wine is not sin, we nevertheless “suppose that this”
abstinence from wine “is good for the present distress,” when the drinking
customs of the age are making greater havoc of the Church than any
pagan persecutions ever did.

Our own natural dispositions instigate us to maintain our own liberties,
and to indulge our own tastes. Is not self-denial, then, our safer and better
path? for, as the late Rev. C. Simeon used to say, “I can never do wrong
in resisting my corrupt nature. Like a bowl with a strong bias, I can
not go far out of the way on the side opposite to that bias; or, if I do, I
shall always have something to bring me back: but, if I lean to the side
where that force is in operation, I may be precipitated I know not whither, and have nothing to counteract that impulse, or to bring me back."

So far, then, from shrinking from the test of Christ's example, we would affectionately and seriously ask those who oppose the Temperance Movement to study that example afresh. They will find that Jesus perfectly accomplished the duties of the most difficult and singular position which man ever occupied; that He met every evil that then beset society; seized every opportunity that was open of doing good; and left nothing unaccomplished that He could have done. The sea at full tide dashes against every rock, seeming to overlap its native bed; so the glorious life of Jesus perfectly filled the whole of His mighty destiny, and met at every point the opposing barrier of sin and evil.

Can that Christian, we ask, be really following his Master, who utters no protest and rears no barrier against one of the most destructive evils of his day and country? Can he be copying aright the example of Christ, who, before resigning an indulgence for the sake of others, requires to be shown that it is in itself injurious or sinful? The things which Jesus Himself forsook, the things which He calls upon us to forsake, instead of being sinful, may be in themselves the best of earthly things, yet they may become hindrances to ourselves or others in following that Master, who counted all things but loss for the salvation of souls, and who has left us an example so sacred that we must be as careful not to wrest it, as not to neglect it.

Christ is our example in all our questions, social, moral, and spiritual: let us interrogate Him. But let us not, when uneasy in conscience as to an indulgence which we do not like to give up, seek to find a sanction for that indulgence in the example of Christ; if we do, we have too much reason to fear lest that "which should have been for our health becomes unto us an occasion of falling."
THE MILITIA IN SHREWSBURY.

BY MRS. C. E. L. WIGHTMAN.

After the opening of our Working Men's Hall, it was good to get away for a fortnight's quiet, to recruit mind and body before setting to work again. During our absence, the Shropshire Militia assembled here for their annual training. And the first Sunday night after my return, at the close of our meeting, J. G. (one of our members) told me that a militiaman had said to him—"I should like very much to come to your meetings, but I am ashamed to come in my uniform, I should look so amongst the black coats." We always close with a prayer meeting which lasts half an hour, and J. G. was led to pour out his heart with especial fervour on behalf of the militia; he spoke of their peculiar temptations, and the evil influences surrounding them, and asked the Lord to enable us to lead some of them to think of their souls, and of Christ's loving claim to their hearts and lives. He said "O Lord, I beseech Thee to grant that something may be arranged before we leave this room, for the opportunity is short. Give us grace to think of some plan that shall receive Thy sanction and blessing, and result in Thy glory, and in the salvation of sinners."

We sat down after prayer was over; each one felt that something ought to be done. I suggested that we should invite them all to tea. But the thought arose, "Who is to provide for a party of 1400 men?"

The next suggestion appeared more feasible—"Shall we have some small circulars printed, inviting them to come to the Working Men's Hall next Tuesday night?"

This was unanimously agreed upon. And we said that if any of them accepted the invitation, we would consult with them about having a tea party, and we would offer to take all the trouble of providing tea and cake for them, and admit them by tickets, charging only 6d. each.

We separated, saying we would ask the Lord's blessing on our plan.

By the kind arrangement of Sir George Pechell, Bart., who was here in command of a company, the printed circulars were given to the sergeants for distribution. Tuesday evening came, and we saw the redcoats standing about in the Market Square, looking with very suspicious eyes towards the Working Men's Hall, as if they feared to trust themselves within the walls, "for fraid," as we afterwards heard some of them had said, "that they should teetotalize us."

Being billeted at public-houses, in all parts of the town, the moment their circulars were seen many a warning voice was raised against their accepting the invitation; nevertheless, we were enlivened, in our Hall, by the presence of twenty-six men in red coats. Their earnest attention
during the opening hymn, prayer, and addresses which followed encouraged our hearts; it looked as if old impressions were revived, and we trust that others were led, for the first time, to think of Christ.

At the close of the meeting, we conversed together freely; and one of the men said, "If it had been known what sort of meeting we were going to have to-night, many more of our men would have come; but yer see, they got laughed out of coming at the houses where they are billeted."

They gratefully accepted the offer of a tea party, and assured us that sixpence a head was a very moderate charge; one of the men observed, "If only a few of our comrades out of each company will come, it will make a pretty good number."

After consulting together, we fixed on the following Monday night for the tea party. Several of our members volunteered their assistance.

Twelve pecks of flour were converted into cake and bread, which, together with butter and buns, furnished a well-spread table.

On Monday morning, two young militiamen came to ask if tickets might be purchased for their wives? We were extremely pleased to supply them, and said we hoped that every married man would bring his wife if he had her here. One hundred and ninety-two persons sat down to tea, of whom all except twenty-eight were in scarlet. Nothing could be more orderly than their conduct, although when grace was sung by our members, who were acting as waiters, it was very hard work for our new friends to repress their astonishment; they were just like children amused with the novelty of the scene.

It was most marvellous to see how quickly piles of cake and bread and butter vanished, and with what ease twelve cups of tea, in some instances, were disposed of. A man was heard afterwards speaking to a comrade, who had not ventured to invest his money in a tea-ticket, "I say, John, the tea was worth half a crown any day." And several of the men told us afterwards, "Next year, if you give us such another tea party, you'll get the whole regiment to come."

A delay occurred of nearly half an hour, after the tables were removed, and the men were seated in front of the empty platform, before the meeting commenced, which was announced to be at seven o'clock. This interim was most wisely and kindly filled up by three men present, one of whom is one of our district visitors, and is gifted with great musical talent. Glees and well-chosen pieces were sung in good taste, which elicited much applause. My husband being absent for a week from home, we had asked the Rev. James Colley, Incumbent of Trinity Church, to help us, which he most kindly did, giving a very interesting address.

Four members of our Society also spoke, who being district visitors, and in other ways being engaged gratuitously in working for Christ, deserve special notice. J. G. was the one whose prayer on the Sunday
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week had suggested our thought for this much-neglected class of men. M. J. conducts a Bible class of forty-two young men every Sunday, all members of our Society. H. A. teaches in our parochial Sunday School, and has a weekly cottage reading in Butcher Row. H. P. is always ready to take any work for the love of Christ. It was interesting to see the effect of their earnest Christian words on the audience, riveting their attention, and bringing tears into eyes unused to weep. The "Haste to the Rescue Life Boat Crew," composed of members of our Society, sang twice during the evening. When they made their appearance upon the platform, dressed in their blue Garibaldi shirts and white trousers, they formed a picturesque contrast to the scarlet uniform of the militiamen. We afterwards sang "God save the Queen," and closed, as we had begun, with prayer, every one acknowledging that he had spent a bright and happy evening.

The only drawback to the cheery feelings of some present was the fear that we should be losers in a financial sense by this entertainment; but we had the satisfaction of proving to our friends, that after every expense was paid, we should have in hand eight shillings to put to the incidental expenses of the Hall.

Four days after, when the militia received their bounty money, and the larger number were drinking in all parts of the town, I found, on returning home late in the evening from house to house visiting, a militiaman at our house, who had been sitting half an hour in our kitchen waiting to see me. With much emotion, he thanked me for the weekly meetings we had for them last year, and added "I was as careless and ungodly as any of them, but I thank God for your words last year. It was your words at the meetings which led me to see myself a sinner. There's three besides me can say the same thing, and they wanted to say so to you themselves, but they did not like to intrude, but I felt I could not go away without coming to thank you." He gave me a small nosegay, and expressed a desire to stop in Shrewsbury, if possible to get work here. He said, "My captain has promised to give me a good character tomorrow, if I will call on him for it." He brought me the testimonial next day, which was a very satisfactory one, stating as a proof of his constant steadiness and attention to his duties, that he had carried off the first prize in his company this year for shooting—thus giving another instance that Total Abstinence makes men better soldiers and more valuable in every position to which God has called them.

It is a fact which we are very slow to learn, "Cast thy bread upon the waters, and thou shalt find it after many days." May we all pray more heartily, "Lord increase our faith!"
HAY-MAKING.

TO MY PARISHIONERS AND NEIGHBOURS WHO ARE EMPLOYERS OF LABOUR.

Last year about this time, just before the hay harvest came in, I addressed a letter to you, earnestly recommending a trial to be given to the method which I told you I had myself successfully adopted of getting up my hay —mowing, making, and carrying it without beer, or any other intoxicating drink. I have reason to know that my letter induced several employers to think about, and consider the plan; and I now again address you to offer some further argument why you should adopt it.

For the last two years I have made my hay on the Temperance system, and so has my friend and neighbour, Mr. Cave, of Wentworth House; and he bears testimony with me to its successful results.

I tell you that I have had haymaking to do the last thirty-five years and upwards, and most positively declare that I never got through it so pleasantly and expeditiously as the last two years, when it was done without strong drink.

No compulsion was used—my system was proposed to the people, and they willingly accepted it. They had coffee for breakfast, and tea made with milk and sugar at the usual beer hours through the day; and they did their work well, without any appearance of fatigue, and certainly without any jangling and discontent which are the usual result of drinking even such stuff as harvest beer usually is.

I must state that I always give the haymakers sixpence a day extra pay; and this was done just to show them that the tea-system was not introduced from any niggardly motive of saving, but for their benefit and comfort.

The coffee and tea given as above, will cost about the same as the usual allowance of beer; but the peace and cheerfulness that prevail among the people in consequence of beer being kept away, would be worth even that additional expenditure; and I consider that the extra sixpence a day which I give to my people is fully returned in the extra work which they quite unconsciously do.

Making the coffee and tea may involve a little more trouble than filling the beer-cans; but, should not a Christian employer thankfully take that trouble if it tends to keep his workpeople sober, and able for their labour?

I am certain, from experience, that at any kind of labour an abstainer, or Teetotaller, is well worth one-third more pay than a beer-drinker.
This fact is now getting to be well understood by employers of labour, of which a few instances are added:—

J. Tucker, Esq., late High-Sheriff of Bedfordshire, makes from forty to fifty acres of grass and clover every year: for the last eight years he has given coffee and tea—no beer.

Mr. Jarvis, of Kilmington, Somersetshire, has farmed eight years on strictly temperance principles. He allowed no beer to come on his land. He says his men did the work much better. They were casual harvesters, and declared they were better than when labouring on beer.

Lord Lланover, Lord Lieutenant of Monmouthshire, allows no intoxicating drinks at his harvests. For two years all his corn, &c., has been cut and harvested on Teetotal principles.

Mr. Josiah Hunt, near Bristol (lately deceased), a large farmer, sprung from the labouring class, would never give his men intoxicating drink under any circumstances; was convinced that Total Abstinence was the only practical remedy for the fearful evils arising from intemperance. His example, as an abstainer, enabled him to carry out the resolution with complete success.

My dear friends, if you wish to get your work well done, and without those sad scenes of drunkenness and debauchery which so commonly appear at our hay-harvests; if you wish to see our working fellow-men respectable, taking care of their health and of their earnings—do, I pray you, fairly try the system here recommended; and I am quite sure you will never regret having done so.

With every good wish, I remain faithfully yours,

BARTHOLOMEW NICOLS,

_Mill Hill, June, 1863._

Incumbent of Mill Hill.
A LIFE OF LIBERTY.

(From Christian Lyrics.)

——

Father, I know that all my life
Is portioned out for me,
And the changes that are sure to come
I do not fear to see;
But I ask Thee for a patient mind,
Intent on pleasing Thee.

I ask Thee for a thoughtful love,
Through constant watching, wise,
To meet the glad with joyful smiles
And wipe the weeping eyes;
And a heart at leisure from itself,
To soothe and sympathize.

Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts
To keep and cultivate;
And a work of lowly love to do
For the Lord on whom I wait.

So I ask Thee for the daily strength,
To none that ask denied,
And a mind to blend with outward life,
While keeping at Thy side;
Content to fill a little space,
So Thou be glorified.

And if some things I do not ask,
In my cup of blessing be,
I would have my spirit fill'd the more
With grateful love to Thee;
More careful—than to serve Thee much,
To please Thee perfectly.

In a service that Thy love appoints,
There are no bonds for me;
For my secret heart is taught the truth,
That makes Thy children free;
And a life of self-renouncing love
Is a life of liberty!

A. L. Waring.
THE NEPHALISTS;
OR,
THE PARISH DIFFICULTY AND ITS REMEDY.

CHAPTER VII.

WEDDINGS AND ENTERPRISES.

"'Tis woven in the world's great plan,
And fix'd by Heaven's decree,
That all the true delights of man
Should spring from sympathy."—ANON.

The hopes and expectations of the two sisters at the rectory now began to differ widely. The long winter was spent by Jane in looking forward to a round of gaiety, which the simple habits of her parents, and the quiet of a country town, had never afforded her. She looked forward next spring to becoming Mrs. Henry Burton, with the prospect, some day, of being Lady Burton, the mistress of that old aristocratic mansion, with its deer-park, and nearly all the land and farms about the neighbourhood. Meanwhile, part of each year would be spent in town, and the rest at Brighton. "Mary, of course, was quite right," said Jane, "in preparing herself for her duties as a Clergyman's wife; but what had she to do? There was nothing but pleasure and ease before her. Troubles of some kind certainly were the lot of all, but when they came it would be time enough to think of them. Henry would do anything for her: all she had to do was to live for him. Their means would be abundant, and there could be no great trouble, except that which should part them." The winter was passed in planning for, and dreaming of, the future, in all of which one thought of duty never intruded itself. She rather pitied her sister, as she saw nothing before her but a life of unceasing plodding with ungrateful poor, stupid school-children, and worrying parish matters. Mrs. Ovendon trembled for Jane when she saw her mind thus bent on pleasure-seeking; but, at the same time, she rejoiced in finding Captain Burton far different from what she had fancied him to be. She now thought him a gentleman-like young man, probably more steady than many, and certainly warmly attached to Jane; and she often said to herself, "Well, Aunt Bess was right, as she always is."

"How sad, Jane, to see Sunny Grove garden all overgrown with weeds!" remarked Mary, one fine spring evening, as they stood looking through the iron gates. How I have missed Lady Wood and the dear children!" she added; "and yet it has been a happy winter."

"Yes, very happy," said Jane, "the happiest I ever spent."

"Well, so I suppose it has been to me," said Mary, musingly, "but I have had a few anxious thoughts about the future. Suppose I should not be equal to the duties I shall take upon myself," she added; a tear starting unbidden, which she hastily wiped away. "Oh, Jane, it must be a serious thing to be a Clergyman's wife, and my heart fails me when I remember my unfitness, and my inexperience."
"Nonsense, Mary; you will make a better lady of the rectory than any I have the pleasure of knowing, except mamma!"

"Oh, Jane! you have not thought of the difficulties and responsibilities as I have."

"Difficulties—responsibilities—what is the matter?" said a voice behind them.

Mary started, and, blushing, met Mr. Arnold’s inquiring look with tears she could not hide. They walked on through the rectory garden. Jane went into the house to prepare the tea, whilst Mary and Mr. Arnold continued walking, and took the turn down the gravel walk, until they reached a beautiful opening in the trees, through which the winding river shone like a silver thread, as the cold spring sunset beamed upon it.

Captain Burton and Jane were very lively during the evening; and, if Mary and Mr. Arnold were more sedate, they were not less cheerful. The boys and their eldest brother George, who was shortly to be ordained, were at home for Easter, and Aunt Bess also was there on a visit at the rectory. Mr. and Mrs. Ovendon remarked that night, that it was pleasant to see how happy the girls were, and Aunt Bess like a merry child; and, as to the boys,—college life had not deprived them of their good spirits. Thus a week or two longer passed, and then came the wedding day. How shall we describe it? Surely all weddings, like all very young babies, are much alike. Only this being a double wedding, there was a double portion of cakes, flowers, bridesmaids, white dresses, veils, laughing, crying, and all other accompaniments of that important day looked forward to with such high hopes, and looked back upon, alas! too often, from amidst hope’s ruin, by crushed and broken hearts. The wedding-day ended with a fête given to the school-children, their parents, and the aged people belonging to the parish. At Mr. Arnold’s and Mary’s request, it was strictly a Temperance fête, for they had grown more and more disposed to favour the movement commenced in the parish by Lady Wood.

After a tour on the Continent, Captain and Mrs. Burton took up their residence in London. It was just the height of the London season, and all was novel to Jane, who entered into every fresh amusement with a vivacity which is unknown to the pleasure-worn victims of fashion—those who can just remember their first ball, their first white satin dress, wreath, and operacloak, before five years had passed over their tiny heads.

Mr. and Mrs. Arnold returned from their wedding-tour in North Wales to the Parsonage of Cherton, for the living had been presented to Mr. Arnold by the Bishop on the death of the former incumbent, who had (on the plea of ill health) been non-resident for many years; and Mr. Ovendon’s eldest son, George, shortly afterwards took Mr. Arnold’s place as curate of Sandown. Now Little Cherton had a resident clergyman for the first time in the memory of the greater portion of the community. The Arnolds were received by the Chertonites with every demonstration of pleasure, for anything that created a little disturbance of the stagnant waters of Cherton life was welcome. The poor of the village liked the idea of having a resident parsoness, if not parson. Of the merits of the latter, some doubts were expressed.

"I’ve hec—ard as parson Arnold’s a Teetotler," said a labouring man to
the village innkeeper, as he showed his burly form in the ivied porch, ready to
entrap the returning labourers ere they reached their homes.

"If so, 'twill be a bad day for Cherton when he sets foot in it. Those
Teetotallers are bad-tempered, niggardly people."

"Teetotaller! not he," said an old man, a gardener, who, standing near,
had overheard their remarks. "Why, I've got orders to get in a barrel of ale
'gainst they 'rives, and there's a dozen of wine coming from Sandown. They
aint Teetotallers."

Just then carriage-wheels were heard in the distance.

After a few weeks, the young couple had become pretty well acquainted
with the small population of the parish, and in their intercourse with them
had not failed to observe that, but for "the drinking," it might have been as
prosperous and happy as any village could be. It was healthy, and the soil
productive; the cottages large, and the rents low. The labourers' wages also
were higher than in many parts of the country. The owner of the land was a
liberal-minded man, and ready to do all in his power to benefit the moral
and physical condition of the labouring people: but Drink was the bane of all.

"Mary," said Mr. Arnold, "here is a bundle of Temperance tracts; will
you lend them, and, as far as you can get opportunity, speak to the people
from house to house on the subject?"

"Yes, gladly," Mary replied; "the more I see of the people in their houses,
the more I am convinced that their drinking habits are the root of nearly all
the evils and poverty that abound even in this favoured spot."

Next day at dinner, Mary said to her husband, "Won't you take some ale?"

"No thank you."

"Then a glass of wine?"—"No thank you."

"What, neither?"—"No, I am resolved to resist this evil spirit—Alcohol."

"You have not signed the Pledge?" asked Mary, in a tone of alarm.

"No, Mary, but here it is" (drawing a paper from his pocket as he spoke),
"only waiting for you to witness it."

In vain did Mary try to dissuade him. He had taken his resolution. The
Pledge was signed, and thus commenced a systematic effort for the rescue of
drinkers and drunkards in the little village of Cherton.

All this time what was Mr. Mant doing? Still visiting the wretched
abodes of misery in the courts, alleys, and lanes of the London parish, where
we last left him. Still getting only snatches of time for his sermon-writing,
and his rest at night broken by calls to the bedsides of the sick and dying.
It was with an almost hopeless feeling that he toiled on. To a finely strung
sensitive mind, what could be more galling than the daily, hourly sight of
miseries which no effort on his part seemed at all adequate to relieve? If he
could only have seen one drunken family reformed, it would have cheered his
drooping spirits; but as yet he had no such case to comfort him. He could
but labour on in the hope that the seed now being sown would some day
spring up and bear fruit.

One morning, amongst the many interruptions to the flow of thought
over his sermon-book, was the following note, brought to him by Mrs.
Stockwell:—
"Dear Sir,

It is proposed to form a Society for teaching the Hottentots the art of paper-flower making. Perhaps you will favour us with your company on the evening of the 7th instant, at half-past eight o'clock, to meet a few friends, to take into consideration the best means for establishing so valuable an auxiliary to the Societies already in existence for the promotion of civilization, and thereby of Christianity, throughout the world. I enclose a prospectus of the proposed Society.

Yours truly,

Martha Mary Cooper."

The prospectus was in a cover of brilliant magenta colour, decorated with gold vignettes of little Hottentot girls, weaving garlands, and dropping rose-buds on the upturned faces of a group of English ladies and gentlemen standing beneath, whose admiration was expressed in a few lines of poetry. Within this glittering cover was inscribed on the first page the name of the proposed Society:—

"Female Benevolent Society for Teaching the Hottentots the Art of Paper-Flower Making."

Such was the communication received by the overworked curate! The writer was the wife of a wealthy parishioner, who carried on the business of a distiller. "Tiresome! provoking!" exclaimed Mr. Mant, on reading the note; "but, I suppose I must not refuse it. Lady Dalton, I see, takes a leading part in the proposal, and it will hardly do to offend her just now, or I shall not get the abuses of the shoe and blanket clubs reformed. She was very touchy about it the other day. But the valuable nature of the proposed Society I can hardly comprehend; doubtless, the ladies can explain in what way it will work." Thus soliloquized the curate as he turned over the leaves of the showy prospectus. "All is not gold that glitters," thought he, "or they would not want funds for the undertaking. But I can't conceive how it will work! Paper flowers! I suppose they will sell them," said he, a sudden thought of utility coming across his mind; "of course, they will sell them, and make use of the money to promote the interests of civilization and Christianity; at all events, after the 7th, I shall know more."

Mrs. Cooper was truly a Martha. It would have been difficult to name any Society, from the oldest and best of our religious Societies to the latest invention of idle minds to raise funds for some novelty wherewith to amuse themselves, and relieve the ennui of fashionable life, which she did not patronize. Not a school or charitable institution, tract association or bazaar, in this or the adjacent parishes could, it would seem, get on without her, and how she found time for attending to all was truly marvellous.

The evening of the 7th having arrived, Mr. Mant found his way to the residence of Mrs. Cooper, and, with some little difficulty, forced his way through the fashionable crowd (the few friends having swelled to the number of near two hundred) that thronged the brilliantly lighted hall and staircase on their way to the magnificent drawing-rooms. Some feelings of misgiving, concerning the object in view, came over his mind, not unmixed with a painful remembrance of the contrast that all this fashionable show and glitter bore to the poverty and wretchedness of dwellings in back streets, not five minutes walk from this sumptuous abode. "The Hottentots are certainly to be pitied and helped, but," thought he, "might not some of all this show and luxury,
THE NEPHALISTS.

these pomps and vanities of life, be dispensed with for sake of the higher, and purer luxury of relieving the necessities of those despairing ones, to whom sickness and poverty together are a burden almost too heavy to be borne. Ah! they must do so, methinks, if they would only remember that one word 'visit' the poor, and our Lord's complaint 'ye visited me not.' Few there are who can fully realize sorrows which they have not themselves witnessed. Such as do realize them, are those whom providential circumstances alone keep from literally fulfilling their Lord's command. But those there are who hide their faces from want and misery, when they stalk past them, lest their wan features should haunt them in their hours of giddy, reckless mirth."

Such were Mr. Mant's thoughts, as, prospectus in hand, he was ushered into the glittering apartments filled with ladies in full dress; and, scattered amongst them, a few remarkably silly-looking young men, who belonged to a class, one of whom had been heard to remark, that these religious parties were ten times more entertaining than a regular ball.

The lady of the house, having explained the object for which they had met that evening, namely, the establishment of a Society to be designated, "The Female Benevolent Society, for teaching the Hottentots the art of paper-flower making;" she turned to Lady Dalton, and requested that she would name some of the benefits that would arise from the establishment of such a Society.

Lady Dalton: "By teaching them this art of paper-flower making, the love of Nature (a noble and elevating passion) will be instilled into the debased minds of these poor Heathen; and, whilst imitating the works of Nature, they will learn to look up to Nature's God. Industry will also be encouraged, and these poor creatures will be given, likewise, a desire for dress, for you are aware that, at present, they are sadly deficient in this respect. A love for the decencies, and even the elegancies of Christian life, will take the place of their savage and Heathen customs; and the day may yet arrive, when we shall see their huts ornamented with wreaths and garlands of these beautiful imitations of Nature; and we also hope, eventually, to aid all other Societies throughout the world with the funds that will be realized by the sale of the flowers made by these poor Heathen."

