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TEXT FOR THE MONTH.

"Pray that ye enter not into temptation."—Luke xxii. 40.

A NEW YEAR.

Another year, and that, we are thankful to say, of considerable progress to our great cause, has passed away. A new year demands our still untiring efforts. The Reformation at which we are aiming is not to be accomplished easily or quickly. A couple of dozen years' of work, much of which must necessarily be only tentative, cannot be reasonably expected to undo centuries of evil, and that an evil that has so intricately entwined itself into all our social and—witness christenings, marriages, and even funerals—many of our religious customs. But still, thank God, much has been effected, and we see the germs of much greater results. We rejoice, even where we cannot quite agree with them all, in the very multiplicity of schemes and operations that are at work, each telling in some way on this giant evil, because we believe that each organisation is in its way and in its sphere calling public attention to the evil, and when the measures to be adopted come to be discussed men will not only
be convinced of the importance but alive to the difficulties and requirements of the question. As to our own Society, we feel we are becoming more and more widely known, and we are sure that the recognition of our efforts by the Bishops of our Church will give an impetus to the movement in their several dioceses.

As to our Magazine, we should much wish for wider circulation, and for the means of attracting a wider circle of readers. We have been and are much crippled, because we have not capital to invest more boldly in the work; but, however "faint," we have determined, in God's name, still to "pursue," that our Church may not be without an organ and a voice in this which is gradually and surely becoming the question of the day.

RESIGNATION OF REV. THOMAS ROOKE.

We regret to state that the Rev. Thomas Rooke has resigned the post of Travelling and Organizing Secretary, on his appointment to the important post of Chaplain to St. George's Hospital, Hyde Park. A hearty and cordial resolution of thanks for his services was passed at a recent meeting of the Committee. He has, however, accepted the post of one of the Honorary Secretaries, and will give a good deal of attention and help to the Society's operations. The Committee have determined for the present to seek for a Secretary who will be a resident in London, and who will organise help for societies from local resources in connexion with the Honorary Diocesan Secretaries. An advertisement relative to the appointment will be found in our columns. A salary of £150, with prospect of increase, is offered. The new Secretary must, of course, be a member of the Church of England, and, on the whole, a layman would be preferred.

CHURCH OF ENGLAND TEMPERANCE REFORMATION SOCIETY.—Collecting-books, cards, reports, tracts, prayer union cards, with all needed information, may be had on application to Rev. Thomas Rooke, at the Office, 6, Adam-street, Adelphi, London, W.C., to whom cheques and post-office orders should be made payable.
THE EARL OF SHAFTESBURY ON THE TEMPERANCE MOVEMENT.

(From a Speech delivered at Norwich, September 26, 1870.)

MY FRIENDS, I am glad to meet you upon such an occasion—upon an occasion in which you celebrate the great achievements you have accomplished by your Temperance Association. The more I examine and travel over the surface of England, the more I examine the length and breadth of the metropolis in which I live, the more I see the absolute and indispensable necessity of associations such as this. I am satisfied that unless they existed, we should be immersed in such an ocean of Intoxication, violence, and sin, as would make this country uninhabitable. You have, by your operations, prevented a large amount of evil; you have not accomplished all your desires, but you have resisted the progress of this evil; you have beaten back by your efforts this tide of sin, and you have to rejoice that you have been infinite benefactors to the generation in which you live. I remember being examined before a committee of the House of Commons as Chairman of the Lunacy Commissioners, as to the progress or non-progress of insanity in these realms. I told them that I believed that seven-tenths of the insanity that prevails in this country, that seven-tenths of the insanity that prevails in the United States of America, and no doubt also in other countries, are attributable either in the persons themselves or their parents to habits of Intoxication. If the Temperance Associations had not arisen some years since, I believe the amount of insanity in this country would be five-fold greater than it is. Now, I believe your example and efforts, under Almighty God, have greatly withstood the progress of that most profound affliction that ever comes upon man. Look how it subverts every condition of life; how it breaks in upon domestic felicity—retards the moral, intellectual, religious, and, now that we are living in liberal days, I will add the political progress of the working man. If they were but sober, decent, orderly, in their homes and abroad, what a different position they would occupy, what a different effect they would produce upon the country in which they live. I remember when in Yorkshire going over the greatest ironworks in the county, and the foreman having called my attention to twelve men, said they were engaged upon the finest work in the construction of locomotive engines, and that they were all in the receipt of seven or eight guineas a-week, and he would undertake to say that out of the whole twelve there was not one who had a sixpence in his pocket on that day, and the day was Friday. "Well," I said, "where does it go?" He replied, "It goes to the pot-house or the beer-house, and to procuring every form of the grossest and lowest enjoyment; but," added he, "to show you what may be done by these people when they are Temperate, two men last week left our service, the one carrying with him 500 and the other 700 guineas, with which to set up in business for themselves."
"TEMPERANCE IN ALL THINGS."

The following letter, addressed to the Editor of the Bedfordshire Mercury, will be read with interest. Though written with some local references, its general and sober view of our great work deserves attention. We think, however, that Mr. Ram underrates the number of Abstaining clergy. We wish our lists could be more accurate, and that clergymen who have ceased the practice from any cause would signify the same to us so as to correct our published lists:

"Sir,—I have not seen a report of the lecture, 'Temperance in all Things,' delivered by the Rev. J. Copner, to which allusion has been made in your publication of the 19th ult.

"Will you nevertheless allow me to make a few remarks suggested by the letters of your correspondents?

"May it not be that we Teetotalers of many years' standing are somewhat apt to become intolerant in our Teetotalism? Do we judge the words and actions of other people too exclusively by our own opinions and practice? Do we forget that there was, perhaps, a time when we ourselves had not bestowed much thought upon the extent and results of Intemperance; when we believed stimulants to be essential to our personal vitality; when we held up moderation as the course alone consistent with Christian liberty; and when we were somewhat inclined to call Total Abstinence, foolishness?

"Ought we to be hard upon, or accuse of 'gross ignorance,' those who do not see with us? Need we be surprised if now and then they express themselves in language which has a stimulating effect upon some of our ardent Teetotalers? Is it not quite possible that they do so because they misunderstand us?

"Permit me briefly to set before Mr. Copner and your numerous readers the objects which we Abstainers keep in view.

"We seek to reclaim Drunkards. Many have been reclaimed. If some fall back to their evil ways, we regret it. We rejoice over those who stand. The number of them is more than sufficient to encourage perseverance.

"We seek to preserve the unfallen. A large number of men, women, and even children, become intemperate every year. We endeavour to lessen this number. Bands of Hope have preserved thousands.

"We seek to influence public opinion. We do this by giving information upon all points connected with the fact of existing Intemperance, its extent, the character of the evils resulting directly or indirectly from it, the amount of capital invested in a traffic which is hostile to the highest interests of the country and productive of social evil to an extent unrealised by many. We seek to check the fast-flowing stream of misery by exposing to view the source from which most of it proceeds.

"We have proved by experience that we are in a better position to prosecute our efforts as Abstainers than we should be were we consumers of the intoxicants which are instrumental in producing the evils over which we mourn."
"In influencing public opinion, the success of the Temperance movement is unquestionable. I do not indeed expect, after the manner of some of our overseas Temperance lecturers, to see the day when every Briton will be a Teetotaler, or every town and village under the Permissive Bill. Such sentiments may sound grand when forming the climax of a fervent peroration; but the realisation of them is, alas, far away below the limit of our earthly horizon. I do, however, hope to see the day, should God spare my life, when an enlightened opinion will have accomplished for the land what individual effort has already effected for the village in which I dwell. Pavenham men are not all sober, but Drunkards are few. We are not all Teetotalers, but general Temperance is the rule. A parish which twenty years ago was a disgrace to the neighbourhood is now acknowledged to be one of the quietest, most sober, and most respectable parishes in the vicinity of Bedford.

"The Temperance movement, founded and worked upon New Testament principles, has been in a great degree instrumental in effecting so happy a change.

"Various efforts are being made in this our day for the moral and social improvement of the people. Ours is one. Interfering as it does with an almost universal custom, not in itself sinful, the Temperance reformer meets with an opposition that is only to be expected. That opposition is diminishing. A silent but certain influence is making itself felt and already bringing forth fruit all over the land. Sensible people who think are beginning to see that ours is a wise kind of idiocy which has turned many a fool into wisdom's ways, which are pleasantness and peace.

"What matter, then, if people don't like us much. What matter if, now and then, a speaker or lecturer, in the excitement of a public address, and stimulated by an applauding audience, uses a highly-flavoured expression, which the good man would not dream of using while breathing the calmer atmosphere of his study. Anyway, there is no need for writing indignant letters to the papers about it.

"Rather let us watch over our own words and keep guard over our own spirits. I have heard strong expressions coming from the lips of Teetotal advocates, too strong by half. Boasting is not altogether excluded from our platforms. Meekness and gentleness are closely allied to boldness and strength.

"One word more. Let us avoid exaggeration. I do not believe that there are anything like 1,000 Abstaining clergymen in the Church of England. We must be careful in our use of figures. Round numbers are awkward things sometimes when they come to be tested. The statements of Temperance speakers and writers must be such as will bear the crucible. One exposed exaggeration damages a score of honest facts.

"I must draw to a close. Perhaps the day will come when the reverend lecturer may feel disposed to qualify the judgment which has somewhat ruffled the feathers of your excellent correspondent who has adopted for his signature
term of reproach. He is not the first person who has rightly accepted
such in a cause honourable, benevolent, and Christ-like.

For such, Sir, is the character of the Temperance movement.

"I remain, your obedient servant,

Pavenham, November 23.

"STOPFORD J. RAM.

P.S.—May I add that a few months ago an opportunity was afforded me
explaining the nature and objects of the Temperance movement to a number
of Church of England clergymen in this neighbourhood. My remarks were re-
cvived with the utmost courtesy and kindness."

MONTHLY INTELLIGENCE.

[We shall be glad to have short accounts of the various Church Temperance
Societies' meetings for insertion under this head.]

MILL-HILL, MIDDLESEX.—On Friday, the 9th inst., the ninth anniversary of
the Temperance Society of this village was kept in the National Schoolroom,
when a capital hot supper, given by the President, Rev. B. Nicols, Vicar of the
district, was enjoyed by between eighty and ninety invited members, sixty-three
being adults, and twenty-one children forming the juvenile portion, or Band of
Hope. The qualification for being present on these occasions is having strictly
abstained from every kind of intoxicating drink during, at least, the previous
twelve months. As many as eighteen or twenty other members of the Society
thus qualified were unable to attend, in consequence of living at a distance.
Many of the members have continued firm adherents upwards of nine years.
Several ladies and gentlemen assisted at the joyous evening thus spent by the
Abstainers. After supper, the President gave his usual congratulatory address,
embracing an encouraging statement of the progress and prospects of the cause
in various parts of the country. All present acknowledged, with thanks to the
President, how agreeable were these re-unions of the Temperance adherents,
who it is confidently hoped will be confirmed in their approval of the principle they
have adopted by this experience of the harmony and good-fellowship which pre-
vails among Abstainers. The National Anthem was loyally sung by the entire
party at half-past ten, and the evening closed with the earnestly-expressed hope
of being present at the next similar meeting.

FOOT'S CRAY, KENT.—A very successful mission has been held during Advent
in this parish, under the auspices of the Vicar, the Rev. J. Birch. A mission
service has been held in the schoolroom twice in each week in connection with
our Society, and the Rev. Thomas Rooke has attended three meetings, and Mr.
C. Drake one, Mr. Birch taking the others. The attendance has been most cheer-
ing, and the results very satisfactory, but as we go to press before the Mission is
concluded we cannot supply all the details.

ST. PAUL'S, STRATFORD.—On the 18th inst. the Rev. Thomas Rooke preached
a sermon in connection with the Stratford Christian Association in this church.
There could not have been less than 1,000 or 1,100 people present.
TWO CHRISTMAS EVEs;

OR,

THE RESULTS OF THE "FRIENDLY GLASS."

A TRUE TALE,

FROM A VISITOR’S NOTE-BOOK.

BY "A. M. F."


(Concluded.)

During those dark days of despair Ellen was her husband’s unfailing comforter and adviser, although her heart was wrung with a double grief, not only for the dead but for the living, for although his protestations of repentance were loud and frequent, yet she feared the stability of these terror-wrung promises. Nevertheless, she did not allow George to see that she feared for him; though when he spoke boastingly of his new intentions she gently checked him, reminding him that at best man’s strength is as nothing. But he did not think so; and as time went on he spoke more and more proudly of his great power of self-control; once he made up his mind to do the thing, and one day expressed himself as much offended because Ellen reminded him that even the holy Apostle St. Paul confessed that “to will was present with him, but how to perform that which was good he found not.” But though George Merton did not actually make use of the words that one who lived and died in my district did, in reply to a similar observation made by me—“All I can say is, St. Paul and me are two very different people. God help him if he could’n’t do what he wanted to; but that’s never been my way; I’ve always done what I wanted”—yet was this the practical language of his heart. Afterwards, had the opportunity been granted him, oh, with what soul-agony, with what unavailing though real remorse, would he have bewailed the madness, the presumption, and the awful consequences of so deliberate a flying in God’s face, and so daring a setting up of his will against that of the Divine!

As may be expected, a repentance based upon so sandy a foundation could not be an enduring one; and after a little while he returned with greater eagerness than ever to that deadly sin which was dearer to him than anything he possessed—aye, than even his immortal soul. From this last relapse he never evinced the slightest desire to be freed, but, drawing closer and closer round him the meshes of his own iniquity, he never went near the house of God, consorted only with the lowest and the vilest, and with terrible threats forbade his wife ever to interfere with him again.

Hitherto George Merton’s love of drink had not interfered with the actual
comforts of his home, for the care and prudence with which his mother had managed the farm during her long guardianship, had ushered him, not only into a well-stocked, well-kept place, but also put him into possession on her death of a goodly sum of money, placed out at interest in the neighbourhood. On the principal of this money he managed for some time, but when it was exhausted, he sacrificed, little by little, the actual capital of the farm, according as he needed it. Many a time had Ellen wondered, when some favourite animal would disappear, or some farm produce be disposed of at one half what she knew it ought to be; and though she long struggled against the suspicion, ye heart-breaking truth at last forced itself on her mind that her husband did not scruple to deceive her, or to waste their living, so as he might obtain the means to provide himself with the accursed drink.

Soon poverty began to creep on them, and all that rigid economy in her household could do toward averting the coming evils was done by Ellen Merton; but alas! what could she do, when he who should have been the bread-winner was the bread-waster, leaving his duties to the care of hired servants, spending his days and nights in drinking and carousing?

Ellen was a mother, too, an anxious, loving mother—one who felt that the fast-thickening troubles would not have been so hard to bear had it not been for the four little helpless claimants to her love; and soon there would be a fifth; so that it was no marvel that the weary heart often felt as if the rest would never come, and that the present could not be borne; but the simple, clinging faith of God’s dear child always shows out the clearer for these dark moments of doubt.

Truly this Christmas Eve of which I am going to tell was no exception to the general rule of darkness and gloom. There were few houses, no matter how poor, that did not exhibit some sign of this generally joyous season; but in George Merton’s homestead there were no such signs, for its master had given strict command that there was to be no change made in the fare, or in any way. He said money was scarce, and whatever there was he wanted for himself. Everything within and without bore the impress of decay, having that melancholy appearance of lonely desolation which always tells its own tale of woe, wrong, and sin. The fields had a rugged, uncared-for look, thistles cropped up through the scant grass, the hedges were broken, the gates hung off their hinges, and the animals in the stalls had a sadly un-Christmas-like appearance. The garden that had once been kept so trim and well stocked with every vegetable in season, was now overgrown with weeds, so that the walks and beds could not be distinguished, and the only part that was cultivated was the little patch before the house-door, which Ellen contrived to keep neat and bright.

And within, where were the cheerful faces, the happy voices, the many little pleasanties of this festive season? Alas! this was not the dwelling for such: its inmates walked about with hushed voices, and weary, care-laden steps; a heavy grief rested on all, for
the mistress of the farm was so beloved by all her dependants that her sorrow became their sorrow.

As there was to be nothing else to mark the time-honoured festival of the birth of the Saviour, Ellen Merton determined that her house should have an extra cleaning, and as she never spared herself when there was work to be done so she now exerted herself to the utmost of her strength, and towards noon, feeling completely worn out, she lay down on the wooden settle in the kitchen. She had not been there many minutes when she fell asleep, and slept so soundly that she was not aroused by her husband's heavy tramp, as he strode in, not the steadier for having spent the whole of the morning in a neighbouring public-house, drinking. He paused for a moment at the door, and then his great uproarious laugh burst forth, waking with a start this terrified wife, who sprang up with a cry of terror to see her husband endeavouring to support himself against the door-post, while his mocking laughter continued for some seconds longer.

"Well, now, I say that's a fine sight to meet a fellow that's been out all the morning, and comes home to get a bit of dinner before he goes off with his beasts to the market!"

"I was so tired, George, cleaning up for to-morrow; but indeed I didn't lie down until the dinner was all ready to be served," was the gentle, apologetic reply from his still trembling wife.

"Well, I'll know how to answer you my fine lady, when you begin your aggravatin' talk about the farm and the cattle, and my doin's, as if they were any business of yours. I must get a lady's maid for you, and a nurse, and a carriage, maybe, and I'll be coachee; aye, but shan't I know how to make the horses go it! Come, be smart about the dinner."

"Oh! George, dear husband, don't talk like that, it does cut me so. I'm not well, nor strong, and you know the reason. I wouldn't lie down if I could help it. Speak kind to me this Christmas-eve, George dear?" and she came near and tried to wind her arms round his neck, but; pushing her aside roughly, he said, "None of your 'George dears', for me now. I'm too old a bird to be caught with such chaff. I suppose you don't think the dinner's good enough for you, so you won't eat anything. I suppose it's butcher's meat you're wantin'; well, when the ship comes home; I'll get it."

But why prolong a conversation that was commenced and continued with but one object in view, that of tormenting his unhappy wife to the last degree of patience, until the tortured spirit should be goaded into giving an angry retort. But Ellen Merton had long since learned that most difficult of human lessons, bearing in silence and answering not again, and, if occasion demanded, turning away anger with a soft answer. In manner coarse, rough, and blustering, his language loud, rude, and almost always daringly profane, it would be difficult to recognise in the George Merton of to-day the tender attentive bridegroom of ten years ago. Most painful, too, was the change which had taken place in his appearance. There were now the bloated, blotched features, blearied and blinking eyes, vacant countenance, and shambling, unsteady gait of the
habitual drunkard. How different to the straight lithsome figure, the open, animated countenance, health and contentment apparent in every look and movement! Then he was the prosperous farmer, the owner of smiling fields, sleek, well-fed animals. Surely there was scarcely even a shadow of the past, in the prematurely-aged and unwieldy-looking man, bestriding a sorry, raw-boned hack, heading the few miserable beasts with which he was going to the great Christmas market! Different, too, the voice and manner in which he gave some parting directions to his wife; no lingering pressure of the hand, no fond kiss, no whispered “Take care of yourself, dear, and don’t be fretting about me; I’ll be back in good time, please God.” But instead a rough command, “You take care and have the kettle boiling when I come back, some time before morning I suppose. You mind or you’ll hear about it. Get on out of that, you lazy beast,” this to his horse, as he gave him a blow of his leaden-topped riding whip.

Thus George Merton rode away from his own door, with anger in his heart, a curse on his lips, and no word of kindness for that faithful, all-enduring wife, who for more than ten years had borne with all his neglect and unkindness, fulfilling her duty in the spirit of love and forbearance. It was a dreary Christmas-eve, and though Ellen Merton strove, for the sake of those about her, to put on a cheerful aspect, yet she could not rise above the fears that oppressed her, fears not only on account of her husband, but for her worse than fatherless children. Her own health was so very feeble that she had much reason to dread what might be the result of her nearing hour of trial; not for herself truly, for she had “learned to dread the grave as little as her bed,” but her little helpless ones, they who had never known a father’s care, and who had no near relation to take care of them should they be deprived of their mother’s love.

During the long day Ellen managed to keep up her outward calm, but when all work was done, the children asleep, and she left alone (save for an old woman who entreated that she might stay up with her mistress, and who now slept heavily in the chimney-corner), then her self-control broke down, and she wept so bitterly that the tears seemed wrung from the depths of her heart. Long and long she wept—for the luxury of tears was what she seldom allowed herself; it seemed as if they would never cease; but as the old clock struck the midnight hour, ushering in the blessed Christmas morn, Ellen hushed the stifling sobs, and, hastily brushing aside her tears, fell on her knees and prayed. Yes, prayed as people seldom pray, with an earnestness bordering on agony. Her lips seldom moved, but oh! how her heart wrestled for that still loved husband, beseeching for him a changed heart; for her desolate home, peace (a little portion of that precious legacy left by a compassionate Saviour to a mourning world); for herself, that it might be His will to spare her to her little children, and if not that he would never leave them nor forsake them.

Ellen rose from her knees comforted and strengthened, for she was one of those true children of God who not only roll their burden on the Lord, but leave
it there, and they alone are those who find the relief which prayer promises and yields. Yes, and though she knew it not, God was answering her prayers. But, oh! how differently to what she had prayed for, or could ever have thought of. He who knows all things from the beginning to the end, and who sees fit, more frequently than otherwise, to answer his people's prayers so oppositely to their desires that they often doubtingly marvel if they have been even heard, was ordering for her her future.

One o'clock came, and the men who had attended George Merton now returned, but without their master; and on Ellen inquiring the reason, they said they had not seen him from the time the sale had ended, and they supposed he was following. When the commotion excited by their coming had ended, and the house was again shut up, Ellen found herself once more alone, and with thoughts much harder to be borne than before, for still the long hours dragged wearily along and he came not.

The cold grey dawn of the Christmas morning began at last to break the wintry skies, and found Ellen still sitting by the fire, which was burning brightly, and on it the kettle singing merrily, the only cheerful sound in that lonely kitchen. Ellen's face and lips were now colourless, not merely from weariness, but from the sickening fears that forced their way into her heart, for she dreaded and wondered what the cause must be of this never-to-be-forgotten night-watch.

Not much longer would she have to wait. Soon, too soon, would she know the cause, for the dawn was scarcely an hour old when she saw, creeping up the inclined road that faced the house, a cart, covered with a cloth, several people accompanying and talking very earnestly. Instinctively that poor, trembling heart felt that that cart and its covered contents belonged to her. Still she did not faint, nor scream, but, grasping the door-post with a tightened hold, she waited for what was coming.

About the middle of the hill the procession stopped for a few minutes, and one man, stepping out before the others, came on quickly toward the house, and, opening the little gate, came up and wished her good morning.

"What of my husband?" was her only reply.

"Come in, missus," said the man, in a kind, but gruff manner. "I've got summut to say, missus, and you'd best be sittin'."

Still she moved not; but with her fascinated gaze fixed on what was coming, said again, "I can bear the truth—is he dead?"

The man did not answer, but his silence and his look, as he half helped, half led her into the kitchen, making her sit down, was enough, and a quick shudder passed through her frame as she said, "Now—now—tell me—all quickly."

"Well now, missus," the man began, with a tenderness of manner that was astonishing in one of his rough exterior; "I'd rather have my tongue cut out, than come to you with such a tale on a Christmas morning, but me comrades said as how I must, for they wouldn't. You see, missus, there was fellows as got round poor George when they know'd he had money about him, and they got him on, from one
glass to another, till the poor fellow didn't very well know where he was, and he begun to talk loud. Well they set to gibing him, until they got to high words, and the end of it was he could stand it no longer, his temper got up, he threw his chair down, and flung himself out of the room, saying he'd go home. I didn't feel comfortable like, and after a bit I thought I'd go out, and look, and—and—poor fellow—there he was in the horse-pond. He'd walked into it, thinking he was going all right, and the moon shinin' bright on the water—it was queer that—he was on his face, poor fellow, smothered; and would you believe there wasn't water in it to cover the back of his head!"

But she whom he addressed was now as dead to all outer matters as the husband of whom she had just been hearing, and for many long weeks continued so. God had pity on this poor tried child; for the time being she was spared all consciousness of suffering, but for many long weeks it was doubtful whether or not the feeble constitution could rally. Friends were raised up for her during this time of great trial, who carefully nursed her back to life, pouring in the oil of God's comfort into her sorely-wounded heart, until at last she was constrained to acknowledge that God willed her to live for her children's sake.

It is some years now since I lost sight of Ellen Merton, but when I last heard of her the account was that she was bringing up her children in the fear and admonition of the Lord, doing good unto all men, so far as her means permitted; fulfilling her mother's injunction, so to work her Master's work here, that when his welcome call comes, she may be able to respond to it without fear or trembling, "with joy unspeakable and full of glory."

**Birr Parish Church of Ireland Band of Hope.**—The second public meeting of this society was held on Nov. 21. The chair was occupied by Rev. M. Mc'Causland, Rector of the parish. Interesting and impressive addresses were delivered by the Chairman, the Rev. P. G. Tibbs, M.A., Curate, and Dr. Woods. Several choral pieces were performed by the girls, under the presidency of Miss Browne, who kindly gives her services as accompanist. The boys contributed recitations and dialogues. Mr. Shields, B.A., Hon. Sec., announced that the Society was making good progress and the number of members increasing. At the close of the meeting several lads signed the pledge and were enrolled as members of the Society.

**Origin of Tea.**—At what period the use of tea first became established in China is probably not a well-ascertained fact; but we have strange descriptions of its origin by Chinese writers. One of these, a legend believed in by the religious portion of the community in China, is as follows: "A pious hermit, who in his watchings and prayers, had often been overtaken by sleep, so that his eyelids closed, cut them off in holy wrath against the weakness of the flesh, and threw them on the ground; but a god caused a tea shrub to spring out of them, the leaves of which exhibit the form of an eyelid bordered with lashes, and possess the gift of hindering sleep. When the hermit had tasted and proved the shrub he taught the use of it to his fellow-men."—*Food Journal.*
A HEROS FALL.

BY MISS GODKIN.

"Hillo, Arthur! where are you bound for?" asked Frank Hamilton, M.D., putting his head out of a snug little brougham, as it rattled along in one of the most fashionable of the Dublin suburbs, and nodding to a young man on the footway, while he called to the driver to stop.

"I was just toddling homewards," said the individual so addressed; "and you?"

"I am going to dine with your father; jump in."

"Lucky I met you, Frank," said his cousin, settling himself in a corner comfortably. "Why it is an age since we saw you. Your practice must have increased considerably."

"Indeed, strange as it may seem to you, cousin mine," replied the doctor, facetiously; "I have still some spare time which might be profitably spent in the service of my fellow-men."

"What kept you away, then, you lazy rascal?" said Arthur, laughing. "If you have nothing to do, why don’t you come and do it pleasantly with us?"

Frank was received with delight by his uncle’s family. Father, mother, boys, and girls, all vied with each other in making him welcome.

"Help yourself to wine, Frank, and pass the decanter," said Mr. Wilcocks, a fine, pleasant old gentleman. "What, don’t take any? When did you give it up?"

"About two months since," he replied.

"And on what grounds have you become the enemy of the merry god?"

"Good and reasonable grounds; but thereby hangs a tale."

"What are they?"

"Well, you know I was always an advocate of Temperance on the score of health. Alcohol, except in very limited quantities, is, I think, the most insidious enemy of the human frame that man can imibe. My ground for Total Abstinence is that few people can be trusted to limit themselves to that moderate quantity if they happen to have a taste for it, and it is of all tastes the most rapidly acquired."

"No man," said Arthur, vehemently, "with ordinary self-respect or self-control, would give way to such a taste in excess."

"And what a dismal life you would prescribe for respectable folk who never exceed," said Mr. Wilcocks. "Cold water is only fit for hermits, who have nothing to think of but how they can mortify the flesh; but hard-working men who have families to take care of must take care of themselves too. After a hard day’s work in the counting-house, it is quite necessary to take something to invigorate the weary frame."

The Doctor gave an irritated smile, as if he was weary of hearing those arguments and combating them. He leaned back in his chair irresolute, as indolent men will, when, though conscious of being right, they will not take the trouble of convincing their
opponents. Frank, though lazy about everything else, was zealous in his professions.

"Something to invigorate you," said he, rousing himself. "It has quite the contrary effect, I assure you. It gives a momentary liveliness and exhilaration, then the reaction leaves the system more exhausted than before; the greater the exhilaration the greater exhaustion. Alcohol is useless except in peculiar cases of disease, awfully pernicious when taken to excess, and the use of it is apt to become a habit too strong to be resisted, particularly by young men. I have resolved to set my face against it, as a doubtful good at any time, and a positive evil in most cases."

"But you said there was a tale connected with this sudden resolution of yours," remarked his cousin Louisa, "Let us hear it."

The Doctor pushed the obnoxious liquid out of his way, leaved his arms crossed upon the table, and began his narrative:

"I once had a chum at school of whom I was very fond, and I believe he was very fond of me too. Boys are not generally very demonstrative animals, but I believe they are capable of very warm, if not lasting, friendship. Robert Heartley knew that I loved and esteemed him, and considered him a model of everything that was manly and honourable, a somebody to look up to and to imitate in every matter which I could not decide for myself. And, looking back from this distance of time, I think I was justified in my opinion of him. He was vastly my superior intellectually, and he possessed in an eminent degree that force of character which gives the owner an ascendancy over his fellows. So he dictated, made rules, and established precedents which no one else would venture on; he became a power in the school which nobody dreamt of resisting. He carried off the prizes with an ease that astonished the hard-working numskulls, and excited the bitter dislike of the clever idlers. When one of the latter class was roused to emulate him by unwonted application, Heartley put on a little additional steam, and left his aspiring rival far behind. The school was divided into two parties—those whom Heartley had made enemies by his pride, his imperious manners, and his unvaried success, on one side, and, on the other, his followers and admirers who

'Made him their pattern to live or to die.'

Amongst the latter I was foremost, his chosen friend. So inseparable were we that we were commonly called Damon and Pythias. His conduct towards me was always characterised by generosity and good-nature. To me he shewed none of that offensive pride so repulsive to others. He always spoke of me in the highest praise, and used to say that I entertained too modest an opinion of myself. I valued Heartley's esteem; I felt grateful for his praise, and never envied his success. Our friendship was cemented by many a boyish sacrifice. Often Robert took the blame of my faults upon himself, and spent many an evening assisting me with my studies while the rest were amusing themselves. And when, he got a blow on the head with a cricket-ball, from the effects of which he did not recover for weeks, I watched by
his bed day and night till he was convalescent. It was in those days that our friendship took a more warm and tender tone than heretofore, and we playfully called each other Damon and Pythias. He was as ardent and energetic as I was indolent, and he used frequently to remonstrate with me for my idleness.

"Ah, Pythias," he said, as I threw myself on the grass, and pulled out a volume of Byron, "what will become of you, you idle scapegrace? If ever you hope to attain anything you must give up poetry and take to hard study. It provokes me to see you left behind in the race, while you are outstripped by boobies with half your abilities. We shall soon be leaving school, and it is high time that you should shake off this lethargy and apply yourself to something seriously."

"Oh, I'll get along somehow; I have confidence in my luck," said I.

"You lazy rascal," was the muttered imprecation of my friend. "I say, Frank, I don't mean to come back after this half-year."

"What then?"

"Enter college and prepare for—I know not what. I am all undecided still."

"No matter what, you will succeed at anything," said I. "What a splendid head you have got?"

This last observation of mine was not meant to apply to my friend's talents; I was looking at his head from an artistic point of view, and was suddenly seized with a desire to sketch his broad intelligent forehead and wavy brown hair. I begged of him to stay where he was and ran into the house for the materials. Robert laughed heartily when he saw what I was about.

"Stay quiet for a few minutes and push the hair off thy lofty brow, my Damon, that none of the organs of thy magnificent cranium may be lost," Robert pushed back his hair and threw himself into an easy position, resting his head on his hand, an attitude habitual to him. I was sitting on the stump of an old tree, and he was lying on the grass, his face turned toward me. His complexion was fair as a girl's, with dark hair and eyebrows, and eyes of the darkest, clearest blue. I sketched away in silence for some time.

"There," said I, at last; "what do you think of that?"

"Upon my honour, Pythias, if you are hard up at any time, you may take to portrait painting," was the complimentary reply.

"Not I. I am really not such a fool as you imagine."

"Will you give me this?" asked Heartley.

"No, Bob, I want it for myself, when I touch it up."

"What for?"

"You know you are going away, old fellow; we may never see each other any more. Heaven knows what may happen, and I should like to have something to remind me of school-days and of you."

"My dear boy," said Heartley, rising, "I did not think you cared so much about me. Do you really think that this school friendship of ours will last, and that we shall continue to think of each other when we are separated?"

"You may not," said I. "I can
wag, and encouraged her wild freaks. Poor Lucy was plain, so there was not the same excuse made for her follies as would have been extended to them had she been pretty. She was very coquettish, and affected a childish simplicity of manner—"the five-year old manner" Annie called it.

Heartley took an awful dislike to her.

"Theresa," said he, to his sister; "what induced you to invite that little bundle of affectation? She has neither wit nor wisdom."

"And you would forgive her the want of both if she was pretty," remarked the fair Theresa, who knew the power of beauty.

"I would not," Robert insisted. "I can like a plain woman as well as a pretty one if she is nice in other respects."

"All men say that," she rejoined, "but we know better. What do you say, Frank? Be honest and confess that charms of mind are not appreciated without personal attractions."

"I may speak my mind openly to one who unites both in so pre-eminent a degree," I replied, "and I do think that a lady may be possessed of many noble qualities and remain unnoticed unless she has some external charm to first attract attention; but I think that when she does succeed in gaining an admirer he is likely to be more constant than those who flutter around the beauties."

Here we were interrupted by screams from Miss Thorn, who was running down the rocks pursued by Dr. Cathcart, who was coming on a walking excursion with us. He was rather a rakish fellow, and I was displeased to see him joining in the pursuit. Lucy tripped and fell not far from us. I was going to her assistance, but Robert caught my arm. "She is waiting for Cathcart, let him come to her."

"No, I'll disappoint her," said I, and I helped her to her feet. She was never hurt.

Cathcart walked up leisurely. He did not seem in the least hurry.

"I hope you are not hurt, Miss Thorn?"

"I need not thank you that I am not," said she. "You are a horrid teaze."

"Why, Miss Thorn, you know you began the teasing, and you dared to say I defied me in the most provoking manner."

As we were about to start on a walk I whispered to Annie not to cultivate an intimacy with Cathcart.

"Why?" said she. "He is a pleasant fellow, and I've often heard you praise him."

"So he is a jolly, generous fellow among young men, but he is not the sort of man I should like to see you intimate with."

"I don't see anything objectionable about him."

"Girls never know what sort men really are. Heartley is worth a dozen of him, and you don't seem to like him."

"Oh, you are infatuated about Heartley, Frank. I like him well enough, but he is not so agreeable as Cathcart."

"Oh, woman, woman," I exclaimed, "how little real merit influences you! Wisdom and worth make no more impression on you than—" I paused for a comparison suitable to my strain of speech.

"Than water on a duck's back,"
said Annie, aughing. "Go and take care of Miss Thorn, if you please, and leave me to shift for myself. Well, I won't inflict Lucy upon you. I will leave her with Cathcart and walk with Damon myself to please you, but you must do me a favour for that another time."

"Upon my honour, I don't pity you in the least. I hope you will always have as nice a fellow to walk with," said I. "Is he not very handsome?"

"Yes, but fancy exceeds beauty, you know."

"And very clever?" said I.

"Very clever, but too grave. He wants that persillage that gives such piquancy to conversation, which Cathcart excels in."

"Pray don't compare them," said I. "I wonder you have not better taste; or rather you do not recognise in the one the qualities you admire, or profess to admire, and see in the other the want of them. How would you like to live on persillage and find nothing beneath it?" The subject of our conversation joined us at that moment, saying,

"I have no hesitation in breaking in on a brother and sister's tête-a-tête. Let me walk with you."

"You are quite welcome, Mr. Heartley," said Annie. "I was getting a lecture when you came up and were good enough to interrupt it."

"Does Frank take on himself to lecture you?"

"No, indeed," said I. "It was simply a discussion. Annie is rather inclined to admire fast young men, and I was trying to convince her of the folly of that."

We changed the conversation, and chatted gaily as we went along. Arrived at the caves we sat in their delightful shade and ate our luncheon. Then we rambled about the rocks and climbed into the most dangerous places possible. We were perched on a rock a considerable height above the sea, when Annie was attracted by a little bunch of heather in blossom, growing in the cleft of a rock. "What a beautiful colour it is," said she; "or is it the rarity of vegetation here that makes it seem so?"

"I think I can get it," said Robert.

"Oh no. I'd rather you would not," said Annie. "I am afraid you will break your neck; don't, Mr. Heartley; do come down!"

This somewhat contradictory appeal produced no effect. Robert climbed on till he procured the heather. When he reached the rock where we were, he presented it to Annie, who thanked him, and said she would always keep it in remembrance of that pleasant day, and then, seeing that Robert looked pleased, she added, "and of my brother's friend."

"Thank you," said he. "Now will you do me a favour?"

"What is it, Damon," she said, playfully.

"I like you to call me Damon better than Mr. Heartley, but I want you to call me Robert. Do for your brother's sake; I am Frank's oldest friend and you treat me like a stranger."

"No, indeed; I regard my brother's friends as mine. I will call you Robert or anything you like."

Lucy Thorn began to admire the heather, and Annie was about to give her some of it, when Robert said,
“There is some on the rock still; a fine opportunity for you, Cathcart, to show your agility.”

“Was that why you went up?”

“No. I went up because a lady wished for it, and you have the same motive.”

Cathcart did as he was desired, but in coming down the dangerous descent he disturbed a loose stone, which bounded from rock to rock and finally lit on Annie’s head with great force. She reeled, and would have fallen over and been dashed on the craggy rocks below, only Robert caught her. I grew dizzy with horror, for I was not near enough to save her.

“Annie, dear, are you hurt?” asked Robert.

She made no answer, and seemed quite insensible.

I tore her hat and net off, which revealed a cut from which the blood was streaming down her hair, which fell in great masses over Robert’s shoulder, who supported her, while Lucy and I were binding handkerchiefs round her head. Then I was sent to get some rain water which had been seen in a hollow of rock, but as it was a very small drop, and as I had no way of carrying it but in the hollow of my hand, it was not a satisfactory experiment. Fortunately, the patient began to revive without it. Just then, Cathcart, the cause of all the mischief, descended with his sprig of heather, and was flouted at as if he had done it on purpose. He was greatly distressed, and bemoaned his cruel fate in being the unlucky cause of the accident. Annie politely assured him that it was “nothing.” Nevertheless, it was some time before she was able to walk.

“Do you know that it was Robert saved you?” said I, anxious that she should appreciate my friend’s kindness.

“I did not know till now to whom I was indebted. I am deeply grateful to you, Robert, but I can’t thank you sufficiently now.”

“Pray don’t try. I don’t want any thanks,” said Heartley.

“You might give him a lock of your long, black hair,” suggested Lucy.

“I am afraid he would not value that sort of reward.”

“I would, indeed; give it to me,” said Robert.

“I’ll get it for you when we go home,” lisped Lucy.

Cathcart and I supported her down the rocks, and Heartley was obliged to do the polite to Miss Thorn.

Cathcart never left Annie’s side, trying to atone in every way possible for the unlucky accident; and Annie was very gracious to him, more than usual, asking his assistance when she wanted it, and such-like little favours.

“Don’t talk about it any more,” said she, as he was expressing his regret for the hundredth time; “or you will frighten Mrs. Kilbourne about nothing.”

“Was it not well that it did not fall on your face! Then I should never hope to be forgiven,” said the young Doctor, with an insinuating smile.

“Indeed, I could never have forgiven myself for having wrought the destruction of so much beauty.”

(To be continued.)
TEXT FOR THE MONTH.

"If any man defile the temple of God, him shall God destroy, for this temple of God is holy, which temple ye are."—1 Cor. iii. 17.

"APOSTOLIC ABSTINENCE A PATTERN FOR CHRISTIANS."

The heading of this article is the title of a remarkable sermon by a remarkable man. It is the title of a sermon on the well-known text, "Drink no longer water, but use a little wine for thy stomach's sake and for thine often infirmities" (1 Tim. v. 23). The preacher is the Rev. John Henry Newman. He draws the conclusion in the main that we Abstainers draw from it, and he states that conclusion in the title as above given. Dr. Newman says: "There is something very striking in this accidental mention of the private ways of this Apostolical Bishop. We know indeed from history the doctrine and life of the great saints who lived some time after the Apostles' age; but we are naturally anxious to know something more of the Apostles themselves and their associates. We say, 'O that we could speak to St. Paul, that we could see him in his daily walk, and hear his oral and familiar teaching! that we could ask him what he meant by this expression in his Epistles, or what he thought of this or the other doctrine!'"
This is not given to us. God might give us greater light than he does; but it is his gracious will to give us the less. Yet perhaps much more is given us in Scripture, as it has come to us, than we think, if our eyes were enlightened to discern it there. Such for instance is the text: it is a sudden revelation, "a glimpse of the personal character of Apostolic Christians: it is a hint which we may follow out. For no one will deny that a very great deal of precept goes with such a fact as this—viz., that this holy man, without impiously disparaging God's creation, and thanklessly rejecting God's gifts, yet, on the whole, lived a life of Abstinence. I cannot at all understand why such a life is not excellent in a Christian now if it was the characteristic of Apostles and friends of Apostles then."

This is certainly very clear. Dr. Newman very easily disposes of the hackneyed objection about "God's good creatures," so often so stupidly advanced against the practice of Total Abstinence from Intoxicating Drinks. He shows how St. Paul, by the very reason he gives to induce St. Timothy to change his practice, sanctions the practice in itself. The Apostle does not accuse St. Timothy of any Manichæan tendencies; he does not accuse him of despising God's good gifts; he does not tell him moderation is the higher example, the nobler way; he does not say his example will lead men to substitute Total Abstinence for the Gospel; he merely suggests a prudential recourse to this wine for a special need. The Bishop of Lincoln, in his commentary on this same text, shows how very cautiously St. Paul speaks in recommending this change of life to St. Timothy. "Observe," says Dr. Wordsworth, "the prudent caution of the Apostle's language; he does not say [we use English instead of the Bishop's Greek], 'No longer drink water,' but 'No longer be a water drinker;' nor does he say, 'Drink wine,' but 'Use a little wine;' nor does he say 'for gratification of your appetite,' but 'for the benefit of your system.'" Indeed St. Paul speaks with such reserve that we are not at all sure that the manner of the advice would not have been likely to have more influence with St. Timothy than the matter of it, and that he would feel himself justified in continuing his practice, as, all things considered, the wiser and the safer course. At all events, we think it is sufficiently evident that this passage, so often quoted against us, is (as may also
be proved of the marriage feast in Cana of Galilee), on our side. St. Paul was not the one to deal tenderly with an error, and a mistake such as is charged upon us by many when we advocate Total Abstinence not only for the drunkard, but for those comparatively out of the reach of the temptation to Drunkenness; and if, on one occasion, he "withstood St. Peter to the face because he was to be blamed," we believe that he would with no less distinctness have rebuked St. Timothy if the practice of Total Abstinence was one which he regarded as lowering the standard of a Christian's walk, or even as a less excellent way. St. Paul's very cautious and guarded language in suggesting, for a special reason, St. Timothy's departure from the practice referred to, is about the strongest indirect proof we can have of his approval and sanction of such practice.

THE ACTION OF ALCOHOL IN THE HUMAN BODY.

In a letter to the Irish Temperance League Journal, Dr. A. H. H. McMurtry, of Belfast, says: "I had been taught to regard the various compounds sold, not in the apothecary's shop, but in the public-house, as a sine qua non in the treatment of all cases of debility and debilitating disease. Like a great many other simple people, I believed all I was told, because I thought those who told me ought to know. It never occurred to me to call in common sense to verify and, if necessary, correct the teaching of the schools. Had I done this, I might sooner have adopted the treatment which I have since found so useful, as well as relinquished the treatment which I grieve to think was so often injurious. Well, it did not require college training, but merely my sense of smell to tell me, what chemical analysis has so often demonstrated, that alcohol comes out of the body as it goes into it, which is a pretty suggestive hint that the body wants to have nothing to do with it, but treats it as an intruder, as it treats every other foreign body, and gets rid of it as soon as possible. When real food thus passes through the body unchanged, as it does in certain diseases of the digestive organs, every one admits that the food could not possibly have done the body any good, either as an aliment or a stimulant; but though alcohol always passes thus through the body, a most unaccountable exception is made in its favour, and this wonderful drug gets the credit of both nourishing and strengthening the weakened frame! On the contrary, the body cannot make any use of alcohol, and therefore expels it—inexpels it, the alcohol, not the refuse of its decomposition. Now, why does it do this? The body contains a blood-making machine, which possesses the marvellous property of being able to make blood out of the most heterogeneous substances. The materials introc
duced into it for this purpose are taken to pieces in a part of the machine called the stomach; the absorbable portions are then taken up by an apparatus of cells and tubes, and still further changed; and from these they are conveyed into the circulatory organs, undergoing another change in their course thither, which ends in their complete conversion into blood. But not only does the body contain a blood-making machine; the blood is the material out of which Nature (whatever she may be) makes the body. Nature uses the different ingredients of this fluid for making bone, muscle, nerve, sinew, skin, glands, nails, hairs, and ligaments; and after she has used up all the useful constituents of the blood, that is, of the food originally put into the machine, she throws out the remainder as worthless, and, if retained, actually injurious.

"Now, it did not require college training to teach me this other fact, that Nature, when she gets her own way, makes no blunders; and I might be very sure that what she throws away she cannot use for the building up of the body and keeping all its parts in proper working order, and that the reason she throws it away is just because she cannot so use it. Now she invariably throws alcohol away. If this substance be introduced into the machine over which she presides (an accident, by the way, which can only happen when her foremen, Knowledge and Reason, are absent from their posts), she sometimes thrusts it out again forthwith by vomiting; but if it succeed in making its way among the more minute and delicate parts of the mechanism, the whole of the works are for the time disarranged and disturbed, there is disorder and tumultuous excitement (miscalled stimulation and strength) throughout the whole frame, and the different parts move rapidly and laboriously till the obstruction has completely passed through. Thus the intruder is expelled as quickly as possible, and the exquisite "piece of work"—the human body—carries on its various functions as before. But alcohol it goes in, and alcohol it comes out just because Nature protests against having anything whatever to do with it. She has a notice on the front of her premises, that there is 'No admission except on business,' and as alcohol only comes in to upset all her arrangements (which it cannot but do), she thrusts it out as an enemy. So that you see, Mr. Editor, any one who compares the smell of alcohol with the smell of a drunken man's breath, and who chooses to exercise a little reflection, need not go to college to be taught whether alcohol ought to be used as a food or a medicine. He will be able to arrive at the conclusion for himself (and he will find his conclusion confirmed by accurate scientific investigation and such experience as is recorded in the papers already published by you), that alcohol contributes nothing to the nourishment of the body, which is the same as saying that it contributes nothing to the strength of the body, which is the same as saying that it is neither food nor stimulant. What is it then? In a small quantity it is a deranger of function, a 'disturber of the peace'-ful movements of the machine; in a large quantity it brings a part or the whole of the machine to a dead-lock—it kills a part or the whole of the body—it acts as a narcotic-tant poison. Nature is generally able to cope with her adversary, and
the man recovers; sometimes she is unable and the machinery stops—the man dies.

"Such is a homely, but, I believe, a correct description of the action of alcohol in the human body; and it must be plain, that if alcohol alone and unaided can give nature so much trouble, it can give her a great deal more when it has an ally—disease—to assist it. If the strong body of a healthy man be so easily disordered by the presence in it of alcohol, isn’t it the plainest common sense to suppose that the weak body of a diseased man will be less able to resist its injurious influence? Could anything more absurd be conceived than to pour this disturbing agent into a frame already at the highest pitch of disturbance from the poison of fever or some other cause, or this narcotiser into a frame already weakened by disease? Disease is deranged function; deranged function is the result of deranged structure; deranged structure (except when caused by direct mechanical violence) is the result of deranged nutrition; and deranged nutrition is the result of the absence of one or more of the conditions of perfect nutrition, and requires for its removal the presence and co-operation of all these conditions. One of these conditions is the introduction into the body of only such agents as are capable of being in part or entirely converted by the blood-making machine into healthy blood, and then used by nature—or the vital force—for the formation of healthy structure. This being done, healthy function, that is, health, will of necessity follow. But we have seen that alcohol is not such an agent; and, therefore, alcohol can never be useful in the removal of disease. As a healthy man’s food or drink, it is unnecessary, useless, injurious; and is much more so as a sick man’s medicine. At least, this is what my theorising brings me to, and my practice points in the same direction. I am fully aware of the danger of drawing conclusions from too small a number of facts, and I admit that my practice has not yet been sufficiently extensive to warrant me in basing an opinion upon it alone. But I will say this much, whatever may be its value as an argument in favour of the non-alcoholic treatment of disease, that during the former half of the last three years, I unfortunately lost nearly all my private fever patients, notwithstanding the very free administration of alcohol; and during the latter half, I have, with much more satisfaction and almost invariable success, treated cases of malignant scarlatina, typhoid fever (complicated with bronchitis and a consumptive constitution), typhus fever, suffocative catarrh, dyspepsia, uterine haemorrhage, &c., without any alcohol whatever. The longer I live, the more I am convinced, that the entire withdrawal of this poison from the list of remedies would be an incalculable boon to poor humanity."

THE DANGERS OF CHEAP CONFECTIONERY.—Why is it that, after eating a few only of these beautifully-coloured sweets our child should always suffer the pangs of colic, although he often surreptitiously abstracts twice the quantity of loaf sugar from the cupboard, and is none the worst for it? The answer has already been given by many authorities, to the effect that there is no more unblushing and licensed poisoner in the world than the unscrupulous manufacturer of cheap confectionery.—Food Journal.
MONTHLY INTELLIGENCE.

[We shall be glad to have short accounts of the various Church Temperance Societies' meetings for insertion under this head.]

GRAPPENHALL AND THELWALD TOTAL ABSTINENCE SOCIETY.—The prosperous Society in connection with these villages held its annual festival on the evening of the 8th of December in the Temperance Hall, which was profusely decorated for the occasion. After about 200 had partaken of an excellent tea, a public meeting was held, presided over by Robert Whitworth, Esq., of Manchester, and addressed by the Rev. A. Haworth, Rector of St. Catherine's, Manchester; Rev. J. Metcalfe, of St. Catherine's, Tranmere, Birkenhead; Mr. John Naylor, and others. A number of songs, which were nicely rendered, enlivened the meeting, and the proceedings terminated with the benediction being pronounced, and the splendid brass band of the Society playing the National Anthem.

HIGHAM FERRERS-CUM-CHELVESTON, NORTHAMPTONSHIRE.—On Tuesday, the 3rd inst., the Higham Ferrers Band of Hope partook of the annual tea provided by the Vicar (Rev. E. Templeman). Afterwards a concert was given in the Bede Hall by Mr. and Mrs. Saunders, of London. The attendance was good, and the performance gave great satisfaction. Mr. Saunders remarked that he had heard better singing and had a larger audience here than in any place he had visited in the county. Both the Vicar and Curate of this parish are Abstainers.

CHELVESTON.—On Wednesday, the 4th inst., Mr. and Mrs. Saunders gave their musical Temperance entertainment in the National Schoolroom. The room was well filled, and all seemed delighted. The Curate, the Rev. J. B. George, presided.—Any clergyman desirous of providing a really good and agreeable entertainment could not do better than by engaging Mr. and Mrs. Saunders. Mrs. Saunders is a most skilful pianoforte performer.

FOOTSCRAY, KENT.—The Advent Mission in this parish has been brought to a successful close. A considerable number of persons, including the Vicar, have signed the pledge, and have, with one exception, we believe, passed through the temptations of the season without any relapse.

MAY FAIR AND SERVANTS' TEMPERANCE SOCIETY.—On Thursday evening, the 12th ultimo, the Rev. Thomas Rooke gave an address to the members of this Society. The reverend gentleman was listened to with much interest, and was accorded a hearty vote of thanks at the conclusion of the meeting.

ST. JAMES'S, CLERKENWELL.—On Monday, the 16th, the Rev. Thomas Rooke attended and addressed the members of this Association. The Rev. Charles Ough occupied the chair.
TEMPERANCE SONG.
BEWARE OF THE SNAKE IN THE GRASS

Written by Rev. S. Childs Clarke, M.A.,
Vicar of St. Thomas, Launceston.

'Tis pleasant to saunter the wild woods among,
'Mid the heat of a bright summer day;
'Tis pleasant on soft, mossy banks to recline,
And you streamlet to watch on its way:
But, prithee, be heedful, young lad or fair lass—
Beware! O beware of the snake in the grass!

There are scenes to entice thee, sights apt to allure,
There are sounds like the sirens' of old;
These have charms for the ear, those dazzle the eye—
Much that glitters, we know, is not gold:
Then, prithee, be heedful, young lad or fair lass—
Beware! at each turn, of the snake in the grass!

Some fain would persuade thee, 'tis gainful to sit
Where the wine-cup is circling around;
Where gay friends are gathered in social array—
There are true joys, they say, to be found:
But, prithee, be heedful, young lad or fair lass,
Here, too, there is hidden the snake in the grass!

The deadliest venom* that poisons the blood—
Tempting ever, with sting left behind—
Is lurking, alas! in that bright sparkling cup,
Hosts of victims, as ever, to find:
So, prithee, be heedful, each lad and fair lass—
Beware! ay, beware of the snake in the grass!

* "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."—Prov. xxiii. 31, 32.
ANNIE was not vain, but she laughed good-humouredly at his gallantries, which was quite encouragement enough for him to go on. I disliked his attentions to my sister, and determined to put a stop to it by requesting Annie to take my arm after we had rested. Robert then joined us.

"Theresa will be in a dreadful state when she sees you," said he; "and it all came from that unlucky bit of heather that you longed for, and that set Miss Thorn longing."

"Oh! Robert, you know that I requested you not to go for it, and begged of you, in the most supplicating manner, to come back, but you were so obstinate, you would go on."

"Because it was only the danger to myself that you urged. If you had had the perspicuity to suggest that a loose stone might fall on your head, I would have instantly obeyed your summons."

Mrs. Kilbourne was seated at the open drawing-room window, with her little boy on her knee, when we arrived on the terrace.

"Gracious! what's the matter with Annie?" she exclaimed, throwing up her little white hands.

"Nothing, nothing; a mere trifle, that will not signify," said everybody.

"Who did it?" asked Mrs. Kilbourne.

"I am grieved to say that I am the guilty party," replied the culprit, "but I am truly penitent."

The incident was related to Mrs. Kilbourne at length.

"I am indebted to Robert for my life," said Annie, "and I know not how to thank him."