An elderly lady, whose neat attire formed a contrast to the gay costumes by which she was surrounded, remarked: "Would it not be more desirable to teach them to make suitable clothing, and to improve their dwellings, and other useful, domestic arts?"

Lady Dalton replied: "Our object is to refine these poor benighted beings; these common-place employments (which they have, in some measure, been already instructed in) tend to debase their minds, but what can be more calculated to refine and elevate the mind, than the art we propose teaching them? Do not such elegant works form the chief employment of very many young females in this favoured land, and do they not lead them to soar far above the ordinary cares, and every-day domestic employments of this sordid world? Can we, then, doubt that it would prove beneficial to these poor, half-civilized Heathen? Surely, it will have a refining and elevating influence upon their minds."

The lady of the house: "After all we have heard from Lady Dalton, and
her convincing reply to our friend's objection, can we doubt that the establish-
ment of such a Society, will be fraught with most important results, as regards
not only the progress of civilization, but also of Christianity throughout the
world? If so, we have only now to consider, by what means, we can raise
funds in support of so worthy an object. Lady Dalton, can you propose
anything?"

Lady Dalton: "A grand bazaar, would, perhaps, clear us of the expenses
already incurred in printing the prospectus. After that 'a monster tea-meet-
ing,' might enable us to proceed; and, perhaps, a small charge might be made
for admitting the public to witness any interesting exhibition."

After a few more remarks from the ladies, on the important subject of rais-
ing funds, in such ways as should most contribute to the entertainment and
amusement of themselves and their friends, the conversation became general;
and at a late hour the evening party terminated.

(To be continued in our next.)

MORAL EFFECT OF "MORATION."

The advocacy of "moderate" drinking by a Clergyman is very apt to act practi-
cally as a cover and excuse for the drunkard. At a public meeting, in the west of
Scotland, an endeavour was made to establish a temperance society by the people.
Several had spoken earnestly in favour of the movement. The parish minister was
present, but remained silent till near the close. He was a good man; an advocate of
"temperance," specially so called; and could not see any necessity for teetotalism.
After all had spoken, he said a little in favour of temperance in general, denouncing
drunkenness as a great sin, but adding that he saw no need of any pledge, or any asso-
ciation; that each one, for himself or herself, should be able to use the good gifts of
God without abusing them. He no sooner sat down, than a drunken weaver staggered
to his feet in the body of the hall, exclaiming, "That's right, sir—that's right! Ye're
on oor side!" The minister rose on the instant, pale and under deep emotion, saying,
in tones of great solemnity, "If I am on your side, sir, I am wrong." That was the
turning-point with him on the question. His "temperance" theory was scattered to
the winds before the demonstrative power of stern experience; and the practical
result was, that the association was formed and the minister's name headed the list
of its members. — Nephilism, by Professor Miller.
ALPINE TRAVEL.

The season of Alpine travel has now fairly arrived. In a few weeks, the usual tide will set in, across the Channel, up the Rhine, through Paris or Brussels, to that most delightful of all countries for a summer excursion—Switzerland.

No wonder Englishmen love that land for all its varied beauties. Its valleys afford not only homely pictures—the pretty wooden chalet, with its patch of golden corn and dark green hemp, and its richly-laden orchard—not only the broad sweep of exquisitely kept turf, interspersed with trees, which rivals the finest park scenery of England—but right and left soar rugged cliffs above the fir-clad slopes; and before you, perhaps over the head of the valley, towers a great white peak of snow, so sharply cut in the clear air that you might fancy a few hours would carry you to the summit.

English travellers have loved Switzerland, and made it what it is. Not only the hotels have been built for them, and have gradually adapted themselves to all their exigencies, with English hours, English comforts, English newspapers and libraries, English cooking, and often an English chaplain and chapel; but roads, railways, steamboats, diligences, pleasure-boats, ponies, guides, porters, and the rest, are all adapted to promote our comfort and supply our possible requirements.

Sometimes we grumble with reason, and pronounce the very superfluity of attentions a plague and a nuisance. Yet we are all, from time to time, forced to admit that it is very convenient to have things so at hand when we want them. The man who awakes the echoes with his seven-foot wooden horn, or the woman who has provided a dish of wild strawberries and cream and a shady seat on the hill-side, is not always wished away. The porter who relieves you of your knapsack when it begins to be a burden, or the guide who makes his appearance just when you have missed your way (having stealthily followed you on the chance of such a mishap), seems quite a different person from the fellows who would thrust their books of testimonials in your face before breakfast at the hotel, when you had determined that you, at all events, would be independent of every one for your day's journey.

Least inclined to think or speak slightingly of guides are the real moun-taineers: travellers whose greatest joy and excitement begin at the point where ordinary people are content to stop. Men who, when they have got as high as paths will take them, or inns house them, turn their faces still upwards—press on to tread those shining slopes of fleckless snow—to
scale those frowning precipices, which soar into the dark blue over head, and seem to belong to another world.

For such an expedition, guides are indispensable. Where there is no path, it is impossible for a stranger to know the way. Where broad sweeps of snow have to be traversed, it needs the practised eye of the native hunter or peasant to detect where treacherous crevasses may lurk beneath. Among the lower rocks, he knows which goat track will lead simply to a patch of herbage, and which may be trusted to prove a real help to the traveller. Higher still, his keen eye and practised judgment can select the best route for surmounting difficulties of rock and glacier. His fearless step and cheerful voice divest the most awkward passage of its terrors. His firm arm is ever ready to support the tottering step in a moment’s giddiness, or almost to bear the hesitating traveller over dangerous places. On his back he carries your knapsack and provisions along with his own. When you rest, he chooses the easiest seat on the rock, brushes away the snow from it, and busies himself about any little comfort which may please or refresh you. If the halt must be on the snow-field itself, he places his own knapsack for your seat, and puts his ice-axe to keep your feet out of the snow. He spreads the store of viands before your eyes, and is ever ready to anticipate your wants. He sees you well supplied with whatever you may require before he acts upon your bidding, and, encouraged by community of circumstance and toil, shares your repast. The severe exertion, the strain upon his powers, the responsibility, the fact of his being with you in a new world, as it were, of snow and rock, seldom gazed on by mortal eyes—all this does not make him overlook the little attentions and acts of thoughtfulness, which, if wanting, one would perhaps never miss; but which, when pleasantly rendered, are exceedingly grateful and refreshing.

Most of these men, too, have a great deal of tact. They know when to be silent, and when to speak a word, and enliven the way with anecdotes of former expeditions, former masters, old companions, hunting incidents. They will show just so much curiosity as will make you feel that they appreciate the honour of your company, without wishing to invade your privacy.

Oh! there is a strange nobility of nature which develops itself in these hardy mountaineers when far from civilized life. So different from what many of them seem when crowding the hotel door, or touting for an engagement—a position which any but the established leaders must, of course, occupy from time to time. It does not come out all at once: not until you know them and they know you, and the mercenary relation of employer and employed gives way to a kindlier feeling. When you have bivouacked together under a rock, high up amidst eternal snows, as a prelude to some long expedition, or been benighted, or lost in a snow-storm,
or have had to face difficulties and dangers together, which engender a mutual confidence and respect, then you find what is in a man. His little confidences slip out: how he has a large family at home, for whose support he mainly looks to the summer's employment as guide. How a son is being trained for the ministry—with all his dreams of that son's future career. How his father's house was burned down the year before last (no uncommon catastrophe), and he has given him half his little savings to help him to tide over the misfortune. Or, perhaps, how he has a fair girl in the valley below, who thinks him the bravest lad in the canton; and how he is trying to lay by until he has got a certain sum in hand, when he will marry her. And, as his plain tale of joy or sorrow falls on your ear, and you realize all the light and shade of feeling which such a life implies, and see the honest, cheerful, simple man who stands before you, you learn to regard him in a new light, and acknowledge a closer tie. And it is with no formal, impassive indifference that you grasp his hand, and he yours, when your companionship is ended. His form, and tones, and life's story, often come back when you are far away in England; and never without rekindling your esteem and regard for the hardy, simple-minded Swiss.

And now let me put in an earnest plea for these men, addressed to those who may be preparing for a visit to Switzerland during the present season.

I have said that it is usual for the guides to carry provisions for the day in mountain excursions. Among these are invariably a large supply of country wine—sometimes even a bottle a head—and a bottle of brandy. The former is not very alcoholic, though half the usual amount would be generally an ample supply; and most travellers will be able to recall occasions when even this light wine seemed to get into the heads of the usually abstemious Swiss.

But of the cognac, by the guides' own judgment and frank avowal, the less the better. They will not touch it, nor have you do so if they can help it, in the face of any really severe work. It is theoretically kept in reserve, as a sort of universal physic against every conceivable ailment or accident. But, on nearing the journey's end, perhaps an hour before leaving the glacier and regaining terra firma, when there are no more ice-steps, or hidden crevasses, or difficult rock-climbing to be encountered, there is a halt: the knapsack and provision stores are once more unshouldered; most that remains is eaten, and the wine passed round and round, till all is gone. The cognac, too, is now broached; and, mixed with the ice-cold water which flows upon the surface of the glacier; its strength is concealed, and its sham refreshing properties apparently augmented. No wonder, therefore, that what little remains should only suffice to temper a not unfrequent draught on the remaining way home, and that, by the time the inn is reached, the empty bottle and high spirits
of the guides should alike testify to the use (abuse?) to which the brandy had been put.

Now, I say all this arises from the thoughtlessness of our countrymen. The Swiss are a very simple and abstemious race; but we cannot rid ourselves of the false idea that wine and spirits are the natural medium of kindly feeling, and a proper acknowledgment of services received. Again, an Englishman thinks he must, for safety and comfort, have his wine and spirits at hand. He feels it unworthy to have them and not share them. The guide, even if he does not wish for the seductive glass, will take it at first out of complaisance, and soon learn to like it. And so it has come about, that now these otherwise noble fellows are fast falling victims to a vice for the introduction of which we are responsible. Every mountaineer will be able to recall names of first note among the guides: men whom, however, now we should shrink from taking on expeditions of a certain class, because of their known propensities for drink. How is the pride of Grindewald fallen in this respect? And of even the hero of Lauterbrunnen—the tallest, kindliest, most brave and enduring, and simple-minded of Oberland guides—I heard the same failing hinted at last summer; whether truly or no, I know not. Well do I remember this last man talking four years ago of his family and prospects: how he intended to give up his present life—it was too irregular, and full of risk and responsibility, for a man like him: that should be his last season: thenceforth, he would rest on his laurels, and confine himself to escorting elderly gentlemen, or family parties, over less ambitious routes. And his sons were growing up. "Of course," said we, "you will bring them up to follow their father in a line he has found so successful and profitable." Alas! with what an uneasy and decided look, and gesture and tone, he said, emphatically, that he would not: that it was a loose and dangerous life—dangerous to character and morals; and spoke of the dire temptations to form drinking habits, and said how he had seen too much of such a life ever to bring up son of his to it. That was the first thing which opened my eyes to see what ruinous consequences our thoughtlessness was bringing upon a class of picked men, such as these guides are, representing the hardihood, patience, vigour, and intelligence, of Swiss mountaineers.

Last summer was my first tour as a Teetotaller in Switzerland. Anticipating the possible necessity of altered circumstances, I gave up my card of membership, and left England absolved from all pledge to abstain, but still intending, if possible, to do so. Twice I had to give way. Once on the Mönch-joch, after some five hours hard parching work on the snow; my directions to have some cold tea provided were neglected by the comrade who superintended the commissariat; and, as all the snow was frozen hard, with no means of artificially thawing at hand—"water, water everywhere, and not a drop to drink"—I had to put up with a cup of
wine. The other occasion was when an attack of diarrhoea drove me to
the only medicine I could lay hands upon—some weak brandy and water.
I found that a light wine was not at all necessary (as everybody seemed
to suppose) to promote either the enjoyment or digestion of a dinner at
the table d'hôte, but that I enjoyed better health (and lighter bills) than
ever before in Switzerland. I found my powers and endurance, and
“head,” quite up to the best of times, and standing the test of a long day
better than did my “moderate” companions. A hearty sound sleep never
needed much wooing; and I was ready to start with the earliest, refreshed
and vigorous, at or before daybreak.

I used to drink freely of water, whether from spring or glacier—a
little often, rather than long draughts at long intervals—without any ill
effects—the passing fit of poorliness referred to above having occurred
under other circumstances. But, of all beverages, I found milk by far the
most restoring and wholesome. A crust of bread and a bowl of milk
seemed to impart an unending vigour and refreshment.

If tourists will not try my plan, will they, at least, do this: will they
give the guides the option, before starting, of a franc a-piece or the usual
quantum of cognac? I found that, allowing them the usual sum for their
wine, they took the wine with them. This, experience tells us, is not
unreasonable, for there is not the natural temptation to exceed there which
we have; and, therefore, Total Abstinence is not so imperative, though, I
confess, I should have liked to see them Abstainers for the nonce. But
cognac they readily foreswore; and all their protestations that it was
necessary not to be without it, for safety’s sake, ceased at once when they
heard they were to have quid pro quo. And, on the top of the Strahlleck
pass, when “the wall” had been surmounted, and we sat dining and
enjoying the glories of the regions of snow around, and the lake of Thun,
with its neighbouring valleys, in the dim distance below, I dived into a
capacious pocket, saying to the guides “Have some brandy?” “Yes,
sir,” said they, turning round, in expectation of a dram a-piece from some
secret flask. But, when there appeared instead a number of francs, and
each pocketed one, they readily assented “That’s better,” and seemed
quite to appreciate the plan. And we got safely home to “the Eagle”
full three-quarters of an hour sooner than we should have done—to judge
by former experience—had we had the cognac to hinder us, and tempt
them to stop for a draught from time to time.

All I ask, then, is, do not, in the cordiality of feeling and desire to
give a passing pleasure which one cannot but experience on such occasions,
be induced to put in these poor guides’ way a temptation which really is
altogether uncalled for, and which, unless they be already spoilt by
English folly, they will readily forego if the money equivalent be offered
instead. If you can at all appreciate their excellencies, and feel grateful
for their services, do practice that self-denial which will keep you from so unkind a requital. Let it not be any longer, as, alas, it now is, the evil reputation of Englishmen in Switzerland, as elsewhere, that they demoralize and degrade into intemperance and vice those classes of the community with whom they come chiefly in contact! No one man has all the blame. It is the constant thoughtless countenance we give to drinking (in moderation for ourselves probably), and the habit of making a man a present in drink rather than money or food, which leads almost all tourists to throw their little weight into the scale, which, as it turns, brings a slow but sure ruin and misery to hundreds of families. And thus we are fast laying the foundation of drinking habits among that simple, frugal race, which, if once such habits gain a strong hold, must so pitifully and rapidly degenerate.

ONE OF THE ABSTAINING CLERGY.

WHY I BECAME AN ABSTAINER.

No. III. OF A SERIES OF PAPERS BY THE ABSTAINING CLERGY.

I was originally intended for commercial life. To this end, I was, in due course, sent to London, to perfect my business knowledge. I was admitted into the house to which I brought an introduction, and was not long in one of the largest London warehouses before I saw that the great enemy to a young man getting on in the world is Drink.

In God’s providence and grace, I was brought to a saving knowledge of Jesus as my Saviour whilst in this house of business, and I then felt the importance of doing something to raise a protest against the use of Strong Drink—that evil thing which was leading so many men to ruin.

I consulted the only professing Christian whom I knew in the house, and asked him if he would join me in helping the young men to keep from excess? He asked me if I was an Abstainer, and I said I had abstained for some time, in consequence of what I had seen. He then asked me—“Are you a pledged Teetotaller?” and I said, “I had not thought of the matter in that light—I abstained, and there, I thought, was an end of the matter.” He replied—“Until you are a pledged Abstainer, I cannot talk any further on the matter.” From this, I gathered that, if I were to become a pledged abstainer, he would do likewise. As I knew of no Society, and could not find one, some time elapsed.

About that time, Total Abstinence was emerging into life, and fortu-
nately the London Temperance League was about to hold its first meeting in Exeter Hall. I attended, and signed the Pledge; and, the following morning, I again spoke to my friend. He again pressed the question—“Have you signed the Pledge;” and I said—“Yes, last night; and now I claim your promise to consider the matter of giving up your own beer, which you drink, to show a Christian example to those who drink too much. You know that the men in the house do not see us in the House of God, for they do not go; but, if they see you abstaining from stout at supper, then, perhaps, some may follow your example; and, if asked, you can say as I have said—“I do it because the young men in this house seldom come to trouble except through drink; and, to lead young men to have nothing to do with it, I do without it.”

To my utter amazement, he who had often been a kind, Christian friend in matters pertaining to the Kingdom, now calmly replied—“Well, now that you have signed the Pledge, I have nothing to say in the matter, for I like my glass of stout.” This declaration almost chilled my zeal for the cause, as I supposed it was a Christian duty, yet an advanced believer could thus quietly silence me. I turned from him, astonished at the Christianity that could look on so coldly and act so selfishly.

I felt that the signing of the Pledge had not attained the object I had in view; but, after consideration, I saw no reason why I should withdraw my name. I had certainly been beguiled into the Pledge; but now, after twelve years’ experience, I am more and more convinced that it is a practical course, a useful course, and, to be consistent in rebuking the sin of Drunkenness, and suggesting a physical remedy to the physical sin, it is a necessary course.

Since I signed the Pledge, I have been a Curate in Lambeth and in Southwark, for nearly two years in each sphere, and as Incumbent of St. Matthew’s, St. George’s-in-the-East, for nearly five years, and have never resorted to alcoholic liquors.

My being an Abstainer has always given a point to what I might say from the pulpit on drunkenness, and has had an immense influence amongst my various parochial helpers.

As I found Drink the enemy to young men in our large London houses, so I have ever found it in London parishes.

At the present time, although I have no public Temperance Society, most of my Sunday-school teachers, many of my district visitors, are Total Abstainers; and we have altogether a band of about sixty, more or less connected with my district and congregation.

Here is the nucleus of our future Church of England Total Abstinence Society for St. Matthew’s; but, had I not been an Abstainer, I very much question whether very many of these would be in such a noble rank in the midst of this degraded neighbourhood.
I can remember the time when there were very few Clergymen who
countenanced this work. Such men as the Rev. Mr. Robinson, Incumbent
of Christ Church, Chelsea, cannot but rejoice to see how their labours
years ago are now bringing forth so much fruit; and I, for one, cannot
give a slight history of how I became a Total Abstainer without expressing
the great encouragement and countenance I received from such men.

I have had to resist many very strong opponents, including good and
holy men, who have been so infatuated as to say publicly that a Total
Abstainer was worse to deal with than an infidel.

I find now, thank God, a great change, even rural decanal meetings
allowing the subject to be fairly discussed; and, concerning Total
Abstinence amongst the Clergy, we are now able to count up our list
of 450, and exclaim, "What hath God wrought."

As a parochial Clergyman, I find it of immense importance. I have,
in all my spheres, besides heavy duty, taken open-air services—whether
in Lambeth, Southwark, or the Royal Exchange.

I have had three full services on Sunday for the past four years, and
taken an open-air service during the week in Ratcliffe Highway; and, I
believe, I never was more busily engaged than I am at present.

When I have suffered at all it has been chiefly from over-anxiety—
and the cure suggested has frequently been wine; but, by God’s blessing,
I am still medically, as well as practically, a Total Abstainer.

I originally became a Total Abstainer as an example; I signed the
Pledge as an example; I still continue on the same principle as an
example; and, I find, the word of God requires me to be “an example to
the flock;” and I feel that I can ask God upon my efforts in this cause,
within my own district, as earnestly as upon any parochial agency at
work. And I am convinced that, as the spirit of our parochial system is
carried out in detail, the poor Drunkards of our parishes will weigh heavily
upon every faithful shepherd; and to such I would earnestly commend this
principle, to be worked out in each sphere as God opens up opportunities.

THOMAS RICHARDSON,
Incumbent of St. Matthew’s, Pell Street, and
Lecturer of St. George’s-in-the-East.
NOTES AND QUERIES.

2 Samuel, vi. 19.

In this verse, and also in the Song of Solomon, ii. 5, and Isaiah, xxii. 24, and Hosea, iii. 1, the word “flagon” occurs in our Authorized Version. I will make a few remarks on each of these verses, as Total Abstainers are often asked to explain them. In 2 Samuel, vi. 19, we are told, in our version, that David dealt out “among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine.” The Hebrew words rendered “a good piece of flesh” and “a flagon of wine,” have presented great difficulty to translators. The Septuagint Version has λάγος ἀντὶ τηγάνον, καὶ ἐχυμάτων, that is, “a thin broad cake of meal and oil from a frying-pan,” and “bread baked over the fire.” See Liddell and Scott’s Greek Lexicon. The Vulgate Version has “assatura rum bubulac carnis unam et similam frizam oleo.” The Douay Version, used by the Romanists in this country, follows the Vulgate, “a piece of roasted beef and fine flour fried with oil.” So of these four Versions, the Authorized, the Septuagint, the Vulgate, and the Douay, the Authorized Version is the only one that has any mention of wine in 2 Samuel, vi. 19.

Let us now turn to Gesenius to see how he renders the two difficult words which have given so much trouble to translators. The word eshpar, which our Authorized Version renders “a good piece of flesh,” is, according to Gesenius, an obscure word, only twice found, in 2 Samuel, vi. 19 and 1 Chronicles, xvi. 8. He says the Vulgate rendering “assatura rum bubulac carnis,” is incorrect, and he understands the word to mean “a certain measure or cup of wine or drink,” from a verb meaning “to measure.” Ludovicus de Dieu understood the word to mean “a measured part of a sacrifice.” It is not certain whether it was a measure of liquids only. The verb ṣaphar, from which the word is derived, is kindred to ṣaphar “to number.” The other Hebrew word, ashashah, rendered in our version “a flagon of wine,” means, according to Gesenius, in 2 Samuel, vi. 19, and in Hosea, iii. 1, and Solomon’s Song, ii. 5, cakes, specially such as were made of grapes and dried and pressed into a certain form. They were dainties, with which those who were wearied on a journey and languid were refreshed, as in Solomon’s Song. They were sometimes offered in sacrifice to idols, as in Hosea. The primary idea expressed by the word is “pressing together.” In the Mishnah it is used for food made of lentiles, cakes made of boiled lentiles. See Gesenius on the word. These cakes of dried grapes evidently were not intoxicating. As my paper is already so long, I will reserve my remarks on Solomon’s Song, ii. 5, and Isaiah, xxii. 24, and Hosea, iii. 1, for next month’s number of our Magazine.

William Caine, M.A.

Manchester.
MONTHLY LETTER.

(FROM OUR OWN CORRESPONDENT.)

When I last made up my monthly budget, I left the Totality world, and a great many other friends besides, in a high state of excitement as to the probable fate of Mr. Somes's motion for the Sunday closing of public-houses. For myself, I was not in the least excited about it, excepting a stray thought now and then that possibly the measure might meet with a "count out," or some other ignominious fate, such as is sometimes accorded to a proposition that does not meet with any very high degree of favour in the House of Commons.

But, I confess, I am very much excited now, and more sanguine than I was before the 3rd of June. Mr. Somes had a patient hearing; the House mustered in strong numbers; a respectable debate honoured the proposition with a fair share of time, attention, and argument; and a lobby of 103 Members of Parliament voted in favour of the Bill. The campaign is opened. We know the strength of our force at starting; and now, it becomes our duty to increase that affirmative vote, so as to augment our minority into an ultimate majority. This will demand the zeal and energy of every lover of the cause.

In common with a large number of friends, I attended as one of the deputation that waited on Sir George Grey, at the Home Office, on the day preceding the division. It was a gratifying sight to witness so large a gathering of those interested in the cause of Sabbath exemption from the open sale of Strong Drink. It was, in a great measure, a representative meeting, almost every member being a delegate from constituencies, corporations, great public meetings, or other popular institutions. Mayors, Magistrates, Members of both Houses of Parliament, large employers of labour, Clergymen, and a goodly array of working men, formed the bulk of the deputation, which crowded to excess the reception-room in Whitehall. The addresses and appeals to the Home Secretary were, all of them, earnest and practical, and to the purpose. The testimony was uniform as to the one great engine of national degradation, and as to the propriety of cutting off at least one of its great feeders—Sunday Drinking. Stress was laid upon the recent canvas of several large towns (such as Liverpool) and metropolitan parishes (such as St. Pancras); and it seemed to be generally admitted that the rural districts and country towns were quite prepared for the working of the Bill.

It was very plain, from the outset, that the Home Secretary's sympathies did not go with the views of the deputation. He sought to throw discredit on the result of the Liverpool canvas by asking what proportion of working men might be included in the number of assenting householders; and what provision was made, or was proposed to be made, for the "recreation" of the people in lieu of the public-houses (?). Some one in the body of the room very properly inquired whether the Home Secretary considered the public-houses to be the houses of "recreation" for the people? It was shown that the open public-house was the surest preventive of the healthful and rational recreation of the masses, and that, while these houses continue to be open, the people will never learn to rise above this sensual indulgence, to seek higher and better means of enjoyment.

The deputation was graciously received, and respectfully dismissed, by Sir George Grey, who thanked them for the information he had received; but made no promise as to the future policy of the Government in the matter. There seems to be a general desire that the Bill should be so far amended for next session as to make it a "permissive" measure.
WHAT IS WANTED.

We are now in the lull of the season—the irregular season of summer, during which everybody is everywhere, and scarcely any one is to be found in his properly-constituted place. Absenteeism for a month or two is now the order of the day—inland folks must go to the seaside, and the seaside retires into the interior. Those that have money and leisure are off to the Continent; and we have grave doubts that many for whom this article is intended will not be at home to read it.

Still, "What is Wanted" is a topic now in season. Summer is the time for counsel and organization in advance. It so happens there are subjects for all seasons suggested to a periodical such as ours, whose object is a practical one. Like the industrious ant, that lays up in the summer for its winter necessities, so must we in due time and beforehand provide for the future exigencies of our cause; and "What is Wanted" is a topic for summer discussion, as it is for winter practice. Summer time is short; and, ere many weeks have passed by, most of us shall have been recalled to our posts of duty, to face once more the responsibilities that devolve upon us in our several spheres of labour. "What is Wanted," is to know what to do, and how to do it, in the promotion of our great and useful cause.

We have, to a certain extent, ascertained our strength, in the measure of personal support on the part of the Clergy of the Church of England. What is wanted, then, is to use this strength, to put it forth to practical work, and to gather in the fruits in their season. It has proved a vast encouragement to the lovers of our cause to see so large and influential a list of Abstaining Clergy; but we need hardly add, this feeling of admiration and encouragement only tends to whet the expectation of the public as to
what the results may be. Much is looked for from this organized force, comprising, as it does, so large a share of local and ministerial influence, well interspersed throughout the country, and throwing out its fibres and tendrils on all sides, for the deeper foundation and larger development of the cause of Total Abstinence.

Many of our correspondents ask questions which we are not able fully to answer. They ask—Are all your clerical members working the question in their parishes? Are they establishing the principle in their schools? Being a minority, are they a living working minority, the small measure of leaven in the many measures of meal, sending forth their influence with pervading power, till all be leavened? To these inquiries we can as yet only answer in the abstract, hoping, and almost believing, that a good response could be given in detail. This, however, will explain the words at the heading of this article—"What is Wanted."

We want a larger and better organization, a more thorough bird’s-eye view of the whole field of operation, and a more intimate intercourse and acquaintance with each other. 450 Abstaining Clergy! Why what could not such men attempt, what could they not accomplish? Let there be but an average amount of earnestness and zeal in this cause, and such a phalanx of picked men would suffice to move all England. The men voluntarily enlisted, their names recorded, their addresses registered, a Diocesan Secretary in every diocese, a General Committee and Secretariat in London, and a penny post ever at hand, what an active living organization may not be constructed out of such materials!

It is, then, very desirable that every one of the Abstaining Clergy should undertake some definite work in this direction. First of all, in their own parishes, by the establishment of Parochial Associations; and, after that, by kindly assisting in their neighbourhood and diocese in furthering the general movement. The experience of those who have tried the parochial organizations has been uniformly in favour of that method. It is thus they carry on all their other institutions; and if so, why not this? The evil against which we protest is found as an element of mischief and disorder, counteracting all our best efforts for the good of the people; then, why should not this corrective and preventive measure be also found running as a golden thread throughout the parochial agencies?

We further want to see a circulating mission of Abstaining Clergy and Laity established throughout all parts of England. If each Clergyman would devote one week in each quarter, or even one in each year, to a special mission on this question through some adjacent locality, the arrangement could be made either through the Diocesan Secretaries or by the Secretaries in London. Such perpetually-recurring occasions would keep up a healthy tone of advocacy, would immensely encourage the present labourers, especially in small villages, and would also in many
ways bring the minds of the local Clergy to bear upon the question in its practical importance. Weak hands would thus be strengthened; new ground would be opened up; and the advent of the advocates of Total Abstinence would be looked forward to with pleasure and expectancy. How many of our toiling brothers, bearing the burden and heat of the day, with little sympathy and support, would be helped to bear the burden joyfully, if thus oft visited by the lovers of the cause!

In a word, we want every man amongst us to be a real, earnest, and hearty co-worker—by home and parochial influence; by his Christian advocacy of the principle; by his extension of the cause through sermons, lectures, publications, and the various other agencies that are within the reach of all; by the support of the Association and of this Magazine, and and of all other means that tend to this result; and by the fervent prayers of good men, that God may largely bless this work and effort of our hands, to His own sole glory, and the temporal and eternal good of our fellow-men. If these suggestions receive their due share of attention during the months of the passing summer, they will have prepared a goodly basis of operation for the working time of the coming winter. Respecting our great and glorious cause, and those engaged in building it up to its topstone, we may use the words of the poet:

"Nothing useless is, or low—
Each thing in its place is best;
And what seems but idle show,
Strengthens and supports the rest.

"In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part—
For the gods are everywhere.

"Let us do our work as well—
Both the unseen and the seen;
Make the house where God may dwell,
Beautiful, entire, and clean.

"Else our lives are incomplete,
Standing in these walls of time;
Broken stairways, where the feet
Stumble as they seek to climb.

"Build to-day, then, strong and sure,
With a firm and ample base;
And, ascending and secure,
Shall to-morrow find its place!"
DEFEAT OF MR. SOMES’S BILL.

The defeat of the measure brought in by Mr. Joseph Somes, M.P. for Hull, by so large a majority has taken many, even of its opponents, by surprise. Defeat, however, was no more than its framer expected, and its supporters were prepared for. Defeat might have been expected from the deeply-rooted prejudice existing against any measure calculated to lessen the consumption of intoxicating drinks, as well as from the ignorance prevailing among many Members of the House of Commons in regard to the Bill itself, and the popular feeling concerning it. The arguments of the opponents to the measure displayed a most astonishing amount of ignorance on the subject.

Endeavours were made to pooh-pooh the question, and to prevent its discussion. The movement had a very inconvenient degree of public approval and of solid argument to back it; and its opponents thought it best got rid of by cries of “divide!” and the putting down of discussion, than by a debate which would open up the whole bearings of the question. Such tactics are not new, as is shown in the struggle which Sir Thomas Fowell Buxton, in conjunction with Clarkson and Wilberforce, waged against the slave-trade.

Including those who paired and the tellers, 122 Members expressed themselves in favour of the measure; while 297 were against it—a majority of little more than 5 to 2. Government and opposition leaders were mostly absent from the division, thus avoiding any distinct expression of opinion; though, from the speech of Sir G. Grey, and the adverse vote of Mr. Gladstone, it may be inferred that the Government is opposed to the measure. The legalized sale of intoxicating drinks on Sundays, Mr. Roebuck told the deputation which waited upon him at Sheffield, was “for fiscal purposes.” “If,” said he, “such a measure is proposed, the Chancellor of the Exchequer will put his paw upon it,” fearing lest it might decrease the revenue. Undoubtedly it would decrease the revenue, as far as the duty on intoxicating drinks is concerned, but how much would it decrease the expenditure also in the matter of prisons, penitentiaries, reformatories and the like?

The popular opinion on the measure is unmistakable. Wherever the publicans have been canvassed, it has been found that the respectable innkeepers, almost to a man, are in favour of Sunday closing, anxious to have a day of rest as well as their neighbours. Thus in Liverpool, more than half the publicans were in favour of the Bill. In Hull, 177 were in favour; 137 against. In Selby, 14 in favour; 8 against; 3 neutral. In Grimsby, out of 58 publicans, 55 signed a petition in favour, and a large number of petitions, signed by publicans exclusively, were presented in favour of the Bill.

It must not here be forgotten that many who have expressed themselves as opposed, are really in favour of the measure, but holding their houses of the brewers, and being at their mercy, or being under the influence of the Licensed Victuallers’ Associations, under whose direction the publicans’ petition against the Bill has been mainly got up, fear to express their real opinion. Of this fact, we have an illustration in the case of Hull. Before the tyranny of theLicensed Victuallers’ Association was brought to bear upon
DEFEAT OF MR. SOMES'S BILL.

the publicans there, 176 of them signed a petition in favour of the measure; though this fact was afterwards attempted to be ignored.

The opposition to the measure has originated with, and has been mainly supported by, the lower class of publicans, beerhouse-keepers, brewers, distillers, and others, who are interested in the drink traffic. There are many rich publicans in our large towns, who entice persons into their houses on Sunday evenings to hear what they call sacred music. We know a very recent instance in which the proprietor of such a house tried to induce a Sunday-school teacher to sing for him on Sunday evenings after leaving church: "I shall not ask you to do it for nothing, and you can keep yourself to yourself you know." Numbers of lads and girls, who attend Bible classes on the Sabbath afternoon, are found in the evening in these dens of infamy, where "sacred music" is used as a mere bait to draw such persons in.

But the question is not so much a publican's as a people's question. That the feeling of the large majority of the people, and especially of the working classes, is in favour of the measure, there is no room to doubt. Numerous public meetings have been held in all our large towns, and, with two or three exceptions, those public meetings have declared in favour of Sunday closing by great and overwhelming majorities.

Nearly 5000 petitions, with nearly 800,000 signatures were presented in favour of the Bill. These petitions were signed by many of the first men of the places from which they came—both Clergy, and Laity. The great mass of signatures, however, were those of working men, their wives and daughters having also signed in numerous instances. Such an influx of petitions in favour of any measure has seldom been known.

Nothing can be clearer than the results of the canvass of Hull, Liverpool, Birkenhead, Selby, Sheffield, and St. Pancras (London). The result of the St. Pancras canvass shows, conclusively, how far from the truth was the vehemently and oft-repeated statements of the London press, that the people of London were opposed, en masse, to Sunday closing.

It was felt best that the inquiry should be conducted at the houses of the people, apart from the excitement of large public assemblies. A schedule was left at every inhabited house to be filled up with the name, address, and occupation of the householder, together with his opinion of the measure. Strict injunctions were given to the canvassers to pass by no house rich or poor, to make no approach to coercion of any kind, and to receive no signature unless it was given by the householder or some one acting by his authority. In St. Pancras, all the adult inhabitants were canvassed; in the other places named, the householders only. The result has been as follows:

<table>
<thead>
<tr>
<th>For total closing on</th>
<th>Hull.</th>
<th>Liverpool</th>
<th>Birkenhead</th>
<th>Selby</th>
<th>Sheffield</th>
<th>St. Pancras</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sundays</td>
<td>11,428</td>
<td>44,149</td>
<td>4,560</td>
<td>774</td>
<td>13,152</td>
<td>25,751</td>
</tr>
<tr>
<td>Against</td>
<td>952</td>
<td>3,330</td>
<td>422</td>
<td>34</td>
<td>6,031</td>
<td>18,289</td>
</tr>
<tr>
<td>For total closing, except for 2 hours</td>
<td>...</td>
<td>6,417</td>
<td>...</td>
<td>...</td>
<td>613</td>
<td>...</td>
</tr>
<tr>
<td>Neutral—&quot;Don't care how it is&quot;</td>
<td>...</td>
<td>6,339</td>
<td>187</td>
<td>29</td>
<td>2,256</td>
<td>7,617</td>
</tr>
</tbody>
</table>

Here, out of 152,330 persons, 99,814, declare in favour of the Bill; 29,058
are opposed, 7030 are for two hours, and 16,428 are neutral. Adding those in favour of total closing to the two hours, there are 106,844 persons who wish a change in the present law, while only 29,058 are opposed.

Of the 60,000 returns from Liverpool, 36,013 were made by artisans and labourers. Of these, 4052 were for two hours; 2021 against the Bill; and 29,920 for total closing. Of the working classes of Birkenhead, 3204 were in favour, and 186 against.

A striking proof of the feeling of the working classes is given by the London correspondent of the *Manchester Guardian*, who, although hostile to the Bill says, “What has much surprised me is the fact, which I have from the Member for one of the great Welsh iron manufacturing constituencies, that three-fifths of the working men in his borough were in favour of the Bill. They were anxious, he declared, to put an enforced restriction on their own Sunday drinking, knowing that if the public-houses were open, they could not refrain from resorting to them.”

With the working classes generally, and with the women almost universally, the movement was received with the utmost enthusiasm.

In many instances, persons refused to fill up the paper, or make any return from inability to read or to understand the question, many thinking that because they had signed the petition for or against the Bill, there was no necessity to make any return; canvass was, of course bitterly opposed by some. Placards and handbills of the most scurrilous and lying character were distributed, and in one town the bellman was sent round into the various poor neighbourhoods, to mislead and perplex the people.

The popular opinion being thus clearly in favour of the measure, how comes it to pass that petitions numbering from Leeds, 5000; from Newcastle, 10,000; from Birmingham, 19,000; from Halifax, 20,000; and from Sheffield, 24,000 signatures, should be presented to the House of Commons in opposition to the Bill? How were so many signatures, or rather names, procured? Let us state a few facts in the history of one of these petitions. For several weeks, a number of men were employed to stand in the principal thoroughfares with tables and petitions. Two gentlemen were passing one of these tables, and watched the proceedings. A number of little children were around. The man was asking them their names and residences; and, as they told him, he wrote them down as signatures to the petition. When asked what he was doing, he said he was putting down the names of their parents. In another case, a man was writing down the name of a bystander, and after doing so he said, “Do you know any one else?”—“Yes, there’s my son.” Down went the son’s name. “Any one else?”—“Yes, there’s Mr. So-and-So, who lodges with me.” Down went that name also. In another instance, a man called at the works of a manufacturer, well known as a Christian man, and asked permission to canvass his workmen for signatures to a petition in favour of the Bill. The manufacturer said, “Yes, by all means, and I will sign my own name first.” Having, however, some suspicions, he cross-questioned the man, and discovered his real object, struck out his signature, and ordered him off the premises.

Petitions were placed in many public-houses and beer-shops, and men boasted how many times they had signed it; some signing twenty times over,
in fact, signing in every public-house they entered, or every petition sheet they passed in the street. A fair was held in the town during the time, when persons living many miles out of the borough signed. It need hardly be remarked that by such means as these any number of names could be obtained. There can be no reasonable doubt that of the signatures appended to such petitions, a very large proportion are fraudulent.

On the other hand, everything was done to prevent signatures being obtained to the petition in favour of the measure. Many tradesmen had bills in their windows, stating that the petition in favour might be signed within. A person (probably employed for the purpose) went to many of these shops to make a trifling purchase, and asked, “What’s that bill?” On being told, the man would say, “Well, you won’t get any more of my custom,” and march out.

Public-houses are, in many instances, the nurseries of crime, and it is on Sunday that they chiefly become so. The law, as it at present stands, is making the Sabbath a day to nourish and nurse crime, to furnish victims for the prisons and the hulks. There is more crime committed on the Saturday evenings and Sunday than on any other day in the week.

In 1854, Mr. Villiers’ committee reported that the testimony was universal that the greatest amount of drinking took place on Saturday night and Sunday. Mr. Broughton, formerly magistrate at Southwark Police Court, in a letter, written some years ago, said that he had remarked that on Mondays the drunken cases were much more numerous than on any other day. In fact, there appeared to be more drunkenness on the Sunday in London than in all the capitals of Europe.

The clerk to the borough magistrates of Bradford says, there is “a marked and decided difference in the commitments for drunkenness on Monday as compared with other days of the week.”

One chief constable of Manchester states that, out of 3373 apprehensions for drunkenness during last year, 1824 were between ten on Saturday morning and ten on Monday morning; and a late president of the Statistical Society, writing from Manchester, says—“The house-surgeon of one of our large dispensaries tells me that Sunday evening is his time for surgical practise on broken heads, cuts, and bruises: ‘When I go to church,’ he says, ‘I am generally fetched out to cases of this nature.’” The Rev. Joseph Parker stated, at a late meeting held in Manchester, that he had returns before him which proved that, for every 13 offences committed in the public-houses on the week-day, they had 46 on Sundays, or more than three times the number on one day than occurred on the other six.

Returns presented to the magistrate of Stockport show that the committals for the year ending September last were 319 for offences on Sundays, while there were only 146 for the other six days of the week.

The superintendent of police at Leeds states that, during the last six months (up to May), there have been 800 cases of drunkenness a week, of which 200 occurred on Sundays.

(To be continued.)
In Memoriam.

DEATH OF MAJOR THE HON. H. L. POWYS KECK.

It is with sincere and deep regret we have to record the death of Major the Hon. Henry Littleton Powys Keck, whose name has been so intimately associated with the Temperance Movement, and with other benevolent and Christian efforts of the Church. As Treasurer of the Church of England Total Abstinence Society, his loss will long be felt. His name and high character as a Christian gentleman have already contributed much to the prestige of the Cause of Total Abstinence, and, for many reasons, he will be missed from amongst us, as a leader and standard-bearer of our crusade.

It will be remembered, by some of our readers, that, during the course of last summer (1862), the honourable gentleman was thrown from his vehicle, as he was proceeding to a meeting at the Leicester Infirmary, and that the consequence was, a severe concussion of the brain, which, for several weeks, threatened to be fatal. He so far recovered the effects of this accident as to be permitted to attend to ordinary business; but he has never been able to resume any of his more active duties. It appears that, on Sunday evening, 5th prox., he walked, accompanied by Mrs. Keck, from Stoughton Grange to Leicester and back (the distance being three miles each way), on the occasion of a Sermon, preached in St. Martin's Church, on behalf of the Infirmary, by the Rev. Dr. Vaughan, Vicar of Doncaster. The weather was sultry, and the walk too long for his strength. The result was, that he suffered a relapse of his former illness, the head became diseased, and, although the best medical aid was at once summoned from London, the honourable and gallant gentleman never rallied, and, after lingering a few days, died on Friday, July 10.

Major Powys Keck was the fifth son of the late Lord Lilford, and has been hitherto better known as the Hon. H. L. Powys. He was the indefatigable Secretary of the Patriotic Fund, and was warmly interested in the Soldiers' Daughters' School, at Hampstead. He assumed the name of “Keck” on the death of his uncle, Colonel Keck, whose vast property and estates in Leicestershire he inherited, only so late as 1860. His munificent charities, and liberal aid rendered to every good cause, will long live in the memory of the Church and of all good men.

With a heavy heart do we chronicle the death of this worthy adherent of our Cause. Of the Church of England Association he was a liberal supporter; and, in more ways than one, has he evidenced his warm and earnest interest in the welfare of our Magazine, having given many proofs, in words and deeds, to show how highly he valued this effort towards the advancement of the Total Abstinence Cause among the Clergy of our Church and the public generally. The influence and example of such men go far towards the reformation of the habits and customs of society, and the reclamation of poor drunkards from their grievous sin. May God grant that, as these men of social rank and position are removed from us by death, the mantle of their self-denying spirit may fall upon others, so that this great Cause may never lack the support of those to whom Providence has given time, means, and influence, to help the down-fallen and degraded!
THE QUEEN OF MADAGASCAR.

If we should ever bethink ourselves of issuing a "List" of the Abstaining Monarchs of the world, we have already one to head the list—to wit, Rasoaherena, Queen of Madagascar! And hereby hangs a tale, profitable for all to learn.

The kingdom of the Malagheses has lately passed through a brief but sharp ordeal of revolution, in which the King's life has been sacrificed; some say, for the good of the State. His widow was, within a few hours of his husband's assassination, offered the Crown, with certain conditions attached; one of which was—"That the Queen shall abstain from the use of all intoxicating drinks!" This is certainly a new feature in Kingcraft. We have heard of stringent terms and conditions required of Kings and Emperors in all ages of the world, involving the liberty of the people, or the encouragement of commerce, or the patronage of one or another phase of religion; but here is a new feature, at least in modern King-making, that the regnant monarch shall be a "Teetotaller!"

Both retrospect and prospect have to do with this precautionary requirement of the heads and nobles of Madagascar; and thereby a strong affirmation is given to the principle of Total Abstinence. It is the very highest ground that could be occupied—the Monarch of a country. "He that ruleth his own spirit," saith the wise man, "is better than he that taketh a city." The people of Madagascar have seen it fit, proper, and wise, to insist upon it that their ruler shall not herself be ruled by this great tyrant—Strong Drink. To this determination they have been led by the experience of the past, and with a view to the prevention of a like experience for the future. Mr. Ellis, in a recent communication to a friend, writes as follows respecting the late King's excesses, and the ill consequences accruing therefrom to his State and subjects:—

"One of the items in the document containing the principles of government adopted by the present Queen, is that which requires the Sovereign of Madagascar to abstain from all spirituous liquors. They ascribe much that is to be deplored in Radama's character to his having been so easily intoxicated, and are determined, if it be possible, to prevent this evil for the future. This was the weak point which laid Radama open to bad advisers; hence the cruelty and treachery of foreign intriguers, who took advantage of his weakness and excitement, which they themselves brought on, to accomplish purposes which he would not have entertained in his sane moments. It was under the influence of their wine that he signed the fatal treaty with a well-known foreigner, and other documents which he did not understand, and it was this evil which finally accelerated the loss of his reason and his life."

This extract from Mr. Ellis's interesting letter is suggestive of almost all the points that render this great principle a necessary cure for a widespread evil. Here is a King, a young man of great promise, who had already given earnest of many goodly reformations in his country; a kind-
hearted, generous, amiable, and enlightened prince, as he had proved himself to be during his mother’s cruel reign, he allowed himself to be duped into dissipation, and to be ruled by the love of drink. This altogether changed his character from gentleness to ferocity, and brought him under the influence of misguided and misleading men. Like Rehoboam, he sought the advice of the debauched youth of his Court, and followed it to his ruin. The influence of wine induced weakness and incapacity. Under its power, he signed away the good of his country, provoked all loyal men, and at last capped the climax of woe by the tragedy, in which the bad advisers and the ill-advised fell victims to the assassin.

No marvel, then, that the nobles of Madagascar should adopt strong and stringent preventive measures for the future. It would seem as though but a moment sufficed to impress upon their minds that one great principle, which Englishmen are so slow to see and still slower to adopt—the utter putting away of the intoxicating spirit from the palace. The brilliant thought was struck in the red heat of a sudden revolution, and was well and wisely moulded into a Total Abstinence principle for the future adoption of the ruler of Madagascar. We are not told that the Queen had shown any particular liking for the strong drink, or was at all likely to fall, as her husband did, beneath its influence. The act was more of a preventive than a corrective character, so far as the Queen is concerned: as Mr. Ellis observes, the nobles “determined, if it be possible, to prevent this evil for the future.”

The fact is, the nobles of Madagascar had learned by experience what is the deadly influence of strong drink. They felt that its power in the palace had been utterly prejudicial to the welfare of the State. They struck two blows: one against their King, the victim of the intoxicating draught—and by this, they thought, they had avenged the past misrule; the other blow they more boldly struck against the strong drink itself—and by this, they secure exemption from like disaster in the person of their present monarch. Would that England could thus see her way to one bold stroke in behalf of her suffering sons and daughters, thousands of whom are dying daily, in body and in soul, through the pernicious influence of Drink—signing fatal treaties with the great spiritual foe, bartering their dearest interests for this miserable mess of poisonous drugs, and finally accelerating the loss of reason and of life!

This course is safe and wise. It is a precautionary measure that indicates good policy and true ruling power on the part of the political heads of Madagascar. Let us hope it may awaken echoes of response at home, showing, as it does, one more proof of the evil of strong drink, and one more evidence of the political safety involved in the adoption of the Total Abstinence principle, even in the rulers of States and the heads of Monarchies.
WHY I BECAME AN ABSTAINER.

No. IV. OF A SERIES OF PAPERS BY THE ABSTAINING CLERGY.

I joined the United Kingdom Alliance at a very early period—after its organization, under the conviction that improved legislation, in reference to the Liquor Traffic, was essential to the well-being of the community, and that every step in the direction of the total prohibition of the sale of intoxicating drinks would be a decided gain.