"Thank God, Annie," said Heartley, in a grave tone; "it is to His mercy you are indebted for your life."

Annie looked at him in surprise.

"I don't want to preach," said he, "but it strikes me that you think very lightly of having been on the brink of eternity. Has it not made you regard the world you were about to leave in a more serious light?"

"I can't say it has, as yet, for I have not thought much about it at all. But why are you so serious this evening?"

"Your levity has made me so."

"You are very candid, certainly," said Annie, colouring; "you will never spoil any one with flattery."

"I thought you despised flattery," was the reply.

"But I do not despise politeness."

"Politeness! No. I am not very ceremonious, it is true; but my friends do not exact it of me. I am a plain speaker, and say what I think," saying which Heartley walked to the other side of the room, where I was standing in the window.

"Upon honour," said Dr. Cathcart, in a low tone, "Heartley has donned the clerical character before his gown—a foolish proceeding, and quite unnecessary. It is not expected of di-
"Robert, that is not the gratitude I feel. My dear friend, everything you have done for me only makes you dearer. My gratitude all resolves itself into love. Women are incapable of understanding true friendship." He pressed my hand warmly.

"There can be no feeling of obligation between you and me, Frank. We would risk our lives for each other at any moment, and never think of it after."

I spoke to Annie, and told her that Robert had heard what she said.

"I am very sorry," said she, "but you know he likes plain speaking."

"You don't understand him, and you are constantly hurting his feelings," said I.

"Will you tell Robert I want to see him?"

I told him, and he went. What passed in the interview I know not, but that they came to a better understanding there can be no doubt, as I was soon made aware. A few days after the scene I have just described, the night before we left Windyport, Robert came into my room, and, to my amazement, announced his intention of marrying Annie, if my mother and I had no objection. So unexpected a proposition quite took away my breath.

"Gracious! Robert, are you raving?" cried I.

"No," he replied, seating himself, and proceeding to wind his watch. "I am quite in earnest."

"What put such a monstrous idea into your head? You marry!"

"Why should I not?" he demanded.

"Because you are too young, and have not got your profession yet."
“But I won’t marry till I do. Now are you satisfied?”

“Certainly not. I can’t imagine why you should have fixed your affections on Annie above all other girls, except through perverseness.”

Heartley looked at me in surprise.

“Is it possible that you object to me as a brother-in-law?” said he. “I thought there might be a difficulty with your mother, but you—”

“But, my dear fellow, I don’t object if the thing were possible. You know very well that there is no one in the world I would rather give my sister to if either of you had the means of living, which unfortunately is not the case. A man cannot marry on 75l. a-year. If you think of a wife any time this ten years, you must marry money, and Annie, as you know, has nothing, or next to nothing.”

“I won’t marry money, then,” said Robert, “if it was for no other reason than being classed in the eyes of the world as among the fortune-hunting curates.”

“Then you will have to remain as you are. You used to say that you would never marry, that a wife would interfere with your duties, and all that sort of thing. We all thought you were going to do St. Paul.” Robert was silent.

“At all events,” said I, “Annie is too young, and I am sure she would not think of such a thing.”

“You think not? May I try?”

Then I knew by his triumphant smile that he had tried and succeeded.

“Robert, Robert, this is a very foolish business; you ought to have told me first.”

“Come,” said he, rising, “you need not do the paternal so severely. I do not want to marry your sister till I have a competency, and when she is willing to wait, I don’t see why you should object.”

“I disapprove of long engagements,” said I.

“It need not be an engagement if you don’t like to call it so. Annie shall be free to change her mind if she thinks proper, and I will tell no one about the matter.” In this arrangement I was obliged to acquiesce.

Robert was ordained and appointed to a curacy which presented a grand field for his labours. It was a small post town in a wild, backward district in the South of Ireland; the parish large, the inhabitants ignorant, boorish, and only half civilised. The incumbent was an old, decrepit man, who left all the work and responsibility to the curate. This was precisely what Heartley wished. He cheerfully accepted the whole work, and took upon himself an amount of labour which would have kept two men amply employed, and set about reforming and remodelling with all the zeal and energy of his nature. He improved the schools, established a library, and got up a Young Men’s Society, which was very successful, for the youth of the surrounding parishes heard of the eloquence and zeal of the young minister (both qualifications being rare in that part of the country), and flocked to his meetings in great numbers. They were proud to be connected with any work of his. His fame spread, and people came from all parts of the country to hear him. The old blind incumbent, who would have been an absentee if he had money enough—but part of his living
being sequestrated, he was obliged to economise—was jealous of his popularity; not actively or disagreeably so—for it was not in his nature to feel strongly about anything—but feebly jealous, and did not hesitate to say severe, cutting things about him when an opportunity offered. He had not energy for more than that. Heartley did not heed him, but worked away. The lower orders were in a fearfully benighted state, their conception of the Protestant religion being pure hatred of Popery and Papists. In the higher orders there was a marked tendency towards Puseyism, to which he was equally averse. Between these two rocks he had to steer, and it was marvellous how popular he was with all parties. The county gentry would have lionised him if he could be got at; but he refused invitations to dinner, always pleading pressing duties. With the people he fraternised cordially, and they almost worshipped him. He was a great man in his small world, and he did not escape one of the penalties attaching to greatness—voluminous and wearisome correspondence. Clergymen wrote to him from the neighbouring towns asking his opinion on Church matters—spiritual and temporal—Rationalistic young men wrote to him, politely requesting him to prove the existence of a God and a devil on the following Sunday, when they would attend to hear his arguments; sentimental young women “labouring under a conviction of sin,” wrote asking for spiritual advice, &c. But, amidst all this, his correspondence with me never slackened, and he often gave me amusing sketches of certain members of his flock, and of the difficulties he had to encounter. One stumbling-block in his way—a fierce old general, who, in his aristocratic contempt for the canaille, always commenced to sing before the rest of the congregation, and kept a line in advance of them all through, in utter disregard of tune and time—often gave me a hearty laugh.

Robert had been located in Ballyconnor about two years when I determined to pay him a visit, as I had business in the South of Ireland. He received me with unbounded joy. I had only seen him once, when he came home for Christmas, since his appointment. And now, when I had time to look at him, he seemed very much altered; he looked pale, worn, and depressed in spirits. When I spoke of this to him he laughed off the subject, but confessed that he felt very much the want of civilised society.

“If I were on a desert island I could not be more isolated with regard to intellectual intercourse. I have no one with whom I can exchange an idea, or have half an-hour’s pleasant conversation. To the people I am bound by the sympathies that unite all men; but with the gentry I have nothing in common. They are ignorant, narrow-minded, prejudiced, and proud, having nothing in the world to plume themselves on but their birth; they sicken me with their everlasting talk about “family,” “blood,” “breeding,” &c. I prefer solitude to their society, and so I am thrown on myself altogether. Fortunately I have plenty to do; all my time is pretty well occupied.” He spoke cheerfully enough, but still I could see he was not happy. I had not been many days at Ballyconnor till I began
to observe Heartley’s way of living was not what I could wish. In the morning he seemed low and depressed, but, notwithstanding this, he walked over the parish and worked hard all day. He generally came in fagged and weary, and had recourse to stimulants to refresh him before going out again in the afternoon. He took whisky and water to his dinner, and punch after dinner. Then his spirits rose, and he was as jolly and pleasant as in the days of old. Our intercourse was as free and unrestrained as ever, and my society seemed to make Robert quite happy. Still there was a secret uneasiness that marred my pleasure somewhat. Of the last Sunday I spent with him I have a distinct recollection. He rose early to give a few finishing touches to his sermon; immediately after breakfast he took me with him to the Sunday-school. He taught the first class himself, and performed the whole service alone. After church he visited some sick people in the village, came home, and hastily prepared his evening sermon before dinner. This was my last evening with my friend, and I resolved not to let it pass without giving him some advice, yet I could hardly summon courage. “Robert,” said I, at last, “you look ill and exhausted this evening.”

“And I am,” said he, with a smile; “but who could complain of fatigue in the service of such a Master?”

“And this is the man that I would presume to lecture,” said I, inwardly, as I looked at his intellectual forehead and deep blue eyes so full of thought. “Here is a soul free from the dress of selfishness—he could never sink to and all my old respect for him returned. But this feeling was considerably mitigated when, before going out to evening service he called for spirits and water again. I then told him plainly that I considered the frequent use of alcohol very injurious to his health.

“And what am I to take?” he asked.

“Tea or coffee.”

“I must have something to refresh and rouse me. How do you think I would be able to go through this evening’s work without it? When a man has constant labour he must have something to help him to bear up against the wear and tear that such a life entails.”

“But why work more than your strength will permit? You are not called upon to sacrifice your health and life; for I must tell you, Robert, that you will soon wear out if you continue your present mode of living. Work might not kill you; alcohol certainly will. You have not a constitution to stand it.”

“Do you not see its effect?” said Heartley, rising briskly. “I was weak and worn out, now I am lively and inspired. I could not have gone through my duties without it. I take what is necessary to support my strength and no more.”

“Listen to me, Robert, and consider that I am giving you medical advice. If you continue taking spirits every time you feel the want of a stimulant, you will feel that want stronger and oftener day after day and week after week; and while you fancy it stays the wear and tear of the brain, it is helping it on faster than any amount of fatigue accompanied with temperate living could
do. Briefly, it is a slow poison, and you will not be alive this day five years if you stick to it."

In my anxiety to say all that I thought necessary, I did not heed what impression I was making. Robert raised his head proudly. There was a bright glitter in his dark blue eyes as he replied—

"I cannot neglect my duties. While I am here, all must be done. When I am gone another will be found to fill my place. And for the rest, I did not think you had so poor an opinion of your friend as to imagine that I could ever forget my own honour or the respect due to my sacred office."

He spoke coldly and in a tone that was meant to put an end to the discussion.

"I have no more to say" said I, sadly; "forgive me if I have offended you, and believe that what I said was dictated by anxiety for your health."

"For my health!" said he smiling. "Yes, you delicately put it upon that, but I understood you better than you supposed. However, I know that, no matter what you meant, it was meant kindly, and I can forgive a great deal from a friend, and such a friend as you, Frank."

He turned his face upon me, beaming with all the affection of school days. I took his hand and looked at him earnestly, while an inexpressible sadness stole over me that seemed to forebode the speedy dissolution of our friendship.

"Think no more of it, my dear Frank. It would take a great deal to estrange you and the old fellow."

"Dear Robert," was all I could say, while tears started to my eyes.

"Why, Frank, you are strangely sentimental this evening," said he. "Come, it is time to go to church." And off we went arm in arm. Robert was no longer the pale, languid man he had seemed an hour before. He was all life and energy. I never heard him preach so eloquently.

The congregation hung upon his words as if they were those of a prophet. His text was, "Let him that thinketh he standeth take heed lest he fall." His arguments were irresistible, and were delivered with a warmth unusual even for him. As he went on he became very much excited. His eyes flashed with scorn and indignation at one moment, and the next were full of gentleness and love. They followed him through his varying moods with heartstrings that thrilled to every touch of that master hand which had learned to play upon them so skilfully. He had the most marvellous influence upon them, and he knew his power, for when he drew his sermon to a close it was with the firm conviction that he had settled the subject finally. The congregation were loud in admiration of the sermon. It was as if an oracle had spoken. But I knew from what source he drew his inspiration and left the church with a sad heart, and started from Ballyconnor the following morning.

If Robert Heartley had preached to himself a sermon on his own text, "Let him that thinketh he standeth take heed lest he fall," he would have done well. But in his proud self-righteousness he stood aloft beyond all criticism or doubt, and never dreamt of danger. When on my way home about two months after, I determined
to pay another visit to my friend. It was a fine summer’s evening when I arrived in Ballyconnor, and put up at the hotel. Throwing my portmanteau in a corner, I walked to the window, attracted by some noise outside. Opposite to my window, at the end of a grocer’s shop, there was a swing attached to two old trees, and on it there was a man swinging to and fro surrounded by a group of little boys. To my surprise I recognised in this individual the Rev. Mr. Heartley. But I was not so much surprised as if it had been any other gentleman of my acquaintance, for I knew my friend was amazingly condescending to little boys. Just then the grocer, who had been standing in his door, approached and asked him something. In replying he turned his face towards him and it came full in my view. Could that be Robert Heartley? At the sight, a pang of unspeakable anguish shot through my heart. His face was purple, his eyes on fire, his voice hoarse. I needed not to see him stagger and reel, as the friendly grocer assisted him to his shop, to convince me of the horrible fact that he was drunk. I covered my eyes to shut out the disgraceful sight and groaned. It was misfortune I had seen looming in the distance when I warned him at our last meeting, but my imagination had not pictured anything like this. I never thought the consummation would have come in so coarse a form. I cannot describe my feelings that night. Any one who has had a dear, valued friend in whom he placed implicit confidence, and finds suddenly that confidence was misplaced, and that affection thrown away on an unworthy object, can form some idea of what I felt. I know no greater proof of the fallibility of our nature than this. Don’t talk to me about manly pride, self-control, principle, and such things [and here the Doctor looked hard at his cousin Arthur], they vanish before inclination like flax before fire. Here was one of whose honour I was as well assured as my own, of whose religious principle I was infinitely better assured than my own—a man who from boyhood I had looked up to as one whose mind was strong, judgment sound, and conscious pure—and see the result! You need not tell me that he deceived me; he never knew what it was to conceal a thought; he was honest even to bluntness. [The Doctor, who had spoken with some heat, paused for a few minutes to collect himself, and then proceeded more calmly:—]

His zeal, talent, the purity of his morals, and his good works which he neither paraded nor concealed, had made him a shining light in his little world; consequently his fall was the greater scandal to the Church. I walked about my room all the evening, hesitating as to what course I should pursue. At last I was worked up to such a pitch of excitement that I could not contain myself any longer. I put on my hat and rushed to Heartley’s lodgings. I found him apparently quite cool, with no trace of his late excitement visible. When I entered, he started forward, but suddenly stopped, seeing by my face what was in my mind.

“Frank, what is the matter?” he stammered, with shame and confusion. He was sober enough now.

“What is the matter?” cried I,
wrathfully. "Good God! how can you ask such a question as that? What is the matter? I saw the pastor of Ballyconnor staggering through the street, drunk, in the presence of his flock, to-day. Is that an every-day occurrence, that you should ask what is the matter?" I paused for breath, for I was choking with passion. He remained silent, dumb-founded.

"Gracious heavens," cried I, "what a consummate hypocrite you must be to have acted your part so long and so well! To have deceived even me!"

"I did not deceive you," he faltered, at last.

"You deceived everybody. In playing the rôle of an exalted pietist you not only imposed on the world, but on me, your familiar friend. You acted the part of the basest hypocrite I ever heard of. And you would have gone on making a brute of yourself in secret, and standing up in the pulpit to denounce sin without a qualm of conscience, if you had not been seen and publicly exposed. How lost to all sense of shame and decency you must have been, how utterly hardened, to appear before the people you preach to in a state that would disgrace the lowest peasant in the parish."

He raised his thin white hands deprecatingly. "Frank, have some mercy! have some mercy!" he said, huskily.

"What leniency did you ever show to such sins?" I replied. "What clergymen held so lofty a code of morality—who so severely rebuked the slightest breach of it? From boyhood did you not set yourself on a pinnacle as a model for others to admire and imitate? And didn't I believe in you with my whole heart, and think you were the nearest thing to St. Paul I ever knew. And now I find my saint a sinner lower than other sinners, and the falsest hypocrite that ever wore a mask!"

"No, no, no," he cried, with a groan; "not a hypocrite."

"Yes, a hypocrite, an imposter of the worst description," I cried, furiously. "For Annie's sake," he began—

"Don't mention my sister's name. Your foul breath pollutes it. We have done with you for ever." With this I turned to go, heedless of the ghastly face and outstretched hands, and the beseeching voice that called "Frank," as I dashed out of the room. My conduct must appear in an ugly light; but I am resolved to spare myself in this narration no more than him. You know what my temper is when I am roused; and I never was so roused in all my life as then. When we find our gods are but men we are apt to be unreasonable, and vent our disappointment on the unhappy idol, whoever he may be. I must not tell you of my remorse, how I hate myself every time that wistful face rises before my mind's eye. I will hurry on with the story. [Here the Doctor took out of his pocket-book two letters.] Late at night I received the following:—

"Dear Frank,—Before you leave Ballyconnor I do entreat that you will reconsider your verdict on me. I do not attempt to deny, still less to resent any of the charges you brought against me, though Heaven knows that in some you wronged me; and nothing but the depth of self-abasement that I now feel could make me submit to the language you used. But my pride is humbled in the dust. I
deserve the scorn of all men with any pretensions to decency. You cannot think of me with greater contempt than I think of myself. My sense of shame is greater than I can bear. I do not offer any extenuation of my offence; it admits of none. I throw myself on your mercy, hoping you will not judge your friend too harshly; for you are the only one I can look to, and if you fail me I must despair. If you scorn me the world may well do so. I will then accept its verdict and hide my head for ever. But before doing so I make this last attempt to regain my former footing, and if it does not succeed I sink for ever into the abyss that is yearning for me. Write me one line, Frank, saying you forgive. I implore you for our vow of friendship, pledged under the old elm-tree, and renewed often since, for all the tender remembrances of our innocent youth, and the still warmer ties that have bound us together in manhood, not to cast me off! Even if you are deaf to this appeal I will acknowledge that your decision was just—justice without mercy, not the sort of justice a friend should mete to a friend—and I will not cherish any bitter remembrances towards you for all the bitter things you said to me.

"Robert Heartley."

(To be continued.)

CORRESPONDENCE.

THE INCALCULABLE BENEFITS OF TOTAL ABSTINENCE FROM INTOXICATING DRINKS.

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

Dear Sir,—I am still away from home, and away from all Hebrew and Greek and Latin books, and therefore, I am sorry to say, still unable to write about the meaning of the word Ta'irish in the Hebrew Bible. I have, however, to-day been reading an interesting review of "The Life and Essays" of the late celebrated traveller and naturalist, Charles Waterton. The reviewer quotes two passages from Mr. Waterton's biography, which will, I am sure, be read with interest by all the readers of our Church Temperance Magazine.

When Mr. Waterton was at Stoneyhurst College, his tutor, the Rev. Mr. Clifford, gave him advice for which he always expressed his gratitude:—

"One day, when I was in the class of poetry, and which was about two years before I left the college for good and all, he called me up to his room. 'Charles,' said he, to me, in a tone of voice perfectly irresistible, 'I have long been studying your disposition, and I clearly foresee that nothing will keep you at home. You will journey into far-distant countries, where you will be exposed to many dangers. There is only one way for you to escape them. Promise me that, from this day forward, you will never put your lips to wine, or to spirituous liquors.' 'The sacrifice is nothing,' added he; 'but, in the end, it will prove of calculable advantage to you.' I agreed to his enlightened proposal; and
from that hour to this, which is now about nine-and-thirty years, I have never swallowed one glass of any kind of wine or of ardent spirits."

And to the immense advantages he owed to sobriety and Abstinence he refers again in his striking exordium:—

"I have little or nothing more to add by way of memoir, except that the severe attacks of dysentery, and the former indispositions caused by remaining in unwholesome climates, and by exposure to the weather, seem to have made no inroad into my constitution; for, although life's index points at sixty-two, I am a stranger to all sexagenarian disabilities, and can mount to the top of a tree with my wonted steadiness and pleasure. As I am confident that I owe this vigorous state of frame to a Total Abstinence from all strong liquors, I would fain say a parting word or two to my young reader on this important subject. If he is determined to walk through life's chequered path with ease to himself and with satisfaction to those who take an interest in his welfare, he will have every chance in his favour, provided he makes a firm resolution never once to run the risk of losing his reason through an act of Intemperance; for the preservation of his reason will always insure to him the fulfilment of his resolution, and his resolution will seldom fail to crown his efforts with success. The position of an irrational ass, cropping thistles on the village common, is infinitely more enviable than that of a rational man under the influence of excessive drinking. Instinct teaches the first to avoid the place of danger, whilst Intemperance drives the last headlong into the midst of it. To me there is no sight in civilised society more horribly disgusting than that of a human being in a state of Intoxication. The good Jesuit who, six-and-forty years ago, advised me never to allow strong liquors to approach my lips, conferred a greater benefit on me than if he had put the mines of Potosi at my immediate disposal. I might fill a large volume with the account of miseries and deaths which I could distinctly trace to the pernicious practice of inebriety. I have seen manly strength, and female beauty, and old age itself in ruins under the fatal pressure of this degrading vice. The knife thrives on the follies of the Drunkard, and whole families may trace the commencement of their decay to the dire allurements of the public-house. Father Matthew has done more for Great Britain by his divine suit of Sobriety versus Sot than all her Parliaments and potentates put together from the days of old Harry down to the present time."

Of course Mr. Waterton's remarks about good Mr. Matthew arose from ignorance of the fact that Teetotalism was preached in every part of the three kingdoms many years before Mr. Matthew became a Temperance Reformer.—I am, Sir, faithfully yours,

Altrincham, near Manchester.

WILLIAM CAINE.

CHURCH OF ENGLAND TEMPERANCE REFORMATION SOCIETY.—Collecting-books, cards, reports, tracts, prayer-union cards, with all needed information, may be had on application to Rev. Thomas Rooke, at the Office, 6, Adam-street, Adelphi, London, W.C., to whom cheques and post-office orders should be made payable.
THE CHILDREN’S CORNER.

A BAND OF HOPE TRIUMPH;

OR, JESUS LOVES ME.

BY MISS SALLIE MUNROE.

[We have been forwarded the following for “notice.” We gladly give it entire, the best proof of our appreciation. It is got up very neatly. Price One Penny; or 7s. per 100. London: Tweedie. We hope it may have a large sale.—Ed. C.E.T.M.]

Amidst the scenes of gaiety, so captivating to the young, there are times when the heart in sadness yearns for a better and holier employment than the simple gratification of its own worldly desires. The organisation and management of the Trippett Band of Hope has been to me, with all its cares and anxieties, a source of much gratification and joy. It has now been established above two years, and is the only Band of Hope in Hull in connexion with the Church of England. The room in which our meetings are held has been kindly granted by our esteemed Vicar of Holy Trinity, Rev. Canon Brooke, M.A. There are above one hundred and seventy members as pledged Teetotallers upon our books, nearly all of whom are children varying from four to sixteen years of age.

In preparing for our next monthly meeting, six of the younger children were selected to sing that beautiful melody, “Jesus loves me!” How true the saying, “Man proposes, but God disposes.” Dr. Munroe, our energetic President, was urgently requested to visit a little girl who had been severely burnt. The patient, whilst dressing herself at the fireside, had accidently set fire to part of her dress; and, before her mother could render any assistance, was so severely burnt as to render her recovery almost hopeless. When the Doctor arrived at the house, he with sorrow learnt that she was one of our Band of Hope children, and one of the six selected to sing the charming melody before mentioned. The poor little girl, suffering great agony during the process of having her burns dressed, repeatedly cried, “Oh, Doctor, how it hurts! But I can sing, ‘Jesus loves me!’”

Immediately, on becoming acquainted with the dreadful catastrophe which had happened to our favourite little Band of Hope girl, I went to the house and found the distracted mother nursing the child. The mother’s tears fell fast at my presence as she told me, amidst sobs and sighs, that her daughter, who was only seven years of age, was a great comfort to her, of an amiable disposition, and very kind to her younger sisters. Drawing nigh to the sufferer, whose arms, face, and chest were severely burnt, her lips swollen and eyes entirely closed, I said, “Do you know who is speaking to you? Do you know me?” She cheerfully replied, “Oh yes, I know. It’s my Miss Munroe come to see me.” Then said how very sorry I was that such a terrible misfortune had happened
to her; and that I thought she would not be able to attend the practice on the following Monday evening. She immediately, with much earnestness in her voice, replied, “No; I shan’t come any more; but I shall sing ‘Jesus loves me!’ in heaven! You won’t hear me, but I shall hear you!” With childish simplicity, as if to please me in her moments of pain, she quickly asked “Should I sing it to you now?” I replied, “No, not now. You must not distress yourself. I will come and see you again to-morrow.” My heart felt bursting with grief; and, after speaking a few words of consolation to mother and child, I left the house with the conviction that the little patient could scarcely recover from so great a shock.

The next morning brought me again to the bedside of the sufferer, who had passed a weary, troublesome night. It was evident the powers of life were sinking fast. She had not spoken for some hours. I asked her if she knew me. She turned her head aside, and, in a feeble yet musical voice, replied, “Jesus loves me!” These were the last words our poor little Band of Hope girl uttered on earth before her spirit winged its flight to heaven. Her fleeting breath failed her, or she would have continued—

Jesus loves me! this I know,
For the Bible tells me so;
Little ones to him belong—
They are weak, but he is strong.

She died; and her remains were interred in our beautiful cemetery. With feelings of sorrow I attended the funeral, accompanied by the six little Band of Hope girls, becomingly dressed in white, her companions who were to have sung with her the melody at the public meeting. Scarcely had the Rev. J. Sibree closed his impressive and affectionate address to the sorrowing parents and crowd of Band of Hope children assembled at the grave-side to see the last of their beloved companion, when suddenly the air became musical with the sounds of that sweet melody. The six companions were singing the infants’ hymn over the remains of the dear departed. Never before to me did that music sound so sweetly as rendered by the tiny voices at that grave-side. Tears might be seen trickling down the cheeks of older persons, perhaps unused to weep; and as the melody of the last verse died away upon the breeze—

Jesus loves me! He will stay
Close beside me all the way;
If I love him, when I die
He will take me home on high.

We all felt that our little Band of Hope girl was re-echoing the sentiment, “Jesus loves me,” in a happier, heavenlier home.

I was sorry to lose the dear child; one of the best-conducted members of our little flock. It was natural, but was it right to grieve inordinately over the loss when it was such a gain to the departed to be rescued from the troubles, trials, sorrows, and temptations of this world? Could we ask for her back? Could we wish for her to leave the heavenly choir, her robes of whiteness, the company
of angels, the presence of her Saviour she loved so much? Would we if we could?

Some people say, "What is the use of Bands of Hope? What good are they? What is the use of getting children to sign a pledge they don't understand, and, if they do, will break it when they grow older?" Is it a fact that all will break the pledge when they grow up to maturity? Thanks to our glorious movement we have indisputable evidence to the contrary. We as teachers hope to do some little good; at least we have the satisfaction of knowing that we do no harm. Can the public-house education boast of a similar result?

Children attending our Band of Hope meetings "hear of heaven and learn the way." We teach them to be good as well as to be Total Abstainers. One of our number has learned to know and sing "Jesus loves me!" not only here, but in a far-off, better land, and if I have been the humble means of one little soul finding a haven of rest from the storms of this tempestuous life, I will still, by God's help, persevere to rescue other poor children from a Drunkard's curse and Drunkard's grave, train them to hear of Jesus, and teach them to sing melodies sweeter, holier far than can be heard in the boisterous merriment or drunken revelry of a public-house excitement.

Let me ask of you, then, fathers and mothers, to send your children to our Band of Hope meetings; and not only to send your children, but to come yourselves. We have room on our books to register the names of you all. Come and help us to fight against the great prevailing evil—Drink! Come and help us to swell the chorus of "Jesus loves me!" Thoughts may be born which may never be obliterated; hopes may be excited which may never be extinguished; and, if you give us your aid, acts may be performed which, although the consequences may not be realised on this side of eternity, will soothe the dying hour, and make life's passage through the dark valley cheerful, bright, and happy. Think of the joy of being the means of converting one Drunkard to sobriety, of cheating hell out of one less victim, of adding one more gem to our Saviour's crown, and helping one more soul to heaven!

Hull, December 3, 1870.

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Beware of Intemperance—The Last Pound Note.—A Commercial Bank of Scotland pound-note was received some time ago by a person in Forfar, with the following inscription written upon its back. It appears to have been dated exactly two years after the issue of the note: "Drunkards, take heed!—When this note passes from me, I am a ruined man. It is the last out of a fair fortune, bequeathed to me by, and the hard-won earnings of, an indulgent parent. As quickly come, as quickly gone! for after a few short years of inebriety and reckless folly, my dissipation has made me homeless, friendless, and a beggar. Whoever may be the next owner of this note, I would recommend him to follow the advice of sad experience, and Beware of Intemperance."
TEXT FOR THE MONTH.

"... Is there not a cause?"—1 Sam. xvii. 29.

DRAWING-ROOM ALCOHOLISM.

HERE is an increasing evil under the sun (says the Saturday Review of Jan. 26)—one of pressing importance, but so contrary to our English traditions, and to our notions of the fitness of things, that we are unwisely inclined to hush it up. Now and then, however, a whispered scandal reminds our Pharisees that a Pharisee's wife indulges in alcoholic stimulants, "has been taken away from some ball by her friends, quite drunk, poor thing! "How shocking!" or "Really should not have been allowed to ride when she could hardly sit on her horse." But such stories we agree to get rid of as quickly as possible. They are "too pain- ful" for women who stand on the brink of the same precipice down which Lady A. or Mrs. B. slipped out of sight even within London memory. Even men do not relish exposures of the sort, or care to joke about what is too contrary to the natural order of things to be amusing. Yet some sincere effort should be made to check habits which are notoriously on the increase, and which
threaten to degrade women even of the well-born and educated classes beyond the help of theories, however brilliant, of their rights. It is honest and prudent to confess that drunkenness is no longer quite unknown even in the most charming drawing-rooms, be it under the form of dipsomania or cinomania, habitual or occasional excess. Ever since the Flood our heroes have, we know, distinguished themselves by their potations, but it remained for the heroines of our society to claim that prerogative of the stronger sex. It would seem that our doctors are too professional, our clergymen not professional enough, for candour on this ugly topic. Medical men are hampered by several considerations, some of them obvious; and spiritual counsellors belong to another age. If the Lancet laments, as it has done, the over-prescription of stimulants which was “too much in fashion a few years ago,” its acknowledgment of the perhaps irreparable evil is unseen by the general reader. The literature of Temperance societies and police reports does not affect the divinities of our Olympus, who hardly guess the striking resemblance between their nectar and the gin of the “masses.” Yet something should be done to startle ignorant and well-meaning lady-tipplers, who do not imagine it possible that they should approach, and even rival, Irish Biddies of St. Giles’ in their craving for and absorption of alcohol. There is at present a singular push for power among women which suggests rather a deterioration than a development of the female intellect and will. This feverish self-assertion is a confession of weakness. The sources of their legitimate influence are being exhausted; their old power is waning visibly, and even ridiculously collapsing. But though they may deserve a lesson, it is a serious social misfortune that woman should be displaced from her right position in our homes. A habit that isolates and degrades her, while at the same time she retains her rank as wife and mother, is not only dangerous to her individually, but to society, and perhaps more subtly mischievous than the crime for which she forfeits her place in the world, just as unacknowledged disease may work insidiously greater evil than a confessed sore.

Vice in women is, moreover, almost more fatal to social safety than crime in for custom is more than law in the conduct of a people, and women—espe-
the women of the upper classes—have large control over custom. The rich
escape the publicity of their practices which befalls our poor, and consequently we cannot so well guess at the causes of that failure in duty at home, and in discretion abroad, which appears to be on the increase; but there is reason to believe that the frequent "pick me up," the midday and afternoon sherry or champagne, may have much to do with the pace at which young men and maidens, old men and children, Mayfair mothers and Belgravean beauties, are posting downhill. Not a few actual cases might be quoted for sensational purposes, but we have not space, even if this were a fitting occasion, to describe how Mrs. A. destroyed the peace of her home until she was removed from further trouble by permanent imbecility; how Lady B. brought herself and her children to complicated grief and disgrace as she let fortune, friends, and faith slip through her reckless fingers. Even if we enumerated the long train of diseases to which drunks are liable, we doubt if the horrible list would lessen the use of alcohol by a single wine-glass. Indeed, novelists have lately treated us to many elaborate scenes of D. T., which we doubt to be wholesome study even for poor souls who are struggling to escape from their habitual vice.

But there are some facts and considerations that may be usefully put before rash but well-meaning women who have tampered with drink, but who are yet capable of self-control, and before all persons who may be concerned in the safety and welfare of a home where there is even a slight tendency to ring for irregular glasses of wine—where there is a chronic epidemic of attacks or sensations requiring alcoholic cure, or even where there are complaints of periodical sinkings and unaccountable depressions. Most doctors will confess that the fashion of stimulation has been overdone, but it is true that they are seldom consulted about the disuse of the drams they ordered for some special need, and the table-spoonful of brandy is often found so agreeable a stimulant that a second is added, and even a third, to meet the strain on nerves and stomach which an ordinary day of "society" involves. It is a curious fact that, though more rapid in its effect on the will and principle of women, alcohol does not act with the same speedy mischief on their health as on that of men, and so it happens that they drift into courses hardly suspected or partly excused by the dozen ailments always in reserve to account for my lady's social shortcomings. Meantime their moral self-control is daily weakened, and secondary passions appear in the wake of the ruling one which the weakened will is unable to check. Indulgence in any vice always entails others, but the distinct effect of alcohol is to affect the nerves and brain that the material power to resist any temptation is lessened in proportion to the quantity taken. This is hardly, then, a safe stimulant for women, nor will it, even in small quantities, advantageously develop their peculiarities. We are not writing a Teetotal tract, so we will not dispute the valuable qualities of fermented liquors; but the limits to their beneficial use are passed when a woman in average good health feels inconvenience if she cannot have her favourite dram. She may, in favourable circumstances and if of regular habits, go on safely for a time, but she is within reach of many evils. A chance shock, mental or physical, illness, sorrow, bad examples.
may leave her weak before the encroaching power which, most of all vices, drinking possesses, and before she is aware of it she may find herself in great if not hopeless difficulty. "There exists," writes Dr. Marcey, "in the substance of the brain a well-known attraction for alcohol;" so the enemy not only attacks from without, but creates mutiny in the very citadel of our will. In, of course, a small, but still a perceptible, degree the controlling power of the brain is impaired when the daily dose of sherry or other spirituous compound is confessed to be a needful comfort. And, with all respect to Lady Amberley, women's brains are not their strongest point. They have plenty of imagination, which is liable to be excited, but they have not much will to spare, and are especially liable, even at their best, to the depression which is aggravated by alcohol. And besides these physical mischiefs, what shall be said of the damage done to mind and character in proportion as drams become habitual? We do not wish to be hard on the victims to bad customs, to over-doctering, and in some cases to hereditary tendencies, but their demoralization is extraordinarily rapid when once they have taken to "pegs" between meals. The craft with which a woman naturally truthful will baffle observation when her craving for alcohol is on her, shows how intensely and semi-maniacally she has concentrated her intelligence on the indulgence of her ruling passion. The devices of lovers seem poor in comparison with the skill with which she will make raids on the cellar, supply herself with strong waters in perfume bottles, and establish relations with the nearest public-house. She will bribe, lie, and steal, sacrifice credit, position, and the affection of those dear to her, sooner than do without the stimulant for which her brain and whole system calls imperiously. And, poor wretch, though she has no illusion about the evil case she is in, she can't help herself when once she is alcoholized to a certain point. We could multiply stories of the shifts to which well fenced-in ladies have been reduced when in their own homes spirits were not easily attainable; how one took to stealing the spirits of wine used for lamps, and another employed an old clo' man to fetch her champagne. The strategy used to secure the private drams of London ladies would suffice to outwit Bismarck, Von Moltke, and all their following, and would baffle an Asmodeus. But with what ruin to character and happiness! We will not dwell on extreme cases, though they are daily becoming more frequent, for even what may be called moderate drinking is the wide door to disgraceful excess and nearly incurable vice. The increasing prevalence of what is considered allowable stimulation is the evil we would point out. Marguerite dallying with Faust's gifts is but the prelude to Marguerite's suicide, and it is more useful to check her as she opens the glittering casket than when she is the helpless prey of passion.

It is probably a misfortune for women that in their own homes they have less employment than they had in other days before machinery interfered to do everybody's work. There is not incumbent on them the same duty to be useful, but there still remains for them the duty to be as ornamental as is consistent with fashion. Supposing the lady of the house never exceeds the sherry she can carry with dignity and self-approval, and gets decently through her daily round of
deadly-lively occupation, she remains a proof that a woman with a taste for strong liquors has seldom any other taste. Her maid puts on her clothes, but she is careless of her appearance, and even liable to personal unkemptness. She is often unpunctual, fractious before her dram, and dull afterwards. She does not cultivate friends or acquaintance who could be any check to her practices. She likes her mankind to be much away from the house, and if they take no notice of the quantity of wine consumed in their establishment she will be affectionate, if rather stupid, to them. Of what is pure and noble in life she loses appreciation, while all that is animal is intensified in her. If she has children, they will probably suffer from constitutional depression and weakness, and "tone" will be plentifully supplied by port wine, and even brandy, from their infancy up. With the career of the boys we are not here concerned, but of the girls what may or may not be prophesied? If they have escaped positive disease by the time they are launched in the world, they will be, at all events, dependent for their "go" in society on copious champagne and frequent sherry. Naturally, they will join the increasing mob of fast girls, with all that is involved in that evil. We are sensible of a distinct moral relaxation among women, and of a new sort of unwomanly recklessness in the presence of men. We complain of a prevalent coarseness even among the virtuous, not only of manner, but of imagination and pursuits, and we are sometimes tempted to prefer the age of Nell Gwynne or Madame de Pompadour to the actual confusion of daredevil women and unabashed spinsters. It would seem that alcohol has something to do with this disorder, for the physical effects of it on women are proved by medical investigation to be precisely what would denaturalise them. We know how repulsive are most forms of mania in women, and, hard as the saying may seem, the development of impulse and the lessened self-control which follow the slightest excess in strong drink are symptoms of a brain excitement that is the precursor of disease.

A line, we think, can be drawn; and it is certainly time to observe the limits where wine ceases to be useful as a stimulant of circulation, and becomes poisonous as a narcotic, and morally ruinous. What appeal can we make that will be most likely to succeed? Let every woman who, from whatever cause, finds herself increasing her old quantity of drink, take timely alarm. In the earlier stages of dipsomania the victim will rationally acknowledge every fact connected with it, and will even expatiate on its horrid possibilities, but five minutes after she will swallow an increased dose of the confessed poison. Education and intelligence are rather against her than otherwise, for they make her believe that she at least is safe. Women seldom drink for the gratification of their palate, and the pitiable dram-drinker sometimes loathes the spirit she gulps down. Good or bad wine, potto-brandy, curacoa, or gin will satisfy her if only her nervous organization be sufficiently saturated. The volume of light wine or beer sometimes taken is almost incredible. And it is a bad sign when little is drunk at meals by a lady whose flushed face and full eye and hot hand betray that alcohol has been freely applied to her blood, whose loosened tongue and
slightly reckless manœuvre announce unhealthy brain action. Had she taken her allowance of wine with food, its effects would not have been so powerful or so immediate. It is easy to guess how deceit becomes as habitual as her vice, and how her daily life is a struggle to secure her 'dose at any cost of self-respect. She is continually driven to act a part, and is never at ease except when she arrives at the "tone" she requires. To do this an increasing quantity of alcohol is needed up to the time when debility sets in or some accidental trouble reveals her alcoholisation. Then the doctor appears, and if any of our readers wish to know what chronic alcoholisation involves we will refer them to that bland official, and hope that in this one class of disease he will not conceal the truth. But before the doctor is called in—and he indeed is not able to do much in cases where woman's wit and weakness combine with positive disease to baffle him—might not husbands, fathers, and whomsoever family life may concern, interfere and endeavour to control the doings of their womankind? It will not do to pooh-pooh the dangers of drinking for our "world of fair ladies" of whom we have been so proud and foreigners so envious. We doubt if half-a-dozen Regencies and a Napoleonic Empire would be as bad for them as brandy and soda of a morning, or untimely sherry, or any tampering with the agent of so much possible mischief, sanctioned as its presence is on every table and at every street-corner. And it is a mischief that rapidly becomes irremediable for women of the higher classes. Few husbands would care to send a wife to a reformatory, and home-watching is very difficult and destructive of happiness. Yet not only the vice, but the temptations to it, are increasing with our modern hurry and excitement, and with that vague religiosity which has taken the place of Christian duty. It will need some courage to oppose fashion, and keep away from bad example, and struggle with hereditary depression. But one important step will be gained if the use of stimulants between meals is sedulously checked. The test of safety in the moderate use of alcoholic drinks seems to be the power in persons of fair health to leave off their accustomed beer or sherry without inconvenience or moral effort. This test might be occasionally applied by rational women to themselves or insisted on by their mankind, and we believe that a sensible improvement in both moral and physical well-being would generally surprise the fair Abstainer.

Had we thought it useful, we should have quoted the latest analysis of popular wines, and shown how little serviceable they are in the animal economy; but in this matter, and when womanly character is concerned, we have preferred to dwell on the moral rather than the physical reasons for extreme and increased caution in the use of the common domestic sherry and the almost equally common domestic champagne.

We have much pleasure in announcing that his Grace the Archbishop of York has kindly consented to preside at the Annual Meeting of our Society, to be held on Tuesday evening, May 9, at 7.30 o'clock, in Willis's Rooms.
MONTHLY INTELLIGENCE.

[We shall be glad to have short accounts of the various Church Temperance Societies' meetings for insertion under this head.]

ISLINGTON.—The Matthias Christian Temperance Society, inaugurated two years ago by the Revs. Thos. Rooke and H. J. Berguer, held their second annual tea and public meeting in the Blundell-street Schoolrooms, Islington, on Thursday, February 2. Over eighty friends partook of tea, after which the president of the Society read the report, from which it appeared that during the past year 198 adult, and 110 Band of Hope pledges have been taken, making a total of 633 pledges since the commencement of the Society two years ago. Public meetings have been held every Sunday, Thursday, and Saturday evenings, as well as a prayer-meeting on Sunday mornings at seven o'clock, in connection with the Society. A Temperance Lifeboat Crew is also connected with the Society. The financial position of the Society shows a balance due to the treasurer of 7s. 5½d. The public meeting was then presided over by Dr. Cobb, and addressed by Mr. W. Sanders, of the National Temperance League; Mr. Ansell, of Islington, and Mr. Hardwidge, of Charlotte-street Temperance Society.

ST. JAMES’S HALL, LOWER ROSOMAN-STREET, CLERKENWELL.—On Monday evening, January 30, Mr. J. W. Wilton, lecturer on Education and Temperance, delivered his lecture on “The Bottle,” illustrated by the celebrated pictures of G. Cruikshank, Esq. The woes resulting from Intemperance were impressively described by him in eloquent language. The chair was taken by Rev. C. Ough, junior Curate of the parish.

HOLY TRINITY, SHOREDITCH.—On Tuesday evening, January 31, the Rev. Thomas Rooke attended the meeting of this Society. The Rev. G. H. Henderson occupied the chair. There was a very good attendance.

CHRIST CHURCH ASSOCIATION, CHELSEA.—On Thursday evening, February 9, the Rev. Thos. Rooke delivered a lecture before this Society. The Rev. C. Moon occupied the chair. Mr. Rooke earnestly pressed upon his audience the importance of pressing on in the great work, even under discouragements and difficulties; and by statistics and arguments showed the necessity for all to be up and doing, in the faith that if they faint not they shall assuredly reap.

ST. PETER’S EPISCOPAL CHAPEL, BUCKINGHAM-GATE.—On Tuesday evening, Feb. 14, the annual meeting of the Band of Hope in connexion with the schools of this church was held, under the presidency of the Rev. C. Skrine. There was a very good attendance at tea. After tea, there was a distribution of medals to those who had been faithful to their promise during the preceding twelve months. The children sang some hymns and melodies very nicely, and some good recitations were given. The Rev. Thomas Rooke attended and addressed the children.
The opportunity was taken for commencing an Adult Society, to be called The Charlotte-street Christian Association for the Suppression of Intemperance, and to be composed of two classes—1, Members who are Total Abstainers, and to whom the entire management of the Society is to be entrusted; and 2, Associates who are willing to work in the cause, but do not see their way to personal Abstinence. Mr. Rooke addressed the meeting on this subject, also showing how much room there was for the work of all in the war against Intemperance.

The Mill Hill Temperance Society held its usual monthly tea-meeting in the National School, Feb. 3, Rev. B. Nichols, Vicar of the district parish, president. There was a full attendance of members and others, and at the general meeting after tea a good and interested audience. Every one present received a copy of the Earl of Shaftesbury's admirable speech on the Temperance Movement, delivered at Norwich in September last, which the Vicar read and commented on to the meeting. A very sensible address was afterwards given by Mr. J. Bowen, of Deptford, a working man who had raised himself to a position of some importance by industry and frugality, himself an Abstainer of over thirty years' experience. The pledge-roll received ten additional signatures that evening.

It is with much pleasure we announce that H. C. Greenwood, Esq., has been appointed Secretary to our Society by the unanimous voice of the Committee, and we have no doubt that his energy and zeal will soon be felt in the operations of the Society. He is about to form a list of clergymen and laymen who will be willing to act on deputations in London and its neighbourhood on behalf of the Society, and will be glad to receive the names of any who will volunteer for this very important service.

Our subscribers and collectors are reminded that our financial year ends on March 31. They would oblige by sending in their contributions and collections to Rev. Thomas Rooke, or H. C. Greenwood, Esq., at the Society's office, 6, Adam-street, Strand, W.C. Post-office orders payable at Charing-cross.

Church of England Temperance Reformation Society.—Collecting books, cards, reports, tracts, prayer-union cards, with all needed information, may be had on application to Rev. Thomas Rooke, at the Office, 6, Adam-street, Adelphi, London, W.C., to whom cheques and post-office orders should be made payable.
The Murder of Elphege at Norwich.

Bearded and grim, and brown with toil
Of strife with storm-lashed wintry sea,
And scar-bequeathing fields of blood,
The Northmen in dread battle guise
Of darkly helm’d brows of wrath,
Of broad chests fence’d with iron mail,
Arrayed with weapons dread of war,
Drank deeply from huge bowl and horn
The red juice of the vine’s rich fruit!

With them their lemen sate in pride,
With spoils of ravag’d homes bedeck’d;
Wearing with haughty air white robes,
Stripp’d from cold limbs of maidens pure,
Who, faithful unto death, had seal’d
Chaste holiness of life with blood;
But stains of gore and wine had marred
The purity of robes, and gemmed
With blood-red, fiery ruby drops.
They seemed most fitting robes for shame,
Wherewith to advertise the fall
Of woman from white peace of soul
Unto the wantonness of shame.
While with coarse homage women fann’d
The wild heat of the drunken feast,
And wine flashed from the vessels rude,
The minstrels with resonant chant,
To flowing melody of harps,
Gave to the echoing walls, with
Fervour wild, weird lays of red deeds
Done in war, on seas foam-crested,
Or fair invaded coasts of peace.

Roused by the red juice of the grape,
The chieftains call’d their slaves to drag
The White Christ’s priest from dungeon vile
Into their presence dread, to fright
The ancient man with threats of death,
With raging storm of anger hot,
And from his fears of age and pain
Extort the red gold of the church
To ransom his white hairs from blood
And dust, and his full days prolong!

From dungeon where the sun’s soft light
Had ne’er dispelled the cold, dark gloom,
They brought the old man forth, to make
The drunken mirth of blood-stained men
A mark on which to prove its skill.
Their toil was vain; their threats unmoved
The old man heard, refused to use
His Master’s gold to lengthen out
His few brief days of earthly life.

Resistance rous’d their fiercest rage;
Their drunken fury held its way,
And calmly died before their wrath,
Elphege, the bishop of the Lord!
STATISTICS OF THE EXCISE OF INDIA.
COMPARRED WITH THAT OF THE UNITED KINGDOM.

For the year ending March 31, 1870.

WITH SOME REMARKS ON THE LIQUOR AND OPIUM TRAFFIC.

The Finance Account of India for the year 1869-70 shows the net receipts of Excise duty on "spirits and drugs" paid into the several Government Treasuries to be 1,378,705l., including the duty paid on palm-trees yielding Tarri (vulgo "toddy"). If we divide the net receipts of the Excise between the population of India, which is given at 180,000,000 by an "Indian Reformer," it amounts to a fraction over 2¼d. per head. Whereas, one head of a house in London paid the same amount in millions last year, as duty on wines and spirits alone, without the "drugs." W. and A. Gilbey are credited with having paid 1,321,102l. into the Excise last year. The Excise for the United Kingdom was equal to 15s. 0½d. per head, or 21,879,238l. for the entire population of 29,036,508. This sum of 15s. 0½d. was the amount paid by every man, woman, and child, "to be drunk on the premises," and to legalise the modus operandi by which the bread-stuff of upwards of eleven millions of the people has been converted (as we shall see presently) into combined Alcohol, by which designation all the Alcoholic beverages may be regarded. The quantity and cost of this combined Alcohol, under its modified and traffic denominations, are shown in the Parliamentary Blue Book for the year ending 31st March, 1870, as under:—

<table>
<thead>
<tr>
<th>Retained for Home Consumption</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proof gallons of British Spirits</td>
<td>22,855,229</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Proof gallons of Foreign and Colonial Spirits</td>
<td>11,603,775</td>
<td>18</td>
<td>0</td>
</tr>
<tr>
<td>Gallons of Malt Liquor</td>
<td>52,568,133</td>
<td>63,682,006</td>
<td>12</td>
</tr>
<tr>
<td>Gallons of Foreign Wines</td>
<td>26,284,169</td>
<td>946,230</td>
<td>102</td>
</tr>
<tr>
<td>Gallons of British Wines*</td>
<td>12,888,230</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Gallons of Cider and Perry*</td>
<td>1,050,000</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Gallons of Cider and Perry*</td>
<td>450,000</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>1,009,727,397 gallons, which cost</td>
<td>112,529,231</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>To which must be added the cost of Sugar and Molasses used in brewing and distilling, 438,042 cwt. at 20s. per cwt.</td>
<td>37,347,358</td>
<td>0</td>
<td></td>
</tr>
</tbody>
</table>

£150,314,631 | 5 | 0 |

* These items are not shown in the "Statistical Abstract," but, from all collected data the quantity consumed is considerably greater than what the above figures represent.
If this vast quantity of Alcoholic beverages which was drunk last year were collected together, it would (at the rate of 231 cubic inches per gallon) form a gulf one mile and three-quarters long, one mile and a half broad, and twenty-one feet deep, in which the entire British Fleet could ride at anchor, and each ship pay out fifty fathom of cable!

Or it would fill 29,036,508 drain-pipes, leading from the aforesaid gulf, each pipe containing in volume 36 gallons, and 4 inches in diameter and 65 feet in length, at which every man, woman, and child could suck away, until the said fleet were left—as the sailors left the dead Admiral—"high and dry."

Or the same quantity would fill a river 30 feet in breadth, 3 feet in depth, and 500 miles in length.

Or it would fill a canal cut from John o'Groat's in the North of England to Land's-end in the South of England, 45 feet wide and 20 feet deep.

Of the enormous acknowledged outlay which is annually expended on these Alcoholic beverages, the "Times" says (3rd December, 1853): "It would be too favourable a view of the subject to treat the money spent on drink as if it had been cast into the sea." Now, if instead of treating upwards of 150½ millions of sovereigns as if they were dropped into the "dark, unfathomed caves of the ocean," we were, on the contrary, to charter two freight ships to India with 1,179 tons 7 cwt. of gold (the bulk of gross expense of our drink score last year), we could freight each ship with 589 tons, leaving the 7 cwt. (44,800l. at the $1/b. avoirdupois per 100l.) for freight hire and other expenses. On landing our precious cargo in Calcutta, we could lay down a line "two deep" along the grand trunk road from Calcutta to the foot of the Himalaya Mountains at Kalka, a distance of 1,180 miles. Were we to keep a check on the workmen in laying down the golden pavement, by scoring a letter in the Bible for each sovereign laid down, we would require 42 Bibles before the whole were laid down, or, not to use the sacred book for a profane purpose, in other words, we could lay down 42 sovereigns for every letter in the Bible, and have a remainder of upwards of one million sterling, out of the two shiploads of money, or the gross cost of our drink last year.

Calculating that there are 3,567,180 letters in the Bible, or, 773,692 words, 31,173 verses, 1,189 chapters, and 66 books, just as 2 and 2 makes 4, 66 books make 3½ million (and upwards) of letters, but requiring more calculation, as the reader will find if he tries.

It is next worthy of notice to consider the vast amount of bread-stuff that has been used in making these Intoxicating drinks. The acreage for the hops used in brewing was 61,792 acres, which would produce (at the rate of 48 bushels per acre) 2,966,016 bushels of corn. The quantity of malt shown in the Excise Returns is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Bushels</th>
</tr>
</thead>
<tbody>
<tr>
<td>For Home Consumption</td>
<td>52,568,339</td>
</tr>
<tr>
<td>Exported</td>
<td>1,779,588</td>
</tr>
<tr>
<td><strong>Quantity of Malt for Brewing</strong></td>
<td><strong>54,367,927</strong></td>
</tr>
</tbody>
</table>
The Excise charges for malt are according to the bulk of ungerminated corn, although eight bushels of barley will make nine bushels of malt. We have now to do with the ungerminated corn, thus—

| Corn used in Brewing     | 54,367,927 |
| Corn used in Distilling  | 10,699,965 |
| Corn which the Hop Land would have produced | 2,966,619 |

Total quantity used in producing combined Alcohol 68,033,908

A bushel of corn is calculated to yield equal to 60 lb. loaves of bread, therefore 68,033,908 bushels of corn will make 4,082,034,480 lb. loaves, sufficient to give a loaf of bread to 11,183,656 men, women, and children of the kingdom every day.

As, if this quantity of bread were sold at 1½d. per loaf, it would amount to 25,512,715l., sufficient to set up as respectable bakers, butchers, tailors, &c. 127,563 publicans and beer-sellers, and give them each 200l. to set up with; that would be the most effectual way of shutting-up public-houses. More so than the idea of their emigrating. We cannot spare them; many of them are industrious tradesmen and good citizens, and would be a credit to the country if they were established in other businesses. The sun of heaven would then shine upon a blest and happy land. The workhouses would be converted into factories; gaols would be advertised to let; and lunatic asylums converted into churches and schools. And all these happy changes could be brought about by the legitimate use, not the shameful abuse, of the 1lb. loaves which could be made from the corn which was worse than wasted in producing that which could not support one of God’s creatures, man or beast, for a week.

The sugar and molasses which were wasted in like manner in brewing and distilling, and which were worth (before being decomposed for fermentation) 657,063l., would not only pay the journeymen’s hire for baking the aforesaid quantity of 1lb. loaves, but would also cover all incidental expenses incurred in carting the bread and other stock to the new establishments of the quondam publicans.