I was invited to preach one of the inaugural sermons in Manchester, on the 8th of June, 1857, before the Ministerial Conference held in that city, and to take the chair on the first day. The result of my intercourse with those who came together on that occasion, and I may particularly specify the address of the Hon. Neal Dow, was a much deeper conviction of the evils of drunkenness in our land than I had ever before entertained.

Although my convictions were strong before, they were now so intensified that I resolved to use every means in my power to counteract the monster vice of our land.

Up to that period, I had not been a Total Abstainer, having been restrained by many popular prejudices, which were all swept away by the strong conviction of the magnitude of the evil produced on my mind on that occasion.

I may here remark, that I had previously arrived at a thorough persuasion that intoxicating drinks are neither necessary for, nor beneficial to, persons in health; and that, just in proportion as they act on the frame of a healthy man, it is for evil, and not for good.

In short, I had so far corrected my notions and escaped from the common physical superstition of mankind, as no longer to regard intoxicating drinks in the light of food or nourishment.

The limited use of such drinks I feel in my own experience was only for luxury and self-indulgence. When, therefore, the question came before me in all its pungency and force, intensified by a distinct view of the widespread ruin and misery caused by the use of intoxicating drinks, it was simplified to this one point—shall I, for the sake of so paltry a self-indulgence, refuse to do what I can to discourage the vice of drunkenness? It did not take long to solve this very simple question, and I became a Total Abstainer immediately after my return home from Manchester.

Since then, I have never ceased to rejoice in the step I took at that time. I regard the habitual disuse of alcoholic stimulants as superior, in a dietetic point of view, to their moderate use. And, on this ground
alone, if I had no other motive, I should refuse to return to such moderate use.

But that which has yielded me most satisfaction is the influence which this step has enabled me to bring to bear on society against drinking habits and drunkenness. This has been much greater than I ever anticipated, and, consequently, a source of great thankfulness.

I have sometimes asked myself the question, why I did not become a Total Abstainer sooner—especially as my health did not require stimulants, and I did not believe in their efficacy or nourishing power?

I have found it rather difficult to answer this question; but, I think, the following considerations chiefly restrained me:—

First.—Because of the *vis inertiae* with which the mind clings to established customs.

Secondly.—Because the convictions I had of the evils of drink, though fully as strong as those of most of my neighbours, were not strong enough to overcome that *vis inertiae*, and to force me into a course of action which involved a certain amount of self-denial, exposure to ridicule, and singularity of habit.

Thirdly.—Because, though consuming very little, I *liked that little*, and was not inclined to give it up.

Fourthly.—Because I did not fancy that my becoming a Total Abstainer would do any good, or that my influence could produce any effect.

I can only say, in conclusion, that I was greatly mistaken. I have found that my abstaining has done good—is no longer an act of self-denial, but a source of much satisfaction, as, I am sure, it would be to others, if they would but try.

G. T. Fox, M.A.,
*Incumbent of St. Nicholas, Durham.*

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**A STRIKING CONTRAST.**

**BY THE REV. C. S. ADAMA VAN SCHELTEMA,**

**AMSTERDAM.**

In the northern part of Holland, the ocean has, many centuries ago, forced its way on the land, and formed a lake, which the Dutch call the Suýder-sea. In this small sea are two islands, whose history is of the most remarkable character, by the contrast they present. Their names are Marken and Schokland. The former is one of the most flourishing parts of the country; the other now a place where only the bird finds its resting-place, in the ruins of houses, once cheered by the voice of man and the labour of industry. Striking contrast! And, when asked
what fearful events have made that once gay and prosperous Schokland a bare and desolated place, our answer must be, it was not the power of the sea or winter-storms, nor any disasters of any peculiar kind, which ruined this once flourishing population; but it is Strong Drink that has done its work in a slow, but no less real, process of decay. Drinking and drunkenness, the cause of a most distressing poverty, occasioned, year after year, a regularly returning famine, and fever of the most dangerous character. The ragged and infected inhabitants spread on the neighbouring continent, and far into the country, and brought everywhere their poverty and infection. This continued for many years; and the fear and disgust of that disgraced race became everywhere so great that the case was brought before the Parliament; and a Royal decree issued, stating that no more stat-money should be given for defending the island against the power of the sea, but a sum of £2000 accorded to, and divided amongst, the inhabitants, who were to be separated and transported to distant parts of the country; so that, by incorporation and intermixture, their corruption might cease to be a plague for the whole population.

And now, how shall we account for the prosperity of the other island—for the healthiness, cleanliness, and happy homes of its population? They are a remarkable reproduction of the sons of Jonadab, the son of Rechab, walking in all the commandments, and following the example of their fathers. Their strong and broad-shouldered men, their fine-looking blue-eyed girls, are yet the purest type of the first inhabitants of Holland. Their dress and homes recall the memory of the days when the Spanish king was the head of the Court of Holland. Though tempted by a wet ground, by an unhealthy climate, by daily visits paid to great towns, where they sell their fish, this fishing people—though tempted in all manners, as those of Schokland were—have never allowed the strong and intoxicating drinks to enter their island, and abhor their use with religious fear. True to a man to the Gospel of Christ, since the first appearance of the Reformation, they have been friends and readers of the Bible and unwilling to know anything besides its commandments. They have been, for centuries past, a sober, well-instructed, pious people, where a happy home is a rule, and no afflictions known save those which come from the hand of God. Honour to those fathers who, in the dark days before the times of the Reformation, have instilled into their children such principles of social good! Happy the children who have, through centuries, obeyed the lessons of such parents! When we compare these two small islands, so near to each other in this small sea, perhaps, we shall find nowhere on earth a more striking example of the truth of the words of Solomon—"Righteousness exalteth a nation; but sin is a reproach to any people. The fear of the Lord is the instruction of wisdom; but the wicked is driven away in his wickedness."
PART PAYMENT OF WAGES IN BEER.

BY THE REV. J. CLUTTERBUCK, M.A.
HONORARY SECRETARY FOR THE DIOCESE OF OXFORD.

Temperance in agricultural districts is especially hindered and discouraged by the almost universal practice of giving beer or cider as a part of the wages. Most farmers complain of it as troublesome, and admit the evils it leads to; they, nevertheless, believe that, by the stimulating properties of beer or cider they get more work out of the men, and are apt to assert that it could not be dispensed with. The fallacy of this impression has been again and again refuted by the experience of those who have determined to get rid of the custom. In the first instance, the labourers have generally objected, though, in the end, they have been convinced that they were gainers. This subject has been frequently noticed in the *Royal Agricultural Society’s Journal*, which may be quoted as the highest authority. In 1854, Mr. Read, in his Prize Essay on the Agriculture of Oxfordshire, sums up a reprobation of this system by saying, “Most unfortunately, the rage for beer when at work is only second to the love of it in the alehouse.” In 1861, the late Mr. Charles Wratislaw, in a Prize Essay on Farm Capital, shows how he got rid of the custom, gives calculations of the comparative cost, and shows the benefits both to the employer and employed. As an illustration of the permanent benefits to the employer, he records the saying of neighbouring farmers:—“I can’t think what you do with your men; as soon as my back is turned, I have little work done; but, come by your farm when I will, your men are always at work.”

In the year 1862, in a Prize Essay by Mr. T. Bowick, on Recent Improvements in Haymaking, remarkable instances are given where not only were money payments or innocent beverages substituted for beer, but alcoholic liquors and smoking were prohibited on the premises. It is said, “The custom especially prevalent in the Midland, Southern, and Western Counties of paying for haymaking partly in money and partly in beer or cider is one of which every farmer has found the annoyance. Does an accident occur? it was the beer that did it. Are there quarrels in the field, loud words, and summary dismissals? the men had a drop too much, &c. The great point on which most of us err, is, mistaking stimulation for strength; a pint of ale produces a temporary effect, which, however terminates in reaction.” A letter from Mr. C. Howard is quoted, who says, “I hope you will show how hay can be made without the use of so much beer. Endeavour to strike a blow at the system which has
caused so many misunderstandings between masters and men, and so much misery to families. Beer! beer! beer! is all the cry here in hay-time and harvest. I hope, however, to live to see the day when money payments will be entirely substituted.” Then follows the recorded experience of the honoured Mr. Tucker, of Pavenham, and others to the same effect. As illustrating the “loud words and angry dismissals,” a man employed by a Total Abstainer quarrelled with his wife. This was naturally attributed to drink, though, on investigation, it was traced to another cause. A farmer, meeting the Abstainer, twitted him by saying, “If you, sir, had given your men a little home-brewed, this would not have happened.” “Well,” said the Abstainer, “If I give my men money, and not beer, I do all I can to prevent their drinking; I cannot control their expenditure.” A few days after, the Abstainer saw the waggons of the farmer enter a field to carry some hay. He engaged the farmer in conversation, and watched the proceedings. The beer was brought freely from the farm-house near at hand. There were frequent stoppages of the work to drink. At last he said, “Your men and women seem to spend a considerable time in drinking.” The farmer hurried to them, and it was evident that one man was incapable of performing his work, and others were in various stages of intoxication. Then came the “loud words and angry dismissal” on the spot. The Abstainer asked, “What has your home-brewed done? Not only have you made the men drunk; but you have dismissed one who has been in your employment several years. I think it is a great shame.” The man was not usually addicted to drinking, and for nine months he has been out of regular employment, and is so now. A second man went from the field, and, on arriving at home, for the first time in his life, violently beat his wife. He, too, was not usually a drinking man. Surely the influence of the members of the Church of England Total Abstinence Society should be brought to bear on this most mischievous custom. We are wont to consider our large towns, with their gin-palaces and varied temptations, as the chief nurseries of drinking habits; whereas, in almost all agricultural parishes, this practice of part payment of wages in drink is a standing hindrance to temperance, to the injury of the employer, and the ruin of the labourer. We acknowledge the difficulty of uprooting this or any other deeply-rooted custom; but its removal will more than repay any temporary inconvenience or trouble, by discouraging intemperance, with its many evils, and fostering temperance, with its many blessings.
THE HARVEST LAMENTATION.

BY THE REV. ROBERT MAGUIRE, M.A.

"The land mourneth; for the corn is wasted."—Joel, i, 10.

Yonder, 'mid the waving corn-fields,
Once in innocence I smiled;
Waiting for the reaper's sickle,
Where the sower once had toil'd.
Day by day my golden harvest
Ripen'd 'neath the glow of heav'n;
Seed for future seasons yielding—
Bread to feed the hungry giv'n.

Soft and gentle rains descended,
Dews of evening round me fell;
Naught I lack'd of God's protection,
For He doeth all things well.
Thus I grew in smiling beauty
'Mid the valleys, o'er the plain;
Filling up the horn of plenty
Flowing from the golden grain.

Blessed visions floated o'er me;
Blissful feelings fill'd my breast:
Sickly famine turns to plenty;
Many a weary one has rest.
Lap of leanness overflowing,
Pining sickness lifts its head;
Widows, orphans, now rejoicing,
God supplies their daily bread.

Yonder, in an attic chamber,
Lo! a child of sorrow laid;
Pallid, wan, and hunger-stricken,
Dying there for want of bread.
Thither was I borne at midnight,
Led by hunger's piercing cry;
The child arose, and clutch'd the morsel,
Ate it, and—it did not die!

Merchants, pilgrims, sailors, soldiers;
High and low, both bad and good,
Sought from me the daily portion
Of their necessary food.
Thus I dream'd the open vision,
Saw the Wherefore of my birth—
When the reaper's sickle freed me
For my mission upon earth.

But, alas! my dreams and visions
Baseless visions seem'd to be;
For the stroke that smote my fetters
Brought no liberty to me.
All my fairest hopes are blighted,
Vanish'd all my dreams of joy;
Now I find my only mission
Is to scatter and destroy.

Not for bread to feed the hungry—
Not for Charity's fair hand;
But a tortured manufacture
Dealing death throughout the land.
THE HARVEST LAMENTATION.

Oh, I feel the burning fever
    Lighting up the hidden flame;
Burning first myself, then others,
    With the brand of sin and shame.

Streams of burning, fiery spirit,
    Liquid lava to the soul,
Pouring forth on every homestead,
    Like as rivers onward roll.
Vice and crime and degradation,
    Sins and sorrows of the land,
Quiver-full of poison'd arrows,
    Issue from my wrathful hand.

See! I climb von attic chamber,
    Where a child of want doth lie;
None to pity, none to tend it,
    None to answer hunger's cry.
There my golden sheaf was standing,
    Now as drink, but not as bread;
The child arose, and grasp'd the tankard,
    Drain'd it, and—the child was dead!

Kings invite me to their table;
    'Mid the Court I proudly stand;
Judges, senators, and statesmen
    Give me friendship's warm right hand.
Yet I slay their sons and daughters,
    Slay my thousands at a blow;
Wrongs and ruins leave behind me
    In my onward march of woe.

Yea, when Charity devisesth
    Means to give the weary rest—
Homes for orphans and the outcast—
    There am I a chosen guest.
Tears to dry, and wounds for healing,
    Broken hearts all fill'd with woe;
Breaking first, then ask'd to bind them;
    Can I wound and heal them too?

Such my dark and dreary story,
    Such the sequel of my birth;
This my wild and wanton errand,
    This my mission upon earth!
Yet I once in golden beauty
    Clothed the valleys, o'er the plain;
Filling up the horn of plenty
    Flowing from the golden grain.

Who would tell, from such a morning,
    Such a dreary, darksome day?
Who, a lifetime so degraded
    From a dawn so bright and gay?
Learn how soon what God hath planted
    May by man be turn'd to woe;
Say not it is "God's good creature,"
    It is man that made it so.

Drink it not, but put it from ye,
    All who would be doing good;
Hear the plea of growing harvests—
    Save the golden sheaves for food!
Nobler scenes than these await ye,
    Better far than fields of grain—
**Human harvests now are growing,**
    Saye, oh, save, the souls of men!
THE NEPHALISTS;

or,

THE PARISH DIFFICULTY AND ITS REMEDY.

Chapter VIII.

Activity and Utility.

"Pass, sleepy luxury!
Pass on your way!
You know not the wretchedness
Born every day.
High on life's summits,
In sunshine and snow,
You hear not the torrents
That thunder below."—Mackay.

"Mr. Mant, I really pity you," said the lady of the house; "those fanatical ladies, it seems, have now commenced their work of hindering the Gospel in your parish; I trust you will not spare them, but denounce their heresies from the pulpit."

"To whom do you allude?" inquired Mr. Mant.

"Oh! then you have not heard of them? Lady Dalton tells me they are but a small band at present, and might be easily discouraged. They call themselves Nephalists, and go about from house to house, getting the people to sign the Pledge. Their opinions are most extraordinary and uncharitable. For instance they condemn my husband's respectable, mercantile business, as an unlawful calling, even daring to allege that we live on the profits of that which causes the ruin of others."

"Certainly," Mr. Mant replied, "the evils arising from excessive drinking meet me hourly in the course of my work; but I have always set my face against the Pledge, and everything connected with that false system, so plainly condemned in Scripture, which only requires this of us—to let our 'moderation be known unto all men.'"

The next Sunday the curate's text, "Wine that maketh glad the heart of man," was followed by a vehement harangue against Teetotalism and its supporters, during which his eye suddenly lighted upon a well-known face—a widow, in a seat just beneath the pulpit; her calm countenance and saddened looks almost struck him dumb. He would not have willingly pained his old friend of Sunny Grove; besides, was she not the friend of one whom he loved, and hoped some day to be in a position to woo and win? Won, of course, she could not be. That never entered his head! The congregation wondered at the sudden hesitation in the flow of his eloquence, which they, with few exceptions, considered it (to use their own expression) "a privilege to sit under." None were more strongly of this opinion than the distiller and his family, especially on this Sunday, except indeed it may have been the tavern and alehouse-keepers. They were enchanted. The curate was on their side, they said. Moderation was what they contended for. Drunkenness, of course, was wrong—no one would contend for that—they would go and hear
the curate again; go every Sunday morning—it looked respectable—and return to open their houses, where, in the evening, his preaching would be praised in language and amid scenes he would have shuddered to hear or witness.

At breakfast-time, on Monday morning, Mr. Mant had just resolved to call on Lady Wood, and thus show her that he intended nothing personal, when, taking up the Times, his eye lighted on the announcement of the marriage of Jane Overdon to Captain Burton. To picture his mortification and dismay, would be no easy task. It wanted only this bitter drop to fill his cup to overflowing, for he was one of those natures always prone to look on the dark side of the picture. His health also was in a shattered state from overwork. Whether owing to the bad air of the sick rooms and miserable abodes, where more than half his time was spent, or from sudden disappointment and grief, or perhaps both together, that night he was attacked with a severe fever.

Dr. Janson, his medical attendant, stood by his bedside. Turning to Mrs. Stockwell, he said, in his peculiar blunt manner:—

"I say, woman, what did you give when this attack came on?"

"Brandy, sir."

"Brandy! bless the woman! What next after that?"

"Well, sir, he seemed very fainted, sir."

"I didn't ask you how he seemed; I ask you, what did you give him?"

"Well, sir, another glass of brandy, sir."

"Fuel to the fire," grunted out the old doctor, half under his breath; then, aloud "Now I say, woman, you've got him in a high fever. You'll keep the brandy-bottle away, or I won't answer for his life. Give him the physic as directed, and keep the house quiet; do you hear, I say?"

"Sure, sir; yes, sir: don't you think he'll recover, sir?"

"Bother the woman!—of course—" he muttered and disappeared as fast as he came in.

After a few days, Mr. Mant began slowly to recover.

"Pretty weak, sir," said the rough but good-humoured doctor, as he felt his pulse a second time.

"Yes, doctor; do you think a glass of wine or brandy would hurt me?" asked the patient.

"Certainly not, and a little porter too, if you choose. No fever now—debility. What do you say to a trip to the Continent for a few weeks?"

"Oh! I've no objection, doctor, if you think it necessary."

"Well, sir, I recommend it—strongly recommend it; and live well: wine and porter, and no harm in a little brandy."

Short, sharp, and quick were the words and the visits of the doctor. Like a lightning flash, he suddenly disappeared, leaving the poor, weak man to reflect on his proposal of a trip to the Continent. It was not quite beyond his scanty means, or against his inclination. Thus Mr. Mant once more went abroad in search of health; and the curate who supplied his place was Mr. Neile, whom our readers may remember as the young man who spoke at the Clerical Meeting in favour of the Temperance cause. Thus unexpectedly did Lady Wood obtain a warm and influential coadjutor in the work she had recently commenced.
The new curate was hardly settled in his lodgings when he received the following note from a Mrs. Cooper:—

"Mrs. Edward Cooper presents her compliments to Mr. Neile, and will be obliged to him to call on her, as she wishes to consult him on some important matters."

Having reached the house, he was conducted by the man servant to the drawing-room floor, where a maid met them, and mentioned that her mistress was ill and unable to leave her room. Mr. Neile was then conducted by the maid to Mrs Cooper's room, where she lay on a sofa, surrounded by chairs, stools, and small tables, on which were piled reports, tracts, letters, and papers, in endless number and confusion.

"Mr. Neile," she began, "my illness is a very serious matter."

"Yes; indeed," he replied, "it is a serious thing for the mother of a family to be laid by."

"Oh! I did not mean that; that does not trouble me much. The servants attend to all that; but all the societies and parish matters are at a standstill when I am laid by. There is the tract meeting at Lady Dalton's, and the committee meetings of several new societies: one, in particular, of great importance—the Society for Teaching the Hottentots to make Paper Flowers; and there is the Young Women's Crochet Association, in Butcher's Lane; and papers to be directed to hundreds of houses for half-a-dozen bazaars; and notes to be written for just as many working parties;—and then there's the Continent! Look at the state of the Continent! I have scores of letters to be written to persons there. Oh! Mr. Neile, you have no idea how much I am doing there. I have opportunities such as no one else could get."

Mr. Neile started at hearing a loud scream from a child overhead.

"Oh! don't mind," said Mrs. Cooper; "I'm used to that. Some children are crosser than others, and my baby is one of the cross ones. What a plague nurses are! I've changed mine again and again, but the one I now have is going, for we suspect she gives the baby things to quiet it. I take these matters very easily, or, you see, I should never be able to attend to all the important religious matters that, as you perceive, almost overwhelm me. I like the spirituals; the temporals may suit others, but for my own part I think we should soar above these earthly things."

Another terrible scream! Mr. Neile expected to see her jump up, or at the very least request him to ring the bell, but no—she only answered his anxious look with—"All the care in the world won't keep children from screaming, especially with such servants as there are now-a-days; so I make it a rule not to mind it. Now, Mr. Neile, can you spare a little time to assist me in arranging all these matters?"

"Really, Mrs. Cooper, I would gladly assist you, if I could; but I am unceasingly occupied, and fear I dare not undertake anything more."

At this moment there were a scuffling of feet and confusion of tongues overhead, mingled with cries from the children. Then, a knock at the door; a servant girl entered with, "Please, ma'am, you're wanted quickly in the nursery."

"I am engaged on important business, Sarah. What is it?"

The curate's nerves were rather more delicate than Mrs. Cooper's, and it
must be confessed that he was in a state of anxiety and alarm lest anything serious had occurred overhead.

"Please, ma'am, could you spare a minute?" said Sarah.

"Can't you say if anything serious is the matter, girl?"

"Well, ma'am, Miss Isabel's got at nurse's gin-bottle, and drank a deal of it, and is very bad."

"The plague that servants are! Excuse me a minute, Mr. Neile," said Mrs. Cooper, as she left the room.

The mother soon returned, declaring there was "not much the matter; but, at all events, it was proved now that Nurse Bennett did keep such things by her, or Isabel could not have got at it. Nurse Bennett was very angry with the girl for telling it, but she (Mrs. Cooper) had given them both notice—that was the best way!"

Mr. Neile rose to leave, when Mrs. Cooper exclaimed—"Oh! wait a minute; there is something important I have forgotten to name to you—one of the reasons for which I requested a visit from you. I wished to caution you as to the opposition you are likely to meet with in the parish from some ladies, calling themselves Nephalists, who have busied themselves in going about tormenting the people to sign the Pledge. They gave the last curate much trouble, and hindered his labours so greatly amongst the poor that he was obliged to allude to the matter from the pulpit, and I hope you will do so, too."

Mr. Neile's grave countenance gradually assumed a comical look, half serious, half amused; and, when Mrs. Cooper had finished her admonition, he replied:—

"My good friend, I think the only plan will be that I shall resign the pulpit to you, and take my seat with the ladies in question to receive the lecture; for I am a Nephalist."

Mrs. Cooper exclaimed: "Oh, Mr. Neile!"

Mr. Neile replied: "Will you kindly favour me with the name of the leader of the condemned party in this parish?" and added, "I trust, Mrs. Cooper, you will be a convert when you see the practical results that invariably flow from such efforts."

"No, never!" she replied; Lady Wood is the principal mover here, but neither of you will gain me as a convert."

On his way back to his lodgings, Mr. Neile called on Lady Wood, and was shown into a neat little morning-room, where sat a gentle, intelligent-looking woman, engaged in instructing two little girls. Their lesson-books lay on the table. With pleasant looks, each took up her needlework, when Mr. Neile was announced. It was near one o'clock. Soon after that hour, two fine-looking young men entered, whom Lady Wood introduced as her sons.

Mr. Neile guessed that they had returned for an early dinner, and therefore rose to depart; but both they and their mother begged that he would remain, and take luncheon with them.

Here everything was a contrast to the house he had left that morning. All here was order, neatness, and comfort. The mistress of this house was evidently one of those excellent women, who thought it necessary to "look well to the ways of her household."

Lady Wood explained, in reply to Mr. Neile's inquiries, that she had been
unable to attempt much in the Temperance cause, as she felt home duties to have the first claim upon her. Some spare time she had devoted to it, and would continue to do so.

Mr. Neile remarked, that those women best fitted for the work were generally much occupied with home duties; and yet he believed that woman’s influence was just what was wanted in the homes of the working classes.

“Yes;” replied Lady Wood, “even unmarried women often have a large amount of home duties, which ought to have the first place, and must have it, if a blessing is to rest on out-door work; but few there are, either men or women, who cannot spare some time for visiting the poor, and for other good works beyond the pale of their own homes. I am acquainted with several such, and, by meeting together and arranging our plans, we can, we think, accomplish more than by working singly. Each takes the part for which his or her time, talents, and circumstances fit them, and we meet one evening occasionally to converse and hear each other’s account of the work.”

“An excellent plan,” said Mr. Neile.

“You think so? Then, perhaps, if you ever have time, you will look in on us at our little Tea-Meetings, and give us the aid of your experience and good advice.”