What’s to become of the Revenue? where’s the Revenue to come from? if we shut up the public-houses? are inquiries made by those who think more of the Revenue than of the people. We could not only clear off the Excise revenue every year, but also clear off the National Debt in less than four years! And, at the same time, wipe away the scalding tears of the worse than widowed drunkard’s wife, and feed, and clothe, and educate his now neglected, famishing children! These would be transcendent blessings, in exchange for the present unmitigated evils let loose upon the people of the United Kingdom through 150,000 open Pandora boxes, namely, public-houses and beer-shops. The above inquirers might now ask, how is this great desideratum to be accomplished? Isn’t your clearing off the National Debt, &c., a somewhat Utopian idea? To which I answer, it is no more visionary than the arithmetical pro-
blem 12 and 12 make 24, and out of 24,000,000 you can pay 21,000,000 and have a remainder. Our balance-sheet would show the following debtor and creditor account thus—

<table>
<thead>
<tr>
<th>Dr.</th>
<th>Cr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Excise Revenue and other Expenses for the year ending March 31, 1870</td>
<td>By Duty on Tobacco and Snuff for the year ending March 21, 1870</td>
</tr>
<tr>
<td></td>
<td>£6,608,716</td>
</tr>
<tr>
<td></td>
<td>Foreign and Colonial Spirits</td>
</tr>
<tr>
<td></td>
<td>Wine (imported)</td>
</tr>
<tr>
<td></td>
<td>Double that sum</td>
</tr>
<tr>
<td></td>
<td>Capital out of which to pay the Revenue</td>
</tr>
<tr>
<td></td>
<td>Deduct</td>
</tr>
<tr>
<td></td>
<td>Balance</td>
</tr>
</tbody>
</table>

£21,879,238

As neither tobacco, nor snuff, nor spirits, nor wine are at all necessary to enjoy life, and enjoy it in the most unalloyed physical pleasure, let those who think they cannot live without them pay double duty on them, until they find out what those around them found out years ago.

Now that we have disposed of the Revenue and have a surplus in hand, we will next turn our attention to the great national incumbrance, the National Debt. But, *en passant*, if any one should be dissatisfied with the simple way in which we can dispose of the Revenue, I would suggest a plan more simple still, to any one so dissatisfied (a plan which will increase his own private revenue), that is, let tobacco, snuff, spirits, &c., alone; they will do you no good, they never did. And let it not be said, if every one declines to buy these things which are made for our use, there will be no Revenue at all. Yes there will; there would be far more Revenue resources then than there are now. And be not deceived, these things were not made for *you* or me; they were made for nefarious purposes. But to proceed, in shaking off the great incubus, the next entry in our National Ledger should be as follows, viz:—

By Balance in surplus of revenue | £2,674,686
" Loss of labour to workmen and employees, by Drink—estimated by Parliamentary Committee of 1834, and compared with the estimate loss in 1869-70 | £52,500,000
" Public and private charges on account of pauperism, insanity, premature death, &c., traceable to the habit of Drinking | £10,000,000
" Cost of police, prosecutions, courts of justice, support of criminals, losses to juries and witnesses, through Drink | £3,000,000
" Destruction of property on sea and land, and loss of property by theft and other crimes resulting from Strong Drink estimated at | £10,000,000

Liabilities (carried over) | £78,174,686
ADULTERATED PORT

Liabilities (brought over) ........................................... £78,174,686
Gross expenditure ......................................................... £150,533,652

Annual loss ................................................................. £228,627,338
multiplied by ................................................................. 4

Lost to the nation in 4 years ............................................. £914,509,352
Deduct the National Debt, which was up to 31st March, 1870 .... £800,681,428

Unappropriated ........................................................... £113,827,924

Thus in four years we could not only pay off the National Debt with the money wasted or lost through Drink, and leave a clear national balance-sheet, but also pay off 110,000,000 lb. to the families of five each, which would be equal to 17l. 8s. 3d. to each such family in the United Kingdom, and leave over three millions to endow schools and support the infirm Temperance advocates, whose occupation would be gone. The Alliance, League, and Sunday Closing Association would have a grand soirée, and would all sing, "Joyful day, joyful day!"

ADULTERATED PORT.

If the genuine article be so bad, it is plain that it is more easy to imitate port than any other wine; and there is no doubt that this imitation is extensively practised both in the South of France and in this country.

Here is a receipt said to be used in the South of France: Calabre, 50 gallons; moist sugar, 3 lb. 4 oz.; cashew, 2½ drachms; cardamoms, 5 drachms; lime flowers, 18 drachms; logwood extract, a sufficiency. The following are said to be used by the manufacturers of genuine fruity port in this country: Rough cider, 4 gallons; elderberry juice, 1 gallon; logwood in chips, 4 oz.; rhathany root, ½ lb.; British brandy, 2 quarts. Or, for a better quality: Cider, 26 gallons; port wine, 4 gallons; elderberry juice, 6 gallons; brandy, 6 quarts; logwood, 1 lb.; American isinglass, 12 oz. In a work specially circulated among the trade, the enterprising publican is thus taught to make 8 gallons of real port into 60 gallons of the "fruity" compound: "Take 8 gallons of good port wine, and put it in a clean 60-gallon cask, first fumed with sulphur. Add to it 40 gallons of cider, and then 12 gallons of British brandy. Add juice of sloe and elder till it acquires the proper degree of roughness, and then cochineal till it communicates a fine brilliant colour. In lieu of cider you may use turnip juice." Having thus looked into the mode of manufacturing port for the British market, let us see in what state it reaches the consumer, and as the best means of doing so we present our readers with the following analyses; 1. Analysis of a sample of genuine port: Alcohol, 14.220; volatile
ADULTERATED PORT.

acids, 071; fixed acids, 577; cream of tartar, 016; tartrate of lime, 070; sugar, 2540; sugar added as an adulterant, none; extractive matter, 2666; mineral matter, 211; water, 76029; total, 100000.

2.—Analyses of Five Samples of Wine purchased in London.

<table>
<thead>
<tr>
<th></th>
<th>No. 1</th>
<th>No. 2</th>
<th>No. 3</th>
<th>No. 4</th>
<th>No. 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alcohol</td>
<td>14500</td>
<td>14400</td>
<td>13710</td>
<td>13720</td>
<td>15280</td>
</tr>
<tr>
<td>Volatile Acids</td>
<td>110</td>
<td>140</td>
<td>180</td>
<td>351</td>
<td>247</td>
</tr>
<tr>
<td>Fixed acids</td>
<td>692</td>
<td>710</td>
<td>712</td>
<td>441</td>
<td>522</td>
</tr>
<tr>
<td>Cream of Tartar</td>
<td>021</td>
<td>trace</td>
<td>021</td>
<td>trace</td>
<td>010</td>
</tr>
<tr>
<td>Tartrate of lime</td>
<td>026</td>
<td>051</td>
<td>042</td>
<td>069</td>
<td>051</td>
</tr>
<tr>
<td>Sugar</td>
<td>3788</td>
<td>2494</td>
<td>3768</td>
<td>3768</td>
<td>2540</td>
</tr>
<tr>
<td>Sugar of Adulteration</td>
<td>none.</td>
<td>930</td>
<td>none.</td>
<td>none.</td>
<td>2356</td>
</tr>
<tr>
<td>Extractive matter</td>
<td>2197</td>
<td>1263</td>
<td>6780</td>
<td>5622</td>
<td>4479</td>
</tr>
<tr>
<td>Mineral</td>
<td>296</td>
<td>372</td>
<td>337</td>
<td>294</td>
<td>342</td>
</tr>
<tr>
<td>Water</td>
<td>78370</td>
<td>79640</td>
<td>74980</td>
<td>75735</td>
<td>74173</td>
</tr>
<tr>
<td></td>
<td>100000</td>
<td>100000</td>
<td>100000</td>
<td>100000</td>
<td>100000</td>
</tr>
</tbody>
</table>

Phosphoric acid in ash 0060 0050 0045 0043 0031

These results speak for themselves, and require no comment, seeing that out of the five samples two had been under the "doctor's" hands and one was fast turning sour, while none had the appearance and flavour of genuine fully fermented ports. All were, however, made a grape base, and in that respect were really red wines. But four out of the five had been artifically coloured, as was proved by the isolation and examination of the dye stuffs employed.—Food Journal.

Disinfectant for Scarlet-fever.—A homely, but apparently most useful method has been communicated to us for disinfecting houses and rooms in which cases of scarlet-fever have occurred. Dissolve saltpetre up to the point of saturation, and in the solution soak several sheets of coarse blotting-paper, which must be allowed to take up as much as they can, and afterwards dried, carefully close every door, window, and chimney of the affected room, and let the prepared blotting-paper be lighted and smoulder itself out. This is of course not intended to supersede the use of Condy's fluid, the value of which in every household where there is sickness is sufficiently well-known; but we have heard of such success in checking the spread of infection by means of the saturated paper, and it is moreover so easy of trial that we gladly publish the information sent to us.—Food Journal.

We think our Lady Friends, earnest helpers as they are, could do us much service by obtaining new subscribers for the Magazine.
CORRESPONDENCE.

WYCLIFFE ON WANT OF KINDNESS TO OUR FELLOW CREATURES.

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

Dear Sir,—There is a passage in one of Wycliffe's works which deserves insertion in our Temperance Magazine. In "The Poor Caitiff" he says: "Also there is manslaughter in other manner, in which man is said to slay his fellow-Christian; as he or she hath the goods of the world, and seeth man or woman in great default or mischief, and will not help them." I speak not of pardoners, nor of bold beggars, but of them that are poor, feeble, crooked, blind, and lame, or in some other mischief, by the sufferance of God; and others who have pain and default, who are ashamed to ask, and would rather suffer much mischief than beg; of whom it is said in Holy Writ, "Thou hast seen a man dying for hunger; if thou hast not fed him, thou hast slain him."

In this solemn passage Wycliffe is referring to the wealthy people of his time, who, as Mr. Jeaffreson, in his "Book About the Clergy," says, "were criminally negligent of the claims of such human misery as lay remote from their daily paths. Whilst stout beggars scrambled for the largesses insolently thrown to them by the lords of the soil, the miserable sufferers from extreme sickness and utter indigence too often died in hovels or ditches, without human sympathy. The deaths of these wretched creatures were stigmatized by Lollardy as 'murders'—done, perhaps, more through want of thought than want of heart, but still murders, for which the rich would be held accountable at the final judgment; and to mitigate the pains of the forlorn outcasts, the new devotees [the followers of Wycliffe] denied themselves the comforts and necessaries of life, to the disgust of their opponents, who saw in such eccentric charity only another insidious attempt to promote discontent in the lowest classes of the populace."

I would ask the moderate drinkers, who encourage and keep in existence that which is the cause of so much misery, and wretchedness, and vice, and crime, and premature death, to think of their awful responsibility, and to ask themselves, "Are we murderers in the eyes of God, as we do not strive to prevent the murder, and worse than murder, of hundreds of thousands of men, women, and children, our own brothers and sisters, baptized members of the same Christian Church?"

The words of Solomon, Prov. xxiv., 11, 12, show the justness of those of Wycliffe: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?"—I am, dear Sir, yours faithfully,

WILLIAM CAINE.

Altrincham, near Manchester, Feb. 10, 1871.
A HERO’S FALL.

BY MISS GODKIN.

(Concluded.)

I was still boiling with indignation and disgust, and this appeal did not soften me in the least, though I cannot read it now without a pang of self-reproach. I reasoned with myself and turned the matter over in my mind, till I fancied I had arrived at a just conclusion. I then returned the following reply:—

"After mature reflection I now sit down to reply to your letter. I am sorry I gave way to my temper and used such violent language to you. It was useless, it was ungentlemanly, and I feel that such conduct demands an apology, even to you. The fierce indignation I felt when I parted from you has passed away. I now feel nothing but grief for a friend lost to me for ever. The Robert Heartley, the friend of my youth, whom I loved and esteemed, is no more. You allude to our vows of friendship. I consider those vows cancelled, since my friendship for you was based upon an entire misconception of your character. I have torn from my heart every tender remembrance of you that had taken root there these ten years. What the effort cost me it is needless to say. I do not mean to dwell on my feelings, since I have resolved to disregard them, and be guided only by reason. Henceforth we must be strangers to each other. Farewell.

"FRANK HAMILTON."

I started by the coach next morning and as I passed Heartley’s lodgings I looked up and mentally bade adieu to my friend for ever. Before I was halfway home I began to repent. Annie’s tears completed my conquest. I readily yielded to her request, and wrote by the next post a short epistle in which I tried to atone for my former harshness. My letter was returned, with a line from the postmaster, saying Mr. Heartley had gone away, leaving no address.

Years passed by, bringing changes of all sorts—pleasant and painful; but the greatest of all was my dear sister’s death. She was snatched away in the bloom of her youth about a year and a half after the occurrence I have just related. She died of rapid consumption, and even on her deathbed her buoyant, cheerful spirit did not forsake her. She never forgot Robert, and one of the last things she said to me was to find him out if I could, and reclaim him "for her sake." All my inquiries, however, were ineffectual.

About two months ago or more, as I got out of the brougham at the door one day, the servant put into my hand a note, on which was written "Immediate." The hand was shaky, the paper shabby. It looked like a "God reward you" case. I opened it and read:—

"Dear Frank,—Come to me. I am dying.—Yours,

"ROBERT HEARTLEY."
I drove off without a moment's delay, and found my unhappy friend's abode—a miserable lodging in a back street. When I entered his room, and saw the emaciated skeleton that lay before me, I could hardly speak. I took the hand he held out to me, and gazed at the ghastly face, trying to trace in it some resemblance to Robert Heartley. I saw none except the broad white forehead and golden brown hair. That much of him was still like the picture I had sketched at school, which I had never parted with. Could that miserable object be the man whose ringing accents once held hundreds of admiring hearers spell-bound; when a look from him, directed to a particular spot, could make the conscious sinner tremble under his flashing eye. And now how things were changed? All this passed through my mind as I looked at him lying there. His hoarse, piteous voice broke upon my reverie.

"Frank, won't you speak to me?"

"Oh! Robert, my poor friend, what can I say to you?"

"Talk to me as if nothing had happened to separate us. I am dying; I would not have sent for you else. While I lived I knew I could hold no intercourse with my former friends. I had done enough to disgrace them without reminding them of my existence. I saw you often, Frank, but I shunned you; for I remembered how I scorned you advice, and my besetting sin and pride was still strong enough in me to make me dread an interview with you. But death squares all accounts. You won't mind coming to see me now that my days are numbered? Oh! what I have suffered; what an intolerable burden my life has been! If you knew it, Frank, you would think I had expiated my guilt, great as it was. But what is the matter with you; do you think me worth a tear?"

"To think what you once were, and what you are now become!" said I, unable to suppress my emotion, when I thought how much I was to blame in not making an effort to save him while it was possible. "Robert, forgive me," I cried, sinking on my knees beside the bed. "The guilt is mine as well as yours."

"Dear, kind-hearted fellow, I have nothing to forgive. I do not deserve the smallest pity from you or any one," said he, "but just wanted to see your kind face once again. It is a wish I long denied myself, and would not gratify now, but, as I told you, I am dying. Don't, Frank, pray don't grieve for me. I have no tears. My brain is burnt up, but my heart is not callous, at least not to you."

His voice became husky, and he turned on me his great lustrous eyes, with a feverish glow in them. His parched lips seemed unable to move any more. I took his hand and tried to soothe him.

"My dear, Robert," said I, "believe me, I love you still. I tried to trace you often after you left Ballyconnor, but I never could discover you. Poor Annie requested me, when she was dying, to find you out for her sake." At the mention of Annie's name a shiver passed over him, but he did not speak.

"You are very ill, I see," said I; "tell me about your health. Your pulse beats rapidly, and you are consumed with fever."

"No, no, my dear Frank; it is the
friend I want, not the doctor. I am far beyond your skill. The sooner my miserable life terminates the better."

I persuaded him to relieve his mind, by telling me everything about his life since we parted. So he gave me a rapid sketch of his career, since the fatal day I saw him in the street of Ballyconnor, interspersed with expressions of wild remorse. "I left Ballyconnor, unable to bear up under the disgrace I had incurred, came to Dublin, and took a situation as clerk. I dropped my name with my gown, having dishonoured both, and feeling that I ought not disgrace them further. Being desperate I continued my downward course rapidly. I sank lower and lower in the social scale. As soon as my employers learned my Intemperate habits, I was dismissed. All this time my mind was a hell; I drank more and more to bury in brutal oblivion the bitter reflections that forced themselves upon me. Yes, I, the educated gentleman, the devout clergyman, sought to drown remorse by the same vulgar means that the coarse, ignorant clown avails himself of. When I felt my miserable life drawing to a close I was seized with such torture of mind, as I feel must be a premature taste of everlasting death. I resolved, late, too late, I well know, to deny myself, though I felt such denial would hasten my death; but I have not tasted the accursed thing for a fortnight, and I am consumed with a burning thirst, and a fire in my brain that nearly sets me mad, but a more intolerable fire consumes my soul, and will for ever

"Robert, for the love of Christ, do not talk in that wicked way! Pray for pardon."

"My repentance comes too late," said he, getting fearfully excited. "Too late! I dare not address my prayers to my offended God, I have forfeited the right that belongs to ordinary sinners, the right to pray. What excuse can there be for me, who knew my Lord's will so well, and failed to do it; and not only that, but set the example of disobedience to others! I that was put in a place of trust, I played the traitor, and deserted my post. No, no, I have read my doom by my conscience, the doom I have so often denounced upon others for less crimes; no, my repentance comes too late; there is no mercy for such a wretch as I. Too late, too late!" He grasped my arm in his frenzy, and his eyes glittered on me with a wild look of despair, that sent a shudder through me.

"Have you no hope?" said I.

"No hope?" he replied. "Dare I mock His throne with prayer, after having served the devil so long? There would be no justice in Heaven if I was pardoned. I am lost for ever. There is no hope for me. The angels in Heaven cry 'No hope!' the devils in hell cry 'No hope!' and my own heart echoes 'No hope!'"

He raised himself while he poured forth these wild words with all the fluency of former days, but with a more terrible earnestness than I had ever felt. As he cried "No hope" his voice rose to a shriek, that rang through my heart many a long day after; he threw up his arms with a gesture of wild despair, and fell back panting and almost insensible. A terrible calm followed this burst of passion, and he lay quiet and exhausted.

"Robert," I said, "your mind must
be indeed perverted, or you would not have given utterance to such fearful words. What dark cloud has obscured your reason, once so clear, that you have forgotten the first principles of religion? You, who once in the name of Jesus called sinners to repentance, and dwelt upon the mercy and love of God till the vilest took courage—must I tell you that the same God is waiting to receive and extend his mercy to you, if you will only ask for it? Too late, you say. Was it too late when the thief upon the cross, with his dying breath, asked pardon and obtained it?"

With such arguments I tried to quiet his excited mind, but they had not much effect upon him. I prescribed soothing medicines, in the hope that he would obtain relief from sleep. But while his mind was on the rack, it was impossible to relieve the body. Of course I knew he was dying, but I wished to render his last hours as easy as possible. Sleep never came to him, and I cannot describe the torture of his nights, for it was then those diabolical thoughts of eternal damnation took possession of his mind. Sometimes in his outbursts of agony his language would assume all the grandeur and eloquence of his best days, and then he would relapse into silence for hours. His diseases, which were complicated, but all brought on by irregular living, made rapid progress. I could not "minister to a mind diseased," so I sought out a clergyman, who had known him in former days, a single-minded and devoted man, with his whole heart in his calling. He is a man worth knowing, and to know him is to love him. We have met by many a death-bed of physical and mental anguish; but his feelings are still unblunted and his zeal undamped.

Heartley listened to him at first with cold respect, but gradually, as Mr. Wynfield's persuasive arguments won their quiet way, the light of his reason returned, and he saw things from the proper point of view. He spoke to Robert in a voice full of soothing gentleness that seemed to act like a sedative upon my patient. His wild remorse, which, misdirected, was little better than mortified pride, gave place to a calm, deep humility. Thank God I had the happiness of seeing his last hours undisturbed by a fear for his eternal welfare. He departed into the unknown land with a quiet confidence of pardon and peace.

Heartley had but one vice, but that one effaced and blotted out his numerous virtues, and brought him to an early tomb. As I stood beside the grave of my gifted, noble-hearted, but unfortunate friend, I made a vow that I would wage perpetual war against the enemy which had wrought his destruction.

Lenore.

Arrangements have been made for localising this Magazine—that is, for supplying the twenty inside pages at about cost price, and leaving the cover (4 pp.) for a local title and local matter—such as notices of meetings, sermons, Bible-classes, special services, &c., &c. Clergymen managers of Temperance Societies, adult or juvenile, may have further information on sending a stamped addressed envelope to the Editor, 6, Adam-street, Adelphi.
TEXT FOR THE MONTH.

"Abhor that which is evil, cleave to that which is good."—Rom. xii., 9.

THE CONVOCATION OF THE PROVINCE OF YORK—A COMMITTEE ON INTEMPERANCE.

At the prayer of Convocation, on the motion of the Rev. J. Bardsley, his Grace the Archbishop of York has nominated the following Committee to inquire into the effects of Intemperance on Church work: The Dean of Carlisle, Archdeacons Cooper and Hamilton, Canons Sale, Woodford, Crosthwaite, and Birch, the Rev. Jos. Birchall, Chancellor Thurlow, Rev. Charles Hesketh, and Rev. Jas. Bardsley; the latter to be convener. The committee to meet either in Leeds or Manchester.

We rejoice to see how this question is more and more becoming the question in Church and State. The two Houses of Convocation and the two Houses of Parliament are beginning to ring with demands for inquiry and movement on this question. The Rev. J. Bardsley, one of our own members, and the very Rev. the Dean of Carlisle, our President, deserve thanks for bringing this matter to so successful an issue in the Convocation of their own Province.
The following are some of Mr. Bardsley’s remarks in making his motion, which was—

To pray his Grace the President to grant a Committee to inquire and report upon the effects of Intemperance on Sunday-schools, on Church officers, the observance of the Sabbath, the attendance or otherwise of the working classes on public worship, on national education, and also as to the effects of drinking habits on society in general; and to suggest such remedies as may be deemed suitable and efficient.

“It would be fresh in the recollection of the House that a similar inquiry had been instituted in the Southern Convocation, and that the Committee which had been granted had collected an immense amount of valuable information, arranged in admirable order, which had been accepted throughout the country as authoritative facts upon this question, and had been quoted by Members of Parliament and Cabinet Ministers. It had been thought desirable that a similar Committee should be moved for in the Northern Convocation. With respect to the effect of Intemperance on Sunday-schools, if it were true that Sunday-schools formed the creed and stereotyped the religious belief of the children taught in them, it was an important question for the consideration of clergymen how to account for the fact that, while during the past twenty years the population of England had increased immensely, the number of Church of England Sunday-scholars had during that period remained stationary. He would not now detain the House for the purpose of showing how Intemperance had both limited the attendance of the children in the schools and weakened the instruction given there. He would only say that, at a Conference of Sunday-school teachers held in Manchester the other day, at which the Bishop of the diocese presided, 1,200 Sunday-school teachers—the very flower of the population of Lancashire—testified that the grand hindrance and impediment to their work was the liquor traffic on the Lord’s-day. The same testimony was borne on all sides as to the effect of the drinking habits of the people upon the observance of the Lord’s-day—an observance which, from the first, was a perpetual obligation upon all the children of Adam. He quoted statistics showing the wide-spread character of the drinking traffic on the Lord’s-day, and the vast amount of money expended upon it in this country. The latter figures,
he said, showed that £230,000,000 or £240,000,000 a-year was spent in this way—more than the unmerciful indemnity imposed upon a neighbouring nation by her pitiless conqueror. If it had been the policy of this country for the past 150 years to demoralise its population, it could not have adopted a more effectual means than by the laws which gave facilities for the growth and spread of the liquor traffic, which crowded our great cities with pesthouses and moral sepulchres that ruined the populations. He urged the necessity for the repeal of what he termed Mr. Gladstone’s unfortunate measure of 1860, which enabled grocers and confectioners to take out wine licences. To this measure and its operation he traced the spread of Intemperance amongst women. He also deplored the passing of the Bill associated with the name of the Duke of Wellington, and instancing the anecdote told by one of the orderlies of the Duke, that on coming in sight of the French army on one occasion, he exclaimed, ‘Cost too much! cost too much!’ meaning that though an attack on the position would be successful, the result would be gained at too great a sacrifice, he (Mr. Bardsley) deplored that when that measure was proposed in Parliament, the Duke did not then exclaim, ‘It would cost too much! it would cost too much! it would cost too much!’ for the evil effect of that measure had been to write the history of our peasantry with groaning and moaning. Referring to the Drink and Crime Chart of the English Counties prepared by the Rev. John Clay, chaplain of the Preston Gaol, he said it showed that the morality of a county did not absolutely depend upon the number of its religious structures, clergy, and schoolmasters, but that the criminality of a county was greatly influenced by the number of its drinkeries. The map showed that in the counties of Cheshire and Yorkshire the cost for education and religion were about equal, but Cheshire had just double the criminality of Yorkshire, and coincident with that was the fact that Cheshire possessed just double the number of drinkeries, and in that, he believed, lay the whole secret. (Cheers.) He denied that any measures to restrain this traffic would be regarded by the working classes as an infringement of their rights, pointing to the fact that the working classes themselves were greatly in favour of such a policy, and that enthusiastic
public and open meetings in support of it might be held in the Free-trade Hall, Manchester, St. George’s Hall, Liverpool, and the great Hall in Leeds, which would frown down all opposition. (Cheers.) It was often said they could not make people Temperate by Act of Parliament, but they ought not to make people Intemperate by Act of Parliament. The Governor of Canterbury Gaol, in one of his reports, said that in fifteen years he had 22,000 prisoners, including ministers of the Church of England and other denominations and members of pious families, but he had never had a Teetotaller in the prison. He urged Convocation not to discountenance the Temperance movement, and expressed a hope that they would individually Abstain in order to strengthen others by the force of their example.”

The Dean of Carlisle (Close) seconded the motion. He said he had been a Total Abstainer for fifteen years, and he added (expanding his ample chest), “I have not suffered from it that I am aware.” (Laughter.) He agreed with every word that had fallen from the mover of the resolution, and endorsed all he had said as to the importance of clergymen showing an example in this matter. It gave them weight with their people, who would say, “Well, if our parson gives up his glass of wine, I will do the same.”

Canon Sale, though not a Total Abstainer, supported the resolution. Mr. Bardsley had contended for the restriction of the drink traffic on the Lord’s-day. He (Canon Sale) went further than that, and said that the Permissive Bill was due to the working classes. He had recently presided at a crowded, enthusiastic, and unanimous meeting in its favour, in the largest room in Sheffield. He entirely sympathised with that movement, because, though we could not make people moral by Act of Parliament, leges sine moribus vanae.

Canon Severn moved that the resolution be amended by the substitution of the words “the Lord’s-day, and the two principal holy days of Good Friday and Christmas-day,” instead of the word “Sabbath.” There was, in the drinking habits of the people, horrible profanation of other holy days besides the Lord’s-day, particularly Good Friday. On that day the whole of the East Riding of Yorkshire was overrun by cheap trains, and crowds from the town forced their way into the public-houses in the villages, and insisted on getting drunk there, in spite of all opposition.
Mr. Bardsley was quite in favour of the proposed alteration. The word "Sabbath" was not of his selection in the motion.

The Hon. and Rev. Canon Howard moved the omission from the resolution of the words "Church officers." He did not know what "Church officers" were referred to. (Laughter.) As far as he knew, "Church officers" were as temperate as other people. (Laughter.)

Mr. Bardsley said he had no objection to the proposed emendation.

Both amendments were formally put and carried, and the resolution, so altered, was then unanimously adopted.

The President said the Prolocutor would nominate the committee on the following day.

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**OUR ANNUAL MEETING**

Is fixed for May 9, Tuesday evening, at Willis's Rooms, and we have pleasure in repeating what has already been announced, that his Grace the Archbishop of York has kindly consented to preside. Among those who will address the meeting are Major-General F. Eardley Wilmot, R.A., Rev. H. T. Breay, of Matthias's, Birmingham, Rev. Canon Battersby, of St. John's, Keswick, and the Rev. Hugh Huleatt, Chaplain to the Forces.

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We have much pleasure in recommending to our readers' notice a sermon preached on Ash-Wednesday, at St. John's Church, Keswick, by the Rev. Canon Battersby. It will be found a calm and powerful appeal to Christians to combine against the terrible work of the devil, carried on through the Intemperance of our people. Would that the subject had been dealt with on the first day of Lent in many of our pulpits!

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**CHURCH OF ENGLAND TEMPERANCE REFORMATION SOCIETY.**—Collecting-books, cards, reports, tracts, prayer-union cards, with all needed information, may be had on application to Rev. Thomas Rooke, at the Office, 6, Adam-street, Adelphi, London, W.C., to whom cheques and post-office orders should be made payable.
MONTHLY INTELLIGENCE.

[We shall be glad to have short accounts of the various Church Temperance Societies’ meetings for insertion under this head.]

ST. JOHN’S, READING.—On Thursday evening, March 7, the Rev. Thomas Rooke attended and addressed the members of the St. John’s Association, Reading. It was the Anniversary Meeting, the Society having been formed just a year ago. Mr. W. J. Palmer presided. There were present W. Sutton, Esq., Colonel Bazett, Messrs. Hadwin and Holloway, Rev. Charles Ough, and others. After tea, there was a very good meeting, and a very satisfactory report of progress was read by Mr. Hadwin, the Secretary.

FOOTSCRAY, KENT.—On February 26 there were two sermons preached in the parish church, on behalf of our Society; that in the morning by the Rector, the Rev. C. Birch, that in the evening by Rev. Thomas Rooke. We are glad to state that the Association here is flourishing.

THE NATIONAL ASSOCIATION, which, it will be remembered, sprang out of our Church Society, has been vigorously at work. It organised a deputation of all classes of Temperance Reformers, to ascertain, if possible, from the Home Secretary when the long-promised Government Bill on the Liquor Laws would be introduced. Mr. Bruce said he could not say, but he would feel personally humiliated if it was not introduced this Session. The National Society, feeling this to be very unsatisfactory, are proposing to bring forward a measure of their own, which has been some two years waiting, trusting to the Government promises. This Bill will be introduced if the Government do not bring in theirs. We see that Mr. Gladstone is making use of this as one of the cords of his whip to hurry over ugly debates when they threaten to be too long or troublesome for him, saying, “You can’t have the Licensing Bill if you delay;” and as there are a good many ugly debates before him, he will not like to lose even one cord of his whip by introducing this measure, so that we fear poor Mr. Bruce will find himself “personally humiliated.” But what is that to Mr. Gladstone?

ST. PETER’S PARISH, JERSEY.—There was a good meeting held here on Thursday evening, February 2, Mr. F. Boucher in the chair.

ST. LAWRENCE, JERSEY.—In this parish, also, there was a good meeting on Feb. 3, Mr. Davy in the chair.

MAYFAIR AND SERVANTS’ ASSOCIATION.—A sermon in aid of the funds of this Society (one of those founded under the auspices of Rev. T. Rooke) was preached in Christ’s Church, Dover-street, Mayfair, on Sunday, March 10. It was a special afternoon service, and there was a good congregation. The Rev. the Curate read prayers. The sermon was preached by the Rev. Thos. Rooke, who took for his text, the words, “Can these bones live?” Ezek. xxxvii. 3. There was a collection after the sermon, but we have not been informed as to the amount.
IMMEDIATE AND IMPORTANT.

THE DRINK QUESTION IN RELATION TO THE ELECTION OF POOR-LAW GUARDIANS.

The annual election of guardians for the various Poor-law unions takes place in the month of April, and the responsibility involved in the right of voting is very inadequately realised by the generality of ratepayers. There is gathered together in each of these unions a community forming as it were a little world within the world, and consisting for the most part of the sick, the disabled in mind or body, the feeble aged and the tender young; and these are entirely entrusted to the care of the several boards of guardians.

But we are not here called upon to dwell upon the general subject of workhouse administration. The question to be considered in the pages of the Church Temperance Magazine is the question of Intoxicating liquors in its bearing upon our workhouses.

No one acquainted with workhouse matters will dispute that at least three-fourths of the inmates of these houses have been brought into their unfortunate condition through the drinking of Intoxicating liquors, either by themselves or those who ought to have been their protectors; and this fact ought to suggest the need of the greatest wariness in the use of these beverages in connection with workhouse life. But all Abstainers, and other readers of this paper, will do well to inquire, before giving their votes at the coming election of guardians, whether there is really in the workhouse of their union such a backwardness in resorting to these drinks as we have a right to expect from the knowledge of their past mischievous working. Every ratepayer is entitled to a copy of the published abstract of accounts of his union on asking for it. Let each of our readers obtain one, and look on the "provision table" for the quantities of spirits, wine, beer, and porter supplied in one year, and if, as we are persuaded he will, he finds the quantities larger than he expected, let him only vote for men who will pledge themselves to a thorough revision of this matter. The plea for the use of these articles is that they are required as medicines for the sick, but we have never yet seen a balance-sheet pointing out the distinction in the quantity administered medicinally and consumed as beverages. Moreover, the medical officer supplies the medicines in the workhouses. His stipend is paid for medicine and attendance. Under the present system it is his interest to prescribe Alcoholic liquor at the cost of the Poors’ Rates, in the place of medicine from his surgery at his own cost. He ought, by all means, to pay for the Alcoholic as well as the other medicine. If under current arrangements he is not allowed a sufficient sum to cover the increased expenditure, let the amount be increased, but by all means let us no longer have hundreds of gallons of liquor to pay for without being able to form any idea what proportion is administered as medicine, and how much is drunk as a beverage.
With respect to the daily supply of beer to the officers along with the rations, while we as Teetotallers hold that the practice is needless and injurious and calculated to engender habits which in some instances may prove ruinous, we are not in this article advocating compulsory Abstinence. If in the present customs of society the officials of workhouses are considered to have a right to the supply of these liquors as the common beverages of the table, those who choose have a right to its equivalent in money. In ordinary circumstances the man who gives up his beer has in his possession for other purposes the money that the beer would have cost, and it is only fair that this inducement should operate within the walls of the workhouse.

There is a practice which cannot be too greatly deprecated of rewarding the inmates for extra work by giving them beer. Those who are able to render service have become inmates, not through age or extreme infirmity, but through drink. Many of them cannot keep sober outside the house, and to feed the depraved appetite of such persons with that which has been their greatest bane is surely a guilty trifling with all that is ruinous and disastrous.

By a rule of the Consolidated Orders of the Poor-law Board, all refreshments of food or drink are forbidden to the guardians on visiting the workhouses. But in all the unions that we are acquainted with this regulation is a dead letter. The guardians seem to agree that it is “more honoured in the breach than the observance,” and the central Board quietly ignore it, unless its violation be forced upon their attention in an official investigation, or in some other unusual way. Whether the drink refreshments on these occasions are partaken of in “strict moderation” depends entirely upon the character of the guests and of the host. There is not on either side the check of a bill of reckoning, and we have known cases in which the administration of the workhouse has been very seriously affected by unscrupulous superior officers taking advantage of the “weakness for the glass” on the part of influential members of the Board. By this tacit agreement—more binding though less innocent than the eating of salt together—supervision was reduced to little more than a sham, and the grossest abuses were carried on with impunity. We have nothing to say of other workhouses with which we are not acquainted, except this, viz.—that the drink department everywhere is one that requires very diligent watching.

These are matters for all ratepayers duly to consider before giving their votes at the ensuing election of guardians.

AN EX-WORKHOUSE OFFICER.

THE WAY TO THE POORHOUSE.—A physician was walking along a road in the country one day. An old man met him, who had a bottle of whisky sticking out of his coat-pocket. “Is this the way to the poorhouse, Sir?” asked the old man, pointing in the direction in which he was walking. “No, Sir,” said the physician, “but this is,” laying his hand on the bottle of whisky.
"Let the Good Prevail."
(An Ancient Greek Saying.)

On, fellow-men, through storm and shower,
Through mist and snowdrift, sleet and hail!
Brace up the strong right arm of power,
And—Let the good prevail.

Let never selfish thought intrude,
Nor selfish fear your heart assail;
Work bravely for the common good,
And—Let the good prevail.

True brothers in the race of life,
Rejoice not if a brother fail;
We all may conquer in the strife,
And—Let the good prevail.

Rejoice not at a brother's woe,
Life's sea is wide for every sail;
Each in our turn we come and go,
So—Let the good prevail.

O truthful lips, O toiling hands,
O manly hearts that never quail,
Work each for all what God commands,
And—Let the good prevail.

Men are not units, one and one;
One body all, we stand or fall;
The common good must aye be won,
So—Let the good prevail.

The common good, the common health,
Tho' selfish tongues may sneer and rail,
Be this our task, our truest wealth;
And—Let the good prevail.

Go, take your Bible from its shelf,
And read the ancient hallowed tale;
Love thou thy neighbour as thyself,
So shall the good prevail.

—From the Banner.

W. M.
THE WORD TIRÔSH IN THE HEBREW BIBLE.

I am happy to be able, through God’s mercy, to return to my comments on the important word tirôsh, which occurs thirty-eight times in the Hebrew Bible. A very severe attack of illness compelled me to break off at Hosea ii. 9, in the number of our Magazine for November last.

I now come to the 29th passage in which the word occurs—namely, Hosea ii. 22; “And the earth shall hear the corn, and the wine [tirôsh], and the oil; and they shall hear Jezreel.” The prophet evidently speaks of the products of the earth in their natural state. The Rev. W. Lowth says: “All creatures shall answer the desires and wants of my people; the heavens shall answer the wants of the earth in sending down seasonable showers, and the earth shall answer the wants of mankind in bringing forth corn and wine, and other necessaries of life, and the very fruits of the earth shall answer the wishes of my people, now returned into their own land, by giving them due nourishment. The same sense is more plainly expressed in Zachariah viii. 12: “The seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.”

30. Hosea iv. 11. “Whoredom and wine and new wine [tirôsh] take away the heart.” This is the only passage in which there is supposed by some to be any difficulty as to the true meaning of the word tirôsh. But, by a mind unprejudiced, the word here can be understood in the same sense as in the other thirty-seven verses in which it occurs—namely, the unfermented grape in its natural condition on the vine. The fruit of the vine is the symbol of abundance. Now, it is an acknowledged truth that prosperity and abundance corrupt and “captivate,” and alienate the heart from God, as Hosea says, in chapter xiii. verse 6, “According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.” In Deuteronomy. xxxii. we are told that Jeshurun waxed fat with abundance of butter and milk, and fat of lambs and wheat, and the pure blood of the grape, and, as the result, “he kicked and forsook God who made him, and lightly esteemed the Rock of his salvation.” So there is no necessity whatever for supposing that tirôsh in Hosea iv. 11 was an intoxicating drink.

31. Hosea vii. 14. “And they have not cried unto me with their heart, when they howled upon their beds; they assemble themselves for corn and wine [tirôsh], and they rebel against me.” The Septuagint has: “They cut themselves for corn and wine,” that is, to propitiate their false gods to give them an abundant harvest. Gesenius renders, “They gather themselves together for corn and new wine, they turn aside from me; that is, they gather together to supplicate idols for the fertility of their fields.”

32. Hosea ix. 2. “The floor and the winepress shall not feed them, and the new wine [tirôsh] shall fail in her.” Gesenius renders the Hebrew word,
HINTS CONCERNING BANDS OF HOPE.

BY AN HON. SEC.

I. AS TO THEIR EXISTENCE.

In every scheme for the amelioration of the condition of the people by the repression of Drunkenness, juvenile co-operation should have a place. Associations of children, generally called Bands of Hope, are, or ought to be, a very powerful agency for advancing the cause. They have a two-fold object, defensive and aggressive; or rather these are aspects of the one object—two-fold, yet so intimately entwined the one with the other, that separation will destroy the character and efficiency of the whole. In the defensive point of view—children are led to renounce in their youth that which ruins the characters and blights the happiness of all who over-indulge in it. None of them but can see around them, perhaps in their very homes, the dire results of the senseless use of Intoxicating drinks. But then they should be led to see that not for themselves only must they think and do, but for those around them. This is what I call the aggressive aspect. It may be said—this is foolish, for what help can children give in combating so giant an evil? Can infant hands pluck up the monstrous upastree, that overshadows and blackens our whole land? Can such weak ones tear up the deadly roots that bury themselves deep beneath the ground, grasping with tenacious grip the rocky foundations of the world? No, I answer, children by themselves cannot uproot the evil. But, because they cannot do all, can they do nothing? Can they not stand by and cheer with smile and song the strong-armed ones who work? Yea, they can do more. They can bring new workmen in—workmen who would never have come but for their gentle, persuasive pleading. It has been found that, under the grace of God, there is no more effectual means of reaching a Drunkard’s heart than through his family. Get the children to come to the Band of Hope meetings. If the meetings are attractive they will soon take delight in them, and put down their names. Then the parents will come to hear their daughters sing and their sons recite. Then the family pledge
card is taken home with one or two of the little ones' names on it. The little leaven will surely leaven the whole lump. Some morning the father's neck will be encircled by loving arms and burning kisses pressed on his lips, for when the children went to look at their family pledge card, father's name was there too. That man would have listened unchanged to scores of speeches, and would perhaps have been unapproachable by any person who went to reason with him.

Children, too, will talk of what they hear, and even a stray word will bear fruit, as many a lonely flower has sprung from a seed dropped by a little bird. If you want anything done, who will work for you like the children? Who can collect money like them? Who will canvass new members with their assiduity and success? Despise them not because they are small, and their individual power insignificant. Are not the fairest and grandest effects produced by the harmonious co-working of things very small. Look at the honey-bees—

"Creatures that, by a rule in nature, teach
The act of order to a peopled kingdom."

See the wondrously-formed cells laden with the golden store, enough for the food of men! The coral insects are but a feeble folk, yet behold the work which they do! Against their adamantine breakwaters the strong storm-sea beats itself in vain, and all its wildest waves are broken into idle foam. Let the children, then, everywhere join hand in hand, and they will form a force of immense magnitude. Let every one's agency be accepted—all will not have the same influence, all cannot do the same amount of work, but all can do some. Despise none for

"Nothing useless is or low,
Each thing in its place is best—
And what seems but idle show
Strengthens and supports the rest."

INDEPENDENT TESTIMONY;
OR, A NON-TEETOTALLER ON DRUNKENNESS AND TEMPERANCE.

Extracts from a Paper, read at a Church Conference at Middlesborough, by the
Rev. Ralph Prowde, B.A., Senior Curate of the Halifax Parish
Church, formerly Vicar of Ingleby Greenhow.

In Drunkenness we have a vice of the first magnitude; a vice that is not only ruinous in itself, but the parent or else the handmaid of almost all the profligacy and crime in the country. For instance, the judges of our land tell us that from 75 to 80 per cent of the crime they have to repress is caused by Drunkenness. Workhouse masters bear witness that nine-tenths of the one and a half million of our paupers are the victims of Drunkenness. Governors of asylums attribute a large amount of the misery of madness to Drunkenness. The police-courts open to view a pitiable spectacle of wretched homes and brutalised parents and sin-trained children—all caused by Drunkenness. In short,
whether we take counsel of our own experience, or listen to the witness of others, we are forced to the conclusion that Drunkenness is the vice of the age and the country.

Turn for a moment to another view, and from the cost of the drinking habits of the people argue the prevalence of the disorder of Drunkenness. Two years ago our Government informed that of Austria that in the previous year the people of this country had paid the sum of 88,000,000l. for alcoholic drink. Take into account the loss of capital, labour, and profits of the manufacture and trade in liquor. Do not forget that 23,000,000l. are drawn yearly into the public exchequer as the duty paid upon drink. Estimate the loss to the national wealth caused by the idleness and incapacity of Drunkards, a sum put down at no less than one-sixth of the national earnings. Reckon the cost of police, and prisons, and paupers, so far as they may be justly credited to Drunkenness. Now sum up all these items into one great total, and it is found that the annual cost of the drink consumed in this country alone amounts to no less a sum than 150, some say 200, millions of pounds sterling. My Lord Archbishop, this is a vast sum, and is expressive of a vast national loss, and, consequently, of a vast national wretchedness. If a tithe of this sum could be annually saved to this country, and spent in elevating and ennobling us, instead of being spent and wasted as it is in debasing and degrading us, what a store of happiness and strength would be added to our resources, and what a long future of prosperity and pre-eminence among the nations would be guaranteed to us!

But I have said nothing yet of another kind of cost; the price that is paid for drink in the ruin of virtue, the hindrance of the Gospel, the perpetuation of vice, and the loss of souls. This is the side of the drink question which will present itself most vividly to a Church Conference. We are bound to remember this awful cost—a cost to be measured not by figures of even fabulous value, but by the heavenly standards of the value of immortals, for whom the precious blood of Christ was the only ransom, the only expression and measure of the exceeding greatness of their inestimable worth...

The nation is groaning to be relieved, and all eyes are fixed upon the National Church. She is buckling on her armour, but as yet she has done nothing equal to the urgency of the nation's curse and her own need. The past has been a mistake; we have trusted to general prescriptions for the cure of universal vice, instead of trying to find out specific remedies for special diseases.

I am pleading for special efforts on the part of the Church to diminish Drunkenness. The Church must no longer remain neutral with regard to the work of Temperance Societies. Though I seldom consume alcohol, I am not a member of these societies, but I find it impossible to give them too much countenance, and to speak too highly of what they are and what they have done. Not the least interesting of their operations are their Bands of Hope, armies of young children, the future generation of Teetotallers, most of whom, accustomed to sobriety from their youth, will, we may fairly hope, not depart from it when they are old. Can the Church look Drunkenness in the face, and
then regard unmoved the noble band of Temperance Reformers? If it were possible, she would have to stand by and see the pick and flower of the nation pass from the hallowing sphere of her influence infallibly and for ever. The Church cannot afford this. Now is the day of her opportunity. I do not see how we can be doing our duty to our Church and country without giving an active support to Temperance Societies in our various parishes. We can indeed try to press on legislative action, but we must not wait for it; while statesmen are waiting souls are perishing. Let the whole Church arise for their rescue—onward.

CURE FOR INEBRIATES.

SHALL Drunkards be punished or cured? Are they best dealt with—for their own good and that of the community at large—when sent to gaol, or to an inebriate asylum? Is Drunkenness a crime, or is it a disease? is the rational ground on which to meet it that of punishment or cure? To the elucidation of the problem which these questions outline, the letter giving the observations of a correspondent whom we sent to investigate the workings of the Binghamton Asylum forms a not unimportant contribution.

The boy who first develops the insatiate craving for drink is regarded as a criminal at home, is liable to arrest and imprisonment, and is certainly dismissed from any religious body of which he may be a member. Now, what are the facts in his case? At asylums like this they have made it their study, as other physicians have done with consumption or deformities; have had in their own care thousands of such patients, and cured them. Their statements are so simple that a child can comprehend them. "I claim for inebriates," says Dr. Parrish, in his masterly analysis of the philosophy of Intemperance, "that they should not be made exceptions to the ordinary rule, as it relates to the entire class of invalids. The common ills, such as rheumatism, gout, consumption, &c., are all traceable either to direct hereditary taint or to the accident of exposure, fatigue, &c. The same may be said of Intemperance." By the hereditary taint, he does not mean that the mere taste for alcoholic liquors is transmitted from generation to generation, but that men are born inheriting certain temperaments which drive them to seek relief in these stimulants. They are born "suffering from the effects of an organisation which they did not create, and from infirmities which they did not knowingly promote." "They come," says Maudsley, "into the world, weighted with a destiny against which they have neither the will nor the power to contend; they are step-children of nature, and groan under the worst of tyrannies—the tyranny of a bad organisation." The other causes of exhaustion of nervous energy common among us, and which are increasing every year, he states justly to be the intensity of American social and business life—the forcing of children's brains, the incessant
CURE FOR INEBRIATES.

drain upon the supreme nervous centre in the rivalry and struggle for money and power. Whenever, therefore, from hereditary taint, or this exhaustion of nervous energy, the patient seeks relief in alcohol, the disease assumes a definite form, the symptoms of which are given by Dr. Davis. Chief among these, and most liable to misconception by the ignorant, is the diseased condition of the gastric and ganglionic nerves, which constitutes the morbid craving for renewed stimulant that is railed against as a temptation of the devil. There would be quite as much reason in calling the chills in ague a work of Satan. Dr. Davis puts the case forcibly: "If the inebriate, then, is the victim of a positive disease, induced by the action of an alluring and deceptive physical agent, alcohol, will any number of moral lessons addressed to his intellect, or any amount of denunciation hurled at his degradation and his vices, cure or reform him? Or will his arrest, arraignment in a police-court, and extortion of the few dollars he has left as a fine, eradicate the disease that is preying upon the most delicate part of his organisation?"

The remedy urged by both science and humanity is the establishment of asylums for the inebriate, where he can be subjected to medical treatment, receive brotherly encouragement, be given employment suited to him, and secure a foothold in the outer world when fit to enter it again. Such asylums have been established by the State or private enterprise in New York, Massachusetts, Pennsylvania, Texas, Illinois, and California. It is not essential that these establishments should be large. The most successful, probably, are those in which the number of patients is so limited that each is brought into direct and constant contact with the superintendent, and receives individual care and sympathy. Indeed, the massing of any class of patients together is always to be deprecated. No power forces its way so rapidly as a true idea. Slavery is blotted out, and Intemperance, we believe, will be the next stronghold to disappear—not before fanatical outcry, but the force of reason and science. Before many years, the Drunkard, instead of being legally amenable to fines and imprisonment, will receive the rational treatment awarded to the insane, and be sent to an asylum.

For the statistics of the actual benefits conferred by these asylums, we refer our readers to Dr. Parrish's pamphlet, of which we published an abstract on the 27th ult. The average cured vary from 40 to 63 per cent., an average which will, of course, be largely increased when the subject is comprehended in its true relations by the patients and public.—New York Tribune.

REVENUE FROM DUTIES ON INTOXICATING LIQUORS.—In the year ending March 30, 1870, the gross amount of revenue collected from home-made spirits, foreign and colonial spirits, malt, wine, and from licences to sell intoxicating liquors, was $24,620,605. The machinery required by Government to attend to the evils resulting from the use of liquor costs the nation more than double the revenue derived from strong drink.
EDWARD LAYTON’S TRIALS.
BY L. F. P. M

CHAPTER I.
THE LAYTONS.

Yet despite your earnest pity,
And despite its own smoke and din,
I cling to your crowded city,
Though I shrink from its woe and sin.

H. Bonar.

We often speak of the solitude of
country life, and yet I think no solitude
can equal that which a stranger feels
in a crowded city. What can be more
depressing than to see people hurrying
on with their countenances expressive
of different emotions—pleasure, pain,
anxiety—and to stand alone in the
“long unlovely street?” Whereas
in the country, where the birds
sing, and the trees throw out their
friendly shelter, “counterchanging”
the meadows “with dusk and bright,”
we are then surrounded by objects
which cheer and invigorate the spirits.

Such thoughts passed through the
mind of Mrs. Layton as she hurried
along one of the busy London thorough
fares. Almost invariably when alone
in the crowded streets her thoughts
wandered back to the farm-house in
Kent which had been for many years
her home.

But it was only when she was alone
that she indulged in such reveries; her life
had indeed been one of self-sacrifice,
and she did not wish her children to
know how much she missed the fresh
air, cleanliness, and privacy of their
old home.

It was on a hot day in June that
Mrs. Layton indulged in her sad reflec
tions, and in the bright sunlight the
widow’s mourning looked very brown
and shabby. But she soon left the bus
tling thoroughfare, and went on towards
Kensington, where in a narrow side
street was her home.

Before Mrs. Layton’s hand could
reach the bell, a bright-looking girl,
who was watching for her, opened the
door and exclaimed,

“Well, mother, will they take me?”

“They would, perhaps, take you,
Phœbe dear, but I could not let you
go.”

“Oh mother!” cried the girl, her
eyes filling with tears.

“My dear,” said Mrs. Layton, gently,
“you must not trouble about it; you
would not want to go, if you once saw
the place. There are no nice, modest-
looking girls in the shop; they all
seemed so bold and forward, that I
shuddered at the thought of your being
with them, and the young men were
very impudent looking.”

“Did you ask what Mr. Green
would pay?”

“No dear, I bought the calico we
wanted, and came away. There was
no necessity to allude to the advertise-
ment when I felt I could not let you
take the situation. My dear,” continued
Mrs. Layton, with unusual vehemence,
“I would sooner go out washing
than let you wait in Mr. Green’s shop.”

“Well, mother, if you feel like that
I had better give up all idea of it, but I
am much disappointed, for I know
how short we are of money, and I can-
not earn anything by the embroidery
Mary brings.”
“Oh! yes you can, dear, and you are a great help and comfort to me.”

“Then,” sighed Phœbe, “I must wait, and hope that some day I may be able to help you more. But you look dreadfully tired, dear mother; shall I make you a cup of tea?”

“No, dear, it is not worth while. Edward said that he should be home early this evening, and we can have tea with him.”

Phœbe put down the ribbon she was embroidering for a book-marker for a church, and went into the little kitchen to prepare the tea.

Mrs. Layton after her husband’s death had been obliged to give up the farm, as the landlord would not allow a widow to manage it, and Edward, who was just of age, did not wish to give up his town situation to attend to the farm; for though he had been brought up in the hope that he would succeed his father, he, to his mother’s sorrow, would not give up the excitement of London life.

Mr. Layton for several years before his death had been unfortunate, and after his death his affairs were found to be very much embarrassed. Mrs. Layton paid every debt, although to do this reduced her family almost to want.

Owing to her son’s repugnance to a country life, Mrs. Layton with her family left the farm, and Edward took a small house in Kensington. Mary Layton, who was twenty-two years of age, had taken a situation in a shop where all kinds of fancy work were sold. She was fairly remunerated and able to bring work for her mother and Phœbe to do at home, by which they increased their income.

There was one arrangement which pleased Mary excessively, her place it was to be at the shop an hour before the other assistants, and arrange the windows and counters, and by going earlier she also left much sooner in the evening. To rise early was no hardship to the country girl, and she was then able to spend a long evening at home.

Phœbe was younger than Mary, just seventeen, and beside them were two boys—Robert, who was in the same office as Edward, and John who was still at school. These completed the family.

Phœbe had scarcely got the tea ready when Edward came in. He was tall and handsome, his complexion fair, his eyes dark blue, and a small moustache shaded his mouth.

He threw himself into an easy-chair, and, noticing his mother’s bonnet on the sofa, inquired if she had been out in the heat.

She told him she had been out to see about the situation Phœbe had seen advertised. A look of annoyance passed over Edward’s face. “I cannot imagine why she will not content herself with working at home, without wanting to expose our poverty still further. It is hard enough having Mary in that fancy shop.”

“It would not have done for her at all, and so I bought some little things we wanted and did not say one word about the advertisement.”

“That’s right,” said Edward. “I should be glad to have my tea, mother as I am going to Richmond with Hurst.”

“When will Robert come?” asked Phœbe, when she came into the room.”
"Not till seven, I expect. I got off earlier."

Edward had had his tea and been gone some time before Mary and Robert came in together.

Mary, who knew every expression on her mother’s face, saw that she was uneasy about something, and asked where Edward was.

“He has gone to Richmond with Mr. Hurst,” replied Mrs. Layton, sighing.

Mary made no comment on her mother’s reply, but, turning to Phœbe, said, “I have some good news for you.”

“Do tell me what!” cried Phœbe.

“Alice Brown is going to leave our shop, she is so very poorly; and Miss Cooper says, if you like to come and speak to her to-morrow, she will see if you can take Alice’s place for a time, until she is better.”

“Oh, mother!” cried Phœbe, joyfully, “that is better than Mr. Green’s shop.”

“Mamma will be very dull,” said Robert.

This remark checked Phœbe, and, looking rather ashamed, she said, “You know why I am so anxious to earn money, mother.”

“Yes, dear, and I shall feel quite satisfied if you are with Mary,” said Mrs. Layton, putting her hand affectionately on Mary’s shoulder.

When Phœbe and Robert were gone to bed, Mrs. Layton and Mary sat at their work sewing almost in silence, for neither of them was inclined for conversation. Each wondered where Edward was, but neither of them liked to allude to his absence. They hoped for the best, but were oppressed by vague forebodings. They wondered what was the bond of union between Mr. Hurst and Edward; of the former they had seen but little, but they were not inclined to think very favourably of him.

It was after eleven o’clock when Edward came in, and his face was flushed, and he seemed very irritable. Mary lighted his candle and gave it to him, and having said “good-night,” he turned towards the door.

“Why, Edward, you have not kissed mamma,” said Mary, reproachfully.

Edward went up to his mother, and, stooping over her, put his lips to her forehead, and said, “I am sorry to have kept you up.”

(To be continued.)

Expenditure on Intoxicating Liquors.—In 1869 the expenditure was 102,383,320l. This is (1) about 24,000,000l. in excess of the gross public expenditure; (2) five or six times the interest of the National Debt; (3) one-third the value of all our imports; (4) over half the value of British produce exported; (5) nearly eight times the amount paid into our savings banks; (6) five times the amount of all the railway net receipts; (7) six times the annual rateable value of all the property in the metropolis; (8) 1l. spent in drink for every 2d. contributed to Christian missions; (9) equal to one-eighth of the gross annual income of the people of England; and (10) eighty times the total of the annual incomes of all the charitable and religious institutions which have their head-quarters in the British capital.
THE CHILDREN'S CORNER.

LITTLE FAITH'S PLEDGE.

BY L. F. P. M.

Author of "Influence," "Ruth's Christmas," etc.

One evening, just as the night-school which was held three times a-week was over, a little ragged girl, about nine years old, came to me with a droll expression of mystery on her little pinched face.

"Well, Faith," I said, calling her by her name, "what is it?"

"Look here, teacher!" she replied, holding up in triumph a little card, which showed that she had become a member of the Band of Hope in connection with our schools.

"When did you sign it, Faith?"

"I have just done it," she cried, eagerly; "they are writing down the names upstairs."

The child was right; I had forgotten that this was one of the evenings on which the committee met to receive names of new members and to distribute papers.

"I hope you will try and keep your promise, Faith."

"I will try. But, teacher, I forgot to ask upstairs if I could fetch mother her gin of a night."

"Does she always send you?" I asked.

"Yes, every night, when she has the money; and when she has not any, she goes herself, to see if they will trust her."

This, then, was the secret of Faith's ragged clothes and neglected appearance, and I felt very sad to think of the example set at home to this little one who was learning to love Jesus Christ, of whom she had only lately heard.

"Faith," I said, "when you get home, tell your mother what you have done, and show her your little card, and I don't think she will then send you to the public-house; and remember, my child, to speak very kindly to her, and let her see that, though you do not want to fetch the gin, you are ready and willing to do everything else you are told. Will you try, Faith?"

"Yes, teacher," she replied, heartily; "and if father and mother signed the pledge too, we could have our home like Polly Green's. They have such beautiful things on the shelf—little white lambs and dogs—and Polly has such a nice warm frock!"

"Do you wish your home was like Polly Green's?"

"Oh, yes, teacher."

"Then you must see what you can do to make it like hers."

"Me!" she cried, opening her blue eyes in amazement.

"Yes, you, Faith. Try and be very kind to your mother, and ask Jesus Christ to teach you what to do and say. And now, good-night, my child, for it is getting late, and you must run home."

When she was gone I thought a great deal about our conversation, and wondered what the child would be able to tell me when we next met.
But the following evening, when the children came again, I looked round in vain for little Faith, and I blamed myself for not having called on her mother, and I determined to pay her a visit early the next day.

In the course of the evening, a little time before we closed, I heard a knock at the school-door, and went to see who was there. I opened the door, and there stood Faith, her bright eyes beaming with pleasure. "Why did you rap, Faith?" I asked.

"Look here?" she cried; "here is mother come to sign the pledge, but she don't want all the others to see her," and, dragging me by the hand, the child took me into the passage, where a thin, haggard-looking woman was standing.

"Mother, here's teacher," cried little Faith, dancing round us with glee.

"Can I sign the pledge now?" asked the woman, shyly.

"I will bring you a paper to sign in the morning," I replied, after an unsuccessful search in my pocket for some pledges, which I generally carried with me.

Seeing that Faith and her mother looked very much disappointed, I asked Faith if she would run to the house of a teacher who lived near, and fetch me a pledge.

"I am very thankful that you are going to join us," I said, when Faith was gone.

The woman did not reply; and I continued: "What a good little girl Faith is! She gives no trouble at school."

Then the woman burst into tears, and, between her sobs, told me what had passed when Faith got home on the previous evening.

It seems that when the mother told her to go to the public-house, as usual, Faith put her arms round her mother's neck, and begged her not to send her, and showed her little card. Her mother pushed her away from her, and angrily told the child to go to bed; and when she was gone, she followed her upstairs to fetch something, and heard Faith praying that Jesus Christ would make her gentle and good to her mother, and that he would make her mother give up drinking; that her home might be like Polly Green's.

"The words stabbed me," said the woman; "and all the teaching I got as a child at the Sunday-school seemed to come into my mind to reproach me, and I spent a most miserable night; and I told Faith this afternoon I would come with her and sign the pledge, and try and make her home like Polly Green's."

At this moment Faith returned with the pledge, and I took them both into an empty class-room, where the pledge was signed. Then they went home again, hand-in-hand; and I prayed that Faith's influence might not end here, but that she might tell her mother what she had learned of Jesus Christ, and that together they might try to be made fit for his kingdom.

We think our Lady Friends, earnest helpers as they are, could do us much service by obtaining new subscribers for the Magazine.
TEXT FOR THE MONTH.

"Hitherto hath the Lord helped us."—1 Sam. vii. 12.

OUR ANNUAL MEETING.

In anticipation of our forthcoming Annual Meeting, which is fixed for Tuesday evening, May 9, and at which his Grace the Archbishop of York has consented to preside, we deem it well to bring the operations of our Society more particularly under the notice of our readers. This is only the ninth year of our existence, and, considering the very small annual income we have been possessed of, we feel that we have reason to be thankful for the amount of success we have had, and of influence we have exercised. Our success and influence have been both direct and indirect. Through our organisation, we have formed not only our Great Diocesan Association, but also many hundreds of Parochial Associations. It was our Society which first moved (in 1866) in the matter of Beershop Legislation, and from us the Manchester Beershop Movement—the Licence Amendment League—borrowed, but in some points, we regret to say, perverted our plans. From
us sprang the National Association, which was the first Association that enlisted our Bishops in the crusade against the Drinking customs of society, and formed a League of all denominations for the demand of legislative improvement of the Licensing Laws; and by much work that was public, and much more that was unspoken of and unpublished, but which was not the less influential and successful, we have been, though not noisily, pressing on the great work of Temperance Reformation.

Last year, for the first time, our Annual Meeting was graced by the presidency of so distinguished a prelate as the Lord Bishop of Gloucester and Bristol, who heartily expressed his approval of our more distinct Church Total Abstinence work, and similar approval has been since given by other prelates, who have become patrons or vice-patrons, and amongst them the Chairman of the coming meeting, his Grace the Archbishop of York. We have thus been enabled to raise and to extend the platform of the movement—we have been enabled to procure for it a hearing in quarters in which other Associations have failed to do much.

In all this, though it is we who speak, or rather write it, our Magazine has borne its part; and, considering it is the only Church Temperance Magazine, we must say we have not received the support we think we ought. Without larger means, a larger list of subscribers, we cannot make our periodical what we would wish. All the staff connected with it are unpaid, and therefore we cannot command articles of the peculiar and special character we need.

We take our friends into our counsel, and we tell them we believe if the means were forthcoming properly to start, and for a short time in its early struggle to maintain a Church Quarterly Temperance Journal of a higher character, and that our present monthly were to be the popular (i.e., intended for the people) one, our work would soon be thoroughly self-supporting. A good Quarterly on the subject is clearly a desideratum, not only for our Church Movement, but for the cause generally, and would command and receive attention and perusal from many who will not or do not look at weekly or penny productions.

Some may be induced to say, “Oh, now the Government are moving your work will be superseded in all its branches. Acts of
Parliament will be your literature, and magisterial or local board assemblies your Temperance Meetings." Now, so far from all this superseding our Temperance Associations and our Temperance literary work, it is now both will be needed to enlighten and instruct the people, who, in some way or other, will henceforth have to deal more directly with the question of the Liquor Traffic than they have ever done. The tendency and character of the trade, facts, statistics, sound principles, premises, deductions, the changing aspects of the whole question must be constantly dealt with, and we believe our Society, from its nature and standing, through its own special organ, is in a position to deal calmly and dispassionately with all these matters as from time to time they arise. The work of our Associations and periodicals must be henceforward an educational one, teaching the people how to use with boldness, and at the same time with a moderation that may not risk any reaction, the power which they will sooner or later possess for the regulation or restriction or prohibition of the Traffic.

Under all these circumstances, we look forward with much interest to our Annual Meeting, which we trust may be the means of giving a great impulse to the Temperance Reformation Movement of our Church.

**OUR ANNUAL MEETING**

Is fixed for May 9, Tuesday evening, at Willis's Rooms, and we have pleasure in repeating what has already been announced, that his Grace the Archbishop of York has kindly consented to preside. Among those who will address the meeting are Major-General F. Eardley Wilmot, R.A., Rev. H. T. Breay, of Matthias's, Birmingham, Rev. Canon Battersby, of St. John's, Keswick, and the Rev. Hugh Huleatt, Chaplain to the Forces.

**CHURCH OF ENGLAND TEMPERANCE REFORMATION SOCIETY.**—Collecting-books, cards, reports, tracts, prayer-union cards, with all needed information, may be had on application to Rev. Thomas Rooke, at the Office, 6, Adam-street, Adelphi, London, W.C., to whom cheques and post-office orders should be made payable.
MONTHLY INTELLIGENCE.

[We shall be glad to have short accounts of the various Church Temperance Societies' meetings for insertion under this head.]

MILL-HILL, MIDDLESEX.—On Tuesday evening, April 11, the Mill-hill Christian Temperance Society held its usual monthly meeting; thus concluding the winter course. About eighty were present at the tea in the National School, presided over by the Vicar, Rev. B. Nicols, and assisted by members of his family; and, although the evening proved to be dark and wet, there was a very fair attendance at the general meeting after tea, some coming from a considerable distance. The Vicar, as usual, first spoke, giving some account of the progress and encouraging prospects of the Temperance cause, both here and elsewhere. He was followed by four working men, resolute Teetotallers, who gave, in brief, but telling, sentences, their experience of and devoted attachment to the cause. The Rev. C. Ough, a brother clergyman, in few, but earnest words, added his testimony to the sound principles of Total Abstinence; exhorting all present to personal perseverance and working more diligently for its wider extension. The monthly tea-meetings, which have always been kept up in this village, are found to be most useful in keeping the members together, and affording opportunity for friendly interchange of sentiments, strengthening one another, and making outsiders feel what good there is in belonging to a society where such harmony and good fellowship prevails.

CLERKENWELL PAROCHIAL TEMPERANCE ASSOCIATION.—The annual meeting of this Association was held in St. James's Hall, Lower Rosoman-street, on Easter Monday. A very large number of persons partook of tea, and at the public meeting the hall was crowded. Major-General F. Eardley-Wilmot, R.A., occupied the chair. The report stated that two meetings had been held each week throughout the year, and two special meetings in Amwell-street Schools, one conducted by the Poland-street Hand-bell Ringers, the other by Mr. Smithard. In the summer open-air meetings were held with great success. The number of pledges taken was 122. An effort was being made to visit the members, but more workers were required. Special mention was made of the kindness of Dr. Ellis, in giving advice gratis, once a-week, on Temperance principles. Though thankful to God for the pecuniary aid sent, the balance in hand (6s. 10d.) was considered small, and friends were asked to become annual subscribers. A reference was made to the canvass in the parish with regard to the Sunday Closing Movement, and the result, as far as ascertained, was 784 yes, 279 no, 146 neutral. Addresses were delivered by Dr. Ellis, Rev. S. D. Stubbs, John Taylor, Esq., of the National Temperance League, Rev. A. S. Herring, Rev. R. Maguire, and H. Jeffrey, Esq. The annual sermon was preached on Good Friday evening by the Rev. R. Maguire, Vicar. The service was well attended.
FOOTSCRAY, KENT.—The anniversary of All Saints’ Church was held on Easter Thursday. There was service at 4.30 in the church, at which the Rev. Thos. Rooke preached from St. John xxi. 17. At six there was tea in the National Schoolroom, at which the Rev. C. Birch, Rector, presided; and after which Mr. Rooke gave a short address on the Influence of Women in the Total Abstinence Movement. At eight there was an entertainment in the Infant Schoolroom by the Temperance Charity Minstrels.

CHRIST CHURCH, CHELSEA.—A meeting was held in the above Schoolroom, March 23, when Mrs. Snelling, of Islington, gave a long and interesting address on the Evils of Drinking Habits and the Good Effects of Water Drinking. The Poland-street Hand-bell Ringers are expected for May 9.

ALL SOULS’ BAND OF HOPE, 126, GREAT PORTLAND-STREET, W.—The Royal (Poland-street) Temperance Hand-bell Ringers gave their celebrated entertainment, in connexion with this Society, on the 29th March. The chair was occupied by the Rev. E. R. Eardley-Wilmot, M.A., and there was a large attendance of adults, as well as children. The performances, under the direction of Mr. D. S. Miller, gave the most complete satisfaction.

The Government have at last introduced their Licensing Bill. We wonder will they carry it, or will it be among the slaughtered innocents of July and August.

CLERKENWELL PAROCHIAL TEMPERANCE SOCIETY.—On Monday evening, March 27, H. C. Greenwood, Esq., attended, and delivered a lecture before the members of this Society on the benefits of Temperance. The Rev. C. Ough occupied the chair.

THE WORD TIRÔSH IN THE HEBREW BIBLE.

I now come to my last “Note” on the interesting word tirôsh. The result of my little papers will be, I hope, that the readers of our Temperance Magazine will see that the word “wine” in the Bible does not always mean an intoxicating or poisoning product of the vine, but very often its fruit in its natural unaltered condition.

33. Joel i. 10. “The field is wasted, the land mourneth; for the corn is wasted: the new wine [tirôsh] is dried up, the oil languisheth.”

34. Joel ii. 19. “Yea, the Lord will answer and say unto His people, Behold, I will send you corn and wine [tirôsh] and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen.”

35. Joel ii. 24. “And the floors shall be full of wheat, and the fats shall overflow with wine [tirôsh] and oil.” Just as the floors are full of wheat, and not of flour, so the fats overflow with the grapes in their unaltered state.

36. Micah vi. 15. “Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine
[tirōsh], but shalt not drink wine.” The Vulgate renders the last clause of this verse, “Et mustum, et non bibes vinum;” that is, “and (thou shalt tread) the must, the new unfermented wine, and shalt not drink the wine.” It is clear that tirōsh here is the grapes trodden by them, and that yayin is the expressed juice, just as zaith is the olive, and shemen the oil expressed from it.

37. Haggai i. 11. “And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine [tirōsh], and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.”

38. Zechariah ix. 17. “For how great is His goodness, and how great is His beauty! Corn shall make the young man cheerful, and new wine [tirōsh] the maids.” A better rendering would be, “Corn shall make the young men to grow, and grapes the maids.” Gesenius translates the verb “to sprout, to germinate,” and, in the Piel conjugation, “to cause to germinate.” Rev. W. Lowth remarks on the verse: “The words magnify God’s goodness and favour towards his people, in bestowing all sorts of plenty upon them: so that a fruitful harvest shall rejoice the hearts of the young men that bring it in, and a plentiful vintage shall make the maids cheerful that gather the grapes.”

In conclusion, I would again dwell on the importance of having a correct translation in our Authorised Version of the passages in the Bible where reference is made to the various products of the vine. God’s Holy Spirit often speaks of the unfermented wine as a blessing, and in several places calls the fermented wine a poison, and this confirms the truth of the common epithet everywhere applied to it—namely, intoxicating, that is, poisoning. “It is good,” says an able writer, “to look to the ordinary language of mankind, not only for the attestation of natural truths, but for their suggestion; because common sense transfers itself naturally into language; and common sense, in every age, is the ground of the truths which can possibly be revealed. If we set our ideas before the glass of language, they receive, to say the least, a cordial welcome.”

William Caine, M.A.

Didsbury, near Manchester.

HINTS CONCERNING BANDS OF HOPE.

By An Hon. Sec.

II. As to Membership.

In the working of Bands of Hope, there should be no repellent element; nothing that would tend to drive away or keep away the most timid or undecided. Yet such an element is often found in the rule which confines the privileges of membership to those who have signed the pledge. This is a mistake. We
should remember that Total Abstinence is not now a fashionable profession, nor one at which the generality of people have ceased to sneer and scoff. We have to fight against custom and inclination, and to conquer we must go warily about it. The mind of even a child must undergo a certain change before the resolution will be formed to abstain from a custom which nearly every one else upholds. If you, then, meeting a child who has never attended Temperance meetings, or read Temperance books, say, “Will you join our Band of Hope?” you will generally find the answer, “I wouldn’t like,” or “I can’t,” if you have to append the condition, “But you must first sign the pledge.” By this means you will deter the child from coming to the meeting. You must seek to lead up to the pledge by a gradual course of preparation. By charging one surface of a Leyden jar with electricity a charge is induced on the other surface. These can be drawn from it in the form of a bright spark. So also a current of thought in favour of Total Abstinence must be “induced” in a person’s mind before we can obtain the decisive spark of resolution to adopt so important a principle.

Some may think that to admit any as members who are not pledged Abstainers would be contrary to the nature of the Band of Hope. But in reality it is not. The object of a Band of Hope is to promote Temperance principles, and these principles must be thought over before they can be adopted. They will be all the more firmly held if the mind is carefully and gradually led to see their truth. This much, however, may be conceded. Let those who sign the pledge be called “members,” and given members’ cards. Let others be only called “associates.” But this distinction should be in name only. In all else there should be no difference. Both classes should have the same privileges, blend their voices in the same songs, and sit on the same benches. The advantages of this course will soon be found to be great. Many children whose feelings are against signing the pledge, or whose parents would not permit them to do so, will, after a time, gradually undergo a change of mind. Their prejudices will wear away, and ultimately they will do as the others have done. Even if not, they will not have attended the meetings to no purpose. Something that they have heard or sung will remain in their minds, to bring forth fruit perhaps hereafter, when those who have zealously worked for their welfare may have closed their eyes in death. On this plan some may be gained who would never have joined the movement if they had at first to sign the pledge. Different people have different conditions and habits of mind, and that which is the beginning of a course of action in one may be only the result of it in another. We must be careful not to force on every one the same hard-and-fast rule at the first, but rather to win individuals by means peculiarly adapted to the temperament of each—in short, to imitate the great Apostle when he says, “I am made all things to all men, that I might by all means save some.” Still keeping the grand object in view, we approach it by different ways, as a city that is reached by different roads. When the end is gained, the peculiar means, provided it is a right one, will be of no consequence.
Haste! to the rescue, haste!
Ye maids and matrons!
Haste! to the rescue, haste!
A deadly poison spreads—strong men are lying,
The victims of the plague, their souls are dying!
"The Lord hath need."

Your timely help we crave,
O gentle sisters;
Your timely help we crave,
By suasion mild, by words of kindly warning,
By deeds of love the righteous cause adorning—
Much ye can do.

On you we loudly call,
Ye Christian mothers!
On you we loudly call;
To pliant twigs O give the right direction,
O shield the tender shoots from dread infection
And taint of ill.

A great work waits for you,
Devoted women!
A great work waits for you;
*Like those who erst with favour unabated,
In deeds of mercy on their Master waited—
He calls you now.

Up, then, and toil for Him,
O England's daughters!
Up, then, and toil for Him;
"This charitable work of ours" believing,
He at our hands is graciously receiving,
Come, lend your aid.

ABSTRACT OF A BILL TO AMEND THE LICENSING LAWS.

I insert the following abstract of a Bill for the Amendment of the Licensing Laws (as prepared by the National Association for Promoting the Amendment of the Laws Relating to the Liquor Traffic), which, for boldness of dealing and simplicity of management, contrasts strongly with the Government Bill. We wish it could, at least, be committed with it. As the National Association is a child of our Church, we naturally look with interest on its operations; and we wish carefully to distinguish it from a new Society sprung up in Manchester, called the "National Union for the Suppression of Intemperance," which coolly adopts our chief suggestions, putting them forward as its own.

1.—4. Preliminary.—Defining Title; Terms; Commencement of Act, &c.

5.—7. Prohibitory.—Sale without Licence, &c.

8. Licensing Authority.—Licences to be granted by Licensing Boards.

9. Licensing Districts.—Each City, Corporate Borough, or Town, with a population of 1,500 and upwards, to have its own Licensing Boards. Other Parishes to be formed into Districts for the purpose of appointing Boards; such Districts to be constituted by the Home Secretary. (The area of the Poor-law Unions suggested.)

10 and 11. Constitution and Publication of District.

12. Licensing Board.—Constitution. Each Board to consist of Members [5, 7, or 9 suggested]. To be a Body Corporate, with all necessary powers, limited by the provisions of the Act.

13. Election of Board.—Board to be elected by the Ratepayers of District, and to continue in office for three years. To be capable of re-election. Votes to be taken by Ballot.


20. Licences, Wholesale.—(For sale off the Premises.) To be granted without Certificates to Brewers and Wholesale Dealers.

21. Licences, Retail.—Defines Victualler's Licence (permission to sell all Exciseable Liquors, wholesale or retail, to be consumed on or off the Premises).

22. Provides for extinction of existing Beerhouses. Existing Licences for the sale of Beer only, under 32 and 33 Vict., c. 27, and 33 and 34 Vict., c. 29, to expire absolutely upon the death of the present holders, or the vacation of the Licence by removal, insolvency, or forfeiture.

23. Licensing Boards in the meanwhile to renew such Licences.

24. With the above exceptions, no Licence to be granted to any person, whether for Refreshment-houses, Confectioners, or Public-houses, but the Victualler's Licence.

27. **Licences for Dancing, Music, &c.**—Licensing Board may grant Licences. No person holding a Victualler's Licence to have rooms for Dancing and Music without such separate Licence.

28. **Qualifications for Licence; character.**

29. Annual value of Premises—25l. in towns; 10l. in country; Sureties, &c.

30. Provides for Transfers of Licences.

31. Prohibits granting of Licences to Houses unbuilt or unfinished.

32—40. **Sundry details.**

41. **Excise Regulations.**—Penalties for Adulteration: First offence, 30l.; second, 60l., with forfeiture of Licence.

42. Officer for detecting Adulteration to be appointed by the Excise.

43. **Closing of Public-houses.**—Wholesale Houses to be closed on Sundays, &c. Retail Houses to be closed for the whole day on Nomination and Election Days, Good Friday, and on days appointed by Acts of the Legislature. And on Sunday, Christmas-day, and days appointed for Public Thanksgiving, to be closed, except between the hours of 1 and 3 P.M., and 8 and 10 P.M., and then only for the sale of Liquors to be consumed off the Premises. On ordinary days Houses to be closed from 10 P.M. to A.M. Exemption in favour of Travellers, Lodgers, and Railway Refreshment-rooms.

44. Powers to be given to Licensing Boards further to restrict such hours when required by the population of the District.

45. Licensed Victuallers not to be compelled to open or sell on Sunday.

46. **Disqualifications for Licences.**—Selling Excisable Liquors without Licence, &c.

47. **Police Regulations.**—Local Boards to appoint Special Inspectors to carry out the provisions of the Act; such officers to have all powers which are given to Police Officers or Constables.

48. **Penalties.**—For drinking in Unlicensed Premises, or in neighbouring houses, with intent to evade enactment.

49. For keeping Disorderly Houses. Offence defined.

50. Forfeiture of Licence on conviction of House being a brothel.

51. Penalty for harbouring Constables, &c.

52. Females under eighteen not to be employed in Licensed Houses.

53. Offences against good order enumerated.

54. Police Officers to report offences to Inspector of Public-houses.

55. Convictions to be endorsed on Licence.

56. **et seq. Appeal.**—From decision of Licensing Board only on legal grounds. Appeal to be to Recorders in Boroughs, and County-court Judges elsewhere. Appeal from decision of Justices to Quarter Sessions; Saving Clauses; Schedules.

We think our Lady Friends, earnest helpers as they are, could do us much service by obtaining new subscribers for the Magazine.
NEW SOUTH WALES:
THE TEMPERANCE MOVEMENT AS IT IS.

BY THE REV. R. W. VANDERKISTE, SYDNEY.

(From the Victorian Illustrated Temperance Year Book for 1871.)

HE request of the proprietors of the Victorian Illustrated Temperance Year Book lies before me that I will furnish a brief sketch of the Temperance Movement in New South Wales for the pages of their coming volume for 1871. It would be rather hard for a man who took part in the Home Temperance Reformation a quarter of a century ago, and who has taken part in it at home and colonially ever since, to deny such a request. There is a vein of pleasure in the task, which it would be difficult to describe.

To one who has been kicked and trampled on by the lawless in the streets of London, and the companion at whose side had three teeth knocked out, five-and-twenty years since, on behalf of this good cause, it must seem something like progress to see a Temperance meeting in (Sydney) Hyde-park, presided over by the Governor-in-Chief of the Australasian Colonies, and to hear, as a chief speaker, his Honour Sir Alfred Stephen, C.B., the Chief Justice of New South Wales. Nor can it seem other than something like progress to be asked to write an article for a Victorian Temperance Year Book. To God, through the Saviour, be all the glory.

But difficulty is always a parasite of distinction. I am somewhat in the position of an unfortunate packer-up. There lie the materials, there lies the trunk; the trunk is only so many feet, by so many feet, by so many feet. The materials, cram and crush as he may, are so many feet more. Now the space I can reasonably attempt to occupy in the Year Book is the trunk; the New South Wales Temperance facts are the materials. However, it is of no use to look hopelessly at these materials, and to look hopelessly at this trunk. The best plan will be to commence packing somehow, especially as otherwise there is danger of losing the train. The Year Book might start on its useful journey without me.

The Hon. Bowie Wilson, in his excellent speech on the second reading of the New South Wales Permissive Liquor Bill, in our House of Assembly, on Friday, September 30, estimated the number of the New South Wales Sons of Temperance, of whom he is one, at 10,000. This Bill, introduced by Mr. Wearne, M.L.A., Superintendent of one of our Sydney Sabbath-schools, passed its second reading in the Lower House last night, Friday, October 7. The House will go into Committee on the Bill on Tuesday next. Before that date this manuscript must be mailed. The present fate of the Bill will probably be this—the fourth clause, the permissive clause—its soul, will be lost. Should Mr. Wearne not then abandon the Bill, very important improvements on the present miserable Licensing Act of the colony may be obtained, though it will cease to be the
Permissive Bill. In that event, the New South Wales Political Association for Suppression of Intemperance, and the Order of the Sons of Temperance, have determined on the course to be pursued. It will be just that which they are now pursuing. They will go on agitating in every way and influencing elections until the Permissive Liquor Law is obtained. "It is of no use," said Sir Alfred Stephen, lately, "temporising with the matter;" and the deliverance of his acute mind is, I am happy to say, heartily endorsed by both the bodies I have named.

It would be mere insincerity to pretend that we do not feel proud that New South Wales is the first Australian colony that has introduced a Permissive Bill, and the first of course in which that measure has passed a second reading in Parliament.

Even at home, wonderfully and most encouragingly upward as the progress of the Bill has been, it has not yet passed a second reading in the British House of Commons. I do venture to hope that the other Australian colonies will now take such encouragement from the progress of the Bill in New South Wales, that they will fully see this to be the time to strike, and without delay prepare severally their Permissive Bills.

I have before stated that the number of Sons of Temperance in New South Wales is about 10,000. Their number is fast increasing in the colony, and it is so with lodges of Daughters of Temperance. Then there is the New South Wales Political Association for the Suppression of Intemperance, of which Sir Alfred Stephen, Chief Justice, is President, and my old companion in the dens of London, in 1845, Mr. Samuel Goold, is the truly indefatigable honorary secretary. This institution was established in December, 1866, and followed the New South Wales Permissive Liquor Law Convention, which merged into the present influential society. Its objects are thus officially stated: "The objects of the Association shall be—First, To call forth and direct an enlightened public opinion, in order to procure from the Legislature—(1.) A radical reform of the laws licensing public-houses for the sale of Intoxicating liquors. (2.) The enactment of a Permissive Law, prohibiting the common sale of Intoxicating liquors in public-houses, wherever two-thirds of the male adult inhabitants of any city, town, or police district may record their votes in favour of its application.

I must cast about for the most striking illustrations I can find containing multum in parvo, as my space is so very limited, and will instance, as evidence of "flow-tide," the Sydney Clergymen’s Petition for the Permissive Liquor Bill, presented on its second reading. It contained the names of no less than sixty-three Sydney ministers, headed by the signature of the Anglican Bishop, Dr. Barker.* Forty-five other petitions were presented on the same occasion, containing 21,626 signatures. To the number of petitions presented previous to the second reading I make no allusion, nor do I allude to the petitions in the course of signature at the moment of writing—they are many. The one batch

* The reader will bear in mind that this was a bona fide metropolitan petition.
I have named, got up and presented very hurriedly, shows, however, some bone and muscle.

But, sorry should I be if any reader supposed this Parliamentary war, excellent as it is, were regarded other than an important branch, no more, of the Temperance Movement in New South Wales. Most of the friends of the Permissive Bill here are happily practical Total Abstainers, but not all. I turn now for a moment to the ever-important moral-suasion movements throughout the colony.

I should like to give the number of Total Abstainers in the colony, were I able; but I am not. Perhaps in no respect does the Temperance Movement excel less than in statistics. In the case of benefit societies, such as the Sons and Daughters of Temperance, who are by necessity Teetotalers, statistics are comeatable; otherwise they are very difficult to obtain. I object to all figures without firm foundations. The number of Total Abstainers throughout the colony must be very large, but we are ill supplied with statistics.

Our Sydney Temperance Hall, a beautiful and most acceptable building to the city, goes on year by year paying off a portion of its debt. Numerous Total Abstinence meetings are held week by week in the city. The same may be said of the colony generally.

Bands of Hope must be named. The first annual report of the New South Wales Juvenile Temperance Association lies before me. From this document it appears that approaching 4,000 Sabbath scholars and teachers are already enrolled as Total Abstainers, and the society purposes no relaxation of effort until the whole Sabbath scholars and teachers of the colony, estimated at 75,000, are massed in Bands of Hope. This infant society is receiving very great favour, and its hon. sec., Mr. H. B. Lee, is a most earnest worker.

We are poor in Temperance periodical literature. The Abstainer, a weekly journal of the Sons of Temperance, is the alone organ we possess in New South Wales. It is published in Sydney, and has an average weekly issue of only four hundred copies.*

The friends of Temperance supply our leading journal, the Sydney Morning Herald, with considerable quantities of matter on the subject, in the form of correspondence and otherwise. The issue of the Herald is 8,500 copies daily, and it is found in the residences of all classes in the colony. The provincial papers are also occasionally, but very insufficiently, supplied. The friends of the cause generally will, I hope, excuse my urging upon them as an inexpensive yet most important mode of usefulness, the sending letters on the subject of Temperance, and choice extracts from Temperance journals, to the newspapers of their districts. The most pleasing illustrations of the usefulness of pursuing this course

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*Our reverend contributor has omitted to name the recently-published New South Wales Temperance Hymn Book and Band of Hope Melodist (Wesleyan Book Depot, Kings-street, Sydney), on account, we presume, of being its compiler and partial author. It is a highly-credible publication, and cannot fail to be very useful. A selection from it will be found in "Helps to the Festival," page 60.
have come to our knowledge. Parties in high places are accessible by this agency whom it would be difficult otherwise to reach, and material need never be wanting from whence to furnish this literary supply whilst the United Kingdom Alliance News (weekly), John Dalton-street, Manchester, can be supplied annually, including postage, for 8s. 8d.; the Temperance Record (weekly), 335, Strand, and the Scottish Temperance League Journal (weekly), Hope-street, Glasgow, at 8s. 8d. per annum each; the Church of England Temperance Magazine (monthly), Partridge, Paternoster-row; the Wesleyan Methodist Temperance Magazine (monthly), Partridge, Paternoster-row; and the Western Temperance Herald (monthly)—London agent, Houlston, Paternoster-row—each at 2s. per annum; the Melbourne Temperance News (monthly), at 7s. per annum; the People's Friend, Hobart Town, Tasmania (monthly), at 15s. per annum; the South Australian Temperance Magazine (monthly), Adelaide, at 7s. per annum; and the Abstainer (weekly), Sydney, at 17s. 4d. per annum. Four parties combining can receive the whole of this mass of Temperance literature, including postage, at the small expense of 16s. 3d. each annually.

The Total Abstinence cause, both at home and colonially, has been sadly crippled, and suffered much from the neglect of its friends properly to support Temperance literature. The reader must forgive my saying that when, for example, I look at the typographical details of the Melbourne Temperance News, which would reflect credit on any printing-office in the world; when I read, perhaps with some little pretence to be a connoisseur, the care and talent of its editorial department; and then reflect on its present issue and circulation in the noble colony of Victoria, I am compelled deeply to regret that the Temperance public there should not at once raise its issue to ten times the present number. The combination of two or three neighbours in taking a copy would make the expense less than half-a-crown per annum each, and the desideratum would be achieved at once. Then the paper could be loaned to those in all directions who are not Total Abstainers. This increase would enable the proprietors so to swell its present dimensions that, in comparison to future development, its present presence would be mere infancy. On every hand, in this fallen world, are we met with evidences of the more than magic wand of power for good, beneficiently placed in man's hand by the Almighty, and yet he refusing to wield it.

But I must hasten to conclude this cursory and most imperfect sketch.

The most casual reader who remembers New South Wales ten years since will not fail to be deeply struck by the present strong setting-in current of Total Abstinence influence and opinion, which was absent in the previous decade of years. Explanations often require extensive writing. In this case, however, explanation is readily afforded. About six years ago the Protestant churches of New South Wales, which had previously stood too much aloof from the Temperance Reformation, began very heartily to endorse its movements with active effort as well as passive approval. This happy state of things has gone on much too slowly truly, but is still steadily increasing, and with the very best results. Prayer is power. The favour of God has followed. As the church of
the sacrificial Saviour continues to throw her arms around this holy and Scriptural movement, increasingly will the Holy Spirit descend upon it—increasingly will the Temperance cause become a thing of power and blessing on the earth.

I have been compelled to confine my brief remarks entirely to the Temperance Movement in New South Wales as it is.* Its former history, its rise and progress, the detail of its day of small things, is most interesting. The materials for a most readable volume are included in it. But these details can have no place here.

It has the blessing which follows renovated homes, renovated hearts, saved souls, resting on it. Let Temperance Reformers be encouraged. All praise to God through the Redeemer.

EDWARD LAYTON’S TRIALS.

By L. F. P. M

CHAPTER II.

PHŒBE’S WISH.

Congenial Hope! thy passion-kindling pow’r,
How bright, how strong, in youth’s untroubled hour!
On yon proud height, with Genius hand in hand,
I see thee light, and wave thy golden wand.

CAMPBELL.

Since the Laytons had lived in Kensington they had not kept a servant, for Phœbe, with the occasional help of a charwoman, had been able to manage the housework very nicely. Mrs. Layton tried to persuade Phœbe that she was far too useful at home to be spared, but the mother’s wishes were disregarded, for the girl was wilful, and would not let her friends rest until a situation was found for her. She was always picturing to herself the help she could be, if, like Mary, she earned a regular sum each week, and so, like many others, Phœbe mapped out a path for herself, and neglected the one in which Providence had placed her. She passed a restless night: at one time in her dreams she was bringing to her mother quantities of the gold she had herself earned, sufficient for them to return to the old home; at another she fancied she heard the animals in the farmyard, and she awoke to find it was the clock on the stairs striking five.

Phœbe sighed; for life never seems so commonplace as when one wakes and finds how unreal the dream is, and how real is life.

She dressed as quietly as she could and hastened downstairs, where, after preparing the breakfast, she did all she could to save her mother trouble during the day, by arranging everything for the mid-day meal. When Mary came down, she said she was very sorry to be late, as she meant to help Phœbe now that they were to go to business together.

“Oh, you must not think of it, Mary; I can manage very nicely,” said Phœbe, cheerfully.

* What an awful theme would “Intemperance in New South Wales as it is” be!
"Mamma does not seem very well this morning, and will have her breakfast before she gets up," said Mary.

"I am sorry for that; I will take her a cup of tea at once."

Phœbe was shocked to see how pale and weary her mother looked.

"I am afraid it tired you going out in the hot sun yesterday, mamma."

"No, dear, I don't think that did me any harm; but I have not slept well; and Mary easily persuaded me to have a cup of tea before I dressed."

"You must try and get a little sleep now," said Phœbe, forgetting for the moment that she was going out with Mary.

"No, dear; I shall be none the worse for moving about a little, and I must see, you know, to Edward and Robert's breakfasts."

"You know, mamma," cried Phœbe, eagerly, "why it is that I am anxious to go with Mary?"

"I do know, dear child. I know you think you can help me more; but if I find I cannot manage without my clever little housekeeper, why she must come back, you know. Now go and get your breakfast, and be careful not to wake the boys, for Edward was rather late last night, and he will be tired. You need not be uneasy about me," Mrs. Layton continued, as Phœbe still lingered. "I feel better already; the tea has refreshed me."

The sisters quickly finished their breakfasts, and, taking with them some refreshment to eat during the day, they quietly closed the door after them, and went out into the cool, fresh air.

They knocked loudly at Mrs. Smith's door, but it was some time before they could make any one hear. At last, in answer to an impatient rap from Phœbe, Mrs. Smith's good-natured, but unwashed face appeared round the door.

"Sure!" she said, with unfeigned surprise, "sure and it's wid a feather ye might knock me down, to see the likes of ye at this time."

"We wanted to know," said Mary, laughing, "if you could go to our house to-day, for my mother is not very well, and my sister will not be at home to-day."

"Sure and I'm sorry the misthress isn't well. It's myself that's as wake as wake," she added, in a mournful voice.

"But you can manage to go, can you not, Bridget? There will not be much to do," said Phœbe.

"I'm sorry, sure I am, Miss Phœbe; but I have promised to go to Mrs. Johns to-day. But if the misthress is poorly I must go, and put off Mrs. Johns."

"Perhaps mamma will not want you long. Will you go and see her before you put off Mrs. Johns? Now Phœbe, we must hurry on, or we shall be late."

Phœbe turned away, and Mrs. Smith said, in an undertone, to Mary,

"Oh, Miss Mary dear, my heart is fit to break. Sure and my Tom was not in last night until near twelve, and when I said one word to him he stopped me in the middle, and said I was not to lecture him, for master Edward was only going home as he came out of the public-house. Sure and I'm fearing, Miss Mary darlint, that's the reason entirely why the misthress is so poorly this morning!"
Bridget would have talked for an hour if Mary would have listened to her, but she feared being late and hurried after Phœbe.

A word of explanation is here necessary, to show the ground of intimacy existing between Bridget and the Laytons.

The year in which Mrs. Layton became a bride, Bridget, who was then a pretty Irish girl, had come over, like many of her Irish acquaintances, to pick hops. The Laytons took a great fancy to the girl, and persuaded her, when the hop-picking was over, to stay at the farm as a domestic servant. This they succeeded in doing very easily, for she was (as she described herself) "but a friendless orphan whose relatives were dead entirely." Her time of service at the Laytons' was, however, but short, for Smith, the village carpenter, married her, and they went together to London to seek their fortunes. Smith found that he, who had been considered so skilful in the village, did not attract much notice in the great city; but he was too proud to return home, and so they struggled on until a year before this tale commences, when Smith had gone out to Portland, and his wife and son were daily expecting to receive the necessary money and instructions to follow him.

Phœbe and her sister walked on in silence, which was only broken as they drew near to the shop by Mary, who told Phœbe not to be afraid of Miss Cooper, who spoke very sharply, though she was not really unkind.

"You have never said she was cross before, Mary."

"No, for it was no use making mamma and all of you uncomfortable. I was dreadfully afraid of her at first, but I am not at all now."

Miss Cooper was a tall, thin woman, with dark hair, and eyes which had a truthful, honest expression. It was not until she spoke that Phœbe began to feel afraid; but the moment that Miss Cooper's harsh, disagreeable voice was heard, Phœbe wished herself at home. Had the girl known Miss Cooper at all she would have seen that Mary was evidently a great favourite.

(To be continued.)

THE CHILDREN'S CORNER.

THE SUNDAY-SCHOOL GIRL AND HER FATHER.

(Published by the Religious Tract Society.)

Hannah Price, a poor girl, had been taught in a Sunday-school. The serious impressions made upon her mind were soon visible, and led to her saving conversion to God. This was an important event as it regarded herself; but the good effects of her going to the Sunday-school did not stop here: Her father, though in his earlier years he had received a better education than the
most respectable of the poor usually have, had become the companion of the most profligate men in his native village, and, step by step, as bad as the worst of them. The alehouse at night received most of the earnings of the day; and if any remained after the guilty revels of the week, they were nearly all spent on Sunday in the same haunt of vice. His wife never reproached him, and only endeavoured to lure him from such society and such practices by the comforts of home, such as she could provide out of her hard earnings. But his home was the place of his greatest misery; for there he had time to reflect, and there he was surrounded by the wife and children whom he was daily injuring.

He had long pursued this wicked course, when one Sunday evening, after drinking and gambling all the day, and having lost all the earnings of the week, he turned from his companions, and, scarcely knowing what he did, took the road homewards. One of them called on him to return, entreated him to have one more game, and added, "You will be sure to win it all back, you know."

He stopped. "Why, if I could get it all back!" said he, to himself.

"Come, come," said his companion, "one more game, only one."

"No," said Price, "I have lost all my money, and so I can't if I would."

But at that moment it occurred to him that the money for his quarter's rent, saved by his wife, except what was to be made up out of his last week's work, had been put in the cupboard in the kitchen at home; and that if he could get that he should be sure to win back all he had lost. The money was to be paid in a few days, and, hardened as he was, he trembled at what he was going to do, and was terrified lest his wife and children should see him.

He came near the house, then ventured to look in at the window, and seeing no one, he entered the kitchen, and went hastily up to the cupboard. It was locked—and he felt a momentary relief in the thought that he could not get the money. But again he said to himself, "I shall be sure to win;" and he hastened softly upstairs to look for the key, thinking he knew where his wife had put it. As he passed the room in which his children slept, he thought he heard a slight noise, and, listening, he heard several sobs and then a voice. It was poor little Hannah, praying that her father might see the error of his ways, and that God would change his ways, and make him a comfort to her mother and to them all. Her sighs and tears seemed almost to hinder her utterance; and when he heard her call him her dear, dear father, and felt how ill he had deserved such a name, he could scarcely forbear from groaning aloud in the anguish of his feelings. He forgot the key, crept to his bedroom, and fell on his knees. He did not utter one word, but the language of the heart is always heard by the ears of Divine mercy; and that evening, for the first time it might be said of him, "Behold, he prayeth."

After some time he went downstairs, where Hannah was rocking her little sister Betsy to sleep. She started with astonishment. She did not remember having seen her father at home on a Sunday evening for many months.
or even years. He went up to the children, and kissed them both. This was a mark of affection they did not often receive, and Hannah was as much pleased as she was surprised.

"Dear father," said she, "mother will be so glad to see you at home, and we shall be so comfortable. You won't go out again to-night, will you, father?"

"No, dear," he replied. And as she went to put Betsy into bed, he heard her say to herself, "Father called me dear!"

The return of his wife and boys from public worship Price had been dreading. He knew not how to endure their looks of amazement; but it was soon over. The children at first looked at each other with fear, as though their usual Sunday evening's pleasure was over, for they always sat up later, and told their mother all that happened at the Sunday-school, and what they could remember of the sermons they had heard during the day. Hannah had prepared supper, and there was a nice little fire and a clean hearth. Price felt, at that moment, that if he were innocent he should indeed be happy.

"Father," said Hannah, as she entered the room, "here is a nice new-laid egg. It is my very own. Mother gave me such a pretty little hen, and this is the first of its eggs that has ever been eaten; and you shall have it, father."

Price could not speak, but kissed his child, and he saw the tears in her eyes. He thought it was the nicest egg he had ever tasted. When supper was over, Hannah said, "Father, you have not heard me read for a long time."

"Well," said he, "will you read something to me out of your reward-book at the Sunday school?" He knew that this book was the Bible; but had not courage to say so.

Hannah was almost perplexed. She looked first at her father and then at her mother. Two hours ago, the sight of a Bible in her hands would have insured oaths, which she shuddered to hear.

"Come dear," said her father, "why don't you fetch it?"

Hannah obeyed, though not without trembling. She read the 51st Psalm. Price hid his face and wept. The first part seemed made on purpose for him. He restrained his feelings sufficiently to say, "Thank you, dear, you are very much improved. Read something else."

She turned to the 103rd Psalm. "Surely God made her choose those two," thought Price. His wife beheld, with astonishment, the conduct of her husband, and the emotion which appeared to agitate him.

"Hannah, my dear," said she, "you had better be taking the boys to bed."

Their mother kissed them, and told them they had been good boys, and then they turned to Hannah, as if to ask if they should go to their father.

"Come dears," said she, "wish father good-night, and be quick into bed." He kissed them and they left the room.

"You will have a glass of our gooseberry wine, John?" said his wife; "you have had no beer to-night."

"Oh," said he, "I hope I shall never taste beer again."
With unutterable joy she started from her seat, and, throwing her arms round his neck, burst into tears. For some minutes they wept together. Price tried to speak, but could not; at length, recovering some degree of composure, he seated his wife by him, and, hiding his face, he told her all the occurrences of the evening.

"Can you ever forgive such a wretch?" said he. "Oh, Hannah, can you?"

"Forgive you! my dear husband," she replied. "I never loved you half so well, nor ever was half so happy before. Don't ask me to forgive you; ask God to forgive you, and he will." And then she talked to him of the infinite mercy of God, through Jesus Christ, and again begged him not to ask pardon of her, but of him.

"I have, I have," said he; "but till I heard what our dear child read, I did not think that he could ever forgive such a wicked sinner as I am."

"It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, even the chief,"* said his wife.

"Does the Bible say all that? Does it say the chief?" he asked.

"Indeed it does," she answered.

"Then that must mean me," said he.

"Let us kneel down together, my dear John," said his wife, "and ask God to fulfil his promise to you."

"I cannot pray," said he.

She took his hand, and made him kneel down beside her; and, in the language of sympathy, and faith, and affection, she recommended him to the mercy of that God who had been her father and friend. After this prayer the mind of her husband became more quiet; and, expressing his hope that he should never lose the remembrance of this evening, he began to think what was to be done about the rent, for almost a pound was wanted to make up the sum.

"Don't be uneasy about that," said his wife; "I know I can borrow it."

"That comes of having a good character," said he; "nobody would trust me."

The next evening nothing was talked of in the village, but that John Price had been at his work all day, and had hardly spoken, and had not used a single oath, and at night went home instead of going to the alehouse. And at first came one neighbour, and then another, to his house, to see if he were really there. What was their surprise to find him reading a religious tract to his wife and children, which had been given, the day before, to one of his little boys at school.

The change was as lasting as it had been remarkable. From that time his old companions were forsaken, and the alehouse abandoned. To the former he only spoke, to entreat them to turn from their wickedness; and the latter he never entered but once, with his wife, to pay to the landlord a debt he had contracted, for some broken windows, in an affray with one of his depraved companions, while in a state of intoxication.

* "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief,"—1 Tim. i, 15.
TEXT FOR THE MONTH.

"He thanked God and took courage."—Acts xxxviii. 15.

OUR ANNUAL MEETING.

Our annual meeting was held on Wednesday evening, April 19, in Willis’s Rooms, St. James’s. There was a large and influential attendance. Amongst those present were his Grace the Archbishop of York, the Bishop of Gloucester and Bristol, the Rev. Canon Battersby, the Revs. W. Caine, B. Cassin, H. J. Ellison, N. C. Dunscombe, H. Huleatt, H. T. Breay, Robert Maguire, W. Allan, B. Nicols, Thomas Rooke, S. D. Stubbs, C. Ough, J. Nightingale, C. Skrine, J. Rodgers, A. S. Herring; Major-General F. Eardley-Wilmot, Dr. Scatliff, Messrs. T. B. Smithies, E. Whitwell, R. Rae (National Temperance League), H. C. Greenwood, E. J. Jefferis, G. Howlett, &c.

The Rev. Robert Maguire offered prayer.

The annual report was read by the Rev. Thomas Rooke, M.A., honorary secretary, but as the statement of accounts will be published shortly, we need not give any extract from it.

The most Rev. Chairman then addressed the meeting.
He commenced by observing that one difficulty which always stood in his way on occasions of this kind had been removed by expressions contained in the report. He did not come to the meeting as a Total Abstainer, but at the same time he did feel that a duty lay upon him with respect to this Society, and to the movement to which it gave expression, and he further promised that whenever his doctor (who was the keeper of his conscience in the matter) should tell him to abstain, as he now told him not to abstain, he should abstain. (Cheers.) Another difficulty that he felt, was that at such meetings he always stood in the presence of those who had paid great attention to this subject, and who were zealous almost beyond description in it, as he had had frequent occasion to observe, and who did not require to be instructed by him either as to the evils of Intemperance or the value of Temperance. They would, however, pardon him for saying a few words upon the subject of Intemperance, for the fact was this, that the crime of this country had its foundation laid in that vice. (Cheers.) If they could cure Drunkenness they could abolish almost the whole of the crime, and almost the whole of the misery. That being so, whether a clergyman was an Abstainer or not, if he were persuaded that such an evil exists, he was justified in coming forward and pointing out the remedy he knew. The fact was, that in this country there was not one industrious man gifted with ordinary skill who might not live in comfort and maintain his family by the work of his hands, and if there was a failure in that respect, apart from health or affliction, in nineteen cases out of twenty—perhaps in ninety-nine out of a hundred—it was because Intemperance was in the way. (Cheers.) He yielded to no man in his strong sense of what was called the liberty of the subject, nor did he presume to dictate to any one the course they should pursue; but he knew that there was working in this nation—working in the labouring classes especially—a strong feeling that they now knew their foe, and what it was they had to dread, and they themselves wished to assist in fighting it and putting it down. It was not to any legislation from above that he looked for the cure of Intemperance, but to the constant cultivation of a higher state of public opinion amongst the entire community. He thought that they would find by-and-by, by the help of their exertions, that this question of
Temperance would be clearly understood by the working classes; and already it must have been observed that they were the first, rather than the last, when any movement was going on in favour of Temperance. Not merely was the Temperance cause a mission to those already debased by drink, but it was the means of circulating the truth that Intemperance was a curse to the country, and that it was not a necessary curse, but one which might be removed. In regard to Temperance legislation, he was not at all dismayed at the fact that an overladen Government had cast adrift a certain Bill which contained so many licensed victuallers that it was extremely difficult to tow it, because the social side of the question was not understood by all classes. People asked if they intended dealing in the way proposed in this Bill with taxpayers carrying on a legitimate trade, but he replied that they did most decidedly intend to do this. (Cheers.) If drink was to be consumed, somebody must sell and somebody must buy, and if the quantity of liquor consumed were to be decreased, they must diminish its sale. Their opponents might talk of the rights of Englishmen, but had Englishwomen and children no rights? (Hear, hear.) Every woman had a right to see that her husband did not get drunk, and every child had a right, or the public had a right to see for the child, that its father did not get drunk and set it an evil example, besides by his reckless expenditure depriving it of those advantages in life it ought to have. His (the Chairman's) notion of liberty meant the rights of everybody. (Hear, hear.) A man had rights, but he must use them in accordance with the rights of others. The Archbishop concluded his remarks by an earnest appeal to all Abstainers not only to advocate Temperance, but also to advocate the emancipation of mankind from the tyrants which were within as well as without, and to lead their converts to the Throne of Grace. (Cheers.)

The Bishop of Gloucester and Bristol rose with very great pleasure to move the adoption of the report, first on account of the report itself, and secondly because it was a real pleasure to him to appear once more among the friends of Temperance. He congratulated the Society on having as their president that evening his Grace the Archbishop, for the fact seemed to him to be an indication that the cause was making its way in every direction.
and was commending itself to every earnest and every true man. (Cheers.) He was afraid that he could not plead the same excuse as the Archbishop for not being a Teetotaller. The quantity of drink he consumed was of an extremely minute description, consisting of very thin sherry, often blended with the much more admirable liquid, water. (Laughter.) A Total Abstainer he was not, but still he sympathised with their movement, and he believed that Abstainers were doing a very great work in the country. Undoubtedly the blessing of God had been upon their efforts. They knew that there was nothing to which they might more correctly refer the crime and wretchedness of the country than Intemperance, and therefore he was glad that this Society had established so broad a basis upon which all could act for the diminution of this terrible evil. It was also a matter of great satisfaction that action similar to that taken by the Convocation of Canterbury was about to be taken by that of York. A committee had been appointed, and he heartily wished that its report might be productive of as much good as had followed that which had already been issued by the Convocation of Canterbury.