“I will, with pleasure, come to your evening meetings,” Mr. Neile replied, “but it will be as a learner. How many, may I ask, do you number?”

“Only six at present; four ladies and two gentlemen. I am fearful of those joining us who are unfitted for, or do not take a real interest in, the work; we do not, therefore, hastily admit new members.”

“Your members are Abstainers, of course, I suppose?”

“Yes; strictly so.”

“How do you work, may I ask?”

“One of the ladies has only time to undertake one case. That one she is following up perseveringly. Another undertakes several. Another works entirely amongst children; whilst the fourth, being free from home duties, labours more extensively. The gentlemen visit in the worst neighbourhoods, and address groups of men, women, and children. I sometimes think that, if our number were much enlarged, we should lose somewhat of the freedom we have in conversing together on our meeting evenings.”

“Very likely,” replied Mr. Neile, “and you would lose the feeling of union you now have.”

“Well, just so. I am inclined to limit our number to a dozen members. What do you think?”

“I think it would be better to do so,” Mr. Neile replied. “If others suited to the work arise, it would be the better plan for them to form into similar small bands, than to destroy the free and social character of these meetings by turning them into larger and formal parties.”

“We are quite agreed, then, I see, Mr. Neile.”

“There is one thing I would ask: How do you avoid seeming to work in opposition to, or apart from, the Temperance Societies and their efforts?” observed Mr. Neile.

“Oh! we have no difficulty in that way. We thankfully avail ourselves
THE NEPHALISTS.

of their aid, and unite with them in every way we can. We are not a Society or a committee—simply a little band of friends, willing to aid the more public efforts. Many join the large Societies who are not Abstainers. Our small union is composed of strict Abstainers."

"I see your plan, and think it excellent—calculated to assist the larger Societies," Mr. Neile replied.

After some further conversation and arrangement of future plans, the curate and Lady Wood parted, mutually pleased with one another.

And now let us follow Mr. Mant abroad. We see him sauntering along through the streets of Paris one bright morning, the clear air and cloudless sky doing little, if anything, towards raising his spirits; the gay crowds amongst whom he moved only serving to remind him of his own loneliness. "Far more congenial," thought he, "would be the silent mountain-side, where the dashing cascade, and the stormy wind as it speaks in the fir-tops, would seem to hold converse with me, and me alone." Thus his heart longed, as every feeling heart does, for companionship. The laughing, merry groups around him had "no voice for him." But, arousing himself, he said—"I will shake off this selfish grief, and look with interest on the joys of others—take pleasure in seeing others' pleasure, though my own lot be dull and lonely." Thus he began to look around him, and observed many an interesting group. At length, his eye lighted on a lady and gentleman at a little distance. They were bargaining with a rough, queer-looking Frenchman for a young poodle, which he held in his arms. The lady looked at the dog as if she would greatly like to own it; but, turning to the gentleman, she said, "You must not buy it, Henry; it is too much to give for it."

The gentleman made no reply, but finished his bargain, and the lady received the coveted little pet from him with grateful thanks. As she suddenly turned round to put down the little animal, Mr. Mant caught a full view of the handsome and well-known face. He started, and then walked rapidly away. It was Jane Ovendon, now Mrs. Henry Burton, whose familiar countenance thus fell upon the eyes of Mr. Mant.

After his convalescence and continental travel, Mr. Mant returned to England. The next place we find him is in a retired seaside village, where we will take our leave of him for the present.

(To be continued in our next.)
TEMPERANCE WORK IN A COUNTRY PARISH.

BY THE REV. T. H. GILL, B.A.
HONORARY SECRETARY FOR THE Diocese OF SODOR AND MAN.

It may seem almost superfluous to offer any further remarks upon the above subject after the two excellent papers—"Parochial Temperance Societies, by the Rev. H. J. Ellison, M.A.,” and “Parochial Temperance Organization, by the Rev. Robert Maguire, M.A."—which have already appeared in Nos. II. and III. of this Magazine; and my only excuse for attempting to do so is, that I may perhaps from my own experience be enabled to give a few useful hints to some who may not have found all they wish for in the papers referred to.

As regards the true principles of the Temperance movement—the only safe principles, as it appears to me, upon which to base our organization—I suppose nothing more sound, more logical, more scriptural, and withal more temperate in tone, could be written than the former of the above-named papers. Most heartily do I concur in almost every sentiment expressed in it, and most earnestly do I recommend it to the careful perusal of every Clergyman of our Church. And, as regards the organization of Parochial Temperance Societies in towns, or in large densely-populated parishes, I imagine nothing could be more useful than the paper read before the National Temperance Conference by Mr. Maguire. I say in towns or in large densely-populated parishes, for in these, as in Mr. Maguire’s own parish, there is generally to be found a large staff of “workers,” composed of district visitors, city missionaries, scripture readers, Sunday-school teachers, and others. There are, too, in the majority of such parishes a number of intelligent and fairly educated tradesmen and mechanics, who may be induced to take an active part in the working of the Society. And therefore in such cases a regular institution with many officers, many rules, and many meetings, is not only practicable but most desirable; but, in a poor rural parish, with a thinly-scattered population, where the Clergyman has to look almost entirely to his own family for assistance in any good work, I feel sure the more simple, the less complicated, his parochial machinery the better. Some organization of course he must have; let him, if possible, gather round him four or five good zealous men as a committee, of which he is to be the chairman; let him give each of these a district in which, as they have time and ability, to labour separately; but, after all, his chief reliance must be in a monthly or other regular periodical meeting. Through this medium, he will be enabled to speak to his people in a mass more plainly and openly than
perhaps he would do were he to speak to them singly; and certainly it
will be a great economy both of time and strength, if he can manage to
meet them collectively, rather than have to seek for them individually. And
that he can manage to meet them at a regular periodical meeting I feel
sure, if only he makes his meeting interesting and attractive. At my own
monthly meeting the attendance is far beyond what I ever anticipated, my
school-room often being crowded to excess; and, what is very remarkable,
amongst the most regular attendants are some of the greatest drunkards in
the neighbourhood. Though not yet persuaded to give up their intem-
perate habits, there is apparently an irresistible attraction for them in the
temperance meeting; and I have no doubt that ultimately, through the
grace of God, it may prove instrumental to their rescue from this vice, as
it has already proved to many. As, therefore, my meeting has been a suc-
cessful one, I will just throw out the following suggestions, based on my
own experience, for the conducting of such a meeting, in the hope that
they may be of some little use to others.

1. Let the day and hour of each meeting be thoroughly known. For this
purpose, I have placards printed with a blank for the day and hour, which
I fill in with a pen. A number of these are stuck up a week before each
meeting. The members of the committee also leave a small handbill of the
same kind* at almost every house in their districts. (I would strongly
urge the adoption of this plan whether the meeting be held on a regular
fixed day or not.) And if there be any persons whose presence we especially
desire, we ask them to come, and this rarely fails to bring them.

2. If possible get a few of the working classes to speak. The testimony
of men who have actually felt the evils they deplore goes a long way
with the poor, and many of them will come to hear "one of themselves"
speaking, who would not come to hear others. But, of course great caution
is needed in selecting speakers of this kind: if possible, hear what they
have to say beforehand.

3. Let no extreme views be propounded. For my own part, I hold none;
I fight not against temperance but against intemperance, not against moderation but against Drunkenness. Though an abstainer myself, I never could, and I hope I never will condemn the numberless servants of God who are not abstainers. But even were I inclined to do so, I should be greatly wanting in common sense and worldly wisdom if I were to do so at my temperance meetings. I am convinced that the pertinacious holding forth of extreme views is the rock upon which numberless temperance associations have split, and has been the cause of making the Temperance Movement to stink in the nostrils of so many. It is said that the pig, when thrown into water, makes such violent attempts to swim out of it again as fast as

* To be had of Alexander Dykes, Ipswich, in packets of 200 for 6d.
possible, that at every stroke it cuts its own throat. And I fear that too many temperance orators, like the pig, are continually acting a suicidal part by their unnecessary and ill-judged violence; whilst if they were to exercise a little more common sense, and endeavour, like St. Paul, to catch men with "guile," they would win many more to their cause. It is not in flesh and blood to sit quietly by and listen to some would-be orator declaring that all the world, with the exception of himself and a few more who think like him, are in total ignorance of the effects of alcohol on the human frame—that none but he and his party can read the Bible aright—and that all who are not abstainers like them are living in open sin. By all means let us maintain such views if our object is to turn people against us, and to disgust those who, though not abstainers themselves, are ready and willing to help our cause.

4. Do not make the signing of the Pledge the chief object in your meeting. If men wish to sign it, and think it will be any help to them, by all means let them do so. But do not press it upon them, as if the mere taking a Pledge must necessarily keep them from their besetting sin. I have had as many as forty-six out of a village of four hundred signing the Pledge in a single night, but I never urge them to it; indeed, as much as possible, I keep it in the background, and advise none to take it but those who fully believe they will be enabled to keep it. The contrary practice too often disgraces our associations, and brings the Pledge into great disrepute. Even though a Pledge were never taken at our meetings, yet would they be doing a vast amount of good. For—to say nothing of the good that must ensue from a large number of men and women being brought periodically into contact with their Clergyman and others, and kept together under wholesome influence for a couple of hours—our meetings have greatly lessened the amount of drinking in the neighbourhood, have made the drunkard ashamed of himself, and have furnished the working classes with good arguments wherewith to meet those who would entice them to evil. When I first commenced these meetings, I did not intend to make use of the Pledge at all; but, for several reasons, I shortly after saw good to introduce it. Wishing, however, to place our undertaking upon a right basis, and plainly to set forth the aim and design of our Society, I had our Pledges printed in the following form:—"Ballasalla Total Abstinence Society. I, A.B., believing that I can do very well without the use of intoxicating drinks, and that my abstinence may possibly, through the blessing of God, be of use to others, do hereby enrol myself a member of the above Society, which has for its object the suppression of drunkenness and intemperance; and I do hereby promise, by the help of God, to abstain from the use of all intoxicating drinks of what sort soever, except it be as medicine, or at the Lord’s Supper. Signed, &c." And surrounding this, in large type, the four following texts:—"Create in me a
CLEAN HEART, O God, and renew a right spirit within me." "Without me, ye can do nothing." "I can do all things through Christ, which strengtheneth me." "My grace is sufficient for thee."

5. **Make the Meeting as hearty and attractive as possible.** A little lively singing tends greatly to this end. I like to have a verse or two, not only at the commencement, but also in the middle of the meeting, and the Doxology at the close. A change of posture for a few minutes is a great relief. Of course, the meeting will be opened with prayer; but let it not be too long. I generally use two or three hearty and pointed collects, such as those for 3rd Sunday after Easter, the 9th, 18th, and 24th after Trinity, &c. Have a variety of speeches, and, if possible, a change of speakers every now and then. At my last meeting, the speakers comprised a military gentleman, a retired policeman, a carpenter, a fisherman, and a Clergyman; and I know not which was listened to with the greatest attention. **Let the speeches be short and to the point—** long dull speeches are as great a bugbear to the poor as to the rich. **Let the room be comfortable—** well lighted, and well fired in winter, and free from draughts in summer. And see that your hour suits the working classes. These may appear very trifling details; but I am persuaded that it is often from want of due attention being paid to minor details that we fail of due success.

6. **At the close of the meeting, distribute a number of good temperance tracts among the audience.** This, I find, may not only prove a means of much good, but it also gives to the meeting an additional element of attraction.

7. **Lastly, never divorce the Temperance Cause from Religion.** Intemperance is a sin and ought to be treated as a sin, viz., with the Gospel of Christ. Speak to the drunkard as we will of extravagance, of disease, of danger; let us never forget that our grand weapon is "the sword of the Spirit, which is the Word of God." And let us ever keep in mind that an Abstainer, in spite of his abstinence, may perish everlastingly as well as a drunkard; and that, therefore, our aim should be, not merely to Teetotalize, but to Christianize—not merely to cut off one sin, but all. Oh! if, after "the unclean spirit"—the one great besetting sin—"is gone out of," the poor drunkard, the "house" of his heart be left "empty, swept, and garnished," we need not be surprised to behold "seven other spirits," either with or without the old one, entering in and dwelling there, and "the last state of the man worse than the first." But, if we can persuade him to seek for that blessed Spirit—which is given to all them that ask—to fill the void, then may we hope that our "labour is not in vain in the Lord;" then may the poor reclaimed one, as he goes forth again into the world and meets with his old foes, rejoice in the glorious comforting thought, "Greater is He that is in me, than he that is in the world."
BRITISH IDOLATRY.

It was recently my high privilege to listen to, and I trust profit by, a sermon preached by one who is an able minister of the sanctuary, and whose words ever fall with weight upon the ears of an influential and attentive congregation.

The message from God to Asa, King of Judah, and its effects upon king and people, formed the subject of the discourse.

The preacher alluded to the fact that, on receiving the divine message, King Asa “took courage and put away the abominable idols out of all the land.” Some of the idols worshipped in the present day in a Christian country, were then enumerated—the World, Money, Drunkenness. And then followed a description of the misery of the drunkard, which, had it been uttered at a temperance meeting, would have elicited applause from the most ardent Teetotaller, and which was well nigh exciting a feeling of almost envy in the breast of so feeble an orator as your correspondent.

And yet here was the point in which the talented preacher failed to work out his comparison.

Drunkenness is not an idol. The idol is Drink. Public-houses are the idol temples. Drunkenness is the blind homage paid to the idol.

Now, what did King Asa? He saw that the people were inclined to idolatry. He knew that idols, and altars, and high places, if suffered to exist, would tempt the people and serve to perpetuate their sin. And therefore, did he leave them there? Did he tell the people to look at them and thus learn to resist temptation, and so to prove their strength of principle as well as their power of adhering to a resolution? No! Asa knew human nature better than that. He “took away the altars of the strange gods and the high places, and brake down the images, and cut down the groves.” In other words, he abolished, as far as he was able, the evil itself, and thus removed temptation out of the way of his people.

Drunkenness is the worship of Britain’s idol-god Drink, carried on mostly in those “high places”—the public-houses, gin-palaces, and beer-shops of town and country.

All moral people denounce it. Some few try to overturn the causes of it. For centuries the drunkard has been preached to; unhappily, he does not come to hear. The propriety of resisting temptation, of learning to use moderately, is day by day enunciated. We look in vain for improvement. Why? Because the idol is allowed to stand. The idol temples are increased and beautified each year. Licensed temptation hourly lures fresh victims to a perdition as ruinous to body and soul as the broad wheel of Indian Juggernaut.
BRITISH IDOLATRY.

Christians manufacture the idol. Christians expose it to view at every corner of every street. Christians provide the temptation, and then send the policeman to arrest, in order to the fine or imprisonment of the victim, the means of whose ruin they have liberally provided. Christian brewers go to God’s house, fall down low at his footstool and say, “Lead us not into temptation, but deliver us from evil,” while they thrive on the ruin of those whom they have tempted into the horrid gulf of intemperance.

Drunkenness will be found in the parish of the preacher above alluded to, in spite of his eloquence, as long as there are public-houses there. And public-houses will be found there as long as drink is manufactured. And drink will be manufactured as long as he and other Christian ministers and laymen smile upon its production, welcoming it to their tables as a “good creature of God.” For, be it remembered, that it is not drunkenness, bad as it is, that supports the traffic, but “moderate use.” If moralists, social reformers, and true Christians, would but unite together to disfellowship its use, a stumbling-block would be removed out of the way of millions. Then, and not till then, abuse will cease.

We cannot, perhaps, as yet, do as King Asa did—break down the idol and its temples; but, we can do something. Thank God, we can do more than preach against drunkenness. We can go to the miserable drunkard; we can go to the members of the rising generation, in whose way temptation is, alas! placed by the Christian Church; we can implore each and all not to tamper with the idol, not to presume upon their strength in resisting that which has overthrown the mighty; and we can set the example of Total Abstinence from all intoxicants, personally and in our families, beseeching others to come with us that we may do them good.

The fact is a curious one, that the movement which our reverend brethren so dislike, and, I grieve to say, so often oppose with no little bitterness, has proved itself to be the best agency for leading the once drunkard from his idol worship and drawing him beneath the sound of gospel truth and gospel love.

For the sake of a “brother,” an apostle would abstain from a thing which he did not believe to be unlawful for him. Modern followers of that apostle refuse to remove from the path a stumbling-block which, while it lies where it is, must prevent him that falls thereon from becoming an inheritor of the kingdom of God. Is this Christian charity? Is prejudice against a system, which has proved itself to be by no means ineffectual, always to be stronger than self-denying love?

May the Lord grant to his Church a measure of the self-denying love that worked as a principle in the breast of St. Paul, and even a little of the resolution which animated the old reformer, Asa, King of Judah!

S. J. R.
NOTES AND QUERIES.

Solomon’s Song, ii. 5; Isaiah, xxii. 24; and Hosea, iii. 1.

According to my promise, I send you a brief explanation of the Hebrew words translated “flagons” in these verses.

In Solomon’s Song, ii. 5, our Authorized Version has “stay me with flagons.” The Septuagint has ἁγιάζατε με ἐν ἄμφασι, or ἐν μάφας; that is, “stay me with sweet cakes,” or “with ointments.” The Vulgate, which is followed by the Douay Version, has “stay me up with flowers.” So, as in 2 Samuel, vi. 19, our Version is the only one of the four that renders the Hebrew word "ashishah" by “flagon.” The interpretation given by Gesenius, namely, cakes of dried grapes, with which the weak and languid were refreshed, harmonizes well with the next clause of the verse, “support me with apples.”

It is, perhaps, unnecessary to refer at all to Isaiah, xxii. 24. I allude to it merely to point out that the word nebalim, translated “flagons” there, is quite different from the word rendered “flagons” in the other verses. Bishop Lowth says of nebalim, in Isaiah, xxii. 24, that the word “seems to mean earthen vessels of common use, brittle and of little value.”

In Hosea, iii. 1, God speaks of the children of Israel as idolaters, “who look to other gods,” and, according to our Authorized Version, “love flagons of wine.” The Septuagint has φιλεῖσθαι πνεύματα μετὰ σταφυλίων; that is, “love cakes with dried grapes.” The Vulgate, followed by the Douay, has “and love the husks of the grapes.” The most correct rendering of the Hebrew words is, doubtless, that given by Rev. William Lowth, Gesenius, and Rev. Dr. Pusey, Regius Professor of Hebrew in the University of Oxford, namely, “cakes of dried grapes.” The note of the Rev. W. Lowth, B.D., Prebendary of Winchester, on Hosea, iii. 1, is as follows:—“The words which our translation renders “flagons of wine,” may be translated “cakes made of dried grapes.” Such were the cakes, probably, which the Jews offered to the “queen of heaven.” Jeremiah, vii. 18, and xliv. 19. So, Canticles, ii. 5, the word ashish might rather signify cakes, or confites, than flagons, as our translation renders it.” Gesenius says the word ashishim, in Hosea, iii. 1, means “cakes, specially such as were made of grapes, and dried and pressed into a certain form. They were offered in sacrifices to idols.” Dr. Pusey, in his note on Hosea, iii. 1, says, “love flagons of wine, literally, of grapes; or, perhaps, more probably, cakes of grapes; that is, dried raisins. Cakes were used in idolatry.”

I have said enough about ashishah, which our English Version, in four places—2 Sam., vi. 19; 1 Chron., xvi. 3; Canticles, ii. 5; and Hosea,
iii. 1—translates “flagon,” and in doing so differs from the Septuagint and Vulgate, and also from some of the most eminent commentators, who understand the word to mean “a cake of dried grapes.” The word enabh occurs in Hosea iii. 1, and is translated “wine” in our Version. It occurs also in several other passages. I will return to this word, with your permission, in a future number of our Temperance Magazine.

William Caine, M.A.

Manchester.

TEMPERANCE AND TOTAL ABSTINENCE.

We are sometimes told that we have no right to style our principle Temperance, or our Societies Temperance Societies. Temperance, our opponents say, is “the moderate use of liquors,” not Total Abstinence from them; and therefore Teetotallers are not temperate at all. Where the Bible commends temperance, it consequently condemns them—a fatal charge, if it were true; but let us first see what is the actual meaning of the word, as used in that Blessed Book. Temperance occurs in the New Testament three times (Acts xxiv. 25; Gal. v. 22; 2 Pet. i. 6), and in each instance the Greek word is ἐγκρατεία, which, as being derived from ἐν κρατέω (I hold in), must mean self-restraint, corresponding with the Latin temperantia, from which our English word is derived. It, therefore, indicates simply a habit of mind restraining from undue self-indulgence of any kind, whether in outward action or inward thought. The same definition will obviously apply to 1 Cor. vii. 9, ix. 25; and Tit. i. 8, where we have the verb and adjective from the same root. Now, of course, this habit of self-restraint, while leading to strict moderation in necessary and innocent things, would enforce entire abstinence where danger would be needlessly incurred by use; as in the case of the intoxicating liquors of our days. The Bible, while nowhere enjoining on us the use of such liquors as beverages, at the same time condemns drunkenness, thus leaving us free to take the most effectual means of avoiding it. It is, therefore a manifest error to say, with our ingenious opponents, that total abstinence is incompatible with temperance. On the contrary, our practice seems to be but the natural result of that enlightened temperance, or self-restraint, which the Scriptures command. But, it may be asked—if temperance does not mean moderate drinking, how comes it that intemperance means drunkenness? The answer is instructive. The most widely mischievous form in which the want of self-restraint manifests itself, has been found to be in the use of intoxicating liquors; hence, “drunkenness” has come to be called, par excellence, “Intemperance.”

Quidam.
MONTHLY LETTER.

(FROM OUR OWN CORRESPONDENT.)

Some one told me a short time ago that Canon Stanley had, in a recent Sermon, preached before the University of Oxford, congratulated his audience and the Church generally on the decrease of drunkenness in England. Captain Jervis, the Member for Harwich, indulged in the same strain of gratulation in moving the amendment to Mr. Somers's Sunday-Closing Bill. I should be glad to call the attention of these gentlemen to the following extract from the Times, of July 14th, 1863:—

"Drunkards.—In the year ending at Michaelmas last, 94,908 persons—260 a day—were proceeded against before justices in England for drunkenness, or for being drunk and disorderly, and 63,255 of them were convicted. The great majority were only fined, but above 7000 were committed to prison. The returns show a great increase over the previous year; for only 82,196 were then charged with drunkenness, and only 64,123 convicted. Of the persons thus charged, in the last year, 22,569 were females, and more than 10,000 women were convicted for being drunk. Coroners' inquests, in the year 1862, found 211 verdicts of deaths from excessive drinking—145 men and 66 women thus ended their days."

This representation of the actual position of affairs does not look like a state of millennial bliss, so far as the drunkenness of the land is concerned; and this is not a tithe of the full tale. Dry figures give but a small idea of the woe and misery included in that brief report of excessive drinking. Verily, some are to blame for this onward progress of the devouring drink! Christian England is "slow of heart" to undertake the auxiliary remedy we suggest. Other lands, less enlightened, are just now teaching a goodly lesson for our admonition.

In our Magazine for May (p. 59), an extract was reproduced from the Times, concerning a "Law for Drunkards," enacted in the province of Canterbury, New Zealand. That this law was not intended to be either a dead letter or an idle protest, appears from the following extract from the Lyttelton Times:—

"Notice to the Public.—Whereas, it has this day been proved to the satisfaction of us, the undersigned, being three of Her Majesty's justices of the peace, that one Mary Ann Robertson, of Christ Church, who is described at the foot of this notice, has become an habitual drunkard, and is injuring her health by excessive drinking, we hereby, under the provisions of the 33rd clause of the 'Public House Ordinance, 1862,' give notice that we prohibit all persons from supplying the said Mary Ann Robertson with any spirituous or fermented liquor whatever, for the space of two years from the date hereof." (This warning is enforced by the threat of a fine of £20, or three months' imprisonment.)

Here is home legislation, enforced by an infant colony, for its own protection, against the ravages of Drink. We almost envy the Canterbury colonists their simple, patriarchal mode of government. We are too many, our multitudes too vast, and our drink-sellers too numerous, to undertake so paternal a supervision of the people. But, failing this, does not the Total Abstinence principle address itself to the same end by moral influence—withdraw ing the drunkard from the Drink? Then, why are we thus denounced, even by some Christian men, as advocates of extreme and extravagant measures? Verily, newly-formed colonies are wiser than we; yea, even the barbarians may well teach us a lesson in respect of preventive measures against the influence of Strong Drink.
What is a Teetotaller? He is simply a Water-Drinker. A Teetotaller is neither an ascetic nor a recluse, neither a hermit of the wilderness nor a puritan of the metropolis; he is neither a better man, nor a more righteous man, nor a holier man for his water-drinking in itself; but he is a Water-Drinker, and this article is intended to be an apology for water-drinking!