The Rev. Hugh Huleatt, M.A., Chaplain to the Forces at Woolwich, said that much had been done by the Church in the Temperance cause, but very much more must yet be done, and her sacrifices must be greater than ever they had yet been. If the Church was to keep its hold upon the masses of the people, she must advance to the front rank in this movement, for it was impossible to do good to either the soul or the body whilst strong drink stood in the way. He needed not to refer to books or newspapers to see the evils of Intemperance, for his own experience proved to him that Drink was the almost universal cause of desertion and crime, as well as of the chief part of the sickness in the Army. Passing from this to the Intemperance of women, he denied most emphatically that there were no instances on record of Intemperate women being reclaimed, for he knew of one who had been steeped in Drunkenness, but had become a Teetotaller, and remained so till the present time, now nearly three years, whilst exposed to all the ordinary temptations to drink. (Hear, hear.) Temperance work had not only drawn him closer to the Dissenting community, but it had, more than anything else, inspired him with
greater love for his own Church. He most earnestly trusted that the clergy would throw themselves heart and soul into the Temperance movement, feeling sure that nothing would help them more than this in their ordinary parochial work. Mr. Huleatt concluded his speech by urging persons who had it in their power to provide counter attractions to the public-houses, incidentally mentioning the "British Workman" movement, alluded to by Mr. Baines last week, and by suggesting that quarterly concerts should be held in order to raise funds to carry on Temperance work. (Cheers.)

Major-General F. Eardley-Wilmot moved the following resolution: "That, notwithstanding the prospect of legislation relating to the liquor traffic, the meeting deems the existence of societies like the Church of England and Ireland Temperance Reformation Society still needed, not only for the recovery of the fallen and the preservation of others, but for the purpose of educating on this subject the great masses of the people, who will soon have directly or indirectly so much influence on the restriction or otherwise of this traffic." Having stated the circumstances which led him to become an Abstainer, the speaker expressed a hope that their noble and rev. Chairman might so far have recovered his health, or that the eyes of his physician might be enlightened to that extent, that he (the Archbishop) might be enabled this time next year to be wholly with them. (Loud laughter and cheers.) He did not say this jocularly, for he was most deeply impressed with the opinion arrived at after very careful investigation, that the supposed virtue of intoxicating drinks, both chemically and scientifically, was a delusion and a snare. Of course legislation could only touch the external part of this temptation, but where the profits of this drink traffic were so enormous, they must expect that there would be every exertion made by those who reaped them to maintain it in its present force. It was essential that Temperance reformers should have the aid of two important classes of the community—clergymen and children. It was stated a few evenings ago that only one out of ten of the ministers of the Gospel was an Abstainer, and this was certainly a matter of surprise to him, for in view of the frightful evils produced by strong drink, if there was any risk in abstaining, such a risk ought to be attempted by every minister in the country. The operations of
such societies as these ought to instruct ministers of the Gospel, and their secretary ought to urge them as a positive duty to think this matter seriously over. But whatever difficulty there might be in persuading ministers to abstain, there ought certainly to be none with the children. No parish in the kingdom ought to be without its Band of Hope—(hear, hear)—and it was a question deserving consideration whether it would not be wise to have school-books prepared containing truths which would teach them that strong drink was not a good thing in itself, but a positive evil, that it had no medicinal value, and that it was absolutely and essentially an undesirable thing for them to touch. He congratulated the Government and Mr. Bruce especially on the courage they had shown in introducing their Licensing Bill. Though they might be foiled now, the public opinion of the country would be gradually gathered to their side until success would be assured. (Cheers.)

The Rev. H. T. Breay, of St. Matthias's, Birmingham, referred to the enormous expenditure of the working classes in intoxicating drinks, mentioning as a fact that in his own parish there were seventy liquor-shops, and in them was spent a sum, estimated, he believed, on right data, exceeding £29,000. He concluded by deprecating the drinking customs in use at or after church celebrations.

The Rev. N. C. Dunscombe, who had come over from Ireland to attend the meeting, and who was the Protestant clergyman who was chiefly instrumental in inducing Father Mathew to sign the pledge, in moving a vote of thanks to the Lord Archbishop for presiding, said that he had been forty years connected with the Temperance movement. (Cheers.) He discovered the principle of Total Abstinence by an experiment performed on himself. He used to be in the habit of taking a quantity of different intoxicating liquors every day, in the hope of doing himself good; but practically he found that he was doing himself mischief. He had such constantly-recurring fits of depression, that he resolved to pursue an opposite course. He began by giving up brandy-and-water first, and feeling better, he gave up other drinks, and had never had such a fit of depression as he before experienced from that day to this. When he thus abstained he was in the prime of life, and in the enjoyment of health and strength; and now, in his seventy-
third year, he felt nearly as active as he did at sixty, and this state of bodily vigour he owed, under the blessing of God, to Total Abstinence. And now, having found out the secret himself, he was anxious to make it known to his fellow-men. His eyes were opened to the true position of the movement by degrees. First he perceived the evils produced in society by ardent spirits, and having given these up, he found that other small giants, called malt liquors, were also slaying their thousands; and he next gave them up, and became a Total Abstainer from all intoxicating drinks. Then once more his eyes were opened to the necessity for legislation in order to take the liquors away from the people, and then that they must find substitutes such as were provided in Cork, where a cup of excellent coffee could be obtained for one penny at the four establishments provided for the purpose. He also advanced to the further position of banishing intoxicating drink from his table, and he proclaimed to his parish the fact that he would neither give nor take intoxicating drinks. The rev. gentlemen concluded his interesting speech, which was frequently illustrated with flashes of humour, amidst prolonged applause.

The Rev. Canon Battersby seconded the motion, and strongly commended to the notice of his readers the work by Mr. Hoyle, entitled “Our National Resources, and How We Waste Them.” The motion was carried amidst cheers.

The Chairman, in returning thanks, said that the words of some of the speakers had shown clearly the spirit which had actuated those who, without embracing this movement to the full extent of Total Abstinence, yet were so impressed with the evils of Intemperance that they joined it as their consciences dictated. He heard with some little regret that it was made a charge against ministers of religion that only one in ten had become a Total Abstainer, but Abstainers must not suppose that the Non-abstaining ministers were not ready to render them assistance, or that some of them were not very earnest in the cause of Temperance, for he knew such to be contrary to fact. The Archbishop concluded his remarks, and also the meeting, by pronouncing the Benediction.
THE CHURCH OF IRELAND Total Abstinence Society.

The Annual Meeting was held on Wednesday evening, April 19, in the Exhibition Palace, the Ven. the Archdeacon of Achonry in the chair. There were present: Revs. Dr. Hardman, Binney, and Edw. Norman, Blackburne Kane, Bradshaw, John Brougham, J. W. Dickson, Joseph Rainsford, and F. C. Hayes. The attendance was good, and the speaking to the point, and we are glad, amid all their present difficulties and struggles, this great cause is not forgotten. We do not forget that, though the State may have cast off the Church, our Society still is "The Church of England and Ireland Temperance Reformation Society." We have pleasure, therefore, in inserting the following brief report:

The return of another year demands from your Committee an account of the progress their work has been making since their last report.

To those most conversant with the movement, it is evident that no great results can be pointed to in any one year. The work most nearly resembles the leaven which silently, but surely, pervades the mass, and makes at length influence to be felt throughout the whole lump. It is thus we fain would hope the principles of the Temperance Reformation Society shall influence the people for good. It has been now for many years a kind of standing protest at least against one of the most glaring social evils of modern society. Few indeed will have the hardihood to deny the great need at the present time for the existence of some such organisation, in the presence of a tide of evil which may well astound and alarm thinking men and women amongst us.

To such the thought suggests itself, what can I do, what am I doing to stem this springtide of sin and woe, so that it may not break down in its course all the barriers of religion and morality? To such a serious inquiry many have returned answer to themselves that it needs some great effort, some great self-denial on their part to do it, and they have determined in God's name to join themselves together in the effort, and to "drink no wine lest they make their brother to offend;" so that by their example and influence they may strengthen the hands of those who have little strength or resolution of themselves; they, in fact, in this time of pressing emergency, fall back on the great Apostolic doctrine of the necessity of Christian expediency; and while all other plans which have ever been suggested have signally failed, we are bold to affirm that this one alone has been equally proof against argument and ridicule, and
that its excellence can be shown by the best of all tests—the experience of success.

It is the invariable testimony of the parochial clergy that Intemperance is the canker at the root of almost every evil with which they have to contend; that it is, as it were, the great stone which prevents men obeying the call of the Gospel and its ministers; and a voice calls to us now, oh! how loudly, "take ye away the stone." It is with a view to this your Committee endeavour to form Parochial Associations, to affiliate them to the central Society, and aid the local clergy in their efforts by various means.

During the past year two new auxiliaries have been affiliated; one in the distant diocese of Conner, Bushmills, under the presidency of the Rev. G. W. Preston. The second, a most interesting and flourishing branch—that of St. John's, Fishamble-street, whose able and devoted President, the Rev. William Greene, has set an example alike to the members of his Association and to the clergy of the city.

Your Committee have been enabled constantly through the year to hold public meetings in various places, which have usually been well attended, and at which many new members have been enrolled and old adherents encouraged; and amongst those who, for various reasons, could not be induced to attend meetings, members of the Committee have, from time to time, visited at their own homes, and many have been strengthened and encouraged by the sympathy and interest thus shown towards them. Upwards of 2,000 carefully-chosen tracts and periodicals have been likewise distributed by the Society, and the benefit from the circulation of this improved class of Temperance literature is immense.

Your Committee would specially commend to its friends the admirable little monthly entitled The Church of England Temperance Magazine, which is full of information on the subject, abounds in wisely and temperately written articles, and is altogether characterised by a healthy Christian tone.

In conclusion, your Committee would urge on all the necessity of more earnest, hearty, personal effort in this great work. Now, when our beloved Church of Ireland is rallying her sons about her, and buckling on her armour for the great conflict with evil which most surely is before her, can she remain a neutral in the presence of her direst foe? Can she any longer refuse to join heart and soul in the work of Temperance Reformation? Can she look Drunkenness in the face, and regard unmoved the work of her Temperance Reformers? Rather let the whole Church arise and hasten to the rescue; let her arise and "come to the help of the Lord against the mighty;" let her parochial organisation include, as far as may be, a Temperance Society, and her School system adopt the principles of the "Band of Hope," that so "our sons may be as plants grown up in their youth, that our daughters may be as corner-stones, polished after the similitude of a palace, that our garner may be full, affording all manner of stores; that there be no complaining in our streets," and then "God, even our own God, shall give us his blessing."
AM at present reading with great interest the Rev. Claudius Buchanan's "Christian Researches in Asia." There are three sermons in the volume. In one of them, preached before the University of Cambridge on Sunday, July 1, 1879, he gives a description of the worship in India of the Hindoo idol Juggernaut. The worship of Juggernaut in India, in many respects, resembles the worship in England of the great British idol Alcohol.

Dr. Buchanan tells us "that he resolved to visit the chief seat of the Hindoo religion, in order to examine the nature of that superstition which held so many millions in its chain." On entering the province of Orissa, in which is situated the Great Temple of Juggernaut, he and his fellow travellers "were joined by many thousands of pilgrims who were proceeding to the festival." Some from great distances were accompanied by their wives and children. "Many of the pilgrims die by the way; and their bodies generally remain unburied, so that the road to Juggernaut may be known, for the last fifty miles, by the human bones which are strewn in the way."

On the great day of the festival the idol is brought out, amidst the acclamations of hundreds of thousands of its worshippers. It is seated on a lofty throne, and surrounded by its priests. In this, also, Alcohol, the great god of England, resembles Juggernaut. Alcohol is surrounded by bishops, priests, and deacons, and worshipped as the grand panacea for all the ills "to which flesh is heir." "Men and women devoted themselves to death before Moloch." Dr. Buchanan says that he himself beheld the libations of human blood. He then makes a statement, which is almost incredible, if it were not that the very same thing is done in England with regard to our great god Alcohol: "I feel it my duty," says Dr. Buchanan, "to state to you that these idolators are, in general, our own subjects; and that every man, who can afford it, is obliged to pay a tribute to the English Government for leave to worship the idol. This is called the Revenue of the Temple, and a civil officer supported by a military force is appointed to collect the tax. Other temples in Hindostan have long been considered as a legitimate source of a similar revenue. The Temple of Juggernaut is now under our own immediate management and control. The law enacted for this purpose is entitled "A regulation for levying a tax from pilgrims resorting to the Temple of Juggernaut, and for the superintendence and management of the Temple, passed by the Bengal Government, April 3, 1806."

It is quite unnecessary for me to say more on the many points of similarity between the Hindoo worship of Juggernaut and the English worship of Alcohol. If I am not mistaken, the English Government in India has ceased to derive any revenue from the worship of the Hindoo idol. May the time soon come when our revenue at home shall cease to be polluted by money derived from such an
unhallowed source as the prison-filling, crime-producing traffic in poisoning drinks!

Dr. Buchanan, in the same sermon, refers to another horrible evil which prevailed in India—viz., the immolation of female victims on the funeral pile. We have in England even now, in the latter half of the nineteenth century, in the very midst of churches and chapels and Sunday and week-day schools, an infinitely worse sacrifice and immolation of female victims in a manner more dreadful than being burnt to death on an Indian funeral pile. We may say of the British women destroyed by poisoning drink what Dr. Buchanan says of the Indian women, "that the number of these unfortunate persons who thus perish annually in our own territories is so great that it would appear incredible to those who have not inquired into the fact."

Next month, God willing, I will return to the interesting book before me, and to Dr. Buchanan's remarks on the evils which in his time existed in India. They were very like the evils which still exist amongst ourselves.

WILLIAM CAINE, M.A.

Didsbury, near Manchester.

HINTS CONCERNING BANDS OF HOPE.
BY AN HON. SEC.

III. AS TO ORGANISATION.

HAVING considered the raison d'être of Bands of Hope, and the question of membership, let us now look at the machinery by which the objects in view are to be attained. This must be such as will possess the greatest power to gather together and unite children of all classes, and at the same time touch as tenderly as possible the prejudices of those of older growth. As was before remarked, the cause for which we work is not at present popular, and to make it so by mere brute force, so to speak, is impossible. We must try to lead where we cannot drive.

In the first place, a committee of Total Abstainers will be necessary. For this office, in connection with a Band of Hope, Total Abstinence must be a condition sine qua non. The individuals who form the committee must be such as have their heart in the work, in consequence of themselves having made it a personal question. The committee is the foundation on which the superstructure is to be built, and on its stability the lasting nature of the building depends. This foundation may be out of sight, never apparent to the general public; and if so, well. But still it is the foundation, and of its soundness there should be no question. By the committee all work must be organised and carried out, and
on its activity and zeal the well-being and efficiency of the society will depend. It may be said that it is difficult often, particularly in a country district, to find Total Abstainers enough to form a committee. But two or three will generally be found, and two or three will often do more work than a dozen. Where there are many to do a thing it is sometimes never done; it will be shifted from one to another, and as there is no reason why one should do it more than another, none will. But where the number is small each will have plenty of work to do, and a division of labour being effected, each man will work well in his own province. Of the duties of the committee I shall speak *seriatim* hereafter—as every branch of work that can be spoken of is simply such.

One of the committee must be the *secretary*. He should be the most zealous, the most clear-headed, and the most winning of the numbers. He must never flag, whoever does. He must keep the committee to their work, and he must himself take part in everything. Clear-headed he must be, as he will be called upon continually to act on his own responsibility, and to act promptly. He must always be looked up to by the members as the essence of wisdom as well as of energy. And if he has not winning manners, he will do little with outsiders, whom he would seek to influence. It is he must coax men who are indifferent to the cause to come to the meetings and make speeches, and thus win their influence for his society. He, above all others, must be all things to all men.

So far as to the real working organisation. This is the solid, substantial part of the structure. But as the massive strength of buildings is often hidden under ornamental sculpture and gilding, so this ought to be surrounded by a showy filigree work, which will attract the gaze of passers-by. This ornamentation a Band of Hope can have in the shape of *presidents* and *vice-presidents*. These should be the men of influence and position in the neighbourhood. They need not necessarily be Total Abstainers. If you speak to them warily you can easily get them to acknowledge that the work in hand, so far as children are concerned, is a good one. They will grant you that it is a good thing for a child never to learn to drink Intoxicating liquors. Having granted this, they cannot refuse the influence of their names to the movement. You need not expect to get any regular work out of them, but you can use them for much. They will probably give a subscription, which, doubtless, will not be unacceptable. But their chief advantage will be as chairmen or speakers; they will give a stamp of fashionableness to the meetings. Many will come simply because So-and-so, Esq., is to take the chair or make a speech. Then So-and-so, Esq., himself will feel elated at addressing so large a meeting, and, of course, amongst his remarks, must intimate, more or less directly, his admiration and devotion to the society. Although statements of devotion made in public speeches generally mean nothing, still the man is in a certain degree pledged to the undertaking. Above all, we should have the names of the parish clergymen and their influence on our side. It is well for Bands of Hope to be formed always in connection with some church. Let them be considered part of
the church work in the parish, an adjunct of the Sunday-school or otherwise. They will then be most useful; all the influence of the church will help them on, and they will work with the church. But in any case the element of religion should not be absent. All that is done should be done in God’s name, and for his sake, remembering that any good that may be accomplished and any success that may be achieved will be by his assistance and blessing.

"BRITISH WORKMAN" HOUSES IN LEEDS.

(From the Leeds Mercury.)

SCATTERED over some of the poorest and meanest quarters of our town, in places where squalor, filth, and misery have too long been the distinguishing characteristics of the population, and where Drunkenness has prevailed to an extent which would only be credited by those who have had actual experience of such localities, there are, at this moment, fourteen houses of entertainment, each bearing the sign of “The British Workman,” and each distinguished from the rest by a number of its own. Entering one of these houses at any hour in the evening, when the day’s work is over, and working men are enjoying their hard-earned rest, the visitor would find around him many of the characteristic features of a common public-house. A “bar,” a tap-room, a smoking-room, furnished after the style of such places, would do much to deceive him as to his whereabouts, whilst he would be still further deceived by the character of the persons occupying the house. Among these he would find the genuine working-class element largely prevailing. In every respect, in fact, save one, the company he would meet would be precisely the same in character as that which he might see by stepping into the nearest beershop. But then the exception is an important one. Not a single drunken man would be found in the whole fourteen “British Workman” houses during an evening’s inspection of them; and, what is more, not a single glass of beer is drunk in any of them from week’s end to week’s end. In all other respects the “British Workman,” with its sign-board, its cheerful lamp, its red curtains, its comfortable rooms, and its company of tired labourers, is a genuine public-house; but it is a “public-house without the drink.” Newspapers are to be found in the different rooms, innocent games of skill are provided for those who care for them, the musical taste for which the working men of Yorkshire have so long been famed is largely cultivated, and for the rest, there is a pleasant chat after the day’s work with neighbour or workfellow, in a place which is at once free from the formality of a public institution, and from the temptations of a beershop. What ever doubt any one may entertain as to the success of such an attempt as this to reach the class for whose benefit it is intended, must be more than set at rest by a visit to the fourteen “British Workman” houses in Leeds.
The origin of this novel experiment is due to the efforts of a lady whose name is well known to all classes among us. Some four years ago Mrs. Hind Smith took a house which had once been a notorious beer-shop, and, banishing from it everything in the shape of intoxicating liquor, started it on the model of a temperance public-house. The attractions which we have hinted at were provided for the frequenters, and very soon it was found that the place was so successful as to require enlargement. That which the many laudable efforts of excellent men among us had failed to accomplish was done by this unpretending little cottage, so recently the scene of Drunkenness and vice. It "drew" the classes for whom it was intended. The doors were open to all; the penniless sot, turned out of every other place of resort, was welcomed, not by a committee of gentlemen, but by a friendly landlord, and by men of his own class. The homeless workman found a place where he could spend his evenings much as he would have spent them in the beer-shop, setting aside the drink and the low proflanity prevailing there. Soon it became abundantly evident that the experiment might be repeated. The men who rallied round "British Workman No. 1" were anxious that "No. 2" should be established, and, within little more than three years, we have seen fourteen of these model public-houses opened in different parts of Leeds, most of them in houses once notorious as beer-shops of bad character. That vast good has been done in the streets where the houses have been opened is proved by the testimony of many competent witnesses. Places which were once filled with wickedness of every kind are now purged and made clean. Some of the most notorious drunkards in Leeds have been reclaimed; hundreds of homes have been rescued from misery and degradation, and each fresh "British Workman" has become a new centre of light shedding its blessed rays where a short time ago all was darkness and sin.

One striking feature connected with this movement must not pass unnoticed. It has long been said that if working men's clubs were ever to succeed, the religious element must be strictly excluded from them. In these places we have the clearest testimony to the contrary. Religious services, held in rooms quite apart from those occupied by the casual visitors, are a prominent feature of the "British Workman" houses. Nor have they been the least successful feature. We have the best assurance of the fact that the happiest results have attended the religious ministrations connected with these houses, and that hundreds who seemed altogether out of the reach of Christian workers have "heard with gladness," in the upper rooms of these humble cottages, the good news of God. Active, social, and spiritual work is carried on in all of them. Night-schools, prayer-meetings, benevolent societies, mothers' meetings, singing classes, and bands of hope seem to have been established in almost every "British Workman," while each has, in addition, a feature which is noteworthy as being of the true public-house character. In every house there is, on Saturday evening, a "free-and-easy," based on the model of the ordinary entertainment of this description, but freed from everything vulgar or immoral. The limits of our space do not permit us to enlarge upon the social characteristics of the houses; but it is satisfactory to know that they are, in almost every case, approaching the point
at which they will be self-supporting, while their complete freedom from the
class of formal public institutions, and the extent to which they are left in
the hands of those for whose benefit they are designed, take away from them the
disadvantages which have so long rested upon more ambitious efforts of the
same description. Already the example thus set in Leeds is being copied else-
where. Birmingham, Hull, and Bradford have taken the work in hand, and
before long we may hope to find the British Workman Public-house a
recognised institution throughout the country. That this may come to pass,
and that the work may prosper wherever it is undertaken, will be the earnest
wish of all who have seen its striking success and admirable results in Leeds.

"THE BRITISH WORKMAN" IN BRISTOL.

REPORT, 1870.

MORE than a year having elapsed since the "British Workman" was
established, the managers beg to lay their first statement of accounts
before its supporters, together with a brief report of their work.

No. 30, College-street, was opened on the evening of December 29, 1869, when
the then Mayor, W. K. Wait, Esq., evinced the warm interest that he ever feels
in undertakings for the benefit of his fellow-men, by presiding over the meeting.

In the spring of 1870, the adjoining house, No. 31, becoming vacant, the
managers added it to their premises, and thus obtained extra space for cooking
operations, and two sets of rooms now let to families, besides further accommo-
dation for lodgers, and a day-room devoted entirely to their use. There is now
room for fourteen single men, whose privacy and comfort are secured by the
division of the dormitories by high wooden partitions. Since the change in the
management subsequently alluded to, there has been a far greater demand for
lodgings than could be supplied; and the fact that quiet and respectable homes
are much needed by working men (many of whom are compelled to lodge at
public-houses, for want of other accommodation) has been forcibly impressed
upon the managers, who would gladly increase the number of lodgers, if they
had the necessary funds at their command. It would cost about 50l. to convert
the rooms occupied by tenants into dormitories, and to furnish them.

Although the "British Workman" is conducted on strictly Temperance
principles, no Intoxicating liquors being admitted, the working man can there
enjoy the same freedom as in the public-house, and varied sources of recreation
and amusement are provided.

The managers have kept steadily in view, that in order to ensure the perma-
nence of the undertaking, to promote the real interests of those for whose benefit
it was started, and to avoid lessening the independence of character so justly
prized by the true-hearted Englishman, the institution must be in great measure self-supporting.

At first sight the balance-sheet does not look very satisfactory. The total income from the working of the house amounted to 259l. 10s., while the current expenses were 330l. 4s., showing a deficiency of more than 70l. This is accounted for by want of experience on the part of the managers, and by the mistake they made in the choice of the persons first placed in charge of the establishment, who proved altogether inefficient. Since a change which was made in December, prosperity has begun to dawn on the institution, and the managers confidently trust that, with God's blessing, the accounts at the end of the current year will present a very different aspect.

It will be seen that the contributions have not nearly met the expenses of fitting up and furnishing. There would have been a heavier balance against the "British Workman," had it not been for the generous kindness of John MacGregor, Esq., who gave his most interesting lecture, "The Rob Roy on the Jordan," on its behalf; and of Messrs. Robt. Charleton, Francis Fox, Charles Nash, and R. H. Wilson, who guaranteed to the institution the 100l. required by Mr. MacGregor.

The increased business will require a further outlay under the head of furnishing, nothing having been purchased at the outset that was not absolutely necessary; a larger stock of linen will also be needed; but the friends who have helped hitherto will not withhold their aid, now that the managers are able to prove that they are in a measure fulfilling their mission, and that their institution has proved to be a home as well as a safe public-house for the British workman.

In connection with the institute, there have been carried on during the year Penny Readings, Cocoa, Temperance, Band of Hope, and Mothers' Meetings, a Bible Class, a Penny Bank, and a Lending Library. A Soup Kitchen has been in operation during the winter months, and has been of great benefit to the poor, especially during the late inclement weather.

The managers beg to express their grateful thanks to the friends who have kindly assisted them at the Tuesday Evening meetings during the winter. A grant of books, to the value of 7l., at half-price, from the Pure Literature Society, a handsome supply of Bibles from the Bible Society; Books and Magazines from C. Harvey, Esq., Miss Taverner, Wm. Morgan, Esq., Miss Powell, and Major Tubby; and articles of furniture from Mrs. John Hellicar, are also thankfully acknowledged.

The library now consists of nearly 600 volumes.

The amount paid into the Penny Bank during the past year was 82l. 18s. 6d.

Corrigenda.—On page 88, in verse 8 of Mr. Clarke's poem, for "favour," read "fervour;" in reference at foot of page, for "vii.," read "viii."
CORRESPONDENCE.

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

Dear Sir,—In reading the March number of your excellent Magazine, I was struck with the coincidence that the means proposed as a disinfectant for scarlet-fever—viz., blotting-paper saturated in dissolved saltpetre, and, when dried, allowed to smoulder—I have found most beneficial in cases of severe asthma. I am induced to forward this information in hopes that so simple and inexpensive a remedy might be useful to many sufferers from this distressing complaint. In the case of asthma, the fumes should be inhaled by the patient. Trusting you may think this letter worth insertion, I inclose my card, and remain, yours &c.,

W. F. T.

EDWARD LAYTON'S TRIALS.

By L. F. P. M.

CHAPTER II.—(Continued.)

The day passed quickly to Phoebe, as she was very busy, for Miss Matley had an excellent business, and there was a continual stream of customers. Miss Matley sat at a high desk, from which she could see all that went on in the shop, and she received and entered into her book all the money as it was taken. Phoebe was told to stand at the end of the counter nearest to the desk, and she felt the whole day as if her employer's eyes were fixed upon her. A little before the time the sisters were to leave, a young girl, handsomely dressed, and who had a very kind, pleasing face, entered the shop, and walked up to Phoebe's end of the counter. She asked for some beads, which Phoebe knew were kept in a cardboard box on one of the shelves. Being unable to reach the shelf, and forgetting the little steps which her sister told her to use, she took one of the leather-covered stools which were placed for customers. She had just reached the box when Miss Matley's harsh voice was heard—"Those stools are intended to be used as seats, Phoebe Layton; not to stand upon!"

Phoebe was startled, and in her confusion she let the box slip from her hands, and the beads rolled in all directions.

Thankful to hide her scarlet face, Phoebe stooped to pick up the beads. Those strung together she quickly collected, but the others were scattered all over the floor. "Attend to your customers, Phoebe Layton, and remain tonight to pick those up."

Phoebe rose at once, and the girl took one of the strings and said she was very sorry indeed she had asked for them. "Is your name Layton?"
she continued, looking very earnestly at Phœbe.—"Yes," replied Phœbe, a little surprised at the question.

"You are a good deal like a cow in a china-shop, but I think we shall make something of you by-and-bye," said Miss Matley, intending to be kind, when Phœbe went up to her desk for change.

"Good bye, Miss Layton," said the girl, in a friendly voice, when Phœbe put the packet into her hand. "I hope we shall meet again."

CHAPTER III.
EDWARD'S SECRETS.

In vain we seek a heaven below the sky.

WATTS.

MRS. LAYTON was anxiously watching for Mary and Phœbe, when the girls passed the window. They were later than usual, and Mrs. Layton began to fear that they had met with some accident.

Edward and Robert had been home some time, and had had their tea when the girls arrived; and Edward was reading the newspaper, while Robert had gone to have a game at cricket with some of his friends.

"Oh! my dears," exclaimed Mrs. Layton, "I was beginning to get quite uneasy. Why, you are nearly an hour later than usual."

"It is all through me, mamma," said Phœbe, sitting down, and throwing her hat into a chair.

"What is the matter?" Mrs. Layton asked, looking at Phœbe's flushed face.

"I met with an accident, mamma," replied Phœbe, attempting to smile, but looking far more inclined to cry.

"Don't be silly, Phœbe," said Mary, "you will frighten mamma. She is only joking, mamma, when she says she met with an accident. She only dropped a large box filled with loose beads, and we were obliged to stay to pick them up, that is all."

"And Miss Cooper satirically paid me a few compliments, mamma, to add to my confusion. She said that she was glad that I was not at all clumsy; and she kindly compared me to an elephant or a cow in a china-shop!"

"Then you have had enough of it already, I hope," said Edward, putting down his newspaper.

"Oh no," replied Phœbe, fearing that she had said too much. "Mary says she is far kinder when she finds you try to please her."

"You are giving a terrible account of what was really very trifling, Phœbe," said Mary. "Do let us have our tea, and forget the whole affair."

"Miss Cooper is not unkind to you, is she, Mary?" asked Mrs. Layton, anxiously.

"Oh no, mamma. She seemed very stern at first, but I get on very well now; and it is really only her manner, for though she speaks sharply I have known her do many kind actions."

"And I have had one bit of sunshine, mamma. I was reaching down the beads for such a nice girl. She was about Mary's height, with the most beautiful eyes I ever saw—deep violet colour, and such long lashes!"

"Was she dark or fair?" asked Edward.

"Fair, I think; but I scarcely noticed anything but her eyes," re-
plied Phoebe, surprised at his curiosity.

"But the strangest part was that she knew me."

"Knew you?" said Mrs. Layton.

"Did you remember having seen her before?"

"No, mamma. But when Miss Cooper shouted at me in her uncomplimentary strain, and called me by my name, my customer (for so Miss Cooper says I am always to speak of the people I wait upon) asked me if my name was Layton. I told her it was, and she held out her hand when she left the shop, and said, 'I hope I shall meet you again, Miss Layton.' Do you know who she is, Edward?" said Phoebe, noticing her brother's look of increased surprise.

"Your description is somewhat vague," said he, hastily rising and turning towards the window, and suddenly feigning an absorbing interest in what was passing in the street.

"It was very strange, Phoebe, that any one whom you did not recognise should know you. Did not you see her, Mary?" said Mrs. Layton.

"I just noticed that Phoebe was busy with some one who reminded me of Mr. Hurst; but I did not look at her particularly. Indeed, if it had not been for Phoebe's shower of beads, I should not have looked round to her counter."

"I am going out for a little while, mother," said Edward, presently. "I shall not be long," he added, as his mother looked anxiously at him.

His look reassured her, and the remainder of the evening passed quietly and pleasantly. Phoebe wrote a long letter to her brother John, who was at a school near the old home. She did not allude in her letter to her new employment, for the home struggles were carefully concealed from the boy.

While Phoebe was writing, Mrs. Layton and Mary conversed in an undertone.

"Bridget was telling me this morning about her son. She says he is out drinking nearly every night, and that every halfpenny he earns he spends on drink."

"It is very sad," replied Mary; "but I should think Smith will soon send them the money for them to join him in Portland; and, away from temptation, he may yet be a comfort to poor Bridget."

"Yes; I trust he will be. But Mary, it is a sad, sad thought that people can become such slaves to strong drink—that they are only safe when there is nothing to tempt them by taste or sight."

"But after a time, mamma, they become firmer and more resolute to withstand temptation," she continued, dropping her voice still lower. "Are you afraid for Edward?"

"Hush!" said Mrs. Layton, glancing nervously towards Phoebe. But, seeing that the girl was still busy writing, she continued, "I should have no fear for him if he would break off his intimacy with Mr. Hurst, who, he admitted to me this morning, was so dreadfully intoxicated last night that he had great difficulty in getting him home from Richmond; and that made Edward so late."

"Where has he gone now?" asked Mary, after a long silence.

"I don't know, dear; but he said he should not be long, and I quite trust him."
And the mother's confidence was not misplaced; for in a short time Edward came in.

Mary and Phoebe retired to rest early, for they were very tired; and Edward did all he could to help them in putting things ready for the early morning meal.

"You would make a first-rate settler in that land of 'pace and plinty,' as Bridget calls Portland," said Phoebe, laughing, as Edward carried up from the cellar the wood for the fire in the morning.

The words were forgotten by Phoebe the moment they had passed her lips; but Edward and his mother remembered them.

"Mother," began Edward, the moment they were alone, "I want to talk to you."

"That is right, Edward; we shall not be disturbed now," replied Mrs. Layton, putting down her sewing, and drawing her chair closer to her son.

"Not that way, mother; I can tell you better if I walk up and down. You know, mother, I have no right to speak to any one of the private affairs of my employers; but I am afraid I shall not be required by them much longer."

"Why, Edward?"

"Well, from my knowledge of their affairs, mother," he said, in a very low voice, "I don't believe they can meet their engagements, nor will the present partners be likely to be the only ones involved. A considerable sum of money was left to the management of the present partners by old Mr. Hurst on his retirement."

When Edward finished speaking, he sat down, and covered his face with his hands.

"Do not trouble so much, my son," said Mrs. Layton, tenderly. "We have never yet wanted for anything, and God will still care for us."

"If both Robert and I are thrown out of employment, it will be no easy matter to find situations where we can get such good salaries."

"Well, dear Edward, that would be a great trial; but we must bear it if it is sent to us. But there is something else which makes me still more sad."

"What can you mean?" exclaimed Edward, in surprise.

"I don't like Mr. Hurst, Edward, and I often have such misgivings that he will lead you astray."

"Oh, mother!" said Edward, smiling, "you heard all Phoebe said at tea?"

"Yes," said Mrs. Layton, surprised in her turn.

"She was Miss Hurst, and she has been my attraction at the Hursts'!"

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We think our Lady friends, earnest helpers as they are, could do us much service by obtaining new subscribers for the Magazine.

CHURCH OF ENGLAND TEMPERANCE REFORMATION SOCIETY.—Collecting books, cards, reports, tracts, prayer-union cards, with all needed information, may be had on application to Rev. Thomas Rooke, at the Office, 6, Adam-street, Adelphi, London, W.C., to whom cheques and post-office orders should be made payable.
Text for the Month.

"She hath done what she could."—Mark xiv. 8.

It is very difficult to understand in these days what interpretation many professing Christians put upon the word "self-denial." It cannot be denied that on the practice of self-denial very much stress is laid in the New Testament. Our blessed Lord not only speaks of self-denial and of the cross-bearing as marks of discipleship, but as indispensable marks of discipleship—marks without which a man cannot be a disciple. Nor is this cross-bearing merely the patient bearing of any cross that our Heavenly Father may lay on us, but is the "taking up a cross" for ourselves.

Now we fear that very many are disposed to look upon their abstinence from some of the doubtful amusements and pleasures of the world as this self-denial—this cross-bearing. They think that they fulfil the Scriptural ideal of these virtues when they keep away from this or that doubtful rout or assembly or amusement. In these days of self-seeking and self-pleasing, when, alas! the leaven of the world seems to be so much influencing the Church, Christians shrink from any voluntary cross-bearing. They look upon it as something more than is required of them by their
Master, or rather by the circumstances under which in the present
day they are called to follow him. They think the Christianity of
the nineteenth century is something different from that of the first,
and that the self-denial of the first ages of the Church is not to be
thought of now. They imagine that when the early apostles and
evangelists went forth amid persecution and danger, not "counting
their lives dear unto them," it was very well for them to practice
this and that kind of self-denial, but that at the present time, when
Religion is in a certain sense fashionable, and when it certainly
does not involve peril or persecution, their souls may "take their
eease, eat, drink, and be merry." But the converse of this seems to
us to be the true teaching: and in very proportion as men are freed
from external and involuntary trials and risks of persecution, in
such proportion ought they to seek out modes and occasions of
self-denial, that they may brace their souls, by God's grace, against
the time of temptation. When the Babylon world clothes our
Daniels in purple and fine linen, then should they the more wrap
themselves in sackcloth; and when this world's luxuries are spread
before them, the more should they seek occasion to feed on pulse
and water.

At what are we aiming in these remarks? Are we seeking to
establish or enforce a meritorious asceticism? God forbid. We
are not afraid of being suspected of that. What we want our
earnest Christian readers to ask themselves is not what is their duty
in the matter of Abstinence from intoxicating drinks (for if it be a
duty to abstain then there is an end of the argument, and it is at
once removed from the category of self-denials), but what is this
privilege?—whether at this time God may not be showing them a
more excellent way of Christian charity in this practice of self-
denial in the matter of their ordinary beverages—whether part of
this trial for them may not be only the act of self-denial in Absti-
ence from so many "pleasant" drinks, but the little ridicule and
observation and misinterpretation of motives which are so often
involved in the adoption of the Abstinence pledge. The anecdote
told by the Archbishop of York in his closing observation at our
annual meeting will illustrate this for us. His Grace said that it
was possible that our reasons for Abstinence being misunderstood,
might cause some scandal when we became Abstainers, and he
related how a clergyman who had felt it his duty to abstain, when
telling some friend that he had taken the Pledge, was met by the reply,
“Well, Mr. ——, I am sure you were right if you felt it necessary, but
I would never have suspected you of requiring it.” Now, this mis-
interpretation was to our mind a severer trial to a sensitive person
than any Abstinence could be, but it is part of that cost which those
who enter upon this movement must count; and we are quite sure
that his Grace the Archbishop of York never intended that the
conclusion should be deduced from his premises that we are to be
deterred from doing what is right by any fear of being misunder-
stood or misinterpreted.

The line of argument we are endeavouring to lay down may per-
haps be pressed a little further. It may perhaps be fairly argued,
that the true spirit of self-denial would seize on whatever seemed
likely to cost us most, not for the self-denial itself, but for the spirit
of self-sacrificing love for our Lord which it may evince. The
precious ointment will thus be brought in an alabaster box. The
box may be broken. Time and circumstances will naturally vary
the character and nature of the outward act of self-denial; but the
ointment of sweet savour, of devotedness to our Lord, will ever be
evolved, and it is only under such circumstances, and of such con-
duct, that our Saviour said, “She hath done what she could.”

There is a needs be in “the present distress” of a distinct and
bold effort against the evils of Intemperance and the ruin to the
bodies and souls of men which the drinking customs of our country
involve. Who, if not earnest Christians, should be in the forefront
of this effort? Who, if not such, should in this come to the help
of the Lord against the mighty? Who should be ready to make
sacrifices to rescue these souls for whom Christ died? Who should
be on the watch to remove every stumblingblock out of the way?
Who should be willing to take on themselves this cross? Who to
practise this self denial? Who to bring this alabaster box of precious
ointment? Who, if not those who love their Saviour and yearn
over the souls for whom He died?

There are those who think other means may be used. So there
may be; but those are few who cannot use this all-powerful means
of the example of their own personal Abstinence for the sake of
their weaker brethren. Oh, that many more of our Christian people
would try it! If they fail from any legitimate cause, they can give it up; but then of them, as of those who persevere, the common Lord and Master of both will say, they "have done what they could."

We have much pleasure in stating that the Rev. William Caine, of Manchester, has most kindly volunteered to preach sermons on the Temperance question in connection with our Society and on its behalf. Clergymen wishing to have sermons might communicate directly with Mr. Caine, addressing their letters to "Didsbury, Manchester."

Clergymen in the neighbourhood of London wishing for sermons can communicate with the Secretaries, at the Office.

At the last meeting of Committee, the Rev. Hugh Huleatt, the Rev. B. Nichols, the Rev. Charles Birch, and Captain T. B. Strange, R.A., were unanimously elected to serve on the Committee.

We have much pleasure in stating that Robert Baxter, Esq., has kindly accepted the office of Treasurer to our Society.

We beg to draw attention to the advertisement of the Rev. S. Childs Clarke, asking for help for his Church. We shall gladly receive any contributions for this good work.

We think our Lady friends, earnest helpers as they are, could do us much service by obtaining new subscribers for the Magazine.

Church of England Temperance Reformation Society.—Collecting-books, cards, reports, tracts, prayer-union cards, with all needed information, may be had on application to Rev. Thomas Rooke, at the Office, 6, Adam-street, Adelphi, London, W.C., to whom cheques and post-office orders should be made payable.
FUEL FOR PARIS FLAMES.

THE LICENCE SUSPENSION ACT.

The following is the text of a Bill prepared and brought in by Sir Robert Anstruther, Sir Harcourt Johnstone, Mr. Morrison, Mr. Thomas Hughes, Mr. Wentworth Beaumont, Mr. Samuelson, Mr. Mundella, and Mr. Pease, to suspend the grant of new licences for the sale of intoxicating liquors:

Whereas it is expedient that no increase shall be made in the number of licences for the sale of intoxicating liquors by retail pending the amendment of the general law regulating the grant of such licences:

Be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

1. From and after the passing of this Act, no new licence shall be granted for the sale of intoxicating liquors by retail to any person whomsoever: Provided always, that the words "new licence" shall not include any retail licence renewed to the holder thereof at the general annual licensing meeting next after the passing of this Act: Provided also, that nothing in this Act contained shall be held to prohibit the transfer of retail licences so that the number thereof be not increased.

2. This Act shall be and remain in force until the first day of October one thousand eight hundred and seventy-two.

3. This Act may be cited as "The Licence Suspension Act, 1871."

This Bill is proposed and promoted by the National Society for Promoting Amendments in the Laws Relating to the Liquor Traffic, of which Sir R. Anstruther is Chairman of Council, and Mr. Ellison Chairman of Committee, Mr. Rooke, Mr. Greenwood, and Mr. White, Hon. Secs.

FUEL FOR THE PARIS FLAMES.

When the siege of Paris was commenced by the Prussians, the stores of wine were carefully estimated. At its close it was found that the wine had been consumed at the enormous rate of nearly eight million gallons per month. Under the reign of the Commune the consumption was even larger. This may account for some part of the terrible events we have seen, and supersede the necessity for inventing a theory of "contagious mental alienation" in the population of Belleville and Montmartre.—British Medical Journal.
THE MODERN GOLIATH—ALCOHOL.

By Rev. S. Childs Clarke, M.A., Vicar of St. Thomas, Launceston.

"And David said, what have I now done? Is there not a cause?"—1 Sam. xvii. 29.

Full forty days Philistia's host defiant
By Elah's vale filled Israel with dismay,
As, overawed by Gath's ungainly giant,
Saul and the Hebrew bands all trembling lay.
A shepherd "stripling"* heard the challenge flaunted,
And straight, with holy indignation stung,
At grim Goliath's haughty mien, undaunted,
Back on the scornful foe defiance flung.
And meekly, ere to that dread strife he draws,
His brother's taunt he answers—"Is there not a cause?"

A giant demon now abroad is walking,
Who frowns defiance on the Christian host,
And whilst before their ranks that foe is stalking,
Alas! of dire destruction he can boast.
Say, ye who serve your Lord and love His laws,
For deeds of faith and venture—"Is there not a cause?"

What if for comrades' fall your eyes be tearful,
The weak against the strong can still prevail;
If other hearts of this assault be fearful,
No warrior of Christ should ever quail.
Not seeking human aid or man's applause
To arm him for the fray, he knows there is a cause.

†Great Captain, Thou Thine Own hast not forsaken,
But with our host still goest forth to fight;
Our languid faith revive, our zeal awaken,
Thou Lord of power and Giver of all might;
While from the field each craven heart withdraws,
That we, ‡ "like men should quit us," "Is there not a cause?"

* "And the king said, Enquire thou whose son the stripling is."—1 Sam. xvii. 56.
† "Whosoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side."—Ps. lvi. 9.
‡ "Quit you like men, be strong!"—1 Cor. xvi. 13.
[We shall be glad to have short accounts of the various Church Temperance Societies’ meetings for insertion under this head.]

Iver Parochial Temperance Society.—On Wednesday evening, April 5, a tea-meeting was held in the Girls’ School, Iver, on the occasion of the third anniversary of the Iver Parochial Temperance Society. About eighty persons partook of an excellent tea, after which a public meeting was held to advocate the claims of Total Abstinence. After a hymn and prayer, the Vicar, who occupied the chair, made a few pertinent remarks, and then called upon the Rev. C. Moon, Curate of Christ Church, Chelsea, who attended as a deputation, to address the meeting. The reverend gentleman, having spoken earnestly and forcibly upon the vast extent of the evil, and noticed the various efforts made to repress it, urged upon his audience to adopt the principle of Total Abstinence, believing, from his own experience, that, so far from regretting it, much good would flow to them thereby. The Secretary, the Rev. H. E. Windle, then spoke upon the Permissive Prohibitory Liquor Bill, approving its principle, and expressing an earnest hope that it would speedily come into force. The singing of another hymn brought a very interesting meeting to a close. Next morning the reverend deputation addressed the Band of Hope children very earnestly, urging them to be staunch to their principles, and giving illustrations of the power of even young children to effect much good.

Temperance Progress in Victoria.—The Rev. R. W. Vanderkiste, of Sydney, writes: “An old friend, an Episcopalian clergyman in Victoria, who has just changed his parish, has sent me a most interesting letter, from which the following is a cheering and suggestive extract: ‘In the early part of my ministry at —— I was greatly disheartened. Every form of immorality was prevalent. Drunkenness seemed to be, more or less, at the bottom of it all. About six months before I left a complete moral revolution took place. The Rechabite movement was introduced. I did all I could to promote it. It proved, thank God, successful beyond our most sanguine expectations, and that in the midst of an extensive vine-growing district. When I left, the congregations had improved considerably; the Sabbath was better observed, and there were unusually clear cases of sound conversion to God the Saviour.’”

St. Peter’s Association, Buckingham-gate.—On the evening of the 23rd May, an anniversary tea-meeting of the Juvenile Association was held, under the presidency of Rev. C. Skrine, and the opportunity was taken to press the question on the attention of adults, asking them to help in every way, to become Abstainers as the surest way of helping the movement, but at least to become associates, who would work in the cause. The meeting was addressed by the President, by Rev. T. Rooke, by Mr. A. Sargent, and by Col. Sandwith. The
report, read by the Hon. Sec., Mr. Shaw, gave a very favourable account of progress. The proceedings were enlivened by some melodies and recitations, very well rendered under the superintendence of the earnest and hard-working choir-master, Mr. Preston.

Chenies, Bucks.—On the evening of May 24 there was a public meeting held in the schoolroom at Chenies, for the purpose of forming an adult Association in this parish, as a centre for other associations in the neighbourhood. The Rev. Lord Wriothesley Russell presided. The meeting, which seemed much interested, was addressed by Rev. Thomas Rooke, and Mr. Daniel, of Streatham-common.

Wimbledon.—In the evening of May 25 the Rev. Thomas Rooke delivered a lecture at the Institute, Wimbledon, on the Temperance Reformation movement. The Rev. H. W. Haygarth, the vicar, presided. Mr. Joseph Weyland briefly addressed the meeting, in moving a vote of thanks to the Chairman and the Lecturer. There was a very good attendance, notwithstanding very unfavourable weather. It is, we are glad to hear, most probable that an Association will be shortly formed in the parish.

A correspondent writes: “Thank God the Teetotal work is progressing with us almost beyond our hope, at least as far as the young are concerned. In October last I started a Band of Hope in connection with our Sunday-schools, under the patronage and with the consent of my Rector, who, though not an Abstainer, wishes me Goodspeed in what he conceives to be a very necessary part of parochial work. At our inauguration I enrolled fifty-five names of scholars but not a single teacher at that time. Now we number about three hundred scholars and fifteen teachers, many of the scholars being young men and women who belong to our Bible-classes. Of late my Rector and myself, with our Scripture-reader, who is also the Seamen’s Missionary, a fine old Teetotaller of twenty-nine years standing, have taken to preaching in the courts and alleys, and after our addresses, I am pleased to say, many have signed the Pledge, and we have a few interesting cases of reformation; altogether, about sixty have been led to sign in this way. May God bless our work in every town and parish in the land!”

THE IMMOLATION OF WOMEN IN ENGLAND.

In the first paragraph in my “Note” on the Juggernaut of England there is a mistake which it is desirable to correct. Dr. Claudius Buchanan preached the sermon from which I quoted, not on July 1, 1870, but July 1, 1810.

Speaking of the immolation of females in India on the funeral pile, which prevailed to a great extent in his time, Dr. Buchanan pleads on behalf of the unhappy victims that “though the scene was remote, they were our own fellow-subjects, and we had it in our power to redress the evil.” In this little paper I am pleading on behalf of our sisters in England, not in India. Thousands of
females of all ages are perishing before our very eyes, and no sympathy with
them is expressed. In one prison, the county gaol, of which I was chaplain,
there were 1,632 females in the year 1869. Of these 524 were committed directly
for Drunkenness, and very many of the rest were reduced to their degraded
condition through the Drunkenness of their fathers and mothers. There are
thousands of females living by vice and immorality in consequence of the
wretchedness of their so-called homes, and this misery is caused entirely by the
drink licensed to be sold at every corner by unfeeling legislators and magistrates.
There are thousands of innocent children starving with cold and hunger, through
neglect and want of care on the part of those who ought to be their protectors,
and who would be so if it were not for the tens of thousands of temptations
placed in their way by their heartless rulers. The wrath of God doubtless is
hanging over our guilty nation, and it will certainly descend upon us unless we
speedily turn and repent, and "bring forth fruits meet for repentance." God
has shown us what He can do by His punishment of Paris, and if we do not
suppress the traffic in poisoning drinks, which is demoralising and heathenising
our population, male and female, we have every reason to expect that what has
taken place in France will soon take place also in England.

In reply to the objection made by many that the sacrifice of women in India
could not be abolished, Mr. Buchanan says: "It will be a sufficient answer to
state that when the Mohammedans were in power they did abolish it in part; and
the Brahmins themselves have suggested means to us by which, in the course of
time, it may be entirely abolished. But the proper answer for the present is to
ask another question—Has the subject ever been officially inquired into?" With
regard also to the traffic in intoxicating, poisoning drinks, it would be well for
India, and for England too, if they were under Mohammedan power. Moham-
med's laws against the drinking of wine of the intoxicating kind I have
already given in the numbers of our Temperance Magazine for October and
December 1865. Some may say that our self-denying Saviour differed from
Mohammed in that He even made wine at the marriage in Cana"of Galilee.
But what sort of wine did He make? To those who raise this objection to
Teetotalism I would reply, in the words of James Stirling, "Ye would follow Him
for the wine, but I'm afraid for nothing else. And if ye had the wine He made
ye would not find it much to your taste."

Dr. Buchanan proceeds: "For many years this nation was reproached for
tolerating the Slave Trade. Many books were written on the subject; and the
attention of the Legislature was at length directed to it. Some asserted that the
abolition of it was impracticable, and some that it was impolitic; but it was
found, on an investigation of the traffic, that it was defended because it was lucrative; and a humane nation abolished it. But let us
ask, What is there in buying and selling men compared to our permitting
thousands of women, our own fellow-subjects, to be every year burned alive,
without inquiring into the cause, and without evidence of the necessity? Or
what can be compared to the disgrace of regulating by Christian law the bloody
AN EAST ANGLE BREWING.

There was one matter amongst others, and a very important one, which greatly facilitated the progress of conversion amongst these East Angle labourers, and it was their habits of sobriety with reference to intoxicating liquors. Where a contrary inclination existed, such habits were enforced by necessity. And here, as is the case in so many ways, the operation of necessity was very blessed. The beer supplied to indoor servants at the farmer's table was only a third brewing from the same malt, of which, however thirsty, a man could hardly have drunk sufficient to intoxicate him. The outdoor servant and labourer had no supply. The agricultural labourer had, indeed, little to spend at "the public-house," if we must so term what we deem "the public nuisance." He imbibed religious teaching with a brain unbecloved by Alcohol. This was well, for are not the mists and prejudices which arise from our unsanctified nature abundant stumblingblocks, without the temper-souring, half-dementing, dreggy mists of Alcohol? He had no alcoholic headaches to mar his meditations. And in our own day, to how many thousands has what is termed the Temperance Reformation proved a pioneer to Christian life? Here, again, we see how wonderfully God works on the earth. We admire with great admiration. Whilst many an East Angle labourer deemed his inability to place wine, beer, and spirits on his table a privation—although really no privation, for the real hardship to human nature is the burdening and distressing the curious courses of the body with such pernicious and unnatural stimulants—the presumed privation was protecting from many sins, and being made even an instrument in conversion.—"The Widow of East Angle," by the Rev. R. W. Vanderkiste. Recently published (Morgan and Chase).
A BLINDMAN'S RETROSPECT.

Beside that murmur'ring stream
Stands my first happy home.
How like a fitful dream
Those bygone years now seem!
Bright days, then midnight gloom.

Thy mother's sunny smile,
As each day's work was done,
Would every care beguile;
Ye, little pets, the while
Your merry rounds would run.

That smile was quenched by me.
Fool that I was to think
That I could happier be
Mid'st noisy revelry—
Inflamed by maddening Drink!

Heartless, I saw her eye
Dimmed with the starting tear,
Nor heeded her deep sigh.
When came her hour to die,
From me she had no cheer

Her spectral smile by night
And day I always see;
It haunts my inner sight.
Bereft of outer light,
All round is dark to me.

Now lead me hence away,
We'll near her grave sit down.
Oh! haste that wished-for day,
When men my corpse shall lay
At rest close by her own.

T. Holme.

East Cowton Vicarage.
HINTS CONCERNING BANDS OF HOPE.

BY AN HON. SEC.

IV. AS TO MEETINGS.

As the body the pulse indicates the state of the heart's action, so the amount of vital energy possessed by a Band of Hope may generally be known from the character of its meetings. If these be well attended and well carried out, you may be sure that the health of the Society is good. But if this pulse beats weakly—if the attendance is small, the proceedings unmethodical and lifeless—you may know that the vital force is not great. Good meetings are not the cause of the efficiency of a Society, but the result of it. They are the outward indication that all its various functions are being regularly discharged, that an interest in the Society is thus kept alive and fostered.

How often meetings should be held is a question that will have to be decided in each case according to circumstances. In some places it is not well to have meetings too often. In some they cannot be held very often for lack of those to conduct them. As a general rule once a-month will be found often enough to hold a meeting open to the public. It will be a sufficient tax on the resources of any Society, however well off, to present an attractive programme once a-month. But meetings for the members only—which may be less formal—can be held at lesser intervals, say once a-week. At these the children can be strengthened and built up in the principles taught by the Society; while at the other meetings the public will be more appropriately "educated." By the public I mean old and young, for though a Band of Hope is peculiarly for children, still, it should seek through the children to influence their parents and friends. As I said in my first paper, one of its aspects is aggressive, and in this aggressive aspect it should seek to reach the old as well as the young, though the latter primarily.