Yes, just think of that! It is neither more nor less than the rendering of an account of ourselves to the public, that, in the matter of beverage, we drink water. For the establishment of this right, we have to indite articles, make speeches, preach sermons, maintain societies, sustain a magazine specially devoted to the subject, and support a legion of tracts, papers, and periodicals. If Total Abstainers would more frequently assume this broad abstract platform of their principle, they would disarm opposition, and place their practice on indisputable, undeniable ground. We may, and oftentimes do, lose ourselves in a forest of words and arguments, in our ordinary disputations on this question; but, if we were to take our stand on this ground, we should throw the burden of reply upon those that marvel at us.

Is it not a fact that a Water-Drinker in general society provokes remarks, criticisms, and sometimes unfriendly opposition, because he is a Water-Drinker? Let him say nothing, but silently pass the decanter, and drink Nature's own refreshing beverage, and we warrant he will in a trice be launched into a laboured apology for such conduct. To help such a one through his difficulty, is the object of this article; to protest against such liberty of modern society, is the purport of our mission; and to break down the barrier of prejudice that has rooted itself in the public mind on this
topic, is the cause of the establishment of Total Abstinence Societies. We
desire to see water-drinking as natural and as universal as the water-
supply; and, as this is the only beverage directly given by God to man,
we advocate its use by man, as "the good creature of God," thus making
its use not singular, but uniform, not exceptional, but universal.

Drink is either natural or artificial; we choose the former, the natural
product of the bubbling fountain, the refreshing draught of the crystal
spring, the harmless, innocent, healthful streams of water. Need we offer
an apology for this? Is it a sign of a normal state of society that such
persons should be accounted singular? Yet, the humiliating fact is too
plainly before us—that modern society deals harshly with us for drinking
water only; that we are, somehow, a minority of men; and feel as though
we must render a reason for our strict adhesion to Nature's own laws and
Nature's own supply.

We speak of "Nature" in her goodlier sense—"the name of an effect,
whose cause is God." The Creator has given to man a natural thirst,
and has supplied to man a natural drink—Water. This, like air and
light, is a necessity of our nature, and is, therefore, by the beneficent
Hand, universally produced. It nourishes the herbs, and plants, and
trees—they are water-drinkers, without any apology being either given or
demanded. It refreshes beast, and fish, and feathered fowl—they are
water-drinkers, without being accounted singular. It was the drink of
man in the long-lived patriarchal period of man's history, when men
travelled far, and laboured hard, and were indebted to their own bodily
strength for what was done, with but little aid from mechanical power.
There were giants, too, in those days; and there are none in these days!
Whether of these periods, then, ought to offer the apology? Why, of
course, the degenerate one!

Accordingly, when we say that we are Water-Drinkers, we mean that
we would return to the aboriginal appointment of Nature, the natural
ordinance of God; yea, that, in our own practice, we have done so. Apart
from all experience of other drinks, this is, à priori, the simple, rightful,
proper, and normal beverage of man. As such, we accept it, and, as
God's good gift, we thankfully use it. Any expedient beyond this may be
gratifying to the taste, to self-indulgence, to company-keeping, not (in
this article) to say anything worse about it; but it is plain it cannot be
necessary to the use of man. We are Water-Drinkers, therefore, on the
double score of Divine gift and natural production.

But there are other drinks, besides water; these are the artificial
beverages, made and manufactured by man out of substances which bear
stamped upon their nature some other more natural purpose of the
Creator. By far the greater portion of these beverages belong to the
alcoholic or intoxicating class, being possessed of a fiery compound,
elicited in the art of making them. For which of these shall the apology be made?—for the old or the new?—for the natural or the artificial?—for that which flows in every brook, that falls in every shower, that distils in every dewdrop, or for that which, under a hundred different names, runs in a river of strong inebriating drink, in its desolating march, through every continent, and country, and city of the world?

An apology for Water-Drinking! And must we make this deep obsequience and bow this lowly reverence to our fellow men, because we drink what God hath made; what Adam did partake of; what patriarchs did strive upon; what Noah drank, and it had been well had he drank naught else? Shall we apologize because we breathe the free air of heaven? or offer a reason that we behold the light of the golden sun? or respectfully excuse ourselves before our peers, because we eat the bread that God bestows, and speak our native tongue, and live as Nature bids us live? We offer no apology for these; then, neither do we owe apology for drinking water.

If any one deems us singular because we dissent from common custom and habitual use, we answer—prove to us that any other beverage is more natural, more necessary, more freely and universally and unfailing bestowed, more ancient or primeval, more according to the ordinance of God and the custom of the ages nearest to man's Divine original—and we will stay our protest, and be no longer Water-Drinkers. But, till then, that which is now must give way to that which was first; and the common custom and habitual use of to-day must yield its submission and allegiance to the unappealed law and the universal use of Nature, that gives no deadly drink in the fountains and rivers of waters.

But some one, perhaps, would argue thus—"We do not object to you, because you are Water-Drinkers, but because you argue with us and desire to make us Water-Drinkers also." Yes, we argue with you, no doubt; but have you not been the first to provoke the argument by looking so wonderingly at us, and by remarking on our customary beverage, and, not unfrequently, by using undue compulsion and persuasion to induce us to drink other beverages than water? So long as we dissent from common custom, you account us to be singular folk; and singular people must always apologize, and to apologize is to justify, and to justify is to argue. Thus, it is you that have begun the argument by that expression of surprise, by that awkward shrug of the shoulder, as though you meant to say—A Water-Drinker! explain yourself; do you mean to condemn me because I drink a glass of wine?

The fact is this: There are thousands and tens of thousands of us, who can live, be healthy, and strong, and happy, without any stronger drink than water. Some of us do this because we can do it; and others of us do it because we desire thereby to show our friend and neighbour
that he can do it. We simply revert to the natural beverage, because it is good, and healthful, and satisfying, and leaves no sting behind—neither headache, nor heartache, nor other residue of woe. We abjure the artificial beverage, because it contains radical evil, essential sorrow, the seeds of bitter fruit. We say, the world was created without it, lived many of its long-lived generations without it, and can, therefore, live without it again, and that it would be better without it at all; and, if we are persuaded, as we must be, by every-day experience of society, that the world would be better without this intoxicating drink, what can we do better towards ridding the earth of this foul blot, than by beginning with ourselves individually (Water-Drinkers!); then extending the influence to our families; then proceeding to our friends; and thence working out into general society, until the whole be leavened? If the name "Teetotaller," or "Nephalist," seems to involve too much, and to commit us too far, then let us call ourselves "Water-Drinkers." No one can object to that.

We maintain, it needs no apology to be a Water-Drinker. The apology ought to come from the other side—on chronological, and physical, and moral grounds. Water was first, and still is, best. God is the Creator of the water; man is the sub-creator of the hurtful drink—Who, then, shall offer the apology? Man's normal state of physical health was under the régime of Water-Drinkers; life, and health, and strength degenerate, in all ages and in all lands, under the influence of the intoxicating drink—Who, then, is to offer an apology? Water-Drinkers, as such, offer no wrong to society, are impelled to no deeds of violence, are goaded on to no unfatherly, unmotherly, unmanly, unwomanly, degradation by strong drink; whereas, man's moral state has ever, and in every place, become down-trodden, degraded, and desperate, in the precise ratio of the introduction and use of intoxicating liquors—Who, then, shall apologize? This much we are bold to say—Water-Drinkers need no apology for water-drinking; yet, for love's sake, for reason's sake, for humanity's sake, we have thus ventured to plead the cause of Water-Drinking; and would say, in the words of Pindar's well-known Greek ode—"Water is best;" or, in the language of Byron, who knew the contrast well, and writes in his "Don Juan:"

"'Tis pity wine should be so deleterious,
For tea and coffee leave us much more serious!"
DEFEAT OF MR. SOMES'S BILL.

(Continued from page 135.)

In writing to Mr. Cobden, Mr. Livesey has some thoughtful remarks on this part of the subject. "Men go," he says, "to the public-house, and begin to drink on Saturday evening. They go to bed drunk. It is often noon on Sunday before many of them rise or venture to go out; and then, the drink-shop is open to receive them. They resume their potations, and, in the evening, get drunk again; and vast numbers from this lose the whole of Monday, and, in some towns and at some trades, it is well known that many do not commence work till Wednesday."

Wherever public-houses have been closed on Sundays, great good has resulted. Dr. Guthrie's letter to Mr. Wade, of Hull, giving the result of a nine years' trial of the Forbes Mackenzie Act, is clear upon this point, as far as Scotland is concerned. The Scotsman has endeavoured, but ineffectually, to refute his facts and arguments.

In 1852, the total number of licensed houses in Scotland was 15,044; in 1853, 14,943; being a decrease of 99; but, in 1854, after the Act had come into operation, the number was reduced to 13,791, being a decrease of 1154. In 1860, the number was 12,145, a decrease of 2500 since 1852.

It has been said that drink, if not obtainable in the public-house on the Sabbath, would be procured overnight, and drunk in the working man's own home. But we find that, in the five years previous to the Act, the spirits consumed in Scotland amounted to 36 million gallons; in the five years after the Act, to 29 millions; showing a decrease in five years of 7 millions, while, according to the increase of population, it ought to have risen to 40 millions. There was thus a diminution during these five years of 11 million gallons.

Decrease in consumption led to decrease in crime. In 17 of the chief towns, containing about one-third of the entire population, the cases of drunkenness and crime in the three years before the Act numbered 145,366; and in the three years after the Act, 116,101. In the Edinburgh and Glasgow prisons, the daily average number of prisoners before the Act was 1221; during the three years after, it was 864.

The Chamberlain of Glasgow said, in his report in 1856—"In three years, the police cases of Glasgow have diminished: males to the extent of 4380; females, 1345; and this, too, in the face of a greatly-increasing population. Of these numbers, 4025 were a decrease in the cases of drunkenness; and the entire diminution took place after the Act."

When it was pretended that the Act did not work well, a Royal Commission was appointed to inquire into the matter. Their report stated that there was no pretence for the assertion that the passing of the Bill caused a large illicit sale of spirits and beer on Sundays; nor was there any more truth in the allegation that the working classes would get drunk in their own homes.

The Commissioners say, in their report—"The improvement in large towns has been most remarkable. The evidence of the police authorities proves that, while there has been a considerable diminution in the cases of drunkenness
and disorder since the passing of the Act (16th and 17th Vict., c. 67), the change has been more marked on Sunday than any other day in the week. Employers of labour, and workmen themselves, are unanimous in testifying to the great improvement that has taken place in the regularity of the attendance at work on Monday morning; and many publicans examined before us express themselves as grateful for the existing law, regarding the cessation of business on Sunday as a boon, of which they would not willingly be deprived."

The Glasgow Chief Commissioner of Police has recently testified that "the same improvement in respect to order and decorum in our streets on the Sabbath day, mentioned in my first report, still continues. It is not unusual for a whole Sabbath to pass without a single case of any kind being brought in. The lieutenants are now at liberty to go to church; and the turnkeys have little else to do on the Sabbath than to read their Bibles."

In Tasmania, for several years past, the Sunday sale of intoxicating drinks—save to travellers and lodgers—has been made illegal. Decided benefit has resulted.

In the City and State of New York, five years before the disruption of the Union, such a measure became law. The decrease in the number of committals for offences on Sunday and Monday during eighteen months, in the city of New York alone, was 9000. In spite of the utmost efforts of liquor sellers, the law remains in force, and is more and more prized, even amid such a mixed population as that of New York.

In Ireland, Dr. Leahy, Roman Catholic Archbishop of Cashel, succeeded in persuading all the publicans of certain towns and districts to sign and keep an agreement to close public-houses on the Sunday. In speaking of the effects, he says: "Instead of the drunken brawls, the riots, and the blasphemies—instead of day-long carousals, and the night-long orgies, which, in time past, desecrated the Lord's day, disgraced our towns, and filled the Bridewells with Sunday drunkards—instead of these things, we have quiet streets and closed shops, full Churches and empty gaols. All, without exception—the Protestant equally with the Catholic—congratulate themselves upon the happy change."

In confirmation of Dr. Leahy's statement, the following statistics have been given:

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<tr>
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<th>1858 (before the adoption of Dr. Leahy's Temperance law)</th>
<th>1861 (after its adoption)</th>
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<td>In Tipperary, and 10 other towns in the Cashel Diocese, the commitments to prison were</td>
<td>4208</td>
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<td>Of these, the drunken cases were</td>
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tradesmen and labourers on Mondays. Drunken brawls, especially in towns, frequently disturbed the repose of peaceable inhabitants at an unseasonable hour on Sunday night or Monday morning. These scandals have almost entirely disappeared during the last few years."

But the opponents of Sunday closing profess to believe that, however desirable Mr. Somes's measure might be, it would not work in England; and, in proof of this, the repeal of the Beer Act of 1854 is adduced. The circumstances under which that Act was repealed must, however, be remembered. The publicans who were dissatisfied stirred up an agitation. A Select Committee was appointed to inquire into the working of the Act. The evidence they received, even from London witnesses, with scarcely an exception, was in favour of the Act. Justices, chaplains, governors of gaols, and others from all parts of the country, made returns testifying to the benefit of the Act. At this time, Lord Grosvenor's Bill for interdicting Sunday trading was before the House. An “indignation” meeting, got up by interested parties, was held in Hyde Park. The publicans took advantage of the occasion—assembled the scum of the metropolis, and, by creating a riot, so “intimidated the committee and the Government that the inquiry terminated abruptly, and the Beer Bill was repealed with shameless haste, the standing orders being suspended for that purpose.”

That Act, however, during the few months it was in existence, operated most beneficially. The first Monday after it came into operation, instead of between thirty and forty drunken cases as usual at Southwark Police Court, there was only one; at Bow Street, where as many as seventy drunken cases have been heard in succession, there was only one; at Marlborough Street, instead of thirty, there was only one.

Captain Jervis, M.P. for Harwich, in opposing the Bill, read extracts from the pamphlet entitled “Working of the New Beer Act.” That pamphlet contains the replies sent by the chief constables of various towns to questions put by the Lord's Day Observance Society as to the operation of the Bill. In the cases of Bolton, Deal, Gloucester, Northallerton, Northampton, and South Shields, the replies were not favourable; and, therefore, Captain Jervis read them. He omitted, however, to state that that pamphlet contained eighty-seven returns from the most important towns in the kingdom, eighty-two of which were in favour of the Act, and thirty thought it would be an improvement if the public-houses were closed altogether on Sundays; and that the return from the superintendent of police at Harwich (the borough which the honourable gentleman represented) stated that, since the Act came into operation, Sunday intoxication had diminished and crime decreased.

These are all well-authenticated facts; they require, however, to be better known. Vigorous measures will, we trust, be at once taken for gathering and diffusing correct information, for promoting meetings and petitions, and adopting whatever other measures will help forward the cause.

At the close of the debate, a meeting was held at the National Club, where it was decided to prosecute the movement to a successful issue.

We take it, a Central Association will be formed in London, with an agent to visit the chief towns in the kingdom, organize branches, and hold meetings. All friends of the Sabbath, of all denominations, can unite. They have done it before, and can do it again.
When the awful fact of 41,796 visits being paid to the public-houses in Edinburgh (a city of 160,000 inhabitants) on Sunday was revealed, it was at once demanded that a remedy should be applied to so great an evil. That remedy has been found in the Forbes Mackenzie Act. Similar returns have been procured from some English towns. It would seem desirable to procure similar returns from all the large towns in the kingdom.

Public meetings, petitions, articles or letters in newspapers, are all good in their way; but the best mode to ascertain the true state of public opinion is by a regular and formal canvas of the adult population of our large towns. It is a question whether the opinion of the householders is sufficient. Sir G. Grey affected to think the householders did not represent the adult males. Let the opinion, then, of all the adult inhabitants, both male and female, be obtained. In this respect, united and systematic action in every town and borough is desirable.

It is said, the Scotch drink spirits while the English drink beer; that spirits will keep while beer will not; and that the Act which is practicable in Scotland would not be in England; or that, though the Act might do in Liverpool and other seaport towns, and even in such parts of London as Shadwell and Wapping, yet, that it would not do generally. It is said that local circumstances alter cases; some have, therefore, suggested that the Bill should be permissive. How can this be met?

Let none be discouraged by the adverse majority. How rapidly the weight of votes can pass from one side to another is seen in the history of such measures as the abolition of slavery and the slave trade, and the abolition of the corn laws. When, in 1842, Mr. Villiers moved for a committee to consider the corn laws, with a view to their abolition, there was a majority against him of 303. That majority decreased, in 1843, to 256; in 1844, to 204; in 1845, to 132. In the winter of that year, the success of the measure was decided.

Let all who love and revere the Sabbath, all who have the welfare of their fellow-creatures at heart, labour earnestly in this great cause, resolving to be neither dismayed by difficulties nor disheartened by delays. Victory may be distant, but it is sure.

Especially is this subject one which the 300,000 Sunday-school Teachers of our land should take in hand. They and their work have been sneered at in the House of Commons; let them labour all the more earnestly, as “good soldiers of Jesus Christ.”

We believe that the doubts, and fears, and predictions of the opponents of the Bill will come to naught; and that the passing of a measure which will, at a blow, secure a day of rest to the proprietors of the 253,000 inns, public-houses, and beer-houses in our land, as well as a day of rest for their servants, waiters, barmen, and others, will be a measure which will not only repress drunkenness and crime but will serve to multiply the material comforts, and promote the moral, social, and religious elevation of the people, and, more than any other measure, bring down the blessing of God upon our land.

H.
HINTS IN REGARD TO THE MEDICINAL USE OF ALCOHOLS.

BY PROFESSOR MILLER, EDINBURGH,
SURGEON-IN-ORDINARY TO THE QUEEN.

"The grand practical conclusions, as it seems to us . . . are these:—1. That alcohol is not food; and that, being simply a stimulus of the nervous system, its use is hurtful to the body of healthy men. 2. That if its imbibition be of service to man, it is so only to man in an abnormal condition; and that our duty, as men of medicine, is to endeavour to define and point out what those particular abnormal states of the body are in which the taking of alcohol is serviceable; and, lastly, that ordinary social indulgence in alcoholic drinks, for society's sake is, medically speaking, a very unphysiological and prejudicial proceeding."

Such are the weighty words of the editor of the British Medical Journal, November 23, 1861. We believe them to be simply and sternly true.

Throwing aside, at present, the question of the use of alcohols as food, and as substitutes for food, and as luxuries in "ordinary and social indulgence," we would offer a few hints, of a practical kind, bearing upon "those particular abnormal states of the body in which the taking of alcohol is serviceable."

I. We have to guard against two extremes.—Total Abstinence on the one hand—indiscriminate employment on the other. Mr. Higginbottom and others maintain that the use of alcohol is never necessary, and always prejudicial more or less, in the treatment of disease; that no abnormal condition of the body exists which may not be treated, not only as well, but better, without than with it. With such a conclusion we have no sympathy. It is to refuse to alcohol a place freely conceded to opium, and other like remedies; and is, in our opinion, at variance alike with science and experience. Very many cases occur to the memory (of both acute and chronic disease), in which not health only, but life itself would have been perilled—if not lost—without the aid of this special drug.

The other, and more common extreme, is the investing of alcohol with all the prestige of a panacea; so far, at least, as its administration is concerned. Not a case to which it is not applicable! Not a patient who may not be more or less benefited by its use! Everything is asthenic, and the system (human) needs "keeping up!" The prescription is pleasant withal; easily taken. The plan of treatment is somewhat fashionable with the profession, too, and not unpopular with the multitude. On the whole, the general result is not unsuccessful; often the wine and brandy can do no harm, at least; and surely they must make a cure now and then!

The right position is obviously intermediate to those two extremes. Refusing alike to ignore alcohol's therapeutic qualities, or to believe them applicable to almost all circumstances of disease, we seek to know in what morbid or abnormal states they may or ought to be employed.

II. In acute disease.—In certain conditions of fevers, in the progress
(more particularly the advanced progress) of asthenic inflammations, in
sudden seizures with marked shock or tendency to sink (as in British cholera),
we cannot do without the alcohols, and in the most concentrated forms in
ordinary use. The experience of every practical and impartial man must
testify abundantly to this; while, at the same time, no countenance is given
to the extreme opinions and practice of Dr. Todd and others—who seem to
cconsider not only that all cures are the work of the vis medicatrix Natura,
but that the best thing we can do is to stimulate or assist this curative power,
intrinsic to part and system, by active supply of the alcohols, so that the work
may be got over as quickly and thoroughly as possible. To their eyes the
great danger is the failure of such power (curative) through exhaustion or lack
of energy; and the best backers and supports of such power they hold to be
the alcohols, probably through supposed stimulations of the nervous system.
But to both of these propositions we demur; believing that many examples of
acute disease exist in which the use of alcohols cannot fail to do great harm,
and that much careful observation and inquiry are still required to determine
the cases and circumstances in which the employment of those powerful agents
is calculated to prove beneficial.

III. In chronic disease.—Here the practitioner seems specially in danger
of falling into the deep rut of routine, more especially in those cases in which
constitutional debility is more or less marked—whether original or acquired.
Men, within as well as without the profession, are apt to slip into the belief,
unconsciously very often, that bodily weakness and strong drink are natural,
fit, and direct antagonists; and that the best thing a man can well do who
happens to be affected with the one is to ply himself more or less actively with
the other. This fallacy has been sufficiently exposed by recent investigations;
showing that there is no strength-giving power in alcohols, otherwise than by
their special effect on the nervous system. And rational medicine must con-
clude that, as in the acute, so in the chronic form of disease, selection is to be
made, with careful scrutiny, as to the special circumstances in which such
action is required.

One consideration is of obvious and paramount importance. Is the weak-
ness complained of, real or fictitious; an actual existence, or a mere sensation?
—in the one case not improbably requiring stimulus of some kind; in the other
none at all. The lassitude dependent on a disordered liver, for example, while
probably aggravated by the use of alcohols, and certainly standing in no need
of them, will be readily removed by such means (simple non-stimulant diet
included) as tend to restore healthy functions to the offending organ.

Another consideration, equally important, and far more difficult to deter-
mine is this—Given a sufferer from actual debility, or inveterate tendency
thereof, through dyspepsia, specially of a mental kind—say a medical man,
statesman, clergyman or teacher—who by experience has found that he
cannot prosecute his work at all satisfactorily without stimuli—is the right
practice to continue the work and the stimuli, or at once to cease from work,
and, without such adventitious aid, trust to the elasticity of the organism,
under simple dietetic and tonic care; expecting that after a longer or shorter
term of rest and recreation the work may be resumed on natural terms?
Obviously, no general rules can be laid down on this head; unless, indeed, to
THE MEDICINAL USE OF ALCOHOLS.

determine that the latter method is surely the more consistent with what is right and true, and that the former is allowable only when the circumstances of the case are such, whether bearing upon the private interests of the individual, or on the larger interests of the public community, as to render the continuance of such work by that individual inevitable. Statesmen, more especially, may find themselves shut up to the latter alternative, regardless of all personal risk; and instances are not wanting of such self-devotion on their part of the most noble, brave, and tragic kind.* But, even then, it is plainly the duty of our profession to advise the safer alternative, so as to purchase integrity and continuance of the organism at the expense of more or less loss of working time. No loss indeed: "The mower is not idle when he stops to sharpen his scythe."

IV. Two inquiries, specially required, in any case likely to be exposed to alcoholic treatment.

1. Is the alcohol really necessary; and, moreover, will nothing else do equally well? Am I satisfied that alcohol will really do good in this case? So far well. But my inquiry should not stop there. The answer, "Yes," does not necessarily produce forthwith the stimulant. I must go on to inquire further. Do dietetics or therapeutics furnish me with any substitute which, while equally efficacious in meeting the requirements of the disease, is safer in regard to both present and prospective results, as affecting both the physique and the morale? If this latter question must be answered in the negative, then I can have no hesitation in employing the alcohol; nay, it is my duty to do so. But if, on the other hand, the experience of myself or others tells me that a sufficient substitute is available, it is my duty to employ this, and, at least in the first instance, to let the other alone. Most important, therefore, will it be to determine, so far as we can, in what cases and under what circumstances will alcohol, and nothing but alcohol, suffice to meet fully the therapeutic indications. Settle that, and a great work is done. And yet, settle this other, and the work done will be greater still. Not the must, but the may, as to alcohol's use.