The great difficulty is to keep up a succession of good Temperance speeches, so that at every meeting there may be one or more, and yet the same speaker not appear too often. Efficient help can generally be found in every other branch of the work, but speakers are not always found in abundance. The best apparent way of meeting this difficulty is by an interchange of speakers between Societies. If there are several Bands of Hope in a neighbourhood or district, a system of mutual exchange in this respect might be kept up, which would result in mutual benefit. It might also excite a certain feeling of rivalry between the Societies, which would lead each to put forth its best exertions in order not to be behind the others. But after all every Society should learn as much as possible to depend on its own resources, and find its workers within its own district. This will have the effect of making it more local, and giving it more interest in the eyes of the people amongst whom it works.
Besides speeches, there should be at the meetings a suitable selection of music performed. The members of the Society may be taken in hand by the committee and practices of Temperance melodies and choruses instituted. These pieces can then be sung at the meetings, to which they will impart a freshness and attractiveness that can be supplied by no other means. Besides, music is a powerful agency for impressing the mind, and often a word sung in a song will produce more lasting effect than the most elaborate speech. Recitations, too, may be judiciously employed to give variety to the meetings. The pieces selected should, as far as possible, be on the subject of Total Abstinence, and of a character altogether removed from comic buffonery. Reciting should be done by the boys alone. A girl should never be allowed to stand forth at a Band of Hope meeting to recite even a piece of poetry. Notwithstanding the high authorities at the present day for such a notion, I cannot think that it is within woman's province to practise oratory. It rather seems to me that coming forward to address public meetings would destroy all that tender sensibility and delicate modesty that so adorn the "gentler sex." There is plenty of work for girls to do, which none can do better; but let them not be asked to transcend their sphere and do this. Hereafter I shall enter more particularly into the matter of music and recitations at Bands of Hope.

There should be no charge or restriction on admission to the meetings. Let them be free to all, and all be invited to attend. A charge, however slight, might have the effect of excluding some poor person who would otherwise attend. On the other hand, every effort should be made to attract people of all classes, and lead them to take an interest in the proceedings. If the speeches are sensible and temperate, the singing and recitations good, and the canvassing hearty, there is little doubt that a fair attendance may always be secured.

SCRIPTURE ILLUSTRATIONS OF "THE PLEDGE."

No. I.

It has often occurred to me that we are supplied in Scripture with many illustrations in Holy Scripture of the place which "the Pledge," so called, should occupy in the true Scriptural view of the Abstinence question.

It will be my endeavour in two or three numbers of our Magazine to submit some of these for the consideration of its readers.

"The Pledge," or declaration of Abstinence, must be regarded from two different points of view. It is to be taken by two different sorts of persons—firstly, by those who need it because they have fallen, or because from special circumstances they are peculiarly exposed to temptations to drink to excess; secondly, by those who, not needing it for themselves, are willing to bring themselves under it for the purpose of encouraging and helping those who, from either of the causes above named, do need it, and ought to take it. Sometimes we shall have an illustration of the first aspect, sometimes of the second,
sometimes the same illustration will embrace both cases; but, at all events, our investigations will show, in the case of many, perhaps, to their surprise, to how large an extent, and in how many ways, the double principle of "the Pledge" is illustrated in Scripture.

My first illustration will be taken from the following passage of the Book of Jeremiah, chapter xxxviii. We read, that in consequence of a false suggestion of one of the princes of Judah, Jeremiah was condemned to be cast into the dungeon of Malchiah, and in the sixth and following verses we have the account of the matter:—

"6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammenech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.

"7 Now when Ebed-melech, the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin; 8 Ebed-melech went forth out of the king's house, and spake to the king, saying; 9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city. 10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. 12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. 13 So they drew up Jeremiah with cords, and took him up out of the dungeon; and Jeremiah remained in the court of the prison."

We subsequently learn that the prophet remained in the prison until, on his capture of the city, Nebuchadnezzar liberated him.

We may now make use of this episode in the prophet's history as a parable for the purpose in hand. We are all by nature like that prophet, "shut up," to use St. Paul's expression, in the prison-house of our sins. We are all by nature the children of wrath, but the drunkard, like the prophet, is not only in this prison, but he is sunk down below his fellows into the miry dungeon of his own terrible vice of Intemperance, "and he is like to die . . . in the place where he is." He has no chance of life while he is there—death temporal before his time, and death eternal afterward will prove his inevitable doom. Shall he be left there? Shall no effort be made for his rescue? How did Ebed-melech deliver the prophet? We have just seen how, at the king's command, he took thirty men, and old cast clouts and rotten rags and cords, and let them down into the dungeon. He told the prophet how to use and arrange them, and then he and his attendants drew up the prophet. Here we have the illustration we
want. As this cord was to the prophet, so is the Pledge to the drunkard. It helps him out of the dungeon. Many a one, thank God, has thus been rescued that, without it, had been lost. But we may press our parallelism a little further, thanks to the kind forethought of Ebed-melech. He knew the cords would be likely to chafe and wound the prophet, as he was strained in being haled up, and he provided “the old cast clouts and rotten rags,” that this might be avoided, or at least to some degree lessoned. And so in our movement, we know full well what a strain it will be on the body and mind of the poor drunkard when he first uses our Pledge as the cord of his deliverance, and therefore we seek to wrap it round with kind and cheering and sympathising words of encouragement and hope, and thus make as far as possible the struggle for freedom less wounding and less difficult, and, by God’s help, we draw up and take out of the dungeon this poor captive of Satan’s desperate malice.

But our illustration is not yet exhausted. Another glance at it will teach us what the Pledge, of itself, will not do, as what we have already seen shows us what it, by God’s blessing, can do. Jeremiah was rescued from the dungeon, but we read that he remained in the prison until Nebuchadnezzar took the city. And so a man may be rescued from Intemperance, but he may still remain “shut up” in the prison-house of his other sins. He may get out of the dungeon, but yet remain in captivity to other lusts and passions. One only can open the prison to them that are bound. One only, even the Stronger Man, can give the deliverance he proclaims. By Christ only can these poor captives know that truth which alone can make them free. But because this is true are Christians to make no attempt to effect the lesser work? Because our poor captives may remain in the prison, are we therefore to make no effort to get them out of the dungeon? If Jeremiah had been left in the dungeon, in vain and too late would the moment of deliverance by Nebuchadnezzar have arrived. Let us do what we can. Let us copy the example of Ebed-melech, and at least get out of this terrible dungeon by those means we suggest those over whose present condition of hopelessness we mourn, and then—though, if it be so, for a while prisoners still—they will at least be what they certainly were not before, “prisoners of hope.”

BIRMINGHAM (ST. MATTHEW) TENTH ANNIVERSARY.

We have a report of the celebration of the tenth anniversary of the Parochial Temperance Society connected with this church. The anniversary commenced on Saturday evening, June 3, with a prayer-meeting in the schoolroom, at which prayers were offered by several working men members of the Society.

On Sunday, June 4, the annual service was held in the church, in the afternoon. The church was well filled. The singing was hearty and the service altogether elevating. The prayers were read by the Rev. M. Parker, Minister of
St. Saviour’s District of the Parish, a good Abstainer. The sermon was preached by the Vicar, Rev. H. T. Breay, who is also President of the Society. The text selected was Jude xx 23. The preacher dwelt first upon the inner life of the Christian (verses 20 and 21), then upon the active zeal of the Christian—he shows compassion for sinners, pulls them out of the fire, and, as a necessary result, hates the garment spotted with the flesh—i.e., not only hates sin, but the occasion of sin. The application to the Temperance movement was easy and most striking: The social Drinking customs, and all connected with them, was the flesh-spotted garment which the Christian Abstainer hated, hence his Abstinence. This service was considered one of the most successful of the ten that had been held.

On Monday the annual tea-meeting was held in the school room. The meeting after tea was well attended. Medals and cards were given to those who had kept the Pledge the time required by the rules; amongst the recipients was the Churchwarden of the Parish. The chair was taken by the Vicar, who referred, in his opening address, to the history of the Society, pointed out that there was much to be thankful for during the ten years, and urged the members to make this anniversary a fresh starting-point for renewed exertions in the good cause of Temperance. The address of the evening was given by Mr. Jabez Inwards, of London. For one hour and three-quarters he kept his audience in an attitude of unflagging attention. Mr. Inwards undertook to answer the question often put by opponents of Total Abstinence, “What was the barley sent for?” We are not going to give our readers Mr. Inwards’ lecture, but we are persuaded that any intelligent inquirer would be abundantly satisfied with the answer it contained. These Parochial Temperance Societies are the strength of the Temperance Reformation. Would that there were one in every parish! Why should there not be? Our Birmingham friends tell us that although they are conscious of many shortcomings, they have abundant reason for encouragement. The result is seen in the Church, and especially at the Lord’s Table.

THE CHILDREN’S CORNER.

JOHNNIE’S NEW SUIT.

By L. F. P. M.

Children who live in bright, cheerful homes, and are surrounded with many comforts, might perhaps be surprised to hear how much Johnnie Hervey loved the little room in the narrow court which was his home. It was a bright evening, in May, and Whitsuntide, with its holiday mirth, and, alas! in so many cases with its holiday riot, Drunkenness, and sin, was now over. There, at the window of the little room, sat Johnnie,
with a book in his hand, which he was reading aloud to his mother, who was ironing.

"I wonder, father does not come," said he, at length, shutting the book; "he said he should be early tonight."

"It is early yet, Johnnie."

"Mother, will you lift me to the other side of the window, that I may see him better when he turns the corner."

Mrs. Hervey put down her iron, and lifted Johnnie—for he was so lame, poor child! that he could not move without help—to the other side of the window.

"I wonder what he'll bring me! Can you guess, mother?"

"I think I know, Johnnie," said his mother, with a smile, for the child had asked the question so many times during the day. "But father did not want you to know, did he?"

"Oh, no! and you must not tell me, mother," cried the little fellow, eagerly, as he turned his face again towards the window, and continued his watch.

"Here he comes!" cried the child, presently, his cheeks flushed with excitement. "Oh! he's got such a big bundle, mother!"

"Well, Johnnie, lad, see what I've brought you," said the father. "Come, open the parcel."

It was only the work of a moment to transfer the parcel from the strong man's arms to a chair beside Johnnie's, whose thin fingers quickly untied the string.

"Oh, mother! a gown for you, and a whole suit of clothes for me! Did you know about them all, mother?"

"Not about the gown, Johnnie," said his mother, looking very pleased. "Oh, and a Bible! Is that for me, father?"

"Yes, my lad, it is; and if you do what it tells you, you will be a better man than your father."

"But what have you got for yourself, father?"

"Got for myself? Why, I've got the biggest part, but it takes up the least room, though. Now, then, Johnnie, there is something for you to find out."

"Do you mean the pleasure, father?"

"Yes, lad," said the man, with tears in his eyes. "These things are all bought with with two months' beer-money. If I had but always spent my money like this we might have been in a comfortable house; and more than that, I should never have been drunk and hurt you, and you might have been a happy lad running about the streets now."

"I'm very happy, dear father," said Johnnie.

"Bless you, lad, for saying that. You always cheer me; but I cannot forget what happened this time last year."

And well indeed might he remember; for Johnnie was then a fine, healthy boy, and it was from the father's hand that the blow came which had made Johnnie a cripple.

"Well, now, Johnnie, father has set you up," said Mrs. Hervey, who had been examining the clothes. "Come, we must try them on."

To this, Johnnie gladly assented, and the father looked on proudly and thankfully, rejoicing that he had not wasted his earnings in Drunkenness as in former years.
EDWARD LAYTON'S TRIALS.

By L. F. P. M.

CHAPTER IV.

THE HURSTS AT HOME.

Earth is but a chequered scene,
Sorrow mingles with each joy;
Lights and shadows intervene,
Here a song and there a sigh.

The Hursts lived in a pretty villa,
situated on a fashionable road about
three miles from the Laytons. The
French windows at the back of the
house opened on to a large croquet
lawn, which was surrounded by bor-
ders of gay flowers.

In the centre of a cool, shady spot
at the end of the garden was a pretty
arbour, covered with rose-trees and
graceful creepers.

Sitting in this arbour were two
ladies. The elder of the two was Miss
Hurst, and the other—whose bright
eyes remind us of Phebe Layton's de-
scription—her sister Mildred.

Miss Hurst had only returned home
that day from a long visit to a friend's
house. The sisters had, therefore, a
great deal to say to each other, and it
was with some impatience that Mil-
dred saw her brother and one of his
friends walking across the lawn to-
wards them.

"Ought we not to be glad!" said Miss Hurst, gaily. "How very
abstemious James seemed at dinner; and now he is leaving the dining-room
so early that I feel quite in spirits
about him."

Mildred made no reply, but her sister
did not notice her silence.

"Will you have a game at croquet,
Emma?" asked James Hurst, when
he and his friend came near them.

"We should like a game very
much," said Emma.

The gentlemen turned back to fetch
the balls and mallets, and Mildred
said,

"I have not told you nearly all I
had to say. I have been looking for-
ward so much for your return, for I
want your advice. I went to Miss
Cooper's shop to-day, and there I saw
one of Mr. Layton's sisters."

"Indeed," said Emma, carelessly.
"I think I remember that you or
James told me his sister waited in a
shop."

"She seemed a very nice girl," con-
tinued Mildred, with increasing in-
terest.

"I daresay she is," said her sister,
repressing a yawn.

"If you knew, Emma, who brought
James home last night, you would not
speak of the Laytons as carelessly as
you do."

"Brought him!" repeated Emma.

"Yes. He was more helpless than
I have ever seen him. I was sitting
up after papa and mamma had gone
to bed, to finish a book I was reading,
when I heard Brown let James in, and
I heard Mr. Layton tell Brown to get
him to lie down."
The colour had quite left Emma Hurst’s cheeks while her sister was speaking, but she looked up angrily as Mildred continued, “So you see we ought to be very much obliged to Mr. Layton for bringing him home; and I thought I should like to call on Mrs. Layton.”

“And expose all our family affairs to a stranger! Really, Mildred, you seem to think a great deal more of the Laytons than of your own brother. Papa was quite right to discourage Mr. Layton’s visits, and I have no doubt that he was the cause of James’s trouble last night. I thought you were too sensible to really care for a person such a different position to your own.”

At this moment James’s voice was heard inquiring if they were ever coming, and the sisters rose, in no enviable frame of mind, to begin the game.

Emma Hurst was only one year older than her brother, and, as little children, they had been inseparable companions, and the first sorrow of their childhood was being sent to school.

James was indolent at school, and being almost the only one who paid full terms, he was allowed to do almost as he liked, lest the rich man’s son should complain of his treatment at school and be sent elsewhere.

Emma’s disposition was unlike her brother’s; for she was very industrious, and great pains were taken with her, at the fashionable school to which she was sent, to make her very accomplished. She became a brilliant pianist, spoke fluently one or two modern languages, and her pretty water-colour drawings covered the walls in the drawing-room. Her moral and religious training her teachers left to her parents, who, in their turn, imagined that everything that was necessary was acquired at school.

The result was that Emma grew up to be a fashionable, accomplished, heartless woman, with very little sympathy for any human being except her brother.

Mildred passed through the same ordeal unharmed, for she had no striking talent which her masters could develop for their own credit, and, being several years younger than her sister, she was in a lower class; and, happily for her, her teacher was a God-fearing, conscientious woman.

Emma managed, when standing near her brother, to tell him what she had heard of his conduct the previous evening. He made very light of it, and endeavoured to excuse himself by saying he was hot and tired, and that after a long walk a little wine overcame him.

“I expect Mr. Layton was the cause of it,” said Emma; and James, glad that her anger should be directed against any one rather than himself, remained silent, while his sister unjustly blamed Edward Layton.

“You must promise me to be very moderate for the future, James. Surely three or four glasses of wine a-day are sufficient for you.”

“Yes, I will not take more,” said James, who readily promised anything to escape a lecture.

“That is right,” said Emma, affectionately; “it is such a disgrace and so lowering to our family, to have any member indulging to excess!”
James repeated his promise, and Emma was satisfied; but it is scarcely necessary to say that it requires a higher motive than the dread of appearances to induce a drunkard to take stimulants in moderation.

Mildred felt very indignant when Emma told her that she was right in her impression that Mr. Layton was the cause of James's trouble on the previous evening, and that though James was too generous to say so, he had, by his silence, admitted that such was the case.

Seeing that she met with no sympathy from any of her family, Mildred decided not to tell them of her determination to call on Phoebe Layton. Knowing it was no use to go until the evening, she waited until Mr. and Mrs. Hurst had gone to a dinner party, and then, taking with her the maid who waited on her sister and herself, she drove to the street where the Laytons lived. Not wishing to make any display of wealth, Mildred left her maid in the carriage at the corner of the street, and walked up to the house.

The girls had gone home early that evening, and Phoebe was in excellent spirits, for Miss Cooper had expressed herself satisfied with her.

Phoebe, who saw Mildred pass the window, exclaimed, "Why, mamma, there is the girl I told you about the other day. She is coming here, I declare! I hope there is nothing wrong about those beads."

Mrs. Layton smiled, for she, too, had caught a glimpse of the girl, of whom she had heard more than Phoebe was able to tell her.

Mildred Hurst and Phoebe were soon chatting like old friends, but with Mrs. Layton and Mary the visitor was very shy. She did not allude to having seen Phoebe in the shop, but said she knew Mr. Layton, and had intended to call on Mrs. Layton for some time, but had postponed her visit to the evening, hoping to see Phoebe.

"I am so sorry that Edward and Robert have not come home yet," observed Phoebe, innocently, which remark caused Mrs. Layton to smile, and Mildred's cheeks to become very bright.

(To be continued.)

Let our employment be such as becomes a Christian; that is, in no sense mingled with sin; for he that takes pains to serve the ends of covetousness or ministering to another's lust, or keeps a shop of impurities or intemperance, is idle in the worst sense; for every hour so spent runs him backward, and must be spent again in the remaining and shorter part of his life, and spent better.—Jeremy Taylor.

Sabbath Profanation.—40,000 persons are regularly compelled to break the Sabbath to attend to the manufacture of these liquors; 250,000 regularly retail these liquors every Sunday. Many of the largest boroughs in Lancashire, including Manchester, Liverpool, Preston, and Blackburn, and in other counties, have been canvassed on the Sunday-closing Question, and the result is a majority of 6 to 1 in favour of Sunday closing.
THE lull that takes place annually in the more active operations of all our societies, and indeed all save our indispensable works, is now setting in. The season for specially carrying on the various meetings of all associations is past for a few months, and while, therefore, we cannot, in the usual and full sense of the word, work at our Society's advancement as when in the full employment of the winter's campaign, it may perhaps be a fitting moment to draw our readers' attention to a most important, but we fear too much neglected duty in reference to all the phases of the Temperance Movement—I mean prayer for its success. A conviction is growing on every hand that the drinking habits of our country are sadly extending and deepening, though various noble institutions and multitudes of earnest philanthropists exert vigorous efforts to the contrary. The evil is gigantic, destroying alike the muscular strength, the moral character, and the finer feelings of the heart; threatening, unless some speedy remedy be found, to involve the nation in terrible demoralisation, guilt, and shame. The writer lately heard one woman say to another, in a
public thoroughfare, "I hate him more and more every day I live." The other said, seriously, "Don't say so, he is your husband." "I do, I tell you; he spends nearly all he earns in drink, leaving me and the children almost to starve," said the other, with an emphasis which proved both her want and her hatred. May we not justly fear that thousands of husbands are thus exciting hatred in their wives and children? The spread of Drunkenness, and its awful brood of crime and misery, at length constrains the attention of the Legislature. But the combined interests of the manufacturers and vendors of these drinks have brought even a Liberal and powerful Government to abridge its projected improvements. Does not this complete inadequacy of all restraining measures invite all patriotic Christians, for the safety of their country and the glory of God, to offer up daily united prayer, on the warrant of the blessed Saviour, "If two of you shall agree," imploring him graciously to interpose for our deliverance; and that he would give his Holy Spirit to the tens of thousands now possessed by the spirit of drink more degrading and destructive than the evil spirit that caused the demoniac to foam and howl in misery and terror, that he may lead them to Jesus, the Almighty Healer and Redeemer; and that he will quickly guide his children as to their conduct and influence, and also our Legislature as to the adoption of such measures as shall arrest what is already the country's sin and shame, and prevent its becoming, also, its self-inflicted curse and ruin?

Our Prayer Union, now some years established, affords a means ready to our hand of establishing a band of praying men and women; but we deem that it requires some revivication. It is not very easy, with our small staff and small means, to work it as thoroughly as we could wish, but that is no reason why a more complete organisation should not be attempted, and that just at a season when, as we have observed, other forms of this great work cannot be pressed so vigorously. It is suggested, therefore, that little companies be formed, which shall consist of seven, fourteen, twenty-one, or twenty-eight members (with one of their number for a sub-warden), who will undertake to use, in private or in family worship, or both, for a consecutive number of days in each month, according to numbers, the form or forms of prayer which will be supplied for the purpose by our Society, and for which each
member will pay 1d., in addition to an entrance-fee of 6d., to meet the necessary expenses. That each four companies be under a warden, to whom the sub-warden shall report the fulfilment of the agreement on the first of every month, and that each warden shall report directly to the Honorary Secretary, Rev. T. Rooke, in London, immediately after.

We believe in the saying that what is worth doing is worth doing well, and surely an earnest, and united, and continued prayer movement of this kind is worth a little trouble. The membership should be by no means confined to Total Abstainers, and, where possible, should be under the direction of the parish clergyman, or some one approved by him. Should this proposal meet with favour in the eyes of any, no matter how few, let them at once set to work and form their companies, and send their names to the Rev. Thomas Rooke, who will issue the forms and papers required for a complete organisation of the matter. Amalek has, alas, hitherto prevailed mightily against us; let the hands and hearts of prayer besiege Heaven’s Throne of Grace with unceasing importunity, till the foe be checked and finally overcome.

**THRILLING INCIDENT.**

At a Temperance meeting in Philadelphia some years ago, a learned clergyman spoke in favour of wine as a drink; demonstrating its use quite to his own satisfaction to be spiritual, gentlemanly, and healthful. When he sat down, a plain elderly man rose and asked leave to say a few words. “A young friend of mine,” said he, “who had long been Intemperate, was at length prevailed on, to the great joy of his friends, to take the Pledge of entire Abstinence from all that could intoxicate. He kept the Pledge faithfully for some time, struggling with his habit fearfully, till one evening in a social party glasses of wine were handed around. They came to a clergyman present, who took the glass saying a few words in vindication of the practice. ‘Well,’ thought the young man, ‘if a clergyman can take wine and justify it so well, why not I?’ So he took a glass. It instantly rekindled his slumbering appetite, and, after a downward course, he died of delirium tremens—died a raving madman.” The old man paused for utterance, and was just able to add, “That young man was my son, and that clergyman was the Rev. Doctor who has just addressed the assembly.”
MONTHLY INTELLIGENCE.

[We shall be glad to have short accounts of the various Church Temperance Societies' meetings for insertion under this head.]

BROADWATER, WORTHING.—On Monday evening, June 19, a meeting was held in the Schoolroom to promote the Temperance Reformation movement; when addresses were delivered by the Rev. Charles Ough, Curate of Clerkenwell, and Mr. Edward Street, Missionary to Seamen. The Rector, the Rev. E. K. Elliott, M.A., presided. A petition to Parliament was adopted, in favour of closing public-houses on Sunday, and signed by the Chairman. There was a good attendance.

MAYFAIR BAND OF HOPE.—The annual festival of this flourishing Association was held in the Schoolroom, Connaught-street, on Thursday evening, June 22; the Rev. Lord Wriothesly Russell in the chair. Mrs. Cowper-Temple, the President of the Society, was also present. After a substantial tea there was a well-attended meeting, at which several hymns and Temperance melodies were sung by the Band of Hope Choir, under the direction of Mr. Lucas. Addresses were delivered by the Chairman, the Rev. Thomas Rooke, Mr. Lucas, and others. The Rev. W. Cardall and Rev. E. Last, the Vicar and Curate, were also present.

THE HORRIBLE EFFECTS OF THE LIQUOR TRAFFIC IN ENGLAND.

In that most interesting volume from which I have quoted in my last two papers, Dr. Claudius Buchanan, speaking of the worship of Juggernaut and the burning of females in India, says: “The honour of our nation is certainly involved in this matter. But there is no room for the language of crimination or reproach, for it is the sin of ignorance. These facts are not generally known. Could the great council of the nation witness the darkness which I have seen, there would be no dissentient voice as to the duty of giving light.” The great council of our nation at present is well acquainted with the evils, the horrible evils, resulting from the use of intoxicating drinks, and yet allows them to continue. In the Manchester Courier of June 29 there is a description of what it calls “Extraordinary Drinking Scenes at Oldham.” It calls them “extraordinary,” but they are “ordinary scenes,” as every one knows who has the slightest knowledge of the effects of the use of these drinks.

Give the account, the heart-sickening account, just as it appears in the Courier: “Yesterday afternoon, Mr. Molesworth, coroner, held an inquest at Royton, near Oldham, on the body of a man named Thomas Steinthorp. On Monday night
the deceased had been to a quarterly meeting of a children's club, at the Duke of York Public-house, Crompton, and had drunk so freely of whiskey that he died on his way home. His brother, who was with him, was so drunk that he was unconscious of what had occurred. Travis Everington, an officer of the club, gave evidence. He said every quarterly meeting 4l. was spent in drink, being a portion of a twopenny subscription by six hundred members. The meetings commence at seven o'clock, and the first hour is consumed in drinking 1l. of the money. After business the remainder of the money is spent in a similar manner. On Monday night a motion by the deceased, to the effect that 3l. be spent in whiskey, was carried. This was served in half-gallons, and the whole consumed in an hour and twenty minutes. There were about one hundred members present, but some of them were so clamorous that they seized the vessel containing the liquor, and drank freely of it. Some, when they were so drunk that they could not move from their seats, would stretch out their hands as an indication that they wanted more drink. Scores got drunk on such nights who took no drink on other occasions. Attempts had been made to put the money to a better use, but when notice of such intentions was given, the drinkers, being a majority, would flock to the meetings and decide the question in favour of drink. The Coroner severely condemned such proceedings, and said if the members of the club would not take care of themselves, the landlord of the house ought to refuse serving drink in such quantities, or otherwise the licence should be taken from the house. A verdict of 'Died from excessive drinking' was returned."

Is not this every whit as bad as the worship of Juggernaut, of which Dr. Buchanan says that he had seen "two hundred thousand falling prostrate at the sight before the idol, and raising acclamations to his name," Millions in England fall prostrate metaphorically and literally before the great god Alcohol. I have heard it stated that every Saturday night a million and a half of men, women, and children are drunk in this kingdom! Well may the author of "Anti-Bacchus" say: "The soul must live for ever in bliss or in torments. And if one soul, one lost soul, is of such value, what then must be the worth of myriads? And yet, if we consider the number of persons who annually die drunk, and who annually destroy others and send them unprepared to the divine tribunal, instead of myriads, we must say that millions have already perished in consequence of drinking. There is reason to believe that the Christian Church has not yet represented or depicted to itself a thousandth part of the magnitude of the evil. Our souls have thrilled with horror as we have heard of Juggernaut and the Suttees of India, or of Moloch, and the valley of the son of Hinnom: but at the very moment that we are pouring forth the tears of our pity over India or Israel, we ourselves, by using or encouraging the use of intoxicating drinks, are dragging along the ponderous wheels of the British Juggernaut, are heaping and kindling piles quite as cruel and impious as those of Hindostan, and are listening to the timbrel and pipe of the drunkery which so heartlessly mock the shrieks of the starving and perishing family of the drunkard."
Dr. Buchanan mentions a strange fact respecting those parts of India in which Romanism prevails. He says: "Besides the spiritual tyranny of the Inquisition, there exists in certain provinces a corruption of Christian doctrine more heinous than can easily be credited. In some places the ceremonies and rites of Moloch are blended with the worship of Christ. This spectacle I myself have witnessed at Aughoor, near Madura, in the south of India. The chief source of the enormity is this: The Inquisition would not give the Bible to the people. In some provinces I found that the Scriptures were not known to the common people, even by name; and some of the presbyters themselves assured me that they had never seen them." In England there is a still more heinous corruption of Christian doctrine. I myself have witnessed in all parts of the United Kingdom of Great Britain and Ireland and in the Isle of Man the ceremonies and rites of that god Alcohol, which is worse than Moloch, blended with the worship of Christ. I have seen at convocations of bishops and clergy, at church congresses, at consecrations of churches, at meetings for devotion and reading the Bible, bishops and clergy using and encouraging the use of that poison (Alcohol) which is the chief external obstacle to the success of their labours!! I have seen them fostering and keeping in existence the chief stumbling-block in the way of the conversion of the immortal souls committed to their charge, in utter defiance of the solemn exhortation given to each of them at his ordination that "they should beware that neither they themselves stumble nor be occasion of others stumbling."

I may here mention a fact stated by Mr. Melly, M.P., in the House of Commons, in the recent debate on the Sunday closing of public-houses. He said: "I have another form of statistic which I have gathered upstairs, while sitting on the Select Committee for Protection of Infant Life. During six days of the week in 1867, 91 babies were overlaid by their mothers in bed, that is an average of 15 on every week-day, while on the Sunday 36 children were overlaid. Hon. gentlemen are, probably, perfectly well aware that the overlaying of children is chiefly due to the Intemperance of the parents; therefore we have a fair right to say that the excess of deaths on the Sunday, as compared with other days of the week, is attributable to the facilities which exist for obtaining liquor on that day."

The readers of our Temperance Magazine will be glad to learn that brewers and other sellers of intoxicating drinks are beginning to know that the article they sell is a poison. A meeting of publicans, reported in the Licensed Victuallers' Guardian of June 27, Mr. M. T. Bass, M.P., speaking of the Government Licensing Bill, said: "Gentlemen,—In addition to the objectionable character of the Bill itself, they gave it a name that was an affront to us. They called it 'The Intoxicating Liquors Bill' and 'The Poisoning Liquors Bill,' for that is the meaning of the word 'intoxicating.'" Light is dawning on those engaged in the Liquor Traffic.

Didsbury, near Manchester, July 1, 1871.

William Caine, M.A.
TRUTH SHALL BE VICTORIOUS.

For Band of Hope Festivals, to be Sung at Crystal Palace Concerts, 1871.

Words by A. SARGANT. Tune, St. Alban.

On this day of gladness,
Join we heart and hand;
Let the strains of Temp'rance,
Ring throughout our band.
For the Lord hath led us
Thus far on our way,
He hath blessed our movement,
Been our strength and stay.

Chorus.
Onward, then, to battle,
Faint not in the strife;
Truth shall be victorious.
God defends the right.

Like a mighty army,
See the children stand,
Pledged to drive Intemperance
From our native land.
We may never witness
Such a glorious end,
But our heavenly Father
Will deliverance send.

Onward then, &c., &c.

Glorious is our mission,
Noble, brave, and true;
Brothers, come and join us,
We have need of you.
In this mighty conflict
Faithful hearts shall win—
Jesus and his kingdom
Triumph over sin.

Onward then, &c., &c.
HINTS CONCERNING BANDS OF HOPE.

BY AN HON. SEC.

V. AS TO CANVASSING.

Good meetings, no doubt, are necessary for the efficient maintenance of a Band of Hope. They are not only a means of diffusing and proclaiming the principles of the society, but also a useful agency for attracting new members. But, as I before remarked, good meetings are, to a great degree, more the result of the efficiency of a society than the cause of it. In order to have a large number of members there must be work of a different kind. There must be a personal canvassing among the children of the neighbourhood—a continued importunity which will know of no weariness, or be checked by no number of refusals. By this means those who, perhaps, once attend the meetings, may afterwards be secured and enrolled as permanent members; and those who never attend may have their minds drawn to a matter of which before they had no cognisance.

As many as possible should undertake this duty. In fact, every child, when enrolled, should be led to see that canvassing his or her acquaintances and schoolfellows is a duty due to the society. But in every society there will be some girls and boys more adapted to the work, or more willing to undertake it, than others. These ought to be continually encouraged by the committee, and suggestions made to them as to the parties whom they should canvass. To do this most effectually and thoroughly, it may be well, as far as possible, for the committee to divide amongst themselves the field in which the society works, and each one to take a district. All the members in his district will be canvassers under him, and he will encourage them as far as possible. He can do this by suggestions and advice, but best of all by working with them. In his district he will endeavour, by the means best suited to each case, to reach every available child. Some, perhaps, will be best approached by his speaking to them himself; for others he will employ the agency of the children who may be their acquaintances or schoolfellows. In other cases he will ask the members first to canvass, and he himself will afterwards follow up the matter. Thus, by each member of the committee carefully canvassing in his district, the whole field of operations will be thoroughly worked.

At the committee meetings, each of its members should submit a list of the children canvassed, and those whom it would be desirable to solicit. Not unfrequently one may have met with those on whom he could make no impression. It may happen that some other members of the committee may have more influence in some particular case, or may indirectly bring influence to bear. For instance, a word from a clergyman may sometimes be attended with success
where a layman has failed, or some lady member of the committee may take
the matter up, and bring it to a favourable conclusion.

If the society is to spread out and obtain the influence it ought, there must be
this systematic canvassing for new members carried on. Children, as a
general rule, will not join the society unless they are frequently invited and urged
to do so. It is one thing to induce them to come to the meetings, and another
to secure them as members. Curiosity will bring many to the meetings, who
can only be obtained as members after a long course of persuasion. They must
be looked after and spoken to individually before their prejudice will be overcome.

Making the boys and girls canvass is not only desirable as a means of ob-
taining new members, but it is valuable as a method of giving employment to
themselves. When they have some work to do for the society, they will care
more for it. What is most to be avoided is having members with no definite
work to do for the society. Such will in a little time grow careless, and when
the novelty wears off, cease to attend the meetings. But the thought that they
have something to do, that some part of the success of the movement depends
upon them, and the innocent rivalry that generally arises, will keep their minds
unwearied and give them a greater interest in the society.

THE CHANCELLOR OF THE EXCHEQUER ON BEER,
SPIRITS, AND THE DEVIL.

R. LOWE, in an important statement in the House of Commons on the
national debt and local taxation, said: "I now come to the con-
sumption of the country, and first I take beer. The number of barrels
consumed by the people of this country (England only) in 1825 was 7,995,973;
in 1850, 15,303,767; and in 1870-71, 25,889,743; and the consumption of each
individual was in 1825, 358, or about one-third of a barrel; in 1850, 556, or
about one-half of a barrel; and in 1870-71, 823, or four-fifths of a barrel. I
now take the article spirits. The number of gallons of home-made spirits
consumed in this country in 1825 was 18,924,352; in 1850 23,862,585;
and in 1870-71, 22,961,125, being a slight reduction, as the House will
observe, on the consumption of 1850; but the devil loses nothing by that,
because it is well made up by the consumption of foreign spirits. (A laugh.)
The quantity of foreign and colonial spirits consumed in 1825 was 1,317,671
gallons; in 1850, 2,229,063; and in 1870-71, 8,439,835 gallons; so that the
consumption in 1870-71, adding foreign, colonial, and home spirits together,
was considerably larger than that of 1850. The individual consumption of
home-made spirits in 1825 was 849 of a gallon; in 1850, 867; and in 1870-71,
730; and of foreign and colonial in 1825, 059; in 1850, 081; and in 1870-71,
268 of a gallon for each man, woman, and child in the country."—Alliance
News.
SCRIPTURE ILLUSTRATIONS OF "THE PLEDGE."

No. II.

My second illustration will be taken from the New Testament, as my first was from the Old. It will be found in the account furnished us by St. Luke of the Apostle Paul’s voyage to Melita, and the shipwreck which he and the rest of his fellow-voyagers suffered. Passing on to the close of this interesting narrative, we find the Evangelist saying, in verses 42, 43, 44 of Acts xxvii., "And the soldiers’ counsel was to kill the prisoners, lest any of them should swim out and escape; but the centurion, willing to save Paul, kept them from their purpose, and communicated that they which could swim should cast themselves first into the sea and get to land, and the rest come on boards and some on broken pieces of the ship. And so it came to pass that they escaped all safe to land."

Now it is clear from this that a common danger of drowning beset all that were in the stranded and breaking-up ship. The rough waves were breaking the vessel to pieces and threatening to sweep away all that clung to it. The danger was imminent for all, as the billows lashed themselves against and swept in foaming eddies round the wreck; but for these mariners and voyagers there was still a chance and a means of safety. The shore was not far distant. It might be reached. Some could swim. For those who could not swim, there were the floating boards and broken pieces of the ship. Each had recourse to the means by which he could most easily escape the peril of the deep, and the result was the rescue of all.

It will not require a very lively imagination to look upon the stormy, restless, yawning waves as representing the evils and perils of the use of Intoxicating drinks. All who use them are confessedly more or less in peril from them, as all who were in that ship were in peril from the angry sea. But there are at once to be seen two ways of meeting and overcoming the danger. There are those who are swimming, and those who can with, therefore, comparative safety trust themselves to the unassisted struggle with the danger, confident and trustful that they can breast with success the strong waves. These are such as can use their Intoxicating drinks in so-called moderation. But there are others who dare not trust themselves in this way. These are those who require some external help, or they must sink and perish. These are those who must have a plank, a board, a broken piece of the ship to cling to, who can and will be rescued by it, but who would have been inevitably lost without it. These planks and boards and broken pieces of the ship represent our Temperance Pledge. It is a grand thing to be able by one’s stalwart arms and bold spirit to bring oneself safely through the danger to the shore; yet if that cannot be, then surely it is well to have the plank or board to cling to. And would it be kind
or wise of those who could swim to persuade their fellow-voyagers who can't swim to trust themselves to the sea without a board or plank? What would we think of one who, because he can swim himself, therefore looks down and despises and ridicules those who, because they cannot swim, have recourse to the external help that is floating near them? Surely the analogy is plain enough between these two things, between the planks and the Pledge, and the lesson to these two classes is obvious. If you can be safe without the help, may you get safe to land; if you know you can't, then in God's name use the simple but effective means.

In this, however, we are regarding those to be saved as individuals who have only their own safety in consideration; but as we look on that shipwreck scene, might we not have seen something more than the wild anxiety of each for himself? Might we not have seen here and there some strong-born swimmers, who, confident in their Heaven-granted strength and skill to secure their own safety, yet thought of the safety of others, pitted some of those unwilling and timid ones, who were in momentary danger of drowning, and who determined to make an effort to save others? We might have seen here and there another who, for the purpose of helping and reassuring those perilled ones, grasped a board or plank, and showed them how to use it—showed how safely they could trust to it, even though not needling it for themselves, and they encouraged these to adopt this means of safety. Have we not here the type of the Christian Abstainer, who, thanks to the grace of God, needs not the Pledge for himself, but who willingly adopts it to show the weak and perishing ones how to use it?

Happy were those who, by swimming in Melita's waters, escaped safe to land! Happy were those who, on boards or broken pieces of the ship, escaped safe to land! Far happier than all were those who, even perhaps at somewhat of risk to themselves, helped the exhausted ones and brought them with them to the land, the monuments of their unselfish humanity and their noble self-devotion! We leave our readers to draw the parallel for themselves.

Let our employment be such as becomes a Christian; that is, in no sense mingled with sin; for he that takes pains to serve the ends of covetousness or ministering to another's lust, or keeps a shop of impurities or intemperance, is idle in the worst sense; for every hour so spent runs him backward, and must be spent again in the remaining and shorter part of his life, and spent better.—Jeremy Taylor.

Church of England Temperance Reformation Society.—Collecting-books, cards, reports, tracts, prayer-union cards, with all needed information, may be had on application to Rev. Thomas Rooke, at the Office, 6, Adam-street, Adelphi, London, W.C., to whom cheques and post-office orders should be made payable.
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 sympathising 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 application 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-Phœnician woman—“It is not meet to take the children’s bread and cast it to the 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 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 right-ful 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—sin-less 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 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 colouring; and, though the copy of the great master may be very defective, 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, certainly, was not then the sin of
the people, still less the scandal of the professing Church of God. If, from our Lord's presence at the marriage feast, and the miracle by which He signalised 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 were 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—23.)

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. Simon used to say, "I can never do wrong in resisting my corrupt nature. Like a bowl with a strong bias, I cannot 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 overleap 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 in-
dulgence 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.”

LICENSING STATISTICS.

SOME returns as to the trade in beer, wine, and spirits in the United
Kingdom have just been issued in the form of a Parliamentary paper,
which was moved for by Mr. Bass. They refer to the year ending
March 31, 1870. In that year 4,886 maltsters’ licences were issued in England,
408 in Scotland, and 156 in Ireland. The brewers’ licences numbered 33,471
in England, 244 in Scotland, and 125 in Ireland. The numbers of beer licences
issued were, 129,692 in England, 1,744 in Scotland, and 18,322 in Ireland.
The total numbers of spirit licences issued were, in England, 97,519; in Scot-
land, 14,853; and in Ireland, 17,426. The spirit dealers who are licensed to
sell wholesale (in quantities not less than two gallons), number in England,
5,320; and, as showing the effect of allowing grocers and other such tradesmen
to sell quantities of not less than one reputed quart bottle, it may be mentioned
that 3,251 such licences are held in England. The licensed victuallers in
England alone number 68,739, and in addition 18,209 occasional licences for
short periods were issued in the period embraced by this report. There are in
England 3,737 dealers in foreign wine only, and 34,016 who take out both wine
and spirit licences. In England 3,257 wine licences were granted to keepers of
refreshment-houses, 930 of which are returned as being rated at upwards of 50l.
The retailers of wine not to be consumed on the premises number 2,799. Of
the 6,541 keepers of refreshment-houses, 2,768 were rated under 30l. per annum,
and 3,773 above that figure. The revenue derived in the year under considera-
tion from the licensed trade in beer, spirits, and wine is summed up as follows:
England—Licences, 1,446,608l. 17s. 5d.; malt duty, 6,022,284l. 4s. 11d.;
spirit duties, 5,795,849l. 10s.; total, 13,264,742l. 12s. 4d. Scotland—Licences,
130,204l. 18s. 9d.; malt duty, 314,069l. 5s. 10d.; spirit duties, 2,682,001l.
10s.; total, 3,126,275l. 14s. 7d. Ireland—Licences, 157,034l. 18s. 4d.; malt
duty, 390,065l. 9s. 5d.; spirit duties, 2,512,488l.; total, 3,059,587l. 10s. 9d.
The total revenue derived from the trade in this country thus amounted to
19,450,605l. 17s. 8d.; besides which 4,194,628l. was paid as duty on foreign
and colonial spirits, and 1,478,862l. as duty on wine.
ALL SOULS' BAND OF HOPE.

The first public anniversary meeting of this Society was held on the 21st of June. The Rev. E. R. Eardley-Wilmot presided, and there was a large audience of adults, as well as nearly 200 of the members. After the meeting had been opened by singing and prayer, the Hon. Sec. (Mr. M. C. Harrison) read an abstract of the report, from which it appeared that during the year 287 children had joined the Society, and 22 meetings had been held for the girls, and 23 for the boys. In order to ascertain how many of the children who had joined had faithfully adhered to their Pledge, each member had been visited by one of the Committee. This visitation included all who had joined before the 31st of March, but of 33 no definite information could be obtained. The rest were divided as follows: 9 had left the neighbourhood, 16 had broken their Pledge, 7 had drunk under medical orders, and 204 were firm, by adding to which number 18 who had joined since the 31st March a total of not less than 222 real members was obtained. About fifty rewards for regular attendance and recitations were afterwards presented, and also four special prizes, which had been offered by Miss Housden for the best papers in answer to a series of Temperance questions. Interesting addresses were delivered by Major-General Eardley-Wilmot, R.A., Captain Strange, R.A., and Mr. Alfred Sargent, as a deputation from the Church of England and Ireland Temperance Reformation Society. A gentleman representing the Band of Hope Union was also on the platform. Some of the boys gave recitations very creditably, and the melodies which were sung reflect great praise upon Miss Benning, under whose direction they had been prepared, and to whose persevering exertions this Band of Hope owes very much of its success.

CONFERENCE AT MR. R. BAXTER'S.

An interesting and important conference was held on June 26, in reference to the Church Temperance movement. It was convened by R. Baxter, Esq., at his residence in Queen's-square, and was well attended. After prayer, Mr. Baxter, in a few earnest words, opened the subject, and called on Mr. Ellison to bring the operations and principles of the Church of England Temperance Society before the meeting, which he did in a concise and telling way. He was followed by the Bishop of Gloucester and Bristol, who fully recognised the need and value of the Temperance Pledge, provided it was followed up by earnest religious teaching. Mr. Jonathan Grubb, Mr. Manning, Rev. Hugh Huleatt, Rev. Thomas Rooke, and others spoke, and it is hoped that much interest was created in those present. A cordial vote of thanks was given to Mr. Baxter, on the motion of the Bishop of Gloucester and Bristol.
EDWARD LAYTON'S TRIALS.

By L. F. P. M.

CHAPTER V.

WAYS AND MEANS.

If ceaseless thus the fowls of heaven He feeds;
If o'er the fields such lucid robes He spreads;
Will He not care for you, ye faithless, say?
Is He unwise?—or are you less than they?

—THOMSON.

It was with a feeling of great pleasure that Phoebe, at the end of her first week, placed her earnings in her mother's hand. "You see, mamma," she cried, eagerly "I shall very soon earn more than nine shillings a-week."

"Yes, if you stay at Miss Cooper's, my dear," replied Mrs. Layton.

"Of course I shall stay, mamma, for Miss Cooper seems to be satisfied with me, and you have no idea how difficult she is to please."

"Then suppose that you stay at home with me; I am not so very hard to please."

"Oh! mamma, I am not complaining," interrupted Phoebe.

"I am very sorry to disappoint you, Phoebe, but seriously, I do not think that your being at Miss Cooper's is any advantage in a pecuniary sense."

"I suppose that Edward has been persuading you not to let me go any more," said Phoebe, crossly.

"You know," continued Mrs. Layton, not noticing her remark, "that I have been very poorly this week and obliged to have Bridget for four days, and she has been unusually clumsy, and I am afraid that your earnings will not be sufficient to pay her and replace the things that she has broken."

"Oh mamma! I hoped all my money would be set aside to keep Johnnie another year at school. It is not that I want to leave you, mamma, but you know how much I want to help."

"Yes I know, Phoebe, that your motive is very good and kind; still, dear, I wish you were willing to help by doing what I think for the best."

Phoebe looked up impatiently, and, had she not been so much occupied with her own plans, she would have noticed how tired and careworn her mother looked.

"Perhaps I had better tell you why I am so anxious to be as careful as possible in our household expenses. I daresay you have noticed how dull Edward and Robert have been lately, and, poor fellows, they have sufficient reason, for, without any fault of their own, they expect to be dismissed from the office."

"Why, mamma?"

"You must be most careful not to mention what I tell you, but Edward expects that the firm is heavily involved in some difficulty, which you would not understand."

"Perhaps it will all come right."

"I should be very thankful to think so, but Edward is not usually so despondent."

"What shall we do, mamma?"

"We must put our trust in God," replied Mrs. Layton, and, thinking aloud, she murmured those beautiful words in our Litany, "That it may
please Thee to defend and provide for the fatherless children and widows."

Phœbe heard the words, and for the first time noticed her mother’s pale, anxious face, and, with a feeling, of bitter self-reproach, she threw her arms round Mrs. Layton’s neck, exclaiming, “Oh, mamma, do forgive me, I have felt so proud and hard lately; I have felt as if I were keeping you all, instead of which you have been knocking yourself up, and bearing all this trouble alone.”

This conversation took place on Saturday evening, and the following day was usually the happiest of the whole week to the Laytons. This Sunday was, however, an exception to the general rule, for Edward was very dull, and they all felt anxious and depressed.

Phœbe succeeded in the morning in persuading all, except Edward, to go to church, and leave her in charge of the house; but he persisted in staying at home the whole day, and in the evening Mrs. Layton remained alone with him.

Edward’s brother and sisters were pleased, but not surprised, to find him more cheerful on their return, for a talk with Mrs. Layton always encouraged her children, though she could not always remove their difficulties.

“What hymn do you choose to-night, mamma?” asked Phœbe, when they were prepared to sing, as had been their custom on Sunday evenings from their earliest childhood.

“I think I should like the one which begins thus,” said Mrs. Layton, repeating the following verse:

O Lord, how happy should we be,
If we could cast our care on thee,
If we from self could rest;
And feel at heart that one above
In perfect wisdom, perfect love,
Is working for the best.

There were tears in their eyes as they sang the hymn, so appropriate to their anxious forebodings.

“You would have liked the sermon to-night, mamma,” said Mary; “the text was taken from 2 Cor. iv. 8, and it reminded me so much of you. Mr. Howard said Christians ought not to despair in their greatest perplexities, because they trusted in One who could support and deliver them from their troubles, and that their faith should keep them from fainting.”

“I should like to have heard the sermon, dear Mary, but I fear that my faith is very weak when trials come. I remember in our dear old church at Hampton we once had a beautiful sermon on the words ‘but not,’ which occur three times in the verse you mention.”

“I know that it is all true, mother, though I do not realise it half as much as you do; and yet I cannot help feeling that when one has brought all the trouble on oneself, as I have done, one cannot lay claim to the promises which are so full of comfort to those who suffer for Christ’s sake. Oh, if I had not been so determined to remain in London, we might have kept on the farm, and my sisters need not have been obliged to go to that woman Cooper,” said Edward, bitterly. Mary smiled, for Edward was always unjust to Miss Cooper, who certainly had treated him with very scant courtesy when he once called for his sister, for, as she told Mary, she did not want any
handsome young men lounging about her shop, distracting the attention of her silly girls. "You look so pale and tired, mother," continued Edward, "that I cannot bear to think you have left the pure country air for my sake, and though you are so kind, and never complain, I know how distasteful to you is all the noise and excitement of this great city. Then there is Johnnie, it is a shame to take him from school, for he has wonderful abilities, and ought to have a good education."

But none except his mother knew that Edward's most bitter remorse was caused by the knowledge that he had wasted in the last year, in some parties at Richmond and elsewhere, more money than would have sufficed to keep Johnnie at school for another twelve months.

Edward was not a drunkard, but he had become intimate with a set of young men who considered such extravagances showed a manly and hospitable spirit.

Mrs. Layton was alone on the following morning, for though Mary had sent Bridget, Mrs. Layton had not kept her.

Although she was very much occupied, her thoughts were constantly with her children, and it was with a feeling of astonishment that, in the middle of the day, she heard Phoebe's light step in the hall.

"Miss Cooper has been very kind," cried Phoebe; "she was vexed at first that I could not stay, but Mary has promised to stay an hour later in the evening, and Miss Cooper will pay her more. And look, mamma! she has given me all this fancy work to do at home, and she says she will keep me quite employed if I do the work well. So I shall not leave you again, mamma."

Never had Phoebe felt so happy, as when, with playful authority, she ordered her mother to rest in her armchair, and leave everything to her.

They were busy with the fancy work from Miss Cooper's shop, when Robert came hurriedly in for a paper which Edward had copied on Saturday evening, and forgotten to take with him to the office. The boy looked very much excited, and when Phoebe asked if he would have his tea, he said he was not to stay a minute. "There is the most frightful confusion at the office, and old Hurst is storming as if he were mad! He made such a row that they have taken him into the inner office, for you could have heard him in the street, I do believe, shouting about ruin and villany. Well, I must go, for Edward told me to hurry back, and tell you not to be anxious if we do not come home until late."

(To be continued.)

We think our Lady friends, earnest helpers as they are, could do us much service by obtaining new subscribers for the Magazine.
E cannot do better this month than ask our readers’ attention to the following facts extracted from Hoyle’s “National Resources,” and thrown into tract form. Mr. Hoyle’s work is one that should be widely read and circulated. We wonder whether any of our present Cabinet Ministers have read it. We hardly think they have. It would place the Liquor Traffic before them as a question more important than any other they have been jobbing and tinkering and failing at since February last. We would recommend them to put it in the portmanteau for seaside study during the vacation, in the hope they may, at least on this question, come back to work “wiser” men. We are hardly cruel enough to wish them to come back “sadder” men than they must be as they are leaving town:—

“During the four years ending 1869, the money directly expended upon intoxicating liquors in the United Kingdom amounted to the enormous sum of 450,398,201l., being an increase upon the four years ending 1860 of 81,621,107l., or 20,405,276l. per annum.

“During the same four years (ending 1869), the home consumption of textile fabrics, including cotton, woollen, and linen, was
33,921,000 lb. less than it was during the four years ending 1860. Why? For the simple reason that people cannot pour their money down their throats, and put it upon their backs at the same time.

"During the year 1869, the people of this country expended upon intoxicating liquors the sum of 112,885,603 l., whilst upon cotton goods—our staple trade—they only spent 8,501,737 l., or, in other words, that we paid 3 l. 13 s. 2½ d. per head for a demoralising drink, and only 6 s. 0½ d. for our most useful article of clothing. No wonder that so many homes are miserable, and so many people are clad in rags.

"The improvement which has occurred in trade, during the last twelve months, has arisen not from any increase in the home trade, but mainly from an increased foreign demand, and that when this foreign demand falls off, if the present waste in drink continues, the trade of this country must again fall into difficulties.

"For the manufacture of this enormous quantity of intoxicating liquor an amount of grain or produce is every year destroyed equal to 70,000,000 bushels of grain, and that if this grain were converted into flour and baked into bread, it would make about 1,000,000,000 4 lb. loaves, and would give about 170 loaves yearly to every family of five persons throughout the United Kingdom.

"If these loaves were used as paving stones, they would pave a road ten yards wide more than 1,800 miles long, or above nine times the distance from London to Manchester. If the loaves had to be carted away from some baker’s shop in London and tumbled into the Thames, and one horse and cart were engaged to do it, taking 500 loaves every half-hour for ten hours each day, it would take more than 330 years to cart them all away.

"If we add together the money spent directly upon drink, the cost of pauperism, crime, loss of labour, waste of food, expense of accidents, disease, &c., which result through drink, the total loss to the nation will amount to more than 240,000,000 l. per annum.

"Out of every sovereign expended upon liquor, not more than 6d. goes as wages to the working man, and that the total number of persons employed by the Liquor Traffic is only about 500,000; whereas if, instead of being paid to support a wasteful trade, and to make good the mischief arising from the same, the money which the Liquor Traffic costs was expended in the purchase of food, cloth-
ing, furniture, improving land, building houses, &c., it would give employment to 4,000,000 or 5,000,000 of our population. No wonder that there are 1,281,651 paupers in our land, although our trade covers the entire world!

"Notwithstanding our unprecedented facilities for getting wealth, on the 1st of January, 1870, there were 1,281,651 persons whose names were on the books of parish unions as paupers, and that if, as Mr. Purdy, of the Poor-law Board, states ought to be the case, these were multiplied by 3½ in order to get the entire number of applications for relief during the whole of the year, it would give over 4½ million persons who are every year reduced to pauperism, and who are obliged to get assistance from the public, or about one to every seven of the population.

"In the year 1860 there was spent upon drink in the United Kingdom 86,897,683l. That year there were 1,010,158 paupers, and we paid for poor's and police-rates 9,269,807l. In the year 1869 the expenditure on drink had increased to 112,885,603l., whilst the number of paupers had increased to 1,281,651l.; and the amount paid for poor's and police-rates to 13,511,827l.; or, comparing the latter year with the former, we find that, whilst the expenditure upon drink increased 29 per cent., the number of paupers increased 25 per cent., and the poor's and police-rates increased 44 per cent.

"If the reader will consider the fact that, in addition to those who become actual paupers, there are a large number of others who are reduced to destitution by habits of Intemperance, but who get help from their friends and never trouble the parish, he will be able to form some faint idea of the appalling mischief which results from the Liquor Trade.

"In the United Kingdom there are 98,009 public-houses, and 52,550 beershops, besides 35,497 wineshops, &c., making a grand total of 186,096, or about one to every 34 houses.

"These houses originally were established for victualling, and not for tippling, and that every one of the houses obtains permission to sell intoxicating liquors only on condition that they do not adulterate their drinks, that they do not permit Drunkenness or disorderly conduct in their houses, &c., and yet it is estimated that there are upwards of 600,000 habitual drunkards, who are all, or nearly so, the victims of the public-house."
"Whilst cotton-mills and other manufactories are prohibited (and very properly too) from working more than 60 hours per week, these manufactories of pauperism, crime, &c., are allowed to work upwards of 120 hours; and, not content with this, they work 8½ hours on a Sunday.

"These facts prove the paralysing influence of the Liquor Traffic upon our industrial resources, and how it tends to impoverish and pauperise the nation. The universal testimony of all who have opportunity to investigate the matter is, that the Liquor Traffic not only paralyses trade and induces pauperism, but that it is also the main source of nearly all the crime, lunacy, and social demoralisation that exists in our land.

"Shall this ruinous traffic be permitted to continue its blighting, mischievous work? Assuredly not. In any licensing measure, there ought to be introduced the following points:—

"First. There ought to be an immediate and an enormous reduction in the number of places where intoxicating liquors are sold.

"Second. Public-houses and beershops ought to be closed during the whole of Sunday.

"Third. It should be made illegal for the magistrates to thrust a public-house or beershop upon any locality when the ratepayers express a wish to be free from them."

We have received the following account of a Guild of Total Abstainers, established under the auspices of the Rev. W. Allen Whitworth, of Christ Church, Liverpool. We gladly insert it, and as its "Pledge" is somewhat different from that in more general use, and is similar to one in use in a guild of Mr. Erskine Clarke's, Derby, we add it, as well as the prayer alluded to:—

"The Guild of Total Abstainers from Intoxicating Beverages, in connexion with Christ Church, Liverpool, was founded in 1870. Up to June, 1871, it only numbered about 60 members, but at a meeting on the 21st June, when the Rev. W. A. Whitworth, Incumbent of Christ Church, took the chair, and Henry Clark, Esq., of Bromborough, delivered an address, a large accession of members took place, and so great an interest in the guild was created
throughout the district that within a month the signatures rose to 216. This guild is in strict connexion with the Church, and all the members are supplied with an appropriate prayer, printed on a card, which they are exhorted to use every day.

"PRAYER.—Heavenly Father, help me by thy grace, that I may faithfully keep my resolution to abstain from all intoxicating drink, and grant that I may continue thy dear child for ever, for the sake of Jesus Christ my Saviour. Amen.

"GUILD OF TOTAL ABSTAINERS.—Be it remembered that is a member of the Guild of Total Abstainers from Intoxicating Beverages, and has solemnly made the following declaration: 'I hereby promise that, on the first occasion on which I use any intoxicating drink as a beverage, I will, within twenty-four hours, communicate the fact to one of the clergy, that my name may be removed from the list of members of the Guild.'"

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MONEY INSTEAD OF BEER.

A Good Example.

A number of the nurses and other servants of the infirmary have voluntarily requested the board of governors to be allowed to give up the daily consumption of beer, and to be paid the cost thereof in money. The governors have most cordially assented to the request, and have agreed to pay to each Abstainer the sum of 2l. 10s. a-year in lieu of beer. It is estimated that the cost of beer to each servant at 2d. per day amounts to 3l. 5s. 10d. a-year, and in the nine cases now mentioned to 27l. 7s. 6d. a-year. The governors will pay to each servant giving up beer the sum of 2l. 10s. a-year, and in addition there will be a saving to the infirmary of 10s. 10d. a-year, or a total saving in the nine cases of 4l. 17s. 6d. a-year to the institution. So much for the money saving to the infirmary and to the nine servants. What the servants will also gain by giving up the drowsy liquid, in greater vigour and health, every Abstainer knows from experience. We commend the excellent example of the servants of the infirmary to our domestic servants in general, and to our population at large. We hope this voluntary movement for Temperance will have its influence in other public institutions of a charitable kind. 27l. 7s. 6d. saved yearly in the Ashton Infirmary by nine servants giving up beer-drinking—that means so much less spent in mischievous drinks, hurtful to mind and body, and so much more to be laid aside in the bank against a "rainy day" and old age.—*Ashton News.*
THE BISHOP OF MANCHESTER ON SELF-DENIAL AND THE DUTY OF CITIZENS.

Our earnest and indefatigable Bishop has been preaching to the Volunteers and their friends at Wimbledon. I have before me the report of his sermon as given in the Manchester Courier of July 18. Bishop Fraser has not yet joined himself to our Temperance Movement, but I think he shortly will, as in this sermon he advocates the principles on which the Total Abstinence Societies are based. In the course of his discourse his lordship said:

"It is a common charge brought against Christianity that the virtues, graces, moral qualities it helps to form are not those which go to the making of good citizens—that it can produce saints, apostles, virgins, anchorites, confessors, martyrs, but not statesmen, captains, legislators, soldiers, patriots. The charge, I think, arises from a misconception, both of the ideal functions and of the historical action of Christianity in the world. It must be remembered that Christ's Gospel was not intended to be, and did not prove to be, a new and complete system or programme of life superinduced upon, or rather taking the place of, the conception of life which had existed before; but rather a new set of principles introducing themselves into the moral and social phenomena of the world, giving to men's aims a nobler and a higher range, sustaining them at once with purer motives and higher hopes, and placing before their eyes in the person of its Founder that which Socrates desired to see, and which, he said, if seen must perforce be worshipped—the spectacle of a divine life lived under the actual conditions of humanity. All that before was honest, lovely, just, and true in the world remained honest, lovely, just, and true. The Gospel recognised it, adopted it, and, so to speak, took it up into itself; much that was far below its own standard, some things even that were bad and mischievous—as, for instance, slavery—it tolerated—at least, it did not roughly try to extirpate, confident that its own better influences, when they had once got free course, could gradually and surely displace and scatter them."

The Bishop's words in the last sentence, which I have put into italics, deserve great consideration from those who oppose Teetotalism. They tell us that the New Testament does not command us to abstain from intoxicating—that is, poisoning drinks. This, of course, is not true, because St. Paul tells us to abstain from wine, or anything by which a Christian brother stumbles, and we see millions of Christian brothers and sisters stumbling through the traffic in these drinks. But assuming, for the sake of argument, that the statement of our opponents is correct, that our Lord and his Apostles do not forbid the use of intoxicating wine and beer, and rum and gin, and brandy and whiskey, and all the other drinks by which men and women destroy their bodies, minds, and souls, and even going so far as to suppose that they gave directions about the use of them,
as St. Paul did with regard to slavery in several of his epistles; even in that case, according to our worthy and admirable Bishop, the use of these drinks and the traffic in them ought to be entirely abolished wherever Christians act on the principles which they profess. See the good Bishop's words, which deserve to be repeated: "Much that was far below its own standard, some things even that were bad and mischievous—as, for instance, slavery—the Gospel tolerated—at least, it did not roughly try to extirpate, confident that its own better influences, when they had once got free course, could gradually and surely displace and scatter them."

The Bishop speaks of the physical courage and bravery displayed by Jews, and Greeks, and Romans: "The duties of a citizen were sufficiently well understood in the days when the Gospel first appeared among the moral forces of the world—not among the Jews with their Joshuas, and Gideons, and Davids, and the Maccabees; but in Greece, with its Leonidas, Epaminondas, Aristides, and Demosthenes; in Rome, with its Horatii, Curiatii, Décii—its Cincinnatus, its Regulus, and its Fabricius—the spirit of patriotism burnt with a pure and almost holy flame. The Spartan mother sending her only son to war with the parting charge, as she fastened the shield upon his arm, 'With this, or on this, come back to me conquering or dead,' had proved that even in women's bosoms the fire burnt as strongly as in men's."

He then comes to the self-denying principles by which every true Christian is actuated: "The special virtues in relation to heroism or chivalry that Christianity introduced belonged to another sphere. The Gospel would teach men and women to sacrifice life freely for the meanest and lowest, as well as for the noblest and highest—for a poor stricken fellow-creature dying in a garret as gladly and willingly as to pour out the life blood for all the great ideas gathered up in that single word—one's country—on a battlefield. To lay down one's life for the brethren, however lowly, however obscure, though the act might never be enrolled on history's partial page, was the great lesson that the beloved disciple learned from the bosom on which he had so often leaned. But though this is perhaps as much as can fairly be claimed for the pulpit, in relation to the sphere of action we are considering, it must be remembered that it has set its seal in a very emphatic way on the great principle that must underlie all patriotism of a really genuine kind. One of these principles is embodied in the utterance of St. Paul, so grandly illustrated in his own career, 'None of us liveth to himself, and no man dieth to himself,' which so signally recognises the obligations of duty. Another is that contained in the remarkable passage which I have selected for my text, that loyal subordination to legitimate authority, simple surrender of our own will and interests to a higher will and larger interests, and that for conscience sake, 'is the Gospel's conception of the true relation of a Christian citizen to the body politic to which he may belong.'"

I have heard of a gentleman saying to the lady whom he asked to marry him that he was ready to lay down his life for her sake. But when she asked him to give up the bad habit of smoking, and to please her by cutting off some of
his bushy whiskers, he positively refused to comply with either of these simple requests. Just so is it with many professing Christians. They sing lustily in church and chapel—

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my life, my soul, my all—

but nothing will induce them to give up one glass of wine or beer, in order to promote the success of Christ's Gospel, and to save millions of drunkards from perishing in time and eternity. I feel sure our good Bishop will soon join us. It would take up too much of the space of our Magazine if I were to quote more from his sermon to the Volunteers at present; so I must return to it next month, God willing.

WILLIAM CAINE, M.A.

Didsbury, near Manchester.

HINTS CONCERNING BANDS OF HOPE.

BY AN HON. SEC.

VI.—AS TO FAMILY PLEDGE CARDS.

"Examples of vicious courses practised in a domestic circle corrupt more readily and more deeply when we behold them in persons of authority." These words of Juvenal contain the reason why Drunkenness prevails so much in our land. Children always look up to their parents as the perfection of wisdom and goodness. Their tender natures are easily influenced by what they see in their homes. This susceptibility of receiving impressions is no doubt a wise provision of nature, by means of which the minds of the young can be easily moulded into the form which is to influence their whole lives. Remembering this fact, how pitiable is it to see the example that parents sometimes set to their children; how they seem to disregard this too-evident truth, that "the child is father to the man." Most generally the evil example displays itself in the indiscriminate use of strong drinks; for, bad as fallen human nature is, it must be acknowledged that the sacred name of "home" is generally respected. No matter how depraved men and women may be; no matter what vicious propensity they may nurse in their hearts; no matter what flagrant wickedness the eyes of the world may see in their daily life, they generally seek to hide from their children all knowledge of their sin. The skeleton may be in the cupboard; but they take care their little ones shall not peep in. But how sad the thought that the incessant use of intoxicating
liquors in most families, however virtuous and respectable, receives the sanction of parental authority, and is enforced by all the weight of a loved father's example! It cannot be denied that, if the use of intoxicating drinks is not itself vicious, it is one of the most prolific sources of "vicious courses" in the world. Is it seemly, then, to "behold it in persons of authority"? Ought children to be encouraged, tacitly at least, to form habits which may blast their whole lives, and lead them into courses of unhappiness and depravity? In the family the great battles of Total Abstinence must be fought and won. Of what avail is it to induce children to join a Band of Hope and promise to Abstain from intoxicating liquors, if at home they see the parents whom they love and honour daily partaking of them? The question is, how to follow the children into their homes. Manifestly the only way properly to secure them is to secure the parents also. To do this at once is generally impossible. I am strongly in favour of Family Pledge Cards—cards on which there is room for the signatures of all the members of a family. These, if nicely printed, would form a pleasing object over the parlour chimney-piece. It would be well if managers of Bands of Hope gave such cards to children when they were enrolled, and asked them to place them on their parlour-walls. Even if there was only one name on a card hanging on the wall it would be a noble protest when the decanters would be introduced. It would serve to make the child who had signed the pledge less ashamed to own it, and I am convinced that the parents after a time, having their child's good resolution continually before them, would change their minds and add their names to the card. The card, besides, would serve as the readiest way of communicating the principles of those who had signed it to strangers, and the protest therein contained against one of the foolish practices of society might strike a visitor more forcibly than a set speech. A side wind has sometimes more effect than a full blast in front. A hint or a chance expression often remains in the mind and is thought over, when a direct attack would be combatted with, whatever arguments might occur to the mind, whether bad or good, and everybody imagines that he gets the best of an argument. But an unplanned allusion or an unplanned word, just because they are unplanned, gain admission unchallenged to the mind, and when there take up permanent possession. Thus, Family Pledge Cards, if generally adopted, would be valuable, not only in rendering more lasting the adhesion of the individuals signing them, but also in diffusing the principles of Total Abstinence.

Let our employment be such as becomes a Christian; that is, in no sense mingled with sin; for he that takes pains to serve the ends of covetousness or ministering to another's lust, or keeps a shop of impurities or intemperance, is idle in the worst sense; for every hour so spent runs him backward, and must be spent again in the remaining and shorter part of his life, and spent better.—Jeremy Taylor.
TOTAL 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 especially 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, or 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 result 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 cloths 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 perverted 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 Drunkard depends 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 would 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 pure 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 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 arm, 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 principle, 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 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 early efforts of Temperance were in advance of the great work of Christian evangelisation, 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 the 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 a shadow of a doubt that such would be the influence of their example that the wild, weterling 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!"

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INTEMPERANCE AND CHOLERA.*

By Robert Martin, M.D., Manchester.

We are assured, on tolerably good authority, that the terrible destroyer, cholera, which has already again and again ravaged this country, is once more marching towards our shores. Now, forewarned is, or should be, forearmed, and many members of our profession have done the State good service by pointing out what are the weak parts in our sanitary defences, and showing on which of these the enemy’s assault is most likely to be made. It may seem somewhat presumptuous and ungracious to say that in the letters and leading articles which have lately appeared, it is doubtful whether the greatest source of the nation’s peril has not been entirely overlooked. So far as I am aware, no writer has ever alluded to Intemperance as a powerful predisposing cause of cholera; yet it is certain that, both directly and indirectly, it tends to promote the occurrence,

* Read before the Medical Section at the Annual Meeting of the British Medical Association, in Plymouth, August 1871.
spread, and fatality of zymotic disease in its most malignant form. Now that, in the enumeration of preventible causes, this should be overlooked, would be most unfortunate. Thousands may strike on this unbuoyed rock, on which thousands have already struck and been wrecked. It will be comparatively useless to lavish large sums of money on sanitary operations, the erection of hospitals, the appointment of trained nurses, if an agent so directly provocative of zymotic disease is allowed to operate unchecked.

The better to comprehend the bearings of this question, it will be well to give a passing glance at the sequelæ of Intemperance.

1. *Indigence.*—The Intemperate man burns the candle at both ends, he wastes time during which the means of providing for his family should be earned, and he squanders much of the little which he has earned. He is, therefore, miserably poor; he and his family suffer frequently from lack of food, and that which they do get is often bad in quality. It is for this class that the stink butchers—the dealers in diseased flesh meat and tainted fish—chiefly cater. The half-famished are glad to seize on any garbage whereby the pangs of hunger may be appeased.

2. *Overcrowding* is another of the conditions most frequently associated with cholera outbreaks. Where persons are found huddling together, purity of air, cleanliness of person, are all but impossible. It is in the drunkard's lair that we find this evil most strongly marked. He cannot, or will not, pay for a decent lodging, his family have to take refuge wherever they can, often in foul, damp apartments. Again, not only does overcrowding favour the outbreak of epidemic disease, but, more than anything else, it tends to promote its spread. Until men, women, and children live like human beings, instead of herding like pigs, in close, pent-up styes, they will be liable to be ravaged by epidemics. Until families are located in roomy dwellings, where each individual can have something like the cubical space which we give to convicts or paupers, we shall be kept in a state of alarm, shall be disgraced by the outbreaks of pestilence—amongst the surest indications of residuary barbarism. It is well known that animal poisons are intensified by concentration. Hence, as regards effluvia, the law may be thus expressed: As the square of the distance separating those infected diminishes, so the infecting power of the poison increases. So long as people are crowded into filthy apartments, it will be impossible for the sanitary authorities to stamp out pestilence. But if roomy dwellings are to be provided they must be paid for, and if people are to be in a position to pay they must be industrious and sober; they must also be orderly in their conduct and careful in their treatment of property. Whilst vast numbers of the working classes are addicted to habits of Drunkenness they will not pay rent, their brawls and midnight revels drive away respectable tenants. The children of the drunkard are frequently recklessly destructive of property. Hence capitalists will not build cottage property, and those who possess it are glad to turn it into workshops or stables, &c., or pull it down and appropriate the ground to some other purpose. If Drunkenness were less rife amongst the working classes, dwellings would be
as freely provided for them as well as for the class above them. For a variety of reasons, therefore, overcrowding must be chiefly debited to Intemperance.

Filth is another agent strongly favouring the development and spread of cholera. But filth is too often a direct result of Intemperance. The drunkard's wife is too often a spirit-broken creature, lacking food, enduring cruelty, obliged to nurse sickly children, or having to struggle to maintain them; who can wonder that she is slatternly and dirty in her home? Is it reasonable to expect women to keep their families and homes cleanly who return at night, fagged with a day's washing or hawking, or factory or field labour, to which she is driven through the idleness of a drunken husband? But in the lowest deep there is a lower deep, when the wife and mother is herself a drunkard. An example of this was presented lately in the case of the family at Ilford, where a man was found on the floor in one apartment who had been dead a week, whilst his wife lay drunk in the next room, amidst filth and stench which were sickening. Now Drunkenness amongst females is terribly on the increase. A more humiliating confession, or a more ominous one, could not be made. Liverpool is the most unhealthy town in the kingdom, and in no part does female Drunkenness so greatly abound or increase so fast.

But it is the poisonous effects of alcoholic liquors which most directly open the doors for pestilence to enter. The depression which follows the free use of liquor, the loss of functional balance, the retention of effete matters, the enfeebled circulation, the torpid liver, and weakened digestion, the generally lowered tone of the system, all favour the development of zymotic agents.

During the cholera visitation in 1832, the nurses in the Manchester Cholera Hospital were at first allowed to go home each day at certain intervals. This arrangement gave them the benefit of a certain amount of out-door exercise and change of atmosphere, as well as relieved the tedium of their duties; the mortality, however, amongst them was so great that it was feared that the supply would fail. It was discovered that, with the idea of protecting themselves against the disease, they indulged freely in liquors; they were therefore confined to the hospital, and debarred from obtaining more than a small allowance of alcoholic drink, after which not a single fresh case occurred amongst them. Here we see that, notwithstanding far less favourable hygienic conditions, there was an immunity from cholera attacks when there was a greatly diminished consumption of alcohol.

Cheerfulness is undoubtedly one of the best defences against cholera, as depression is one of its most effective allies. Nevertheless, joyousness associated with the free use of liquors, as is so frequently the case in this country, may be productive of very adverse results. When the cholera visitation of Glasgow (1832) was dying out, the jubilee was held to celebrate the passing of the Reform Bill. This gave rise to a considerable increase of drinking and Drunkenness; the result was that cholera, which was nearly extinct, burst forth afresh, causing considerably increased mortality.

During the second epidemic, a great increase in the number of deaths from
cholera took place during and after the New Year’s festivities. At Gateshead, the week after Christmas-day was signalised by a most terrible fatality, which was obviously attributed to the Drunkenness which prevailed in the town; one of the worst streets of which was said to be swept of confirmed drunkards from one end to the other, with very few exceptions.

At the close of the cholera visitation as experienced in Liverpool in 1866, Dr. Shearer, in his Report to the Toxteth-park Board of Guardians, thus wrote:—

"Of all the physical causes predisposing to cholera, indulgence in intoxicating liquors is the most powerful. This was proved on a large scale by the number of applications on the Sundays, Mondays, and Tuesdays, being from seventy to a hundred daily in excess of the number of applications on other days of the week. I have no hesitation whatever in tracing this terribly significant fact to the drunken orgies of Saturday night, Sunday, and Monday, which follow the weekly receipt of wages on the part of the labouring community."

The cholera attack on the metropolis told, in 1866, with terrible effect on the East of London, more especially over the Limehouse and Ratcliff districts. Mr. Orton, the Medical Officer of Health, in his report, states: "Those who have been water-drinkers, Teetotallers more especially, have been pre-eminently exempt." Again, in his report for the year ending Lady-day 1867, after an enumeration of the facts connected with the outbreak, he declares: "That the drinkers of stimulating liquors, both fermented and spirituous, all other conditions being equal, were pre-eminently the sufferers and victims during and arising from the epidemic."

One of the most terrible examples of the effects of Drunkenness and its accompaniments in promoting the spread of cholera was associated with the terrible outbreak at Liverpool in July, 1866. Dr. Trench, the Medical Officer of Health, received information on Monday, July 2, that a death from cholera had occurred on the previous evening. This was the first case, the victim being an Irishwoman. The friends resolved on waking the corpse. The body was laid on a board; and in the apartment, scores of persons (men, women, and children) ate, drank, and slept, the orgies being kept up amid drunken and profane revelry, during day and night. The whole place reeked with the loathsome and disgusting emanations of drunken and unwashed bacchanals. Drunken women squatted thickly on the flags of the court, before the open door of the crowded room where the corpse was laid. Before a week had passed, the husband of the woman was among the dead; and before the end of July forty-eight persons had died from cholera within a radius of a hundred and fifty yards from the court which had been the scene of the ill-timed revelry.

Numerous facts teaching a similar lesson could easily be added; those cited will, however, suffice to show that, in taking means for preventing the advent or spread of cholera, the utmost efforts should be used by the authorities for limiting the facilities for procuring intoxicating liquor. When an attack is impending, Intemperance ought to be most stringently dealt with. The drunkard is a source of the greatest danger to himself and to the community. The
utmost efforts of the authorities, and the most lavish expenditure of funds, may be neutralised by the reckless conduct of a few Intemperate persons. Every means ought, therefore, to be taken in order to prevent Drunkenness.

It is not intended to imply that the attention of the authorities should be confined to the promotion of Temperance—every hygienic method should be employed; but incentives to Intemperance must be especially repressed—indeed, as far as may be practicable, suppressed.—British Medical Journal.

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**SCRIPTURE ILLUSTRATIONS OF "THE PLEDGE."

No. III.

Out of one of his many "perils by land" the Apostle Paul had a narrow escape. He refers to it in 2 Cor. xi. 31, 32, where he says, "In Damascus, the governor under Aretas, the king, kept the city of the Damascenes with a garrison desirous to apprehend me: and through a window in a basket was I let down by the wall and escaped his hands." A most undignified proceeding, and we can fancy some of those who object to a certain means we use for the recovery of those whom Satan is desirous to lead captive must, to be consistent, find fault with St. Paul. They will doubtless complain of his want of faith; they will say that he was putting this line and this basket in place of his trust in God; that he ought to have remained in Damascus until God was pleased to rescue him by some ordinary or extraordinary means, but that his taking on himself, in conjunction with the disciples at Damascus, to free himself from his danger was not what they (our critics) would have expected from St. Paul! And yet it was just what St. Paul did. He did not despise that cord and that basket. He did not thrust from him the help of his fellow-disciples. He was not afraid of the charge of seeming to put his faith in the means, instead of in the God who could alone grant success to those means, and I don't think he would have spent much of his precious time in arguing with those who would have so discussed the lawfulness of this simple mode of escape.

Now, to the poor drunkard shut up in the city and stronghold of Intemperance, kept by Satan's garrison, under the command (to copy old John Bunyan) of General Social Customs, General Habit, General Passion, assisted by a whole tribe of Licensed and Unlicensed Commissaries—to the poor prisoner our "Pledge" or "declaration" is what the line and basket were to St. Paul. It may seem very undignified to those who, from a place of safety outside, can afford to sneer at the means of rescue, but it is the only chance for the captive, and by God's blessing it will, in time to come, as it has in times past, prove the rescue of thousands, many of whom, after long subsequent lives of usefulness, may be able to say, in reference to the Abstinence Pledge, "through a window in a basket was I let down by the wall, and escaped his hands,"
CHAPTER VI.

ACQUAINTANCES UNMASKED.

Who hopes a friend should have a heart
Himself, well furnished for the part,
And ready on occasion
To show the virtue that he seeks;
For 'tis an union that bespeaks
A just reciprocation. —COWPER.

Six weeks had elapsed since the failure of Edward's employers, and Mr. Hurst was still confined to his room, to which he had been carried on the day on which Robert had described his excitement in the office.

It was sad to see Mr. Hurst looking so infirm and careworn, and sad to hear him from morning till night deploring his losses; yet he still possessed an income which was sufficient for all his wants, and which thousands in that crowded city would have deemed great wealth.

But a change had come over him—the scales were falling from his eyes; he did not yet see clearly, but he was feeling after better things.

Emma and Mildred were sitting one evening in the arbour, in the garden, and Emma was speaking somewhat bitterly of some acquaintances who had omitted to make inquiries after them during their anxiety about their father.

"What else could you expect from people who only value you in proportion to the amusement you give them?" said Mildred,
Mildred coloured, partly with vexation that her sister had thus read her thoughts, and also because she felt how selfish it was to rejoice about what had caused so much trouble.

"I hope James will not be late tonight," she said, after a pause. "Papa would not try to go to sleep last night until he came in, and then he wanted to see him."

"I begged him to be early," said Emma, sorrowfully. "The house is so dull for him!" she added, trying to excuse his conduct.

"I begin to hate the very name of stimulants," replied Mildred; "but if he must have them, why not take them at home?"

"Oh, Mildred! he does not take the wine because he likes it, but because he is obliged to do so. He can scarcely avoid doing as the others do in society."

"Then I hate society," said Mildred, bitterly. Emma smiled contemptuously, and turned towards the house, where Mildred, following her, crept up into her father's room, where Mrs. Hurst sat watching.

It was getting quite dusk, and Mildred could only see the outline of his face, which was as white as the sheet. Softly as she entered the room he heard a slight movement, and inquired eagerly who had come in.

Mildred knelt beside the bed, and put her hand on his.

The old man sighed, as he said, "I am glad to see you, my dear; but I hoped it was your brother."

Mildred read to him and he was somewhat comforted. But there was a depth of bitterness in his sorrow which no consolation could reach, for he felt that his son was walking in the way in which he had trained him, a way which was, alas! no path of peace. Mrs. Hurst was very unhappy. She thought that from what the doctor said of her husband's state of health it was well for him to set his house in order; but she was unable to sympathise with him, and, leaving him to Mildred's care, she turned to her elder daughter for comfort, and with her deplored the loss of the fashionable acquaintances who had deserted them in their trouble. The Laytons were very much happier than the Hursts, notwithstanding the poverty of the former, for they were very much attached to each other; and although they had but a small share of this world's goods, they were very rich in sympathy and kindliness towards one another.

Edward was right in fearing that it would be difficult to find a situation as lucrative as the one he had just lost.

Robert, however, soon got employment, for his bright face and steady conduct had won for him many commercial friends. But Edward found that it was not the case with himself, for many were afraid to employ at a small salary a clerk who had been known to associate with an extravagant set of men.

Then Edward turned to those who had not known him, but still his applications were unsuccessful, and he lost both his spirits and his energy, for the summer was passing away, and he could not obtain employment.

Johnnie had come home, and he was so useful that Mrs. Layton was glad to be able to spare Phoebe again for Miss Cooper's shop; and though they
were all so kind and cheerful, Edward felt it very much, that he, who should have been the support of the family, was living upon the earnings of the younger ones.

As he walked, day after day, through the dusty streets, his thoughts often reverted to the old home where he had known no care, and no one guessed how bitterly he reproached himself for having induced his family to leave it.

(To be continued.)

ONE DAY'S PETTY SESSIONS.

DOINGS OF DRINK.

We extract the following from the Herts Guardian of July 22:—

**GREAT BERKHAMPTSTEAD PETTY SESSIONS, JULY 18.**—Present: C. S. Hadden, Esq., Chairman; and Colonel Le Merchant. Benjamin Jones, of Northchurch, was charged by Henry Tyler, of the One Bell, Berkhamstead, with being, on the 1st inst., quarrelsome and disorderly, and refusing to leave his house when he requested him; also with assaulting him at the same time. Fined 10s., and 17s., costs; which he paid.—John Brandom, of Tring, was charged by Serjeant Aldridge with being drunk and using profane language in the Dolphin-alley, Tring, on the 26th ult. Mr. Edwin, of Tring, said he was kept awake for some hours by the noise made by the defendant. Brandom admitted that he had done wrong. Fined 5s. and 14s. costs.—John Topfield, landlord of the Dolphin, Tring, was charged with permitting Drunkenness in his house on June 18. Sergeant Aldridge said he heard a great noise at the Dolphin on the evening of June 18, and there he saw William Farrell, who, at the last sessions, was convicted. He was in the taproom, making a great disturbance. He noticed that he was drunk, and called the attention of Topfield to him, and said he had better get rid of him, and he said he should not draw him any more beer. In about half an hour he called again and Farrell was still there, and in a worse state than before. It transpired that he had been previously cautioned how he conducted his house, and the conviction was there and then endorsed on his licence, which he had with him; and, in default of payment, no time being allowed, he was to be committed for 21 days.—Edward Franklin, of Hemel Hempstead, a respectable young man, was charged by Francis Foster, landlord of the Saracen’s Head, Hemel Hempstead, with being disorderly in his house and refusing to leave it when requested by him, on the evening of the 16th inst. Fined 10s. and 17s. 6s. costs, which he paid.—Edward Marcham, of Tring, was charged by Henry Marcham, his uncle, with using threatening language to him on the 15th. He did not wish to be hard with him; but he needed protection. The defendant said he had been in Europe, Asia, Africa, and America as a soldier, and having had a sunstroke a little drink took effect upon him. He was bound over to keep the peace with his uncle, and to pay 5s. costs.
TEXT FOR THE MONTH.

"For we can do nothing against the truth, but for the truth."—2 Cor. xiii. 8.

THE BISHOP OF TASMANIA ON THE LIQUOR LAWS.

We feel that, seeing leading articles and other articles, which may be properly called misleading articles, in our daily and weekly and occasional press, it may be interesting to some of our readers to know what a Bishop of our vast colonial empire thinks and says on the question of legislative interference.

The speech from which we are about to make some extracts was delivered as the opening lecture of the Hobart Town Mechanics' Institute. The Governor presided. After an eloquent and earnest statement of the evils of Intemperance, the Bishop proceeded to discuss the legislative remedies:

"The Legislature has been asked by some to grant a permissive measure of prohibition, and the Legislature replies, 'You have already a law which regulates the sale of intoxicating drinks.' 'Yes,' but
our philanthropist answers, 'if that law is proved to succeed in any locality, we are contented; but where it fails, give to that locality power, by a Permissive Prohibitory Bill, to forbid the sale of these drinks, if the great majority of its inhabitants wish to exercise it.' To my mind, the request is founded on true abstract principles, both of reason and political economy, and must be simply viewed as a question of social expediency. The licensing system is itself a system of restriction, and if that degree of restriction already sanctioned by law for any reason has failed, then consistency justifies—nay, demands—that such restriction shall be carried still further. This would be our position, and it seems a strong one—'If the traffic in intoxicating liquors be already so restricted as to be harmless we have nothing more to say. But if you, the Legislature, fail to make it so, we hold you responsible for the failure. Either see to it that those whom you trust with the power of issuing licences shall do their duty; or else give to the ratepayers of that locality, if they wish it, the power of ridding themselves of the evil altogether.' For my part I would not advocate so extreme a measure, unless every effort to amend and enforce the restrictive principle of the licensing system shall fail; for I admit that as a general axiom self-control is better than abstinence. As a rule, I hold it to be a cowardly thing to run away from the temptations of the world. Let us first grapple with the known abuses of the present system; and if they prove to be insuperable, then the personal inconveniences, be they what they may, of the Permissive Bill are preferable to the soul-destroying evils of Intemperance. What I now maintain is, that the liberties of the few may be and ought to be sacrificed to the interests of the many. I own that the rights even of a minority should not be ruthlessly sacrificed to a dominant majority; but when the good of the whole is clearly at stake, and the minority is small, a minority that probably includes the very class who are the tempters and the tempted in a widespread and desolating social sin, then, in that case, the very conditions upon which society rests demand that the few must not be permitted to overpower the many. The tyranny of a majority is bad enough, but the tyranny of a minority is worse.'

His lordship, in comparing the state of things mentioned by General Neal Dow and the state of London under the Act of 1830,
ON THE LIQUOR LAWS.

Ch. of Eng. Temp.\?
Mag., Oct. 2, 1871. \} 183

says: "Nor, on the other hand, does it appear that this liberty is found to defeat the great end aimed at, if General Neal Dow's witness is to be believed, who (according to Fraser's Magazine) tells us 'the Maine Law has suppressed impure houses, cleared out the nests of rascality, made the worst streets in Portland respectable and safe, emptied the gaols, and reduced pauperism almost to zero.' Can London bear converse witness in favour of the existing licensing system? To say nothing of impure houses and nests of rascality, and gaols and bedlam's full to overflowing, the workhouses in the metropolis are for ever enlarging their borders, and yet crying out for more expansion, until the figure in this year of grace reaches 30,000 decrepit and houseless indoor paupers, besides 100,000 outdoor men, that might be able-bodied producers but for the sad degrading vice of Intemperance. Look at this picture and look at that, and tell me whether the Licensing Beer Act of 1830, apart from the accident of its miserable administration, did not pronounce its own condemnation, when it wrote for its motto on every bar and every taproom, 'To be drunk on the premises!'

In reference to the labours of our Convocation of Canterbury on the matter, the Bishop thus speaks: "I think that great credit is due to Convocation for its labours. Other subjects may be more exciting; man is naturally a pugnacious animal. It is easier to arouse enthusiasm in matters of party struggle. 'Soul-destroying' is seldom used by some men in crusades against moral evil, but is abundantly employed in matters of polemical controversy. Efforts to check too much Ritualism, or too much freedom of thought, have never failed to arouse the most violent feelings on either side; but I hail with delight the direction of the Church of England's zeal towards a question which involves the temporal and eternal welfare of millions who lie squalid, hopeless, perishing, while we are disputing about the meaning of a difficult text, or the legality of an ecclesiastical tippet. There was a Voice which once spoke on earth, and, were it heard afresh in this our day, I fancy that the same indignant words would fall upon our astonished ears, 'Ye blind guides, which strain at a gnat and swallow a camel.' Ye men who want something upon which to expend that energy which is now directed to internecine strife, setting church against church and brother against brother, instead of 'biting and devour
ing each other, come and unite your forces and your zeal against a common foe which is baffling all your powers and mocking all your strife."

Oh! would that our prelates, our clergy, our church office-bearers at home would listen and act upon these eloquent words! Would that "the Church of England's zeal towards this question" were an expression more thoroughly borne out by facts!

We are glad to observe that the operations of our Church of England and Ireland Temperance Reformation's daughter Society, the National Association for Promoting Amendment in the Liquor Laws, has attracted the attention of even the Antipodes. The Temperance News thus speaks: "The Committee of the Society for Amending the Licensing Laws, of which the Archbishop of York is the President, is about to show its distrust of the lagging Secretary for Home Affairs by constructing a Bill, embodying the salient points of their special programme. Sir Wilfrid Lawson, Dr. Dalrymple, and Mr. Rylands are actively afoot; and if Sir R. Anstruther take charge of another Bill, covering the whole ground of licensing reform, Mr. Bruce will be drawn or driven to the front."

HINTS CONCERNING BANDS OF HOPE.

BY AN HON. SEC.

VII.—AS TO MUSIC.

Music at Band of Hope meetings serves both to give the members an additional interest in them, and also to attract strangers. It is not always easy to secure the performance of a good programme of music. In the first place Temperance songs and glee that are really worth producing do not exist in any great variety. No doubt there is a great deal of what is called "Temperance music" published, but most of it is not worth the trouble of learning, and of the rest many pieces have words which have no reference to Temperance at all. These I do not consider suitable, as the words should have a direct bearing on the Total Abstinence question, in order to impress both the minds of the singers and hearers. Lines of poetry, allied to sweet rhythmical sounds, find easy access to the mind; and thus, if they are words of
warning or suggestion, may produce some lasting benefit. There are several
good books of melodies published; but these are chiefly new words set to well-
known airs, and generally are only suitable for singing at the less formal meet-
ings. At the public meetings it is well to have more elaborate and striking
glees and part-songs, so as to make the musical programme as attractive as
possible. Of such music, as I have said, it is hard to find a suitable variety,
and recourse has sometimes to be had to glees which have no bearing on Total
Abstinence, but which, by their elegant and inspiring music, give a polish and
liveliness to the proceedings.

To carry out the performance of music, the services of some person competent
to teach and to accompany must be obtained. These services will generally be
given gratuitously by some friend of the cause. The ladies usually take pleasure
in affording help of this kind. Then a piano or a harmonium must be borrowed,
hired, or purchased; concerning which there will also, generally, be not much
trouble. The girls and boys of the Society will supply first and second trebles,
while the under parts must be supported by members of the Committee or their
friends. Regular weekly practices should be established, and the selected pieces
should be carefully gone over until accuracy is obtained. The management of
these practices requires great tact and perseverance. Generally the children will
be only too glad to attend, and receive instruction in singing; but sometimes,
after a little, the attendance becomes irregular, and the attention given grows
less. The Committee should not be disheartened at this, but should endeavour
to provide some novelty in the music, or exert their personal influence in order
to keep up the attendance. Prizes might be offered to the most regular attendant,
and the most attentive child during the year, which will generally have a good
effect.

At the public meetings the glees should be interspersed between the speeches
and recitations, so as to enliven the proceedings and relieve the tedium. The
meetings should be opened with a hymn and prayer. The Chairman will then
address the meeting, and a glee can be introduced after his speech, and so on.
As Band of Hope meetings are intended primarily for children, too long speeches
should be avoided. When the services of a lecturer are secured, a good plan is
to have the lecture divided into two or more parts, so that a glee or song may be
performed between them.

The style of music selected should be such as will improve the taste of both
performers and singers. Anything like comic songs or street ballads, whether
the production of our own country or imported from the Republic of the West,
should be thoroughly avoided. If such are introduced, they will destroy the
influence which should attach to the meetings, lessen the dignity of the Society,
and vitiate the taste of its members. The power of music on the human mind
is very great; and as there is nothing more refining and inspiring than good
music, so there is nothing more debasing, nothing which lessens one's self-
respect and lowers one in the sight of others more, than the influence of rude,
unpolished snatches, set to wretched and profane doggerel.
THE BISHOP OF MANCHESTER ON SELF-DENIAL AND THE DUTY OF CITIZENS.

Our good Bishop, after saying to his military audience at Wimbledon that "the simple surrender of our own will and interests to a higher will and larger interests, and that for conscience' sake, is the Gospel's conception of the true relation of a Christian citizen to the body politic to which he may belong," thus proceeds: "Nowhere has Christianity tramelled its free course by tying itself down to any form of secular government; but it has enunciated its great principles, which are the basis of all government, without which indeed society itself becomes impossible, and which neither despotism nor oligarchy, nor communistic republics—with impunity at least—can trample on the ground. A true Christian patriot could not be an Alcibiades, a Coriolanus, a Cæsar. Even if suffering the harshest wrongs, he could not lift up his hand against his country, any more than he could strike his mother."

I believe that the readers of our Magazine will agree with me when I say that the traffic in intoxicating drinks is the greatest enemy of our country's welfare. It has done more harm to our kingdom, and it has destroyed more lives of Englishmen, and Irishmen, and Scotchmen, and Welshmen, and Manxmen, than all the foes with whom we have been at war since and before the invasion of Julius Cæsar. I would ask all so-called Moderate Drinkers, who encourage the traffic and make it respectable, whether "they do not lift up their hand against their country" when they raise that poisoning drink to their lips?

The Bishop then condemns most justly the want of true patriotism that now prevails in this kingdom: "I venture to think, and not only to think, but to say, that a true spirit of patriotism, such as the Gospel not only permits but encourages, needs to be revived in England. The tone of society is considerably lowered, and every man seems looking on his own things. You see a general suave qui peut in any moment of peril or disaster; a selfish scrambling after the best things, when there is anything to scramble for. Burke lamented, ninety years ago, that the age of chivalry was gone. There is some reason to fear that the age of patriotism is going. Even among you—gallant as are your aims, truly Christian as is your motto—even among you Volunteers, the spirit of insubordination is said to be creeping in, and duty calls to deaf ears; officers cannot and do not command; men will or do not obey. Now, if you volunteer to defend your country in her hour of need—and no country in the world, when one remembers what she has bestowed upon them, has a fuller right to call her children to her defence—and the hour when she may need their strong hands for her defence may be nearer than some of us in our dreams of silken ease imagine—let me very earnestly press upon you that, unless you carry with you to your work the principle of subordination and obedience and the principle of self-
sacrifice, the two great principles, as I conceive it, of Christianity—certainly the
two great principles that signalised the life of Him who said, “As the Father
gave me commandment, even so I do”; and again, “I lay down my life for the
sheep”—your aid, I take leave to say, will be of no more value to your country
than was the aid of Pharaoh and of Egypt to Judah in her hour of danger—“a
staff of a broken reed, whereon if a man lean it will go into his hand and
pierce it; so is Pharaoh King of Egypt, with all that trust in him.”

The Bishop, in this passage, speaks of the great principle of self-sacrifice
which signalised our Saviour’s life when He said, “I lay down my life for the
sheep.” On the love which we Christians ought to have towards our fellow-
creatures there are some admirable remarks in The Herald of Peace for last
July. The readers of this note will, I think, be pleased if I quote them. “It is
often urged,” says Mr. Gilbert Venables, “by those who are disposed to deny
that the Christian rule of life very far transcends any other, that Confucius and
Socrates, and, for aught I know, various other heathen philosophers, did many
years before the birth of Christ enunciate the final law, “Thou shalt love thy
neighbour as thyself.” Far be it from me to depreciate the amount of inspiration
granted by God to Pagan seekers after truth, or to deny the grandeur of the
rule quoted. But I do deny that it is the final outcome of Christianity.

When Jesus said, “A new commandment I give unto you, that ye love one
another,” he did not refer to this summary of our duty to our neighbour, for that
existed under the old Law, and was propounded by Moses in the Pentateuch in
so many words; so that, after all, the Bible takes precedence of Socrates. The
book of Leviticus bears date about 1,500 years before Christ, and in the 19th
chapter and the 18th verse I read, “Thou shalt not avenge, nor bear any grudge
against the children of thy people, but thou shalt love thy neighbour as thyself:
I am the Lord.” The “new commandment” of Jesus went much further than
this. His words are: “A new commandment I give unto you, that ye love one
another; as I have loved you, that ye also love one another.” The newness of the
commandment rests in the fact that it does not make love of self the standard of
love for one’s neighbour, but calls upon Christians to show far more love for
their neighbours than for themselves. That is where Christianity is after all a
long way in advance of those who think they have shown us a “more excellent
way,” when they have proved that Socrates taught the Mosaic dogma, that it is
man’s duty to love his neighbour as himself. Christianity leaves all that
behind, and calls upon us to love one another, as He loved man who out of love
suffered man to revile him, scourge him, mock him, and crucify him, though
he could have called “more than twelve legions of angels” to destroy his per-
secutors in a moment. This, then, is to be the standard and measure of our
love, this the example that we ought to follow.”

It is quite unnecessary for me to point out how applicable these words are to our
Total Abstinence movement. Those who do not love themselves so much as that
they will give up the use of poisoning, intoxicating drink, in order to benefit their
own bodies and souls, ought, if they wish to obey our Saviour’s new command-
ment, to give it up in order to save their neighbour from the injury caused to him by the temptation which the Liquor Traffic places in his way. It would be well for every Christian to remember our Lord's solemn words in St. Luke xvii.1, 2: "It is impossible but that stumblingblocks will come, but woe unto him through whom they come! It were better for him if a millstone were hanged about his neck, and he were cast into the sea, than that he should cause one of these little ones to stumble." There is no doubt whatever but that professing Christians, and especially the clergy, who are not Teetotallers, place a body-and-soul destroying stumblingblock before the young in particular, who look up to them as patterns and guides. The "little ones" spoken of by our Lord are not necessarily the "young," for, as Dean Alford says, they may be the publicans and sinners who came to hear him.

WILLIAM CAINE, M.A.

Didsbury, near Manchester, Sept. 9, 1871.

THE CHILDREN'S CORNER.

HARRY'S INFLUENCE; OR, THE LITTLE ERRAND BOY.

CHAPTER I.

"Oh! mother, I am so happy!" exclaimed Harry Morton, bursting into the room in which his mother was sitting. "Mr. Stone has agreed to take me as errand-boy, and I am to go tomorrow for a week on trial. Only think! mother, I am to have three shillings a-week; so now I shall be able to help you. How proud I shall be of that; for I have not forgotten what father told me about taking care of you, mother dear."

The last words were uttered in a subdued tone of voice, while the boy, twining his arm around his mother's neck, rested his rosy cheek upon her shoulder. She looked at him tenderly, with a loving smile upon her lips, though the tears stood in her eyes.

Harry thought it was the sorrow through which they had so recently passed that brought them there, and hastened to kiss them away; not suspecting that there was as much of joy as of grief in the feelings that caused them—he little knew how sweet his boyish love and devotion were to his widowed mother.

Since his father's death, a short time before, the longing wish of Harry's heart had been to get work, so that he might fill, in some measure, his father's place as bread-earner.

Being small for his age, and anything but robust-looking, he had found it difficult to induce any one to try him.

Therefore his previous disappointments rendered his present joy all the greater; and there was no end to the
bright visions which floated before him of all the things he would do and get with his three shillings a-week, which seemed such wealth to him.

The next morning Harry was up very early, for he was anxious to be at Mr. Stone’s shop in good time; and he was lighting the fire, intending to put all straight before he went, when Mrs. Morton came downstairs. Harry exclaimed that she ought to have lain in bed for another hour at least, as he had meant to get everything ready as usual, and then come up and say good-bye.

“But,” replied his mother, “I wanted to see my little son start comfortably to his day’s work, and have a warm breakfast before he went. I shall have plenty of time to rest, dear, after you are gone, for you won’t be back till evening.”

The boy set off in great spirits to enter upon his new occupation; and the mother’s thoughts went with him, and constantly followed him all through the day, as she sat in her lonely room, busily sewing. Not only her thoughts followed him, but her prayers—or rather her thoughts turned into prayers. Earnestly she pleaded that the “everlasting arms” might continually be about him, to guard him from all the dangers that might await him in this new and untried path; and to keep him ever pure, and loving, and true.

The boy meantime, as he went about his errands, thought of One whom he was taking as his example; one who, when on earth, had been a boy such as he; and, silently sending up to him a petition that he would keep him from ever by deed of his grieving his earthly parent, or his heavenly, he went on his way with a happy trust and a light heart.

(To be continued.)

THE PARLIAMENTARY SESSION OF 1871, FROM A TEMPERANCE STANDPOINT.

(From the British Temperance Advocate.)

“Wasted!” may be the curt and decisive term by which some of our readers are disposed to describe the Parliamentary session just over in regard to its Temperance results. But such a peremptory summing up would be, in our judgment, very far wide of the mark; and a little consideration, we think, will show that if the session has not been so productive as we had reason to expect it would when it opened, we have still good cause for accepting what has been attempted and done in a spirit of encouragement and hope. Our fretful and dissatisfied critic may retort—“Were not the Government compelled to withdraw their Bill piecemeal? Was not Sir Wilfrid Lawson defeated? Did not the Sunday Bill, after a gleam of success, go out in darkness? Was not even Dr.
Dalrymple compelled to content himself with the prospect of a Select Committee next session on his Bill for the Detention and Cure of Habitual Drunkards?" All this is true! but there are two ways of looking at things, and of putting them to be looked at, and we beg our readers who may be tempted to undue dissatisfaction and despondency to trace with us, very briefly, the course of the session in regard to the measures to which reference has been made.

First, as to the Government Bill, it is not in anywise correct to represent its withdrawal as enforced by the liquor sellers' opposition. That opposition was foreseen, and it would not have affected the prosecution of Mr. Bruce's Bill, had not a gradual block of legislation arisen from circumstances on which we need not here dilate. Indirectly, no doubt, the strength of the opposition embarrassed the Government, and induced an earlier surrender of one half of the contemplated measure; but had the state of other business permitted, the Bill, either in its entirety or in a partial form, would unquestionably have been carried forward. But it must not be overlooked that the introduction of the Bill was, in itself, a triumph of Temperance perseverance; and that the concessions made in some of its provisions, though disfigured and weakened by other clauses, represented in no small degree the impressions made by the labours of the last sixteen years. The three provisions of the Bill—that public-houses and beershops ought to be reduced four-fifths; that local control should be given to restrain any increase of their number; and that the whole Liquor Traffic should be put under special inspection and severer penalties—were an acknowledgment of the claims of Temperance legislation which could not have been extorted some years ago; and these, be it remembered, constitute the minimum of concession which any future Bill may be expected to embody.

Secondly, the rejection of the Permissive Bill was not a surprise to those who were best informed; whereas the important fact, that a larger number of votes than ever were thrown upon its side, is a distinct incentive to faithful and ardent effort. The publicans' "whip" was specially vigorous, and Mr. Bruce's attitude doggedly hostile; yet the "ayes" rose from 94 to 115; and it is clear that the essential idea of the Permissive Bill is one that is making way on all hands, and must, sooner or later, receive frank and full acknowledgment and expression from the House of Commons. Apart from the setting-in of the tide in favour of stringent legislation on the Liquor Traffic, the whole political tendency of the day is in accordance with the principle forming the core of the Permissive Bill—that there shall be a local power of abating a local nuisance. Those who allowed their imaginations or good wishes to picture beforehand a certain second reading for Sir Wilfrid's measure have, doubtless, been painfully undeceived; but it is clear that Sir Wilfrid himself was not of the too sanguine number; and it is no less clear that the hon. baronet and his supporters in Parliament were far more satisfied with the division than dispirited because the "noes" were in a majority once again.

Thirdly, the transient success of Mr. Rylands' Bill has made it apparent that the Government will support additional restrictions on the Sunday sale of intoxic-
cating liquors, and no importance attaches to the vote, taken in the small morning hours, by which the Bill was prevented going into Committee. It would have been better had the division on the second reading been accepted as an endorsement of the necessity for a reduction of the Sunday traffic, since it was impossible that any opposed Bill (as this was sure to be) could be carried successfully through the House at that period of the session.

Fourthly, the consent to refer Dr. Dalrymple’s Bill to a Select Committee was the best resolution that could have been arrived at, as a large number of valuable facts will be obtained, and the need of preventive legislation made much more forcibly apparent. We may admit and admire the humanity which seeks the cure of the worst drink-diseased inebriates by subjecting them to compulsory confinement: but whether this should be done at a great increase of taxation is not a point on which, we apprehend, there is a sufficiently pronounced conviction to warrant immediate legislation.

We see then, that though much of the attempted legislation of the session has proved abortive, there has been no such waste as some have imagined. Never before was there so much discussion in Parliament on Temperance topics; never before did the Government take active efforts to initiate so large a measure of licensing reform; never before did the Permissive Bill receive so many votes; never before did a measure so considerably limiting the sale of liquor on Sunday pass a second reading.

It remains to be noticed that the session has not been barren of positive action on the Liquor Question. The Suspensory Bill of the Government (a larger measure than the one introduced by Sir Robt. Anstruther) is a breakwater against an increase of the licensed evil, and it also serves as a signal to the traffic in general that the day of inquisition and reckoning is drawing near. To declare by Act of Parliament, in these times of free trade, that a particular traffic shall not be enlarged numerically, is a very plain intimation that it is removed from the ordinary rules of political economy, and is amenable to whatever treatment is necessary for the public good. That the licensed victuallers regard it in this light is manifest, from the absence of all enthusiasm on their part in respect to a measure which, for the time being, guarantees them against fresh competitors. They would rejoice in this arrangement, were not their pleasure damped by the significance of the measure as the introduction of a new era of legislation, the issues of which they can only dimly forecast, but feel they have reason to dread. These reflections will not be relieved by one of the reasons assigned by Lord Shaftesbury for helping to throw out the Parliamentary Elections Bill—viz., the desirability of making it more conducive to public sobriety by increased restraints on drinking-shops at times of election. We shall only be glad if the Lords prove themselves as free from the publicans’ influence as Earl Shaftesbury declares they are, and if they will, in the session of 1872, give proof of that freedom by the legislation in which they concur. The session of 1871 may be fitly described as one of tillage, and as a necessary preparation for the harvest which succeeding sessions are to bring forth.
ONE HUNDRED AND THIRTEEN DRUNDARDS
RECLAIMED IN A YEAR.

[The following paper, kindly communicated by an earnest Abstaining officer in
the Army, will, no doubt, prove interesting to our readers.—Ed.]

My readers will hardly credit this assertion, but it is no exaggeration, and is
supported by the testimony of men who had been patients at the celebrated
Inebriate Asylum at Binghamton, in the State of New York, and who have
written the good news of their reformation (as shown by their Abstinence for a
year) to Dr. Day, the Manager of the asylum; and I cannot do better than
quote some of the letters received, which “speak for themselves” most
forcibly:

"June 28, 1868.