2. When may alcohol be used with therapeutic profit, and probably with physiological impunity, but with no greater profit, and with less prospect of impunity, than other means equally available? As in the case of mercury as an antiphlogistic, there are certain inflammatory conditions of the lung which are likely to be salutarily influenced by the use of mercury; but experience demonstrates that antimony will prove, in the same circumstances, equally efficacious, and, therefore, all sensible men unhesitatingly prefer the antimony, knowing that it is more transient in its action, and leaves no sting behind. So, in the present day, when proofs as terrible as numerous tell every man how formidable a sting—worse than that of adder or scorpion—is apt to attend on the prolonged use of alcohol even for medicinal ends (at least, in the first instance), it is plainly our duty to withhold this drug when other things will equally well accomplish the end in view.

* The late Marquis of Dalhousie was solemnly warned of his need of rest by his medical attendant more than twelve months before he returned home; but, looking to the exigencies of the State, he assumed the risk of prolonged exertion, entirely on his own responsibility. The sad result is matter of history.
V. Care in prescription.—Not so much as to amount—for excess in that respect is likely enough to show the error and correct mistake; but as to duration.

Suppose that a patient is thought needful of a grey powder night and morning for some alternative or antiphlogistic purpose. The dose is duly prescribed, and taken and watched. Day by day the effects are noted, and, so soon as the desired impression seems to have been made, the dosing stops. So it should be with all powerful drugs; and, with regard to most, it is so—all the more as the medicine commonly checks itself, by production of physiological results. Salivation checks the excessive use of mercury; iodism that of iodine—and so on. But in relation to two drugs—not the least potent for weal or for woe—we are specially prone to err—opium and alcohol; an error all the more formidable as these narcotics possess the peculiar and pernicious power of enslaving and ruining the human frame—corporal, mental, moral—with no such probable check as in the other instances. An opiate is given at night in some case of pain and restlessness—and rightly. Without it, the patient's time might not only be miserable, but short. It is needful to save not only suffering but life itself. Night after night it is continued, and still rightly, so long as the necessity for it remains. By and bye, convalescence occurs; the patient improves daily; the disease and its symptoms disappear; active and painful remedies are suppressed—no more blistering, or bleeding, or purging; diet is improved, and the bed is deserted for the couch—and both, ere long, first for the parlour, and then for the open air; visits become occasional, and at length altogether cease; the patient is cured, and takes to wonted avocations again. What of the opiate all this while? Surely, it has ceased along with the other strong remedies? Or, if not then, it was begun to be diminished; the dose was made "small by degrees and beautifully less," and, ere the medical man took his leave, the patient was drugless—wholly weaned from the pleasant potion of the night, which had become to be identified with his ordinary comforts and appliances? It should be so. But truth will compel us to admit that often there is no such right conclusion. Per incuriam, quite. The matter was overlooked, or the cessation of the opiate was taken for granted, or it had been carelessly spoken of once, and never thoroughly enjoined. And the upshot is that, ere long, the patient becomes an "opium-eater," manifesting more or less all the sad signs of that calamity. Unfortunately, there was never a profound and prolonged narcotism to startle both patient and practitioner out of their dream.

A lady had been confined, perhaps young, a primipara. Her recovery progresses poorly. Pale skin, feeble pulse, and sweatings, call for alcohols. Brandy is given, and champagne. Quite right; often enough, perhaps. And the effects are both pleasant and profitable. A week passes, and the strength is better. Another week, and the patient is up and outing. Another, and all is well. But the brandy and the champagne continue. The doctor has forgotten to say, or at least at all authoritatively, that they are to be given up; and, being grateful to the sense, they are unchanged. By and bye, when not weeks, but months, are come and gone, the dose is found increased, instead of slackening; and to stop the drugging now were more easily said than done. The system has grown enamoured of the drug, and will not let it go willingly.
All this while, no sudden or persistent alcoholism may have happened to awaken and alarm; the insidious sapping has gone on silently and unobserved—at least by the professional eye; and, when this at length opens to the full, it is to behold a sot and a drunkard!—of his making? Drunkards and dipso-maniacs have traced their sad disease to such a source as this—with what truth, it is not for us here to say. Our duty lies in marking how the evil may occur, and taking good heed that we be no parties thereto.

VI. The case of drunks, already formed, requires peculiar consideration. —Sometimes, these unfortunate are easily diagnosed. Their very countenance betrayeth them. Others, however, are not suspected at the first:—another reason, among many, why medical men must always master, so far as they possibly can, the antecedents of the patient to whom they are called to minister. A necessity, by disease, occurs for alcohols. Is the patient a sober man? Then, let the drug be given freely. There is tolerance, both for the present and for the future. Good therapeutic influences will attend upon the dosing, and one need not fear a “sting” to come behind. Is he a drunkard? The medicine will do but little good as such in a system supersaturated by its daily use, or abuse rather; and the evil its malposition has already done will be but enhanced by its increase (needed to produce any effect at all) and continuance.

Has he been a drunkard; and now, struggling to reform, abstinent from alcohols of every form and kind—knowing well, by sad experience, that no other course is open to him for safety? That is the important question. For, if he be, the necessity must be very imperative indeed to warrant even medical administration of alcohol in his case. The flame of morbid, intense, uncontrollable appetite is not yet extinct within him, and but a little of the spirit may suffice to rouse it up fiercely again. The tolerance of the remedy, engendered by the current disease, will no doubt protect him so far, but not so thoroughly as in the case of the previously temperate. And, therefore, it is our manifest duty—as soul is more precious than body, and life eternal better than that which is but for a day—to withhold the alcohol, trying substitutes and succedaneums instead, until we are shut up to the conviction, after such trial, that the alcoholic stimulus cannot longer be dispensed with without imminent risk and danger.

This consideration applies with special stringency to chronic examples of disease, such as dyspepsia; as in these there is ample time for trial of the other and safer means. The man may seem to require—and, were he temperate, would probably be all the better for—a little wine or beer, or weak brandy and water, with his meals; but the withholding these for a week or two can do him no serious injury; and, meanwhile, other cognate means, safe and stingless, are put into operation, probably with success.

Certain cases of iritis afford a good illustration—analogically—of what we mean. The attack has followed a sloughing or phagedaenic sore, of a specific kind, on account of which the system has become affected by a very remarkable intolerance of mercury. In ordinary circumstances, that mineral would be given freely, and, perhaps, regarded as the main agent of cure. But here, seeking its beneficial influence on the part, we peril the whole system by its sinister operation on it. And, therefore, while plying the other antiphlogistics
as usual, we substitute an equivalent for this special one, with the hope that it may prove equally therapeutic, and with a certain conviction that no harm can come of its use.

Many recurrent drunkards lay the blame of their relapse at the door of medical prescription, perhaps for some disease in itself but trifling; and not always unjustly. In our own experience, we have had painful proof of such tragic blundering.

Here is an example of another kind, in which the medical prescription was given, but refused, successfully; yet in which there came afterwards a sad proof of how absolute and entire abstinence is essential in such cases, even after long probation, and how easily the resolve to adhere to it may be broken by temptation of a social kind. A gentleman of middle age, in active pursuit of his profession, became habitually and grossly intemperate. After sundry attacks of delirium tremens, he resolved on abstinence; failure upon failure having convinced him that all means of reformation within his reach, exclusive of this, were of no value. At the same time he became impressed religiously, and seemed to obtain that backing of the resolve which alone is trustworthy. Travelling on business, he was attacked by sudden and severe illness in a country town. The medical man, hastily summoned, prescribed brandy. "No, I cannot take that, or any other stimulant." “You must: it is absolutely essential as a medicine, on account of your ailment.” “No matter; try something else. I cannot take it.” “But why? Is it merely because you are a teetotaller?” “No; I will confide to you, that I am a teetotaller by compulsion: I was a drunkard.” “Still, sir, my opinion is that stimulants are at this juncture essential to save life; and you will refuse them at your peril.” “Be it so. I accept the venture. I will not take stimulants, even now. I dare not.” The medical man yielding, continued to attend, and the rally and recovery proved in all respects satisfactory.

Some months afterwards, the same gentleman, then in perfect health, met two friends in town engaged in purchasing wine. They were puzzled as to the comparative merits of the articles submitted to them; and, having exhausted their own powers of diagnosis, they appealed to him. “No; I can’t taste the wine. You know I am a teetotaller.” “Yes, yes; we know that; but we don’t want you to drink a drop—merely put a little in your mouth, and spit it out again; that will be enough to determine both body and flavour.” Over-persuaded, he complied with the request. That night he was carried drunk to bed; and not till some days of sottishness had passed did he awake to a due sense of his feebleness and fall; then, however, to become a stronger, better, and wiser man. The little spark of mere tasting had kindled a great fire; but it has burned low since, and the top of the tinder-box is now firmly on, so that the contents are safe from all sparks, let them fall as freely and fiercely as they may.

VII. Treatment to allay craving in the reforming drunkard.—This is a very important indication—recognizing, as we do, that drunkenness, habitual and pronounced, owns two sources—physical and moral. There is room, ample room, for medical treatment directed towards the stomach, nervous system, and general health, so as to help the rallying man to struggle with his enemy. Such treatment is mainly rational, of course; and yet there seems room for
some empiricism, too, in regard to those things which seem to have almost a specific effect in assuaging that terrible desire which too often forces the convalescent back again into the very deepest of the slough. Some practitioners speak favourably of iron in this view, others of silver, others of zinc, others of lemon juice. We crave more information.

VIII. In conclusion, we would point attention to the great historical fact that, when the message of “good tidings and great joy” was proclaimed on the earth, more than eighteen hundred years ago, declaring “glory to God in the highest, and on earth peace, good will towards men”—and when He came, the impersonation of it, to work out all its fulness—the healing of disease in the bodies of men was made subservient to and co-existent with the salvation of their souls. The healing power was identified with the Evangel. The great Physician, as He preached his Gospel, went about continually doing good, and healed all manner of sickness and disease among the people. There was a glorious union then made between the tending of the body and the teaching of the soul. Has it held? Is it holding now? Whatever be the answer to the fact, let us see to our privilege and duty in the present. And in these days, when drunkards are reeling in our streets, and rotting in our hospitals and homes, and while the terrible legend remains unrepealed, in its letters of burning, “No drunkard shall inherit the kingdom of heaven;” in these days, when the social and sanitary reformer complains that drink bars his progress at every hand, and when the minister and missionary—the ambassadors for Christ—find it the great stumbling-block and rock of offence in their way and warfare, let the healing art abstain from the very appearance of evil in this matter, and do what it may to strengthen and uphold the good work! Shall it not hear the great voice saying, “Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people?”

[This admirable and instructive Paper was originally contributed by Professor Miller to the National Temperance Congress, which assembled in London in August, 1862. It is published, with the other excellent Papers, in the “Transactions of the Congress” (Tweedie, 337, Strand).—Ed.]
A HYMN FOR THE HOMELY.

Air—“Beautiful Star.”

Beautiful Home, so fair, so bright,
Centre of joy and soul’s delight;
Circle of friends and friendships sweet,
Home, with its soft and calm retreat.

Beautiful Home!

Beautiful thought, to gather there
After the daily toil and care.
Beautiful thought, at my own fireside
To rest in the shades of the evening tide.

Beautiful Home!

Beautiful Hope, amid the gloom,
Toiling, travelling, nearer Home!
The light in the lattice, though seen afar,
Is brighter to me than yon beautiful star.

Beautiful Home!

Beautiful children wait to see,
They lovingly wait to welcome me.
Faces all radiant with youthful bloom
Are the lights that illumine my Beautiful Home.

Beautiful Home!

Beautiful sight—the thrifty board,
With homely peace and plenty stored.
Our daily bread by Heaven supplied,
And water that leaps from the mountain side.

Beautiful Home!

Beautiful Sabbath—Day of Rest;
Of all the week, the first, the best.
To sons of toil an earnest given
Of labour done, and Rest in Heaven.

Beautiful Home!

Beautiful Faith, that looks away
To the better, brighter, happier day;
From joys below to joys above,
To the permanent Home of Peace and Love.

Beautiful Home!

Beautiful Home, beyond compare;
Beautiful all who enter there.
At home for aye are all who come,
Home of the Pilgrim, Beautiful Home!

Beautiful Home!

R. M.
THE NEPHALISTS;

or,

THE PARISH DIFFICULTY AND ITS REMEDY.

CHAPTER IX.

THE SEAMSTRESS.

——“So she pined and pined away,
And for herself and sweet babes toll’d and toll’d,
Nor did she even on her death-bed rest
From labour.”—SOUTHEY.

Mr. Neile found, as Mr. Mant had done before him, that the doctor and his prescriptions sadly hindered him in his work. The curate urged Temperance on the intemperate, and met with the reply—“I cannot abstain; my doctor forbids it.” He endeavoured to get an interview with this doctor, in the hope of arousing him to a sense of the injury he was doing by pressing intoxicants on those already given to excess, but in vain; he could not find him at home; and, Mr. Merton being displeased at Mr. Neile’s temperance principles, did not return his call. Soon, however, the doctor disappeared, and was heard of no more in the parish. “Where had he gone?” Mr. Neile inquired. No one knew.

About this time, in a distant parish in the city, an elderly lady and a young girl, being one day out on a shopping expedition, entered a draper’s establishment, and were engaged in selecting various articles of wearing apparel. On giving a large order, they requested that it might be completed by a certain day, to which the shopkeeper replied, that she feared she could not promise so soon, as one of her best hands was often ill and unable to work.

“Do not let her be distressed on my account,” said the young lady.

“But, Ellen, my dear,” said the elderly lady, “you know you must have it, as the day is fixed.”

“Yes, grandmother, I know; but I do not like that a sick person should be hurried on or distressed on my account.”

“Oh, miss! you need not be concerned for that; for, if it is of consequence, we will engage an extra hand,” said the shopwoman.

The ladies rose to leave, and, as they passed out through the shop, a pale woman, with dark hair and eyes, and finely-marked features, passed by them, carrying a large bundle of work.

“What a beautiful countenance that woman has—so refined and heavenly in expression!” said Ellen to her grandmother.

“Yes,” she replied, “but she looks very ill, and very sad, too.

“I wonder,” said Ellen, “could she be the workwoman they spoke of as being often unable to work through sickness?”

“Perhaps so,” replied the grandmother.
"Shall we call on our way back, and inquire?"

"Well, yes, Ellen; possibly we might be able to assist her, if she is deserving and in distress."

On calling again at the shop, they learned that she was the sick one to whom allusion had been made; that she was a lady by birth and education, but was reduced to her present distressed state through the sad conduct of her husband. She had several children, and was a most gentle, uncomplaining sufferer. It was believed that she was often in want of food, for her husband spent nearly all he earned as assistant to a small chemist, which was his present employment.

"You think that she is just now in great need?"

"Very, great, I am sure," the shopwoman replied; "and her health seems to be sinking fast."

"Where does she reside?"

Ellen took down the address in her pocket-book

"Mrs. Merton, No. 7, Street."

They returned home, and were met by a cheerful old gentleman. The trio were friends of Sir Anthony's mother. Through her they had become acquainted with the Ovendons, and Ellen Rugby was now on the eve of marriage to the eldest of Mr. Ovendon's sons, Mr. George Ovendon, the curate of Sandown. George Ovendon had been influenced by Lady Wood in favour of Total Abstinence, and was now as faithful and zealous a champion of the cause as Ellen and her grandparents.

During tea Ellen and her grandmother related the sad tale of the workwoman to Mr. Rugby. The three were of one mind, ever ready to deny themselves to assist the needy; and their means being ample for the plain style in which they lived, they were enabled to do so to a large extent.

"I can do very well without that handsome silk," said Ellen; "I am abun-
dantly supplied with all that will be necessary in a quiet country town. Here is the price," said she, handing her grandmother the £5 note she had given her for the dress.

"Oh, no, Ellen! I am going to send her that amount."

"Do, grandmother, allow me to do so; you know I shan't be asking you many more favours," she added playfully.

"Very well, Ellen; then your grandfather's and my contributions shall stand over for another time."

Mr. Rugby undertook to see Mrs. Merton, and to put an envelope containing the £5 note into her hand that evening. Accordingly, he set out, and found his way to the street named in the address. It was a very poor-looking one. On knocking at the door, a delicate and beautiful little girl answered it, and showed him into a small parlour, where by the dull light of one candle, sat Mrs Merton at her plain work. She rose, and looked surprised at the unexpected entrance of a visitor at that late hour.

Mr. Rugby placed the letter in her hand, saying, "A friend has sent you this; look up, and put your trust in God!" and then he bade her good evening, before she had time to think who her visitor could be.

"Truly, God is good to me," said Mrs. Merton, as she took the note out of the envelope; "but who can have known my need, and have been so kind?"
THE NEPHALISTS.

She received another and another evening call, at intervals, from the same aged visitor; but, when she requested to know who was thus befriending her in the time of her greatest need, he only replied, "God; ask no more; my name is of no consequence; enough that we are christian friends."

After a rather lengthened absence from town, at the time of their granddaughter's wedding, the Rugbys returned, and Mr. Rugby hastened once more to pay an evening visit to the afflicted lady whom they had not forgotten in the midst of their own happiness.

On reaching the house, a young man with a haggard countenance and careless manner, was shutting the door after him, and inquired of the stranger his business.

Mr. Rugby said he wished to see Mrs. Merton for a few minutes on particular business.

Mr. Merton (the young man) replied—"That you cannot do, sir; she is ill in bed."

"I am sorry to hear it. Has she long been ill?"

"Yes, many weeks."

"Would the visits of a female friend be of any service to her?"

"Well, I suppose so."

Just then the little girl ran to the door, having recognized the voice of their aged friend.

"Mamma would like to see you, but she is very ill, and can't get up," she said, as the old man stroked the dark curls off her pale forehead; and his heart ached to see how wan that young face was becoming.

"Shall I send my mamma to see her?"

A doubtful "Yes" was the little girl's first reply; then she looked up, and then down, and at last she added timidly—"Is she very old?"

"Yes, rather," said the old man, laughing. Then, turning to Mr. Merton, he said—"Perhaps we may be company to one another, if we are going the same way?"

Mr. Merton assented, though rather unwillingly, and they walked on together.

"I am sorry to hear so sad an account of Mrs. Merton; but my wife is in her element in the sick chamber. Mrs. Merton will make her happy by allowing her to exercise her taste for nursing on her behalf," said the old man.

"I thank you, sir," replied his companion; and he quickened his pace as he spoke.

"Not quite so fast, young man, unless you are in haste; my limbs don't do me the same good service they did at your age."

"Oh, no! I am not in particular haste. I beg pardon, I'm only going down to the Golden Eagle in ——— Street, to meet a friend or two this evening."

There was a pause. The old man, a true servant of God, ever ready to speak for his Master, yet always fearful of acting without the influence of his Master's spirit, looked up for aid; then, turning to his companion, in gentle, but solemn tones, he thus addressed him:—

"Young man, will you permit an aged traveller to ask whither are you going as you walk the path of life? How and where will your journey end?
Is it the heavenly guide—the Lord of Glory—your friend and the guide of your youth?" A pause—no reply; so he continued, "I would not seek to pry into your concerns; but forgive the interest I feel in you (though a stranger) prompting me to ask. Will the friends you propose meeting to-night befriend your body and soul in the hour of need?"

"A man can't mope through life without society and friends," the young man replied.

"Certainly not; but all I ask you is, are they friends? Would the friends you meet to-night in the tavern parlour flock to your aid in the hour of sickness?—nay in the solemn hour of death, would their friendship aid you, then? Would you choose to be left to their friendship, and none other, throughout eternal ages? Shut out all but the lovers of drink and the society found in the places they frequent; shut out all but such from this world, and what would it become?"

"Hell upon earth," involuntarily the young man replied.

"My friend, heed an old man's remonstrance; turn back with me to-night, for the sake of all that is dear to you—your sick wife, your children, your immortal soul!"

It was not so much the words as the fervent tone in which they were spoken, that constrained the young man to give heed—to waver in his purpose.

As they stood by the lamp-post, its light revealed the fine, benevolent countenance of the one who uttered them, full of earnest hope, and the throbtings of that loving heart sent their influence straight to the heart of the young man. He felt, rather than actually thought, "This man cares for me more than I care for myself; a truer friend than any I have met before, is the one who thus warns me." He hardly thought, much less uttered such words; but that softening, yielding of the stony heart, and scarcely-restrained tear, expressed as much.

"We may turn towards your home," said the old man.

"Yes," replied the other; then, hardly audible, "Sir, I thank you."

They soon retraced their steps, and few words were uttered on either side until they reached the young man's home; then the elder took the hand of the younger, and said, "Let this night be the turning-point. Seek forgiveness through Him who shed His blood for us. Seek Him as your friend."

"I've found a friend in you," faltered out the young man, in a subdued tone, "but, sir, walk in and rest."

"No, thank you; I must hasten home; it is late. Farewell, young friend; God bless you!" earnestly, solemnly spoke the old man as he turned away.

Mr. Merton went straight up to his wife's room. She exclaimed, "Is that you, Robert, home so early? I prayed for this," she added, softly.

Next day the invalid was tenderly nursed by Mrs. Rugby, and everything done that her thoughtful care could suggest to add to her comfort.

"It grieves me so to see my sweet children neglected; if I only had my little servant, Mary, here," said Mrs. Merton.

"Where is she?" inquired Mrs. Rugby.

"Down in the country where we used to live. Mr. Merton did not wish me to bring her with me; and perhaps it as well, for now you see we can only afford to have a charwoman to come in night and morning."
"Would you like to have Mary, if she is to be got, to nurse you until you are better?"

"Oh, yes! but it cannot be thought of."

"You will give me a real and great pleasure if you will not think about it, but trust it all in my hands."

"You are too good," replied Mrs. Merton, her tears beginning to flow fast. "Come, my friend, you must not weep, or you will make me feel I am doing you harm, and not good," said Mrs. Rugby, pleasantly.

Mrs. Merton could not resist her cheerfulness; it was infectious; so the tears soon vanished, and she replied to Mrs. Rugby's inquiries as to where Mary was to be heard of.

"Cherton," said Mrs. Rugby. "Oh! a sister-in-law of my granddaughter is married to the incumbent of Cherton; I can easily find about out Mary."

Thus it was finally arranged that Mrs. Rugby should write to her granddaughter, which she accordingly did. When Ellen received the letter, she started for the parsonage of Cherton. On reaching it, she found its mistress was not at home, but related the request the letter contained to Mr. Arnold, and begged him to direct her to Mary, the servant.

"That I can easily do, Ellen," he replied, "for she is our nursemaid, and a perfect treasure to my Mary. She is the girl we call Molly, whom you have often seen."

"What! that nice, clean, good-tempered nursemaid? Well, I am half sorry, for the poor lady my grandmother wants her to nurse is supposed to be dying, and greatly wished to have Molly to nurse her."

"I hardly see how Mary can spare her," said Mr. Arnold; "but she will soon be in, if you can wait and see her yourself; she is out visiting some of her sick folk."

"I will wait to see Mary," Ellen Ovendon replied; "but it would be unreasonable to ask her to part with Molly, even if the girl herself should be willing to go."

"Oh! I think she would be willing, for she is often telling Mary of her dear kind mistress, Mrs. Merton. She said nothing of Mr. Merton's wildness, but we heard of it from others in the village."

"Oh, Ellen! is that you?" said Mrs. Arnold, on entering the library; "I am so glad to see you; it is a long time since you have been over here. Now you must stay the day with us."

"Thank you; it will be a great pleasure to do so; but, when you hear that I am coveting your nice little nurse-girl, perhaps I shall not be as welcome."

"Molly, do you mean? Oh! no, no! not for her weight in gold!"

Ellen took out her grandmother's letter, and said, "I will read this, and that will explain why I coveted her."

As she read the sad account of the poor lady's sorrows and sufferings, the tears gathered in Mary Arnold's eyes, and Ellen had hardly concluded when she exclaimed, "Oh, yes, you shall have her! She is always talking of Mrs. Merton, and has created quite an interest in my mind on her behalf. Come up with me to the nursery, and we will ask her if she will go.

Molly rather hesitated; she did not like leaving Mrs. Arnold, and yet longed to see and nurse her late mistress.
Mrs. Arnold assured her that she would not supply her place, except for the time; and, that when she returned from London, she should be glad to have her back again.

A few hours, and Molly was on her way to London, and soon by the bedside of her suffering mistress, who was so altered that Molly could hardly keep from crying whenever she looked at her.

There we will leave them for the present, Molly doing the part of a faithful and attached domestic, and the Rugbys doing all that christian friendship could suggest to alleviate Mrs. Merton’s sufferings, and win her erring husband to a better and a happier life.

(To be continued in our next.)

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STRONG DRINK HINDERS REPENTANCE.

A poor woman was found seriously ill with bronchitis in a small miserable room in a narrow court, inhabited by very depraved, wicked persons. As one man said to the “Visitor of the Poor,” on her way up the court to see her, “The devil is here, lady; he has every inch of this place.” The character of this court was well known to the visitor and her mission-woman, but she had never heard it so fully described before, and it came with fearful truth to her mind. The poor woman was still young in years, but reduced to extreme weakness and poverty by sin and consequent illness. The parish doctor had ordered for her some meat for broth, which a fellow-lodger in the house had come in to prepare for her. In the hardest heart there remains usually a kind feeling towards those who are sick. A Clergyman had already visited this forlorn woman, and her mind seemed opening to better thoughts. Repentance had begun its work, and, in the intervals of cough and oppressed breathing, she expressed a desire for peace and quiet. She wished to be taken to the neighbouring hospital chiefly that she might have peace. She would even consent to go into the infirmary of the workhouse, although she had a great dread of dying there. So great was her anxiety to hear some reading, or to speak on any plan by which she could be rescued from her miserable, sinful way of life, that, when a relation apparently well off in worldly things came in, she would not talk to him till she had heard what the visitor had to say. She seemed then to be resolving to change and repent. It was evident she had brought herself to her present abject condition by drink and sin; but, as the relation remarked, this was a lesson she would never forget. The next day she was removed into the hospital. Then it was thought necessary to give her brandy constantly to keep her alive. The taste of the old enemy excited the passionate thirst for drink again; she became so craving for it, that she tried to bribe some one to procure it for her. All quiet thoughts of penitence were crushed and checked. Raving for brandy, and excited talking of her former sinful life, caused much distress to the good nurses, and deeply pained her parents and sisters who kindly came to see her, to help her to better thoughts, and to forgive her the past grief she had caused them. She died in a state of sad excitement; as far as human observation could know, held back from repentance and peace by the strong bonds of drink. This is a true tale, and caused deep sorrow to all those who knew it. May it prove a warning to some who look not to the end till it be too late!

A Visitor of the Poor.
MONITUM.
A FRAGMENT: BY MONITOR.

I have been sometimes impressed with the fact, that very serious consequences often flow from causes that seem to be but insignificant in themselves. Misery not only follows after the greater faults, but oftentimes springs out of little seeds. With reference to the subject of Strong Drink, it may be that some persons congratulate themselves that they have never been brought into bondage, and have never suffered by ordinary familiarity with the wine-cup. I have to tell such persons that they are very often too short-sighted to trace the consequences of their drinking habits, and that our experience of the world every day adds fresh testimonies to the fact that either we know not yet, or are too blind to see at all, the results that are ever flowing from even a little indulgence in Strong Drink. For example:

The little which yonder youth has taken has made itself felt within and observed without. The confidence hitherto reposed in that young man may henceforth be transferred, by an observant master, to another. Now, that youth was not "drunk;" yet his Drink that day has thrown an obstacle in his path, and may follow him, in its effects, all his life long.

Or, a physician is called in to attend a critical case: he employs his intervals in taking a little Drink, and it shows itself in some very trifling outward form. Confidence is at once tinged with, it may be the least possible, shade of suspicion; and that suspicion may never be wholly got rid of. The result must be detrimental, more or less; and the profligate mischief has spawned again.

A Clergyman indulges, perhaps, in the ordinary table-wines of a parishioner. Some tender consciences are there which cannot divest themselves of the idea that in this he is not a pattern to the flock, and that he would be better with less Drink, and not the worse if he had taken none at all. The pulpit ministrations of that man may, without his knowledge, fall unprofitably afterwards upon these consciences; he may, in a word, lose the power he has hitherto wielded. Is not this an evil—a parent, too, of we know not how many sorrows? The parent evil has fructified once more.

All this may be severe judgment—hard lines measured out to a man—but they are facts for all that. There is no doubt that the world sometimes acts towards a "moderate" drinker as though he were a "drunkard;" and oftentimes metes out judgment in like measure to both. That such is a fact of our oft experience, is all we are concerned with just now—that
even the “little” frequently proves to be the turning-point of the ill fortune of many; and, ceteris paribus, suspicion serves to turn the balance as irrevocably as an overt act. It may seem to be a very slender thread on which to hang issues so important as the skill of a Physician or the faithfulness of a Clergyman; but the fact remains the same, that the merits of both one and the other are, at times, brought in question on such grounds, and evil is produced, and men are self-condemned when they come to know it. I grant it, what they have taken may be lawful or allowable to themselves, but, in taking it, “they walk not charitably” before them which are without; and “Happy is he that condemneth not himself in that thing which he alloweth.” Rom. xiv. 22.

SYMPATHY VERSUS TEMPTATION.

BY THE AUTHOR OF “RAGGED HOMES, AND HOW TO MEND THEM.”

It is now some years ago, that I met a man in the street, whom I knew as the husband of one of the mothers of our Society. Amongst other things he said, “I suppose, ma’am, you know you have got some great hypocrites among the mothers who come to your meeting.” I said, I feared they were to be found in every meeting, but to whom did he particularly refer? He mentioned the name, and said it was not an unusual thing for this woman, after attending the meeting, to return home drunk.

I had observed this poor, haggard-looking creature cowering near the fire, and had often seen her shed bitter tears, especially during the prayer I had seen, too, that when the rest were going out, she had a kind of undecided way of hovering about the door, and was usually the last to leave the room.

The next evening, just as our meeting was over, I called her to me, and detained her, by making some common inquiries as to herself and family, until the room was cleared, and we were alone. I then said, “Susan, you cannot think how it has troubled me to hear that, after you have been with us, listening to the reading of God’s word, and joining in our solemn and earnest prayers, that you go away to the public-house, and are often drunk before you reach home.

She put her hands before her face, and, crouching before me in a most humble attitude, she said:—

“Oh! ma’am, don’t, don’t—I can’t help it—they wont always go home with me.”
I said I did not quite understand her. She said:—

"When one of them will go home with me, I can do it, but I can't pass them publics by myself. I prays here all the evening for it, but I can't."

Poor, wretched woman!—I understood it all, then—she had drunk until she had neither moral nor physical power left; she was like tens of thousands of her countrywomen—an utter wreck; and whatever could be done for her must be done from without. I walked home with her myself that evening; we had to pass either four or five public-houses—I forget which. Besides the voices within, and the smell of liquor, there were men and women brawling together at the doors: and I knew it was only my presence which prevented their molesting this poor creature, and getting her to join them. By way of reassuring her, I placed my hand within her arm, and I felt that she trembled from head to foot.

I knew from her hollow cough she could not live many months, and we prayed that the soul might be saved, though nothing could restore the body, which had withered under the burning draughts. She never again went home alone. She only attended our meetings five or six times after the evening to which I refer. The sinfulness of her poor life troubled her so much, that it was some months before she could believe that she might put on the garment of the righteousness of the Lord Jesus Christ. But the Spirit of God opened her mind at last to take in this great truth; and from that time until her death, she seemed to live on the language of the hymn:—

"The dying thief rejoiced to see
That fountain in his day,
And there may I, though vile as he,
Wash all my guilt away."

She said one day, "I couldn't hardly believe in getting to heaven, if it wasn't for that poor thief. I shall be sure to know him, for he will be the only one there as I can stand next to."

The recollection of her neglect of her family troubled her to the last hour of her life. A little while before she died she said, "I know that my sins are forgiven for Jesus Christ's sake, but what is to become of my children? They have only learnt what is bad from me, and, without anybody to watch over them, they have got to grow up amongst all these public-houses. My mother taught me what was right when I was young, and I couldn't stand up against them, and what a poor chance my children will have! May the Lord have mercy on them, and turn the hearts of the people who puts all these drinking-houses in our way!"
WHY I BECAME AN ABSTAINER.
NO. V. OF A SERIES OF PAPERS BY THE ABSTAINING CLERGY.

THE following motives have weighed with me in determining to abstain wholly from taking strong drink:—

1. I believe Total Abstinence to be generally conducive to health of body and peace of mind. From what I have heard, and read, and observed, I think it is a fair conclusion that all persons in ordinary health are injured, rather than benefited, to the extent to which they take strong drink. With regard to invalids and convalescent persons, I have seen that generally they have been no better, but rather worse, for the use of it.

2. I believe Total Abstinence to be very desirable on social grounds. The drinking customs of this country, when viewed in the light of reason, seem to me indefensible. Why should strong drink be singled out for elevation to that supremacy which it has acquired over every other thing that may be eaten or drunk? On all manner of occasions—if it be at a baptism, a marriage, or a funeral—whether it be a time of idle ease or of excessive toil, both in freezing cold and in scorching heat—when the appetite is weak, and no less when it is strong—whether friends meet, or whether they part—whether men strike a bargain together, or enter upon some new scheme—on the occurrence of any important event, whatever else may be produced, the bottle is sure to be called forth on the occasion; and he makes himself conspicuous who dares depart out of the beaten track, and refuses to drink "the genial glass." Strong Drink has thus come to exercise a kind of tyranny, which, as it is unreasonable, so is it injurious to the interests of society that it should be allowed to retain. He therefore, I think, deserves well of his country who, by Total Abstinence, aims a blow at this tyranny.

3. I believe Total Abstinence to be good as a testimony. There is a wide-spread conviction that strong drink is necessary for the maintenance of good feeling among men, and for the performance of the work of life. It is well, therefore, for men to have before them a living testimony that, under Total Abstinence, the greatest amount of good feeling, benevolence, and charity may exist, and the greatest amount of hard work be done. I have seen many Total Abstainers who are conspicuous for geniality of disposition, and for works of mercy and benevolence. I have met with labouring men who have worked sixteen hours a day in harvest-time, and gone through sustained labour, much better as Total Abstainers than when they took strong drink. I have found Clergymen who have been all the better able to bear the arduous and exhausting labours of their parish, for having become Total Abstainers. I have known soldiers the better able
WHY I BECAME AN ABSTAINER.

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to endure the fatigues of a campaign for going without strong drink. I believe it to be an empty bugbear, that men cannot sustain labour—be it in the study, the mart, the camp, or the field—without the help of strong drink. The Total Abstainer, therefore, in giving testimony to this effect, bears witness to the truth.

4. I believe the practice of Total Abstinence to be among the very best means for discouraging drunkenness. I would ask my clerical brethren, especially, to consider this point. I am sure they have all mourned over the drunkenness which has prevailed in their respective parishes. They have found it to be the great barrier to all their efforts for the good of their parishioners. Surely, under these circumstances, they must have sought out some special means for grappling with this sin, so monstrous in its proportions, so prolific of evil results, so ruinous to the peace of families, and to the temporal and eternal interests of so large a portion of their flocks. Perhaps I may be permitted to ask the Non-abstaining Clergy if they have found any means for diminishing drunkenness in their parishes which, in their results, have been superior or equal to those which have been effected by the diligent working out of the Total Abstinence principle? As far as my experience has gone, I have been confirmed in the opinion that Total Abstinence is the most successful opponent to drunkenness. Of this I am sure, that it stirs up the most animated opposition of those who get their living (and I may add, their wealth) by the sale of strong drink. No effort to diminish drunkenness seems to impart to them so vivid a conviction that their craft is in danger.

5. I feel Total Abstinence to be in better harmony with the office of the Clergyman than is compliance with the drinking-customs of society. How often have I heard men of the world say among themselves, of this or that Clergyman, “He is as fond of his glass of wine as any of us.” This is a reproach to our profession. I would, moreover, suggest the inquiry, whether a Clergyman who has been drinking wine, in the ordinary way at a dinner-party, is in the best state of mind for obeying a summons to the bedside of a sick or dying parishioner? I think that both himself and the company would feel the transition to be the less violent, if no wine had been taken. God’s priests were, under the law, commanded to abstain wholly from wine at certain seasons. That Timothy was ordinarily an abstainer, is to be inferred from the Apostle’s desire that he should, in consequence of some bodily ailment, deviate from his usual habit, and take, in the emergency, a little “weak wine.” (1 Tim. v. 23. See Schleusner on "σύκον.) We, of all men, ought be self-denied.

As to the particular way in which I became a Total Abstainer, the story is soon told. Previously to the year 1856, I had been in very indifferent health. Through many trials and long-continued labour, my nervous system had become very much shaken, and my digestive powers very
much impaired. For three years previously to 1856, I had been growing worse and worse, and at that date I was quite a wreck. Medical friends had told me that I had no actual disease about me, that medicine would do little for me, but that I must keep my mind at rest, enjoy plenty of fresh air, live well, and take a few glasses of port wine daily. I tried to do all this, but I got no better. In 1856, I visited Cheltenham, where my friends wished me to consult a medical man in whom they had great confidence. This medical man agreed with all others whom I had previously consulted, except in the last point. He solemnly assured me that, in my present state, wine was poison to me, and that I must give it up. I was not at all prepared for hearing such a statement. I urged against it my extreme weakness, and the dreadful sensation of sinking that I so often experienced. My doctor, notwithstanding all this, adhered to his opinion. I was hardly brought to acquiesce in it. However, I reflected that I had tried the opposite course for three years, and was nothing bettered by it, but only grew worse. I had already made up my mind that I must soon give up all clerical duty, and that, according to present appearances, my days would not be long upon earth. I resolved, therefore, to take the doctor’s advice. I took it, and I am now as well as ever I was in my life. The recovery was of course very slow; but I cannot reasonably entertain a doubt that Total Abstinence from wine contributed to it in a very important degree.

I think I am justified in drawing two conclusions from my own experience:

1. That wine and other strong drinks may be doing us injury, while we (very honestly and sincerely) believe them to be useful to us, and necessary for us.

2. That the opinion of medical men, when they recommend strong drink to us, is not infallible. Four medical men concurred, independently, in recommending it to me, and they were all wrong.

I now rejoice in Total Abstinence. I rejoice in my emancipation from the drinking customs of society. I rejoice in my improved nerves, digestion, and health. I rejoice in the feeling that I have now no share whatever, direct or indirect, in the guilt of drunkenness. I rejoice to think that I have encouraged, by my example, a few of my enslaved parishioners to break their bonds, and cast away their strong drink. I rejoice in the hope that we have got among us a pioneer to the gospel, who will remove some of the stumbling-blocks out of the way, and make ready a people prepared for the Lord.

J. D. Frost, M.A.,
Incumbent of St. Paul’s,
Winchmore Hill, Middlesex.
NOTES AND QUERIES.

"For in eating every one taketh before other his own supper: and one is hungry, and another is drunken."—1 Cor. xi. 21.

This verse is often quoted against Teetotallers, as being thought to show that the Corinthian Christians used intoxicating wine in the celebration of the Lord's Supper. To me, as an earnest advocate of Total Abstinence from intoxicating drinks, on account of the innumerable evils produced by them in England, and on account of the present distress [see 1 Cor. vii. 26], it is of no importance whatever whether the Christians in Corinth used intoxicating wine or not when partaking of the Holy Communion. But I wish to show that the word, translated in our Version "is drunken," does not necessarily imply that St. Paul accused the Corinthian Christians of being drunk or intoxicated, in the ordinary acceptation of the word, at the Lord's Supper. The meaning of the Apostle's rebuke is clearly pointed out in the next verse, which Dean Alford thus explains:—"For (a reason for the blame in the foregoing: this should not be, for) have you no houses to eat? &c. [for eating and drinking in]; meaning, "at home is the place to satiate the appetite, not the assembly of the brethren." On verse 34—"If any one is hungry, let him eat at home"—Dean Alford remarks: "The αὐγάκας were not meals to satiate the bodily appetites, but for a higher and holier purpose: let the hungry take off the edge of his hunger at home." The fault of the Corinthians evidently was the making the Lord's Supper into an ordinary meal, and satisfying at it their bodily appetites—their hunger and thirst. The Greek word μεθίω does not necessarily imply more than this, namely, that they drank freely, as at an ordinary meal in their own houses, of the wine, of which they ought to have taken only a very small portion on such a solemn occasion as "showing the Lord's death till His coming" in the congregation or Church of God.

To confirm what I have said respecting μεθίω, let me refer to Schleusner on the use of the word μεθίω in the Septuagint and the New Testament. In Genesis xliii. 34, the Septuagint has "Εἰπὼν καὶ ἐμθίωσαν μετ' αὐτῶν. The Hebrew word, here translated by μεθίω, is rendered in the margin of our English Bible "drank largely," and reference is made to Haggai i. 6., and John ii. 10. We cannot suppose that Joseph and his brothers made themselves drunk. In Hosea xiv. 8, the Septuagint has the strange expression, μεθυομαίνονται ὑπὲρ, which evidently means, "they shall refresh themselves with corn." There are, also, other passages in the Septuagint where the word μεθίω means simply to "drink largely," without conveying the idea that the persons spoken of were drunk. In John ii. 10, it is
unnecessary to say that the word must mean merely "drink largely," "drink a good quantity." Dean Alford's note is admirable:—"We may be sure that the Lord would not have sanctioned, nor ministered to, actual drunkenness. Only those who can conceive this, will find any difficulty here; and they will find difficulties everywhere. The account of the practice referred to is, "that the palates of men become after a while dull, and cannot distinguish between good wine and bad. . . . When a man has some kinds of wine choicer than others, he naturally produces the choicest [first], to suit the most discriminating taste." With regard to 1 Cor. xi. 21, I would refer also to Dr. Bloomfield, who says, "That drunkenness is not here meant, is plain from what is said in the next verse," &c.

In conclusion, I would say that no certain inference, with respect to the kind of wine used by the Corinthian Christians, can be drawn from the word μεθυω; for, if it is used in connection with corn, and the refreshment derived from it, as in Hosea xiv. 8, surely it may be applied to the use of the pure juice of the grape prepared in an unintoxicating form, as we know it was in ancient times, and also is now in many countries. The word innocens—"innocent," "harmless"—is applied to wines by Horace and Pliny.

WILLIAM CAINE, M.A.

Manchester.

A Motto for the Temperance Cause.

Lord Bacon observes: "Where nature is mighty, and, therefore, the victory hard, the degrees had need be; first, stay and arrest nature in time; then to grow less in quantity; as if one should, in forbearing wine, come from drinking healths to a draught at a meal; and lastly, to discontinue altogether; but, if a man have the fortitude and resolution to enfranchise himself at once, that is the best; as Ovid says, 'He is the best avenger of the soul who bursts the bondage that galls his breast, and has done with it at once.' Neither is the ancient rule amiss, 'To bend Nature as a wand, to a contrary extreme, whereby to set it right, understanding it where the contrary extreme is no vice.'"—Archbishop Whately's "Essays on Bacon" (p. 367.)
MONTHLY LETTER.
(FROM OUR OWN CORRESPONDENT.)

Men of standing and position sometimes ask why they should be urged to become Total Abstainers? Now, apart from reasons that may be urged upon this class equally as upon the poor, I would say that one great reason would be, the influence they are sure to wield among those who look to them for an example of what is right. A pleasing instance of this influence has recently occurred in connection with the Temperance Movement in Warley Barracks. Captain Bazalgette, lately quartered at these barracks, was induced, some time ago, to take this cause in hand, for the sake of helping forward the movement among the soldiers and non-commissioned officers. He, accordingly, soon became a centre; the men rallied round him, and many were induced by his example to abstain from Drink. The result was an evident improvement in the character and conduct of the men.

Captain Bazalgette, however, has recently been ordered to India. This circumstance elicited the true heartfelt spirit of the men, who invited their captain to a farewell meeting, and subsequently to a dinner. An address was presented by the men, expressive of their regret at his departure, and of their thanks for his Christian efforts to rescue them from the sin of drunkenness. One paragraph of the address speaks volumes—for aught I know may speak for all eternity—as to the incalculable good that may be effected through the influence of one man. The paragraph is this:

"To your efforts and example is to be attributed, in no small degree, the fact that upwards of sixteen hundred of our comrades have voluntarily signed the pledge of Total Abstinence, during the two years the society has been in operation. Your presence and counsel have, at all times, encouraged and stimulated us in our labours; your absence will leave a vacuum that will be greatly felt."

"A vacuum!"—and can it be that there will be no one to fill it? To have the opportunity of such influence, with a wide field calling for its exercise, and so blessed a result to answer to so simple an effort; and yet men, and even Christian men, will stand arguing about principle and propriety, while souls are perishing, that might be saved while men are debating; and the result of the practice would best of all prove the propriety of the principle.

This cause is so much a matter of personal influence that one marvels how it is that our influential men are so "slow of heart" to see and to adopt it. A military officer adopting the cause becomes the centre of blessed influence among his soldiers. A naval officer wields a like influence over his sailors. A country squire, or a parochial clergyman, or a county magistrate, has but to make it known that he has done with the cup, in much or in little, and instantly the example will begin to take root, and will spread as he is earnest and steadfast to his principles.

This "vacuum" at Warley, left unfilled, and, perhaps, unlikely to be filled by any commissioned officer, reminds us of the gaps that must, from time to time, occur in our cause, by removals or by deaths. Where, for instance, shall we look for one to fill the place and influence of the late Major Powys-Keck? These bereavements our cause must, ere long, begin to realize more fully, as one and another's standard-bearer is removed. Are there no men of influence, able now to make up their mind to cast in their lot with us, and thus supply the losses that must occur in lapse of time?
I am here reminded of the death of one of the Abstaining Clergy, during the past month: the Rev. C. Dunn, M.A., Incumbent of St. Peter's, Walsall, and one of the Honorary Diocesan Secretaries for the Diocese of Lichfield. Mr. Dunn had taken a practical interest in our cause from the formation of our Society, and had proposed taking a still more active interest during the coming winter. The loss of this zealous fellow-labourer to our cause is, however, lightened by the fact that his co-Secretary, Rev. J. N. Wordsfold, M.A., Incumbent of Wellington, has hitherto taken the major part of the labour, and has devised some very practical measures for the promotion of the movement in Lichfield Diocese.

And while we are thus enabled to record the good and useful influence of Total Abstinence, the daily papers continue to record the evil consequences of the Drink. Society is just now thrown into the horrors by the narrative of the murder in Derbyshire, by which a youthful lady has fallen a victim to the murderer's knife, and the murderer, a young man well connected in Manchester, must shortly forfeit his life for his crime. And the inciting spirit of this murder was Strong Drink. Passion, jealousy, disappointed affection, could never of themselves perpetrate so deadly a deed; but, inflamed by Drink, and primed by the intoxicating draught, the man becomes a maniac, and sheds the innocent blood. The Times (Aug. 25, 1863) reveals the following circumstances:—"It appears that the murderer of Miss Goodwin, on his arrival at Whatstandwell Bridge Railway Station, on Friday morning, went to Mrs. Burley's the Bull's Head Inn, and had two glasses of brandy and water. . . . He left a carpet-bag at the inn, and then walked to Wirksworth, calling at the Red Lion Hotel in that town, and partaking of four bottles of soda water and brandy. . . . He then proceeded to the Grange, and committed the foul crime." How easy is the progression of this sad tale, this Drink (and not an extravagantly large quantity either) straight on to murder, and thence, ere long, to the gallows!

Lieutenant-Colonel Young, of Bedford, writes as follows, on a similar topic, in reference to the recent Bedford murder, and Sunday Drinking:—"The two young men who killed Mr. Budd on Sunday night had been drinking at several public-houses. One of them received as wages, 7s. a week and his board, and was always sober during the week till Saturday night and Sunday. The two men were tried at the late assizes and convicted of manslaughter, and sentenced to seven years' penal servitude!"

Another Parochial Association has been established, in the Parish of St. Matthias, Bethnal Green. An inaugural meeting was held on May 14, under the presidency of the Rev. J. Colbourne, the incumbent, at the conclusion of which Mr. Colbourne first signed the Temperance pledge, and was followed by Mrs. Colbourne, and one of the curates of the parish, and many of the parashioners. A large and important meeting for a similar purpose was held last month in the schools of All-Souls' Church, Langham Place, under the presidency of Rev. F. Eardley Wilmot, M.A., the Rector.

I have been much amused by a notice, which has been sent to me by a friend, in the Clerical Journal (May 14, 1863), with reference to the Annual Meeting of the Church of England Total Abstinence Society, which thus reports our progress:—"It appears that the Society has met with very little sympathy hitherto." Really, where has the editor of this chronicle of Church news been? Will some one be good enough to send him a Report of the Society, and a List of the Abstaining Clergy? It will, perhaps, show him the progress of the cause. I am informed that a letter was addressed to the Clerical Journal by the Rev. H. J. Ellison, in reference to the paragraph, but it was not inserted!