"Dear Sir,—Just one year ago to-day I came to you at Binghamton, a poor
weary, almost broken-hearted man, shackled with the chains of a fearful habit
—the future dark to me, as the past had been, with none but God to help me;
and fearful lest even he had forsaken and cast me off. To-day I am the pastor
of a kind and intelligent people; and comfortably settled in a pleasant home,
which they have fitted up, with my dear wife and children around me, and every
comfort that I could reasonably desire. What a change! It seems sometimes
too good to be true, and I almost fear it is a dream, from which when I wake I
shall find all these mercies flown. . . . I find no difficulty whatever in pur-
suing the path you pointed out, and am keeping right along the road of Total
Abstinence, 'on which you first placed my feet.'"

Again:

"Dear Sir,—A year ago to-day you took me in, and to-day I complete a year of
Total Abstinence—full time, no deductions for sickness or other causes. When I
saw you last I told you that deeds, not words, was the best. I've kept the faith,
and know no reason why I should not continue to do so. There is not a nerve
in my body, not a sense, not an ounce of flesh or bone that does not thank me
daily and hourly for the change from rum to reason. Never before, in twenty
years have I known what it was to feel well all the time. . . . I am daily, hourly,
with my old associates; am invited twenty times a-day, sometimes, to drink—
it is all around me, but I can conscientiously say, with perfect truth, that I have
not at any moment for one year felt, or thought even, that I wanted to drink
liquor. My body and soul are, I believe, as free from the curse as if it never
had been—but I shall try no experiments."

Again:

"Dear Sir,—Two years ago I was a confirmed inebriate; or, as my relatives
and friends believed, a hopeless Drunkard. Two years ago this afternoon you spoke to me the cheering words, that if I wanted to reform I could.”

Again:—

“Dear Sir,—It affords me great pleasure to inform you that my son H. continues steadfast in his reformation; it seems complete and thorough. He has become a member of the Church, and his course is exemplary ‘in all respects.’”

I will not tire my readers by quoting other letters of a similar purport, for I rejoice to say they are very numerous. All who come to the asylum are not cured, but, to quote from the last report—“Of the 228 patients discharged from the asylum since the 1st of May, 1867, 113 appear to have permanently reformed,” that is about 50 per cent! a most remarkable number. Would that our Temperance Societies were as successful!

Having stated that so many inebriates have been reclaimed, I will endeavour to describe the asylum where such great results have been attained, and about which I think I am qualified to write, having recently visited it myself, conversed with the doctors and the patients, and studied the reports concerning it.

As some may wish to know how to get there and where it is, I will inform them that

**THE TOWN OF BINGHAMPTON**

“is situated upon the Erie Railway, 215 miles distant from New York, at the junction of the Susquehanna and Chenango rivers. It is also the terminus of the Albany and Susquehanna, and the Syracuse and Binghampton Railways, and the Chenango Canal,” as my readers will perceive if they will take the trouble of looking at the map. The “city,” as it is termed, contains about ten thousand inhabitants, but no one would imagine this to be the case, as, like many American cities, it is spread over a large area, and seems to nestle in a forest of trees, so many are there in the smaller streets and gardens. This beautiful city has justly acquired a reputation as the “location” of the greatest inebriate asylum in the world, and the first one erected and (partially) supported by any government.

**THE INSTITUTION**

is situated about two and a half miles from the town, sufficiently far to test the strength of will of many of the patients, and is placed upon a high hill, overlooking a broad and winding river, and a mountain which slopes down to it, whose sides are beautifully grassed and wooded, and upon which are seen some pretty country seats, owned, no doubt, by retired tradesmen of the city, or, as they would call themselves, “hard ware” or “dry goods” merchants.

**THE BUILDING**

is of the castellated Gothic style, and presents a most imposing appearance, looking from the distance like some old castle, and is a most perfect specimen of architecture. I may, perhaps, be able to give some idea of its great size, when I tell you that the extreme measurement, from beginning to end of the
three sides, is 765 feet. The front side is, of course, the largest and handsomest, being ornamented with towers and battlements. Originally the back wings, each 200 feet long, were intended for "mammoth conservatories," from which the States were to be supplied all the year with rare exotics. However, they are now used for other and more useful purposes, and contain walking-halls, gymnasium, billiard-room, and bowling-alleys, on the basement, so that the patients are not dependent on the weather for that exercise which is so necessary for them.

The patients have, moreover, the opportunity of cultivating their mental powers, for there is a good library, where standard works on all subjects, including Temperance, are to be found; and also a reading-room, where the daily papers and magazines are placed, but no Temperance papers were there. Also there is a literary club, called the "Ollapod Club," which is in reality a Temperance Society, to judge by its rules—one of which is, that any member convicted of drinking must read an apology before his fellow-members; and they bind themselves to help one another to avoid the temptation which is common to all. They hold two meetings a-week, in their most elegant rooms, when essays are read and discussed.

Besides the meetings of the club there is a Temperance meeting once a-week, when Dr. Day gives a lecture, the patients sometimes give their experiences, or a reformed ex-patient gives an encouraging exhortation; once a-week also, there is a soirée, when lady friends are invited, and all become merry and enjoy themselves, without the aid of the "wine-cup."

I will now write about the treatment adopted, concerning which I inquired very minutely. There were then 82 patients under treatment, men only, and generally of a superior class, including 7 doctors and 3 ministers. That they did not belong to the poorer classes you can judge when I tell you that the majority were paying at the rate of $20.00 a-week, and on entrance had paid three months in advance. Only ten per cent. of the patients are admitted free, on the recommendation of a magistrate, because there are so many applicants of the richer classes. These receive the same treatment as the others, not even being made to work, as might be expected; indeed I think it is to be regretted that exercise is not compulsory, as at a lunatic or hydrophatic asylum, for it is admitted that exercise strengthens the body, and so strengthens the will, which had been weakened by the subtle action of Alcohol. Some of the patients are minors, who have been placed there against their will, but they are seldom reclaimed, for they have not the wish to be so; moreover they often bring discredit upon the asylum by leaving without a permit or pass from the Doctor, and getting drunk in the town. However, neither these or any others have the opportunity of doing this often, for they are expelled, with the loss of the money that had been paid in advance.

Most of the inebriates, on admission, sign a paper stating that they voluntarily place themselves under restraint, and, moreover, they solemnly promise not to take any liquor whilst at the asylum, and immediately they are admitted
they become Abstainers. "We knock it right square off, and allow no tapering off here," said the assistant doctor to me—and, indeed, it has been found there that it is almost impossible for the patient to leave it off gradually, and moreover, that one who has been an inebriate, or "dipsomaniac," can never again drink "in moderation," for the disease is only slumbering within him, but the longer he Abstains the less desire has he for it.

At some asylums, as, for instance, the Belmont Refuge at Quebec, which I visited, a medicine is given to allay the craving (and the receipt for which I obtained); but at Binghampton Total Abstinence is considered the only cure for that feeling, together with the prayerful desire for reform.

A medicine called bromide of potassium is, however, given as a sedative to those who enter with their nervous systems very much shattered, and also brandy is given as medicine in cases of delirium tremens, with which so many patients are afflicted on first entering the asylum. There is, however, much difference of opinion among medical men of the modern school as to the wisdom of giving brandy or rum to those whose systems are already saturated with Alcohol, and upon whom it would not act as a medicine unless given in unusually large doses.

There are many advantages in becoming a patient of this asylum; but I will only enumerate three: The first is that a man is in a harbour of refuge, far away from the excitements of business, and the temptations of old associates, who used so often to forget the old command, "Woe unto him that giveth his neighbour drink;" the second, that he is surrounded when there by others who are all fighting against the same foe, and who encourage one another in the conflict; the third, that he is brought within the good influence of Dr. Day, the manager, who is a most earnest philanthropist and Christian man; and I consider that the great success of the asylum is to be attributed principally to the fact that it is under his management, for when managed by another it was not successful.

In conclusion, I must express my earnest hope that Government inebriate asylums may soon be established in all countries, where Drunkenness is, as here, the great cause of poverty, disease, and crime, among all classes of the people. But in the meantime, I trust that both individuals and societies who are engaged in the great Temperance Reformation will not be discouraged if they are not as successful as they would wish to be; and let me ask them to remember that there are many other means of checking the drinking habits of the people, besides merely holding Temperance meetings, and getting people to sign the Pledge; and that, also, there are many Christian men who are temperate without being Abstainers—viz., those who firmly control their "appetites and passions according to the dictates of conscience and reason," but who have not felt themselves compelled, like ourselves, to adopt the "expedient Abstinence" for the sake of example. Men of this class would, I think, readily unite with Abstainers in petitioning Parliament to pass estimates, as soon as possible, for the establishment of an inebriate asylum somewhat similar to the one I have described in this paper.
DR. CHEYNE ON INTOXICATING DRINKS.

(From the British Temperance Advocate.)

[The following letter, written by one of the most distinguished physicians of his time, and published long antecedent to the present Teetotal movement in England, may be of service. It is quite clear that Dr. Cheyne’s views were by no means favourable to the use of wine or fermented liquors.]

MY DEAR FRIEND,—I mean in this letter to apply myself calmly to examine some of those deeply-rooted partialities which exist in favour of strong liquors, and attempt to prove that they are prejudices unworthy of any rational creature. This part of the subject especially belongs to the Faculty, inasmuch as we are, in some measure, accountable for opinions very generally held relative to the innocuousness of wine and ardent spirits. The benefits which have been supposed to flow from their liberal use in medicine, and especially in those diseases which were once universally, and are still vulgarly, supposed to depend upon mere weakness, have invested these agents with attributes to which they have no claim; and hence, as we physicians no longer employ them as we were wont to do, we ought not to rest satisfied with a mere acknowledgment of error; but we ought also to make every retribution in our power, for having so long upheld one of the most fatal delusions which ever took possession of the human mind.

With many an unfortunate patient, the immediate cause of death was not fever, but Intoxication during fever, while all who escaped were supposed to owe their recovery to wine.

The common interpretation of this practice is, that wine is given during fever to keep up the patient’s strength, and hence, in the natural extension of error, it is supposed that as strong liquors sustain those debilitated by disease, much more will they add to natural vigour, and support a healthy man during an exertion of body under which his unassisted powers of constitution would sink.

I had once the opportunity of inquiring into the habits of the workmen of a large glass factory. They generally wrought for twenty-four or thirty-six hours at a time, according as the furnace continued in a proper state, and I found, during this time, which was technically called “a journey,” that to supply the waste caused by perspiration they drank a large quantity of water, in the quality of which they were very curious. It was the purest and softest water in the district, and was brought from a distance of three miles. There were three men, out of more than a hundred, who drank nothing but water, the rest porter or ardent spirits, as men of the lower class usually do when they are not under any religious constraint; the three water-drinkers appeared to
be of their proper age, while the rest, with scarcely an exception, seemed ten or twelve years older than they proved to be.

[Nervous and Dyspeptic People.]

When I prescribe a regimen for such patients, I generally inhibit the use of wine, and this promotes their recovery more than ammonia, valerian, assafetida, or any of those remedies which are thought to act powerfully on the nerves, and which certainly do act powerfully on the first pair.

Nervous people generally entertain a notion that when strength is exhausted by want of sleep, it may best be recruited by wine; but this is a strong delusion, as I was first led to suspect by the result of a long journey which I once made in the mail coach, while in a state of great anxiety.

I travelled nearly 700 miles, almost without stopping, having been five nights out of six in the coach, during which time I could not have slept half as much as usual, and the sleep I obtained was unsound and interrupted.

During the whole time I lived chiefly on bread and tea, with a small portion of animal food twice a-day. I drank no malt liquor, wine, or spirits. At the end of my expedition, I was scarcely more exhausted than when I set out.

"Many hours, and even a whole night, after a debauch in wine, it is common enough to reject a part or the whole of a dinner undigested." (Whytt and Beddoes.)

I will venture to say that the animal nature of man will be nearly an overmatch for his reason, when he is, for the first time, deprived of his daily allowance of wine or punch, and that his stomach will be very much dissatisfied.

Numerous observations enable me to affirm, that a great number of persons, and certainly all who have not injured their stomachs by excess, will materially add to their comfort by laying aside the use of fermented liquors.

I have known many individuals who have repeatedly tried to drink wine, but were obliged to desist, and half a glass at any time would throw them into a fever, which would last for several hours, and cause great languor on the following day.

A gentleman of fair complexion, and rather delicate frame, who laboured under severe pain of a periodic nature, which depended on an inflammation of the periosteum of the right tibia, noticed a circumstance with respect to the influence of fermented liquor on this affection, which, says Mr. Crampton, appears to be of considerable importance, as illustrative of the effects of very small quantities of Alcohol in diseases of an inflammatory nature. He observed at first that the pain invariably recurred within an hour after dinner, at whatever time he might have taken the meal, and whether the food had been animal or vegetable. Suspecting that this might be connected with the nature of the liquid, rather than the solid matter which he took into his stomach, he kept off fermented liquors. On the first day after he made the change the pain did not return till he had been an hour in bed. This led him to institute a number of experiments upon the influence of different kinds of fermented liquors, in different quantities; the result was, the pain could with certainty be excited within an
hour by drinking a glass of any kind of fermented liquor, however weak, and a single drachm by measure of port wine, diluted with four ounces of water, acted with equal energy as a glass of the undiluted wine.

Men have obtained old age on the most unwholesome food, in continued depression of mind, deprived of air and exercise—nay, under all these disadvantages immured in a dungeon; but would such considerations justify a neglect of diet and regimen?

I have been engaged upwards of thirty years in medical practice, a great part of the time extensively, and all this while I have been attentively observing men who lived in all respects alike, save in the quantity of liquors which they drank, and I can conscientiously affirm that longevity is more resisted by excess in that respect, than by all the other hurtful influences which prematurely extinguish the lamp of life; insomuch, that were an allegorical personification of the various views by which men shorten their lives to be honestly painted, Drunkenness would appear as a bloated giant, while the rest might be represented as obscure and deformed pigmies.—Yours truly,

J. C.

EDWARD LAYTON’S TRIALS.

BY L. F. P. M.

CHAPTER VII.
EDWARD’S VISIT.

Formless, and void, and dark as night,
My heart remained, till heavenly light,
Obedient to the word Divine,
On my dark soul began to shine.
Light broke upon my rayless tomb,
The day-star rose upon my gloom;
And with its gentle new-born ray
Brighten’d my darkness into day.

—BONAR.

Some of Edward’s bitter self-reproaches were hinted at in a previous chapter, but there was one thought which continually intruded itself, and was most painful; it was this—he felt that he had wasted all his opportunities, and that it was from his own selfish extravagance that all his trials had sprung. Had he but worked harder, and saved his money, he need not now have to be supported by the earnings of his family, and there might have been, he thought, some probability of a home of his own in the future, for in some of his more sanguine moments he fancied that he had won the affection of Mildred Hurst.

One evening Edward was sitting with his mother and sisters, who were busy with some of Miss Cooper’s fancy-work, and the two boys were out.

Mrs. Layton was looking very pale, and Edward thought her hair was turning very grey; his sisters, too, he thought, looked tired and worn, and no longer resembled the fresh-coloured country girls who had come to London to gratify his wish.
"Miss Cooper was so kind to-day," said Mary; "she said, if I felt the walk was too much for me, I might stay and sleep there whenever I liked."

"Do you feel it too much?" said Mrs. Layton, anxiously.

"Oh, no! mamma. I enjoy it, especially in the mornings. Miss Cooper laughed when I said I could not give up my evenings at home. No one, she said, cared for her, and I invited her to come and have tea with us on Sunday. You won't mind much, I hope, Edward?" said Mary, smiling.

"No," replied Edward, "if I am allowed to sit between you and Phoebe for protection."

"Who is that, I wonder!" exclaimed Phoebe, as a cab stopped at the door, and the hall-bell rang violently.

"It is a note for me," she cried, as she returned to the room. "It is from Miss Mildred Hurst," continued Phoebe, reading the note; "she says Mr. Hurst is very ill, and anxious to see Edward as soon as possible, and that if he can go back in the cab they would be very much obliged."

"What can he want!" said Edward.

"Shall you go?" asked Mrs. Layton and Mary, together.

"Oh, certainly. Phoebe, will you tell the servant I will come in a minute;" and Edward rushed up to his room to change his coat, for even in his haste he remembered that he might see Mildred.

During the whole of the long drive Edward wondered why Mr. Hurst wished to see him, but he had not arrived at any satisfactory solution of the mystery when the cab stopped at the Hursts'.

"How kind of you to come!" said Mildred, gently, meeting him in the hall. "Papa is so very anxious to see you; will you come up-stairs and I will show you to his room."

Edward followed Mildred in silence, and it was not until she had opened a door and said, "Mr. Layton has come, papa," that he realised he was with Mr. Hurst and that Mildred had left them together alone.

"I thank you for coming so soon," said the old man, with difficulty raising himself in bed, and holding out his hand to Edward.

"I am very sorry to see you looking so ill, Sir," said Edward, seating himself by the bedside, and feeling shocked to see the change in him. He could scarcely believe that the feeble, emaciated invalid before him was the Mr. Hurst he had known. Where were the pompous manner, the haughty voice, and the sharp, cunning expression? All these had vanished—these were laid at the foot of the Cross; and Edward found in their stead a gentle manner, a kind voice, and a calm and a softened expression.

"I am very ill," he replied, in answer to Edward's remark; "but I am mercifully spared at the end the suffering which I had at first. I sent to ask you to forgive the harsh words I used when you once began to speak to me of Mildred. Will you forgive me?" he continued, as Edward did not speak.

"Yes, willingly," said Edward, extending his hand, which the old man grasped. "Indeed," continued Edward, "though I did not, of course, like what you said, I am afraid its truthfulness caused me most pain."

"I scarcely remember the words I
used; but when I heard for the first
time to-day how you brought home
my son one night, and how you have
tried to prevent his drinking to excess,
as alas! he now does every evening, I
felt that I must see you and tell you
how grieved I was to have been so un-
just to you."

"Oh pray do not say any more
about it," said Edward.

"Have you got another situation?"
said Mr. Hurst, after a pause.

"No, I cannot get any employment
as a clerk, and I do not want to take an
inferior situation; so that you see
what I mentioned to you is more than
ever out of the question."

"You are both young," said Mr.
Hurst, "and I would sooner let my
daughter marry a man of Temperate
habits, even if he were as poor as a
day-labourer, than a Drunkard, how-
ever rich he might be."

"We have all become Abstainers,"
said Edward.

"I am very glad to hear it, but
what induced you to take this step?"

"My mother wished that my
brothers might be spared the tempta-
tions which I have had, and we
thought it was worth the self-denial if
we could prevent their being ac-
customed to stimulants, and craving
for them as a necessity."

"No one ever made that sacrifice
for my poor boy," said Mr. Hurst,
sadly. "Your mother is a good
woman, and I trust she may never
suffer like me for the sins of her
children."

Mr. Hurst seemed exhausted, the
excitement of Edward's visit was pass-
ing away and he looked exceedingly ill.

"I am tiring you," said Edward.
"I think I had better go away now.
May I come in again soon to see
you?"

"Yes do, but come soon, for I get
weaker and weaker, and oh, if you
can, tell a Drunkard how sadly a
dying man looks back on the worse
than wasted past! I hope you will
never again taste intoxicating drinks,
or press others to that sinful indul-
gence. The sins may be forgiven, as
I trust they are, but alas the past is
indeed sad! Still I am thankful that
there is hope in the end. 'Though I am
sometimes afraid, yet put I my trust
in thee' and though the past rises
behind me dark as a tempest, yet in
my case the words are true, 'at evening
time it shall be light.'"

Edward pressed the old man’s hand
and left the room, hearing him mur-
mur, as he closed the door, the name
of his only son.

(To be continued.)

Let our employment be such as becomes a Christian; that is, in no sense
mingled with sin; for he that takes pains to serve the ends of covetousness
or ministering to another's lust, or keeps a shop of impurities or Intemperance,
is idle in the worst sense; for every hour so spent runs him backward, and
must be spent again in the remaining and shorter part of his life, and spent
better.—Jeremy Taylor.
TEXT FOR THE MONTH:

"And lead us not into temptation, but deliver us from evil."—St. Luke xi. 4.

DENBY READING-ROOM:
WHY IT FAILED, AND HOW IT SUCCEEDED.

IN the number of the People's Magazine for last month we read a paper bearing the title standing at the head of this article. As members of the Society for Promoting Christian Knowledge, we are sorry that its Magazine, that under its present management has struggled into something approaching popularity, should have damaged itself so much as it must have done by the paper referred to. The time has passed when Total Abstinence, and those who advocate the practice both as a means of prevention and cure of Drunkenness, can be put aside so easily, and treated with the flippancy which marks the shallowness of argument evident throughout the article.

There is a difficulty, however, in dealing with such an article; one hardly knows whether they are dealing with fact or fiction. If fact, we should like to have some more details; if fiction it is a
pity that the author should have so recklessly sought to cry down the only movement which has ever successfully dealt with the evils of Intemperance. We could tell of reading-rooms—not one, but many—where success of the most marked kind followed the exclusion of all intoxicating drink. In one city a reading-room of this kind was established, and was the means of closing three neighbouring public-houses. We are content to do what the author of the article in the People's Magazine seems to regard as some new discovery, "Put the whole thing into the hands of the working men"; and we know that they would very soon deal not only with the question of drink or no drink at reading-rooms, but with the question of public-houses or no public-houses, beershops or no beershops.

It is worth noticing how very innocent Mr. Mulgrave is made to appear on the subject of adulteration. He did not at all understand the use of "salt" and "tobacco," and the information he derived in the Denby Reading-room on this subject seemed to bring him to the conclusion that if he could get rid of adulteration he would have got rid of Drunkenness. But are none intoxicated who get the purest liquors? The taste is not for the adulteration, but for the intoxicating influence of the drink. This is present—in various degrees—in all (as their very name implies) intoxicating beverages; and but for Mr. Mulgrave's ignorance on part of this question, we would suppose him to know that alcohol peculiarly begets a taste for itself, so that in many cases where a man can with comparative ease say no to the first, he cannot by any means so easily say no to the second or third glass. This the working men know fully well themselves, and the would-be guardians of the poor man's beer seem altogether to forget that the Total Abstinence movement took its rise among the working men. This is a very marked and a very important feature in the movement, of which Mr. Hawley was oblivious when he said, "Put the whole thing into the hands of the working men." The Temperance Reformation was not one planned and laid down by the upper classes or by the clergy for the working men. It was commenced by the working classes, and they have been only too long unsuccessful in winning the sympathy of their betters, both among the laity and the clergy; and at this moment we fearlessly assert that
the hindrances in the way of the progress of the movement are the social customs of the upper classes, which prevent their fully joining the Total Abstinence movement, and the moneyed interests of the upper classes, who derive their income from this traffic, and are unwilling that it should be restrained by legislation, least of all by a legislation which would put the whole thing into the hands of the working men.

There is much in the article under consideration that of course we agree with, about the men being often in the way at home occasionally, and the need that exists for some room, beside the one room at home, for reading or recreation; but if the money spent on intoxicating drinks were thrown into the reproductive and honest trade and manufactures of the country, the homes would be different, and the spread of Temperance building societies would soon give an honest and industrious workman his little parlour, as well as his bedroom and kitchen.

Very few even of our legislators themselves have sounded the depths of this great question. The very attempts at law-making show how much has yet to be learned by the law-makers. It is difficult to frame a measure that, while seeming to deal satisfactorily with one aspect, is not doing mischief in another. Notable instances of this are Mr. Gladstone’s Wine Bill and Sir H. Selwyn Ibbetson’s Beershop Bill. The former is making drunkards of the women of England; the other, while no doubt useful in one way, has yet created a vested interest which increases the difficulty of dealing with the whole question; and we are afraid that clerical licensed victuallers, like our friend Mr. Hawley, would be another element of difficulty. He at first sight seems to be a successful rival to the Wheatsheaf, but we very much doubt if in many cases he was not a touter for that establishment; and that many young men, who, if they had been at a reading-room where no liquor had been sold, would not have thought of having any at all, having had "a certain quantity" at Denby Reading-room, when it closed—we suppose, at ten o’clock P.M.—retired to the Wheatsheaf, which was open till eleven, and then . . . We will spare Mr. Hawley, and when Mr. Mulgrave followed his example, we fear that Alesborough proved worthy as ever of its name.

Our motto is Mr. Mulgrave’s, “Anything to cure Drunkenness.”
Yes, anything. Give the working men bright, cheerful rooms for reading and conversation. Give them, if you will, even smoking rooms, or leave to smoke. Give them every sound and healthful publication. Give them a refuge, if need be, from washing wives and crying children. Give them the management of all. Give them every wholesome amusement and interesting and safe game. Give anything to cure Drunkenness. Yes, anything but the drink that causes it.

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THE SOCIAL SCIENCE CONGRESS AT LEEDS.

The question of legislation on the Liquor Traffic occupied considerable attention at this Congress. Papers were read, and much discussion ensued. Mr. Greenwood read an exhaustive paper on the "History of the Liquor Laws," and showed the amendments needed to give the necessary protection to the weak part of the population, by the diminishing, if not removing altogether, the temptations at present so widely existing. He expounded and enforced the proper mode of dealing with the question on the part of the National Association, as distinguished from other Associations. In the face of the number of Societies aiming at law improvement, it has sometimes seemed to us that an amalgamation of those, at least, whose views were almost the same, might be made under the Legal Section of the Social Science Association, and this to the advantage of all. There is gradually being evolved a great unanimity of opinion as to the mode of dealing with this traffic in liquor. Gradually it is becoming felt that it must be in some way referred to the people in their representatives on Local Boards or otherwise. The recent action of the magistrates hardly atones for their previous apathy, and there is the danger that if this power, now threatened, be confirmed, they might lapse into their old ways again, and the influence of the trade be too much for them. Would that some bold man were raised up to become the Wilberforce of this slave trade! We fear Mr. Bruce will never reach this glorious distinction. All honour to him for his wish and his
attempts to deal with the question. We fear that Sir W. Lawson will hardly, for very different reasons, reach it either, well as he deserves it. He is so pledged to one special policy, that he can hardly have freedom of action and breadth of view to deal with so many-sided a question; but public opinion is now being rapidly formed, and the fears of the trade are the best proof of this. We want the man who will guide and control it, while he acts in fullest sympathy with it, and who will be able so to weld into an harmonious whole the various elements with which he has to deal, as to command the attention of the House of Commons because of his following; while he shall have so mastered all its details and conflicting interests and provided for them, as to command its support of his measures and acquiescence in his views. Who is for this "the Coming Man"?

"TEETOTALISM FROM A NEW POINT OF VIEW."

THE following letter, addressed to the Editor of the Dover News and Kent Echo, was called forth by the account given in that paper of a sermon preached in the church in Dover Castle to that part of the garrison attending the Divine Service on the Sunday for which the chapter about the Rechabites (Jer. xxxv.) is appointed as the first lesson. It will speak for itself. We republish it because, perhaps, it may help in preventing other preachers from falling into the same mistake as the author of the sermon adverted on:

Sir,—Passing through Biggin-street I believe it was, and having my attention arrested by your hand-bill announcing, under the head of "Pulpit Echoes," "Teetotalism from a New Point of View," I procured a copy of your paper, and found your account of Sunday's sermon in the Castle Church. I am glad you did not give the preacher's name. As an Abstainer of some years' standing, and one of the Honorary Secretaries of the Church of England Temperance Reformation Society, I thank you for the closing remarks of your article.

If the preacher had insisted that obedience, not Abstinence, was what the prophet, by God's command, commended, I would not say a word, because perhaps many of my zealous brethren sometimes place too much stress on the narrative
of the Rechabite from our stand-point; but it was with deep pain I read your statement that "the lesson enforced on the soldiers throughout the sermon was that Temperance, arising from a dread of the consequences of Drunkenness, proceeds from an unworthy motive, and has no merit as a virtue. The soldier who takes a Temperance Pledge, said the preacher, generally does so because he finds Drunkenness leads him into breaches of military rules, followed by disgrace and punishment; the desire to avoid these is an unworthy motive." I could not help thinking, as I read this passage, of the terrible woe denounced against those who put stumblingblocks in their brother's way. I could not help picturing to myself these words, or this argument of the preacher, cast by some drunken companions in the teeth of some young Abstainers, perhaps on that very Sunday evening, and used as a reason why they should give up their Abstinence. I can easily fancy, too, some weak and unstable ones led away when the temptation of the fiend and the jeer of the drunkard were thus backed up by the words from the pulpit; but I cannot easily fancy the utter horror and confusion which may yet (for such things have happened) seize the preacher, when, perhaps from the lips of some condemned criminal, he may learn that to last Sunday's yielded-to temptation, strengthened by the morning's sermon, he has to trace his ruin. "It were better that a millstone were hanged about his neck, and he were cast into the depth of the sea." You, Sir, have answered the argument as to unworthy motive from the Old Testament; what does St. Paul say in the New? "The drunkard shall not inherit the kingdom of God." Is there not here in this very motive the very appeal to a motive which the preacher would consider unworthy, but which I will only designate as inferior? Are we never to get men to act until we can get them to act from the highest motives? If we were to have no morality except that which springs from the love of God and goodness, to what a state should we soon be brought! What means the warning, "flee from the wrath to come"? What mean the Saviour's words, "It is better to enter into life halt or maimed, rather than having two hands or two feet to be cast into hell fire"? Is there no appeal here to "inferior" or "unworthy" motives?

Then as to the Temperance Pledge, or vow, or declaration, what is it? It is an exceptional mode of dealing with this special sin I grant, but then the circumstances we have to deal with are exceptional also; and I maintain that the Pledge is both lawful and expedient. I have a perfect right to say I will or I will not partake of any food or any drink. No passage in the Bible prescribes for me the use of any food (save in the Holy Eucharist). From very caprice or taste I may abstain from any; if I may abstain I may lawfully promise to do that which is lawful; the Pledge is that promise and therefore lawful. But it is expedient also. Men (and soldiers are but men) are led by companionship into evil. Why should we not endeavour, by a similar power, to lead them from evil? The Pledge is the basis of association, whereby those who take it become companions in resisting their most terrible and fatal temptation; they stand by one another, they encourage one another; in thousands of
cases they singly and unitedly ask God’s help, by his Holy Spirit, to keep them stedfast and to lead them on to higher things. For thousands this step has been the first from the mire of wickedness of every kind to conversion. Would the preacher kick from under their trembling feet that by which these poor tempted ones were endeavouring to rise? I am sure he would not knowingly or willingly do so, and this makes me even more sorry for the utterances, as reported, of last Sunday morning.

We Temperance men, or Abstainers, have found this weapon of use, while others have been complaining of their ill-success in dealing with the drunkard: *experto crede.*

_Si quicquid rectius novis
Candidus imperii, si non his utere mecum._

Apologising for trespassing on your columns, but regretting space will not permit me to treat of those who Abstain for the sake of others, I am, Sir, your obedient servant,

_Thomas Rooke, Clerk,_

Chaplain to St. George’s Hospital, London, and Hon. Sec. to the Church of England and Ireland Temperance Reformation Society.

The Lord Warden, September 23, 1871.

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**HINTS CONCERNING BANDS OF HOPE.**

**BY AN HON. SEC.**

**VIII.—As to Recitations.**

It is often a matter of difficulty to know what to give the boys of a Band of Hope to do. Something, however trivial, they must have to do for the Society, or they will soon cease to take an interest in it. Those of them who can sing can be taken into the choral class. But the generality of boys are possessed of no musical taste, or are too lazy and careless to attend practice. For these, recitations seem to be the most suitable employment. Pieces bearing on the Total Abstinence question, or, failing these, poems of general interest, should be given to them to be committed to memory. The boys should repeat their pieces in private once or twice before the members of the committee or some of them, who will point out any defects in pronunciation and correct imperfections in the manner of delivery. This duty will generally require both patience and perseverance. Boys usually get into a sing-song method of repeating poetry. They acquire the habit of stopping at the end of every line, no matter whether the sense requires it or not; and often adopt unconsciously a single cadence of voice for the most varying sentiments. These faults will have to be pointed out and corrected as far as possible before the pieces are repeated in public.
Dialogues are often more attractive to both speakers and audience. Two or three boys, taking separate characters in a speech, will encourage each other and give mutual confidence. They will also seek to emulate each other in being the most perfect. Dialogues will require more careful practice than simple recitations, as there will be so many changes of voice and gesture necessary to render them attractive. But with a little attention boys of average quickness generally are able to deliver them effectively.

Recitations and dialogues can be introduced into the programmes of the meetings, where, coming between speeches or interspersed with glees, they will add much to the liveliness of the proceedings. They will help beside to attract an audience. Parents will go to hear their little sons recite even more eagerly than to hear their little daughters sing. The latter will form but a unit in a crowd, whilst the former will stand forth in their individuality.

Much that has been said of the value and character of Band of Hope music applies equally well to Band of Hope recitations. The latter as well as the former must exercise a certain influence over the minds of the children who take part in them, and that influence ought to be one for good, and not for evil. A boy will perhaps remember all his life sentiments which he has learned in a piece for recitation, and in after years, when placed perhaps in circumstances of temptation, he may be led to hold fast to his principles by the monitory words of a poem returning to his mind, like the oft-recurring refrain of an old song. This poem may have been one which he learned for the Band of Hope, and afterwards thought no more of; yet it may come back to his mind with more effect than the most elaborate argument. In pieces for recitation all that's low or debasing in sentiment or expression should be avoided. The Band of Hope should not be made an agency for storing the minds of boys with depraving thoughts, even though they be dressed in a comic garb. Not that all that is humorous should be utterly eschewed. There are humorous pieces of a high class as well as of the reverse. Anything laughable is best kept until the close of the meeting, as it tends to draw off the attention from serious argument, and as it is always well to send an audience away in good humour.

[It is with regret that we venture to express a doubt on the subject of this paper. There is so much that is valuable in the whole series of these papers, and in this particular one also, that it seems ungracious to animadvert on any o them; but we must confess that our mind is very undecided on the matter of recitations, or rather strongly tending to decide against them. We fear they may be a stepping-stone to theatrical performances and all the mischief of them. We remember one case in which a couple or three boys who had learnt some capital Temperance pieces used to adjourn to a public-house and repeat these pieces, charging a halfpenny a-head for admission. In a small village or town this might be checked, but in a large one it would not be easy to do so. Notwithstanding the danger, it is not altogether clear that the advantages so well pointed out in the foregoing papers may not be worth the risk.—Ed. Ch. E. T. M.]
MONTHLY INTELLIGENCE.

[We shall be glad to have short accounts of the various Church Temperance Societies' meetings for insertion under this head.]

CLERKENWELL PAROCHIAL TEMPERANCE ASSOCIATION.—On Monday evening, September 4, the first indoor meeting of the season was held, when a most interesting lecture was delivered by Froome Talfourd, Esq. (brother to the late Judge Talfourd, M.P. for Reading). His subject was, "Experiences in Connection with the Temperance Movement." His account of the way in which he was induced to become a Total Abstainer thirty-one years ago was listened to attentively by a large audience. The chair was taken by the Rev. C. S. D. Stubbs, M.A., Vice-President, Vicar of St. James's, Pentonville. Votes of thanks were proposed and seconded by the Hon. Secretaries, and the Chairman brought the meeting to a close by a few appropriate remarks.

On Sunday evening, September 24, the Rev. Thomas Rooke preached on behalf of the Society at St. James's, Forest-lane, Stratford. There was a small collection after the sermon.

On Monday, Oct. 8, at the usual quarterly meeting at Windsor, the Rev. Thos. Rooke presided, in the unavoidable absence of the Vicar. After tea, the meeting was opened by singing a hymn. The Chairman then addressed the meeting; and, having spoken generally on the subject of Total Abstinence, proceeded to read an address and present a purse to Mr. Lambert, who has been so long acting first as treasurer and then secretary to the Society. Mr. Lambert returned thanks, stating how completely he had been taken by surprise, and how deeply he felt the kindness of his Teetotal friends. Mr. Rae afterwards gave a stirring speech, followed by Corporal Adie. Mr. Whittington and the choir and three soloists added the charms of music to the pleasures of the evening.

EXAMPLES WORTHY OF IMITATION.

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

Dear Sir,—Instead of my usual "Note," I wish this month to lay before our readers an account of the progress of the Temperance movement in the North of England, and especially that portion of it with which I have been immediately connected. My object in doing so is to stir up our friends in the South, and to provoke them, if possible, to love and good works.

On September 24 no less than thirteen sermons were preached in the one town of Whitby against Drunkenness, in all the churches and chapels except the Romish Chapel. All the services were well attended, notwithstanding the
torrents of rain which fell at the hours of service. I had the privilege of preaching in the morning in the venerable parish church, and in the evening in the new Church of St. John. Dean Boyd, of Exeter, had preached in the morning on the words “Come with us, and we will do thee good.” I do not know whether he referred to Total Abstinence, but his text is a very suitable one for a Temperance sermon. I fear the Dean is not yet a Teetotaller. We are deeply indebted to the worthy Vicar of Whitby for his earnestness in the Temperance movement, and on this occasion for opening all the churches under his control or sermons against the horrible vice of Drunkenness. On the following Monday evening we had an enthusiastic meeting in the Iron Church, with Mr. Keane in the chair. Ministers of various denominations addressed the meeting. I must not forget to state that on the previous Saturday evening the Rev. J. Bailey, of Grosmont, about six miles from Whitby, presided at an earnest meeting in his Church-school, at which I and Mr. Barker, of Whitby, spoke.

On October 2, I addressed a most enthusiastic meeting in the Exchange in Preston. A medical man, Dr. Bowen, an earnest Teetotaller, presided. I am to preach (D.V.) Temperance sermons in some of the Preston churches on November 12.

But on October 8 we had not only sermons, but also collections for Temperance Associations, in the large town of Accrington. All the three churches of the Establishment were opened to us. I preached morning, afternoon, and evening. In the afternoon the parish Church of St. James—from which Bishop MacRory was translated to his diocese in South Africa—was filled with children and teachers connected with the Dissenting Bands of Hope in the town. Some of the Dissenting ministers were present. Such is the spirit of Christian love produced by our glorious Temperance movement! There were 1,300 or 1,400 persons at the service. The collections at the three churches were about 20l. Why should our Temperance Societies languish for want of funds, when we can get in one town on one Sunday, in three churches, such a handsome sum as 20l.?

I will conclude by saying that, God willing, I am to preach two Temperance sermons in Padiham on October 29.

With an earnest prayer that our Southern friends may be stirred up to a spirit like that with which the Northerns are actuated, I am, dear Sir, ever yours faithfully,  

WILLIAM CAINE, M.A.

Didsbury, near Manchester.

[It is indeed a matter of much regret that our Church Society should be so crippled for want of funds. We have sadly to complain of our clerical friends, too very many of whom our Secretaries have from time to time applied for the use of their pulpits for the Society, but without success. Would that they would help us more!—Ed. Ch. E. T. M.]

We think our Lady friends, earnest helpers as they are, could do us much service by obtaining new subscribers for the Magazine.
TEMPERANCE SONG OF CHARITY.
(The First Stanza from Song of Charity, by C. Jefferys.)

"Meek and lowly! Pure and holy!
Chief amongst the blessed Three!
Turning sadness into gladness,
Heaven-born art thou, Charity."

Smiling on our cause benignly,
Reign supreme in every heart,
With thy silken cords attracting
Older foes to take our part.

CHORUS—Meek and lowly, &c.

Interceding, warmly pleading,
May we shun asperity;
Hearts constraining, converts gaining,
With thy words of verity.

CHORUS—Meek and lowly, &c.

Thus our Temperance task fulfilling,
Zeal and earnestness inspire;
Good for evil still returning,
Touch our lips with holy fire.

CHORUS—Meek and lowly, &c.

T. HOLME.

East Cowton Vicarage.
THE USE OF ALCOHOLIC BEVERAGES.

By Charles R. Drysdale, M.D., Physician to the Metropolitan Free Hospital, and the North London Hospital for Consumption.

(From the Medical Temperance Journal.)

It seems to be supposed by many persons among the non-professional public, that medical men have some difficulty in making up their minds as to whether the use of alcoholic stimulants is a good or a bad habit in ordinary health; but I am persuaded that medical science is far too difficult, and will remain so for many centuries, perhaps, to admit of any approach to unanimity on important practical questions such as this being attained to by the mass of the practitioners in this or any other country. Each of us who have spent many years of our life, therefore, in the treatment and observation of disease, must content ourselves with asserting our own interpretation of Nature’s secrets, and not be dissuaded from so doing lest some other observer, with the very same field of observation, should come to opposite conclusions. Thus it is that, although I have long come to the conclusion that the safest mode of living, for the human race, would be entirely to abandon the use of alcoholic drinks altogether, it does not surprise me that some persons of great ability should have come to a different opinion. For many years past I have seen multitudes of patients whose symptoms I had been able to refer to the drinking of immoderate, and even moderate quantities of spirits or beer; whereas I must say candidly that I know of no large class of patients who are ill, as some of my respected brethren seem to assert, by reason of taking little or no stimulants. In the Consumption Hospital, to which I am attached, there are never, in my experience, cases wanting of breaking down of the lung tissue and death caused by the chronic tipping so alarmingly common among the males of the poorer classes in London. And at the Metropolitan Free Hospital, the occurrence of gout, dropsy, paralysis, bronchitis, and liver disease, from drinking, is a matter of constant and undeniable occurrence in my experience.

I know very well that Dr. Anstie and other energetic followers of the late Dr. Todd, of London, are wont to look upon alcohol as one of the best kinds of food for overworked literary men; and in a journal, The Practitioner, I recently saw that the editor (Dr. Anstie) talked of the utility of such persons habitually partaking of a daily bottle of Bordeaux wine; but I cannot, in any way, say that I understand the rationale of such advice. It seems to me that simple food and simple beverages give to the human animal all that is required for the building up of the tissues, with as little disturbance as possible of the circulation. At first, when any one not habituated to the use of beer, wine, or spirits, par-
takes of any of these, the patient feels giddy and uncomfortable: the pulse rises in frequency, the head becomes hot, and the cheeks flushed. Will any medical man assert that such effects are those we should wish to arouse habitually by our daily diet? I think not. It is custom which dulls the sensibility to these noxious effects of stimulants on our nervous system; but is it worth the while of any of us to become less sensitive to such poisons?

In some diseases, as fever, alcohol is occasionally, though rarely, a most valuable remedy, and is far more useful to persons who have not been accustomed to it than to habitual drinkers; so that it is worth while, on this account alone, to Abstain altogether from its use in health. As to the assertion that alcohol is a food, just like meat or bread, this is notoriously untrue. If it be a food, as many will have it, no worse kind of food could, I think, be imagined than one which dulls the faculties, renders digestion more difficult, and tends to produce sleep. We have never, I think, treated any of the lower animals to any such food, although their diet has been sedulously attended to by farmers and others, impelled by the hope of the gain which would attend any improved article of diet in their case. That alcoholic beverages do not render men more able to bear cold or heat, but the very contrary, is known by the recital of Have-lock, of Carpenter, and others. That it makes soldiers fight well is categorically denied by Dr. Jeaunel, recently in the French army, where Drunkenness has been very plentiful. In India, the most courageous men, it is said, were those who Abstained altogether from alcohol. Statistics of Life Insurance Societies show, what my experience would lead me to expect, that even moderate drinkers have not nearly as good lives as Abstainers; and among the richer classes, any physicians of experience will not be long coming to the conclusion that, were it not for habits of drinking, the average of life would, in these days of comparative hygienic knowledge, be, indeed, greatly prolonged.

Tobacco smoking and alcoholic beverages are, indeed, the most anti-hygienic habits of this century, and nothing promises more for the future health of civilised nations than crusades against these two prevalent habits. There are so many innocent stimuli of the nerves now-a-days, so many new sights to see, so much to read and study, and so much fine music to hear, that it is ridiculous to suppose that civilised men require any harmful stimuli, such as those of alcohol and tobacco, to keep them up to the level of energy required by the society in which they live. It should, I think, be the pleasure of every medical man to show, by the simplicity of his own diet, in regard to both of these poisons, an example to the rest of the world; but I am sorry to say that numbers of medical practitioners are anything but willing to acknowledge this to be a truth, although I am not acquainted with any physician or surgeon of practical experience who would not endorse my opinion as to the very great frequency of evil effects resulting from drinking spirits, beer, and wine.

Whilst saying all this, I must guard myself from being supposed to, in any way, sanction resort to legislative interference in these and kindred matters. I strongly object to any laws similar to the Maine Liquor Law, because I think
they are direct infringements of the right that each adult human being has to manage his (or her) own health in his (or her) own way. But I join, with heart and mind, in imploring the thoughtful people of this nation to refrain, if possible, entirely from the use of alcoholic beverages, except when prescribed in the hour of sickness. The intellect would be then less affected by a drug which often prevents the drinker from paying attention to any well-considered schemes for social amelioration or the advancement of the true happiness of the race.

REVIWES.

We have received "The Trial of Captain Alcohol," by Mr. Curtis. It is an admirable brochure, and well calculated for reading at Temperance meetings. It is an instance in which very many true words are spoken in jest. We are only afraid that Lord Chief Justice Vartry (whose title, by the way, is taken from the river that for the most part feeds the reservoirs of the Dublin Waterworks) would seem to be (as his title would imply) rather inclined, in the eyes of the defendant, to side with the plaintiff. An appendix, sustaining proofs of the counts of the indictment, would make the work very valuable for Temperance advocates; but this would, from its necessary bulk and price, be a disadvantage. We anticipate a large sale. It is published by Simpkin and Co., London; and M'Glashan and Gill, 50, Upper Sackville-street, Dublin.

We have also received "The Pledge" (Tweedie, 337, Strand), and the First Reports of the All Souls', Langham-place, Band of Hope, and of the Upper Norwood Society. We heartily congratulate both these societies on their success, and trust their work may be stedfast and progressive.

Two letters, originally published in the Times, as by a Town Clergyman (Rev. H. J. Ellison), are now published in a pamphlet, under the auspices of the National Association for Promoting Amendment in the Liquor Laws. We heartily commend them to the attention of all interested in this question. They are not only exhaustive in themselves, but interesting and instructive as to the mode of dealing with this terrible traffic, without unreasonably hurting existing interests; though we are afraid we have not much sympathy for those who have shown so little feeling or consideration for the Drunkards of our country.

CHURCH OF ENGLAND TEMPERANCE REFORMATION SOCIETY.—Collecting-books, cards, reports, tracts, prayer-union cards, with all needed information, may be had on application to Rev. Thomas Rooke, at the Office, 6, Adam-street, Adelphi, London, W.C., to whom cheques and post-office orders should be made payable.
THE CHILDREN’S CORNER.

HARRY’S INFLUENCE; OR, THE LITTLE ERRAND BOY.

CHAPTER II.

Harry tried his best to please Mr. Stone, but he soon found that it was no easy matter to do so. His master was often in a very irritable mood (caused, as Harry discovered before long, by an undue indulgence in stimulants), and at these times Harry’s utmost endeavours to give satisfaction met with nothing but harsh words or hasty blows. Mr. Stone kept Harry on from week to week, for he knew it would be difficult to meet with another lad so steady and willing; but all the boy’s patient, faithful service never won from him the smallest sign of approval; so that sometimes the little fellow’s heart almost failed him.

But the love he bore his mother, and the earnest wish he had to help her, enabled him to persevere. Then the pride with which he placed in her hands every Saturday night the earnings of the week seemed to make up for everything; it was so sweet to feel that he had called up the happy look her face wore at those times.

Mrs. Morton had had many an anxious moment, however, since she had learnt through Harry that Mr. Stone was not only a constant frequenter of the neighbouring public-house (the Red Lion), but often sent Harry to fetch him drink from thence.

The boy had hitherto been firm in resisting the temptations presented to him there by those whom he constantly met at the bar of the Red Lion, and who, from various motives, often tried to induce him to join them; but not a drop would Harry touch, always making his way out of the place as fast as possible.

Harry’s fiercest trial was yet to come. One evening, as soon as they had closed the shop, Mr. Stone, taking up his hat, turned to walk in the same direction as Harry. The latter, however, was bound for his home; the former for the Red Lion.

On reaching the door of the public-house, Mr. Stone, being in an unusually gracious mood, turned round to Harry, who was a few steps behind, and said he might come in with him and he would treat him to a glass of beer; never dreaming but that the boy would esteem such an offer as a great act of generosity and condescension. To his extreme surprise, Harry refused; respectfully, it is true, but yet firmly. Nevertheless it was sufficient to arouse Mr. Stone’s anger, especially as there were several men lounging at the door of the public-house, smoking and drinking, who had heard all that passed, and on whose faces he fancied he detected a smile. Moreover, one of them remarked, “He never will touch a drop. We have often tried him, but
he's as firm as a rock in refusing; and it seems he treats your offers in the same way as ours."

"Impudent young rascal!" exclaimed Mr. Stone, angrily. "Does he set up for being better than other people? See if I don't make him drink, or I'll know his reason for not doing so;" and pushing Harry by main force before him into the house, he called for his usual portion of brandy and water, which he placed before the lad, bidding him drink it.

The bystanders clustered round to see who would win the victory—the boy, who had so often been proof against all their enticements, or the master, whom they all knew as a hard drinker, and a man of an obstinate, passionate temper. It seemed an unequal contest; that young boy standing single-handed against that circle of men, who were most of them, by their coarse laughter, showing their approval of Mr. Stone's persecution of the child.

Harry looked towards his tormentors with a pleading look upon his open, boyish face, which was enough to have softened any heart; and, turning to his master, said, in entreating tones, "Please don't be angry with me, Sir, and oh! please don't tell me to drink it. I'll do anything else, if only you won't tell me to do this."

"And why not this?" roughly demanded Mr. Stone. "Pray what is your objection? Speak out, will you, and tell us why you are such a simpleton."

Harry hesitated. It was so hard to tell before such an audience the motives which held him back. "Speak, boy; do you hear," shouted Mr. Stone; "speak out at once, and not stand gaping there like an idiot. Why won't you drink what I am offering to you?"

"Because," faltered Harry, "because I have promised mother never to drink anything here, and—"

"Well, and if you have promised! What of that? She isn't here to know whether you keep your word or not," interrupted Mr. Stone.

"But God is. He knows all we are doing," replied Harry, in a low tone, feeling somehow that God was very near him just then.

(To be continued.)

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EDWARD LAYTON'S TRIALS.

BY L. F. P. M.

CHAPTER VIII.

MISS COOPER ACTS UPON IMPULSE.

"Say, can the man who hoards up pelf E'er love his neighbour as himself? For if he did, would he not labour To hoard a little for his neighbour? Then tell me, friend, can hoarding elves E'er love their neighbour as themselves?"

HANNAH MORE.

MRS. LAYTON was very thankful to hear Edward's account of his visit. Like the angels, she rejoiced to hear of a sinner repenting and believing in Christ; and she was also glad to hear that when the bright future came (and sure she felt that come it would), the Hursts would no longer offer any opposition to Edward's proposal.

Every day Edward went to inquire
Edward Layton's Trials.

After Mr. Hurst's health, and generally sat with him for a little time. If Mrs. Hurst and Emma were in the invalid's room they never took the slightest notice of him. James, who purposely avoided him—perhaps at the wish of his sister Emma—he seldom saw. Their conduct, however, failed to annoy him, for Mr. Hurst was very kind to him, and it was unlooked— or happiness to see so much of Mildred.

Miss Cooper came on Sunday, but Edward had become so bright and hopeful, that, to his sisters' amusement, he ventured to sit next their visitor, to whom he made himself so agreeable that she afterwards told Mary that he was a very sensible young man.

Johnnie, who had finished his tea before the rest, had left the table to feed his rabbits, when suddenly he rushed into the room in the greatest excitement, exclaiming—

"Oh, mamma! Bridget wants to see you at once. She's in the kitchen, and her husband with her." 

"Her husband with her!" cried Mary and Phoebe together.

"Tell them to come in, Johnnie. Miss Cooper will excuse them!" and in a few words Mrs. Layton explained who the Smiths were.

Smith stood bashfully at the door, and when Mrs. Layton said how glad she was to see that he had safely returned, he pulled nervously at the curl which hung over his forehead. Bridget was too joyous to feel at all abashed, and with a nod to Miss Cooper, whom she had never seen before, she began in her broadest brogue.

"Och! and I'm sure ye'll be glad to larn he's come. I was making all ready for my boy's dinner when I heard a footstep I thought I had heard before, and I lifted up my two eyes, and I saw him, and och! Miss Mary darlint, I went as wake as wake for joy!"

To make her remarks more pointed Bridget from time to time shook her husband's arm, and that unhappy man (who, although he was very fond of his wife and son, and glad to be with them again, was as undemonstrative as an Englishman could be) looked thoroughly awkward and uncomfortable during the time.

"Is she out of her mind?" Miss Cooper asked Mary, in a whisper.

"Oh no! She is so glad to have her husband back; and she is Irish, you know," said Mary, apologetically.

"Oh indeed!" said Miss Cooper, firmly compressing her thin lips and casting a look of unmistakable distrust at Bridget.

Although Smith had very little to say in comparison with his wife's torrent of words, still what he said was to the point, and the hearty way in which he grasped Edward's outstretched hand showed how much he esteemed him.

Phoebe insisted upon Bridget having a cup of tea, which Johnnie mischievously said was to keep her quiet. Smith declined to have any refreshment, and was with difficulty persuaded to sit down in the room.

"How is it that you are come back, instead of sending, as Bridget expected?" inquired Mrs. Layton.

"There were a many things needed on the farm, ma'am, where I have got work; and the master said if I would pay my passage one way he would
pay it the other, for the sake of getting the things safe; and I thought that it would be a good thing to fetch my wife and Tom, and turn our bits of things into money."

"Then you mean to settle out in Portland?"

"Oh yes, ma'am, work is very plentiful and wages is good."

"That's not the case here," said Edward, sighing, as he thought of himself. "What sort of work do you do, Smith?"

"By good rights I am carpenter to the farm; but we are so short of help that I turn my hand to anything."

"Is there no prospect of getting more help?"

"I do not know, ma'am. I am hoping that if my wife and Tom get good wages that we shall very soon save enough to get a bit of land for ourselves."

"Oh, mistress, dear," broke in Bridget, "sure and you know you can't abide this great place. Now you've got a bit of money, come out with us and sure and you'll look strong again, and so will all the darlints. Sure and he says the land is rich, and Mr. Edward, he can work a farm as well as anybody."

"It is very good of you to think of us, Bridget," said Mrs. Layton, after a pause; "but I think our place is here, at any rate for the present."

"Excuse my boldness, but are you wanting work, Sir?" said Smith, shyly.

"Yes," said Edward, colouring, not that he minded Smith's question, but he did not like replying before Miss Cooper.

"Should you mind giving me a few minutes' conversation, Sir?" asked Smith, respectfully.

"Certainly not, Smith, we will take a turn outside."

Miss Cooper had listened attentively to all that had passed, and she almost smiled at the strange contrast the two men presented as they passed the window—the carpenter in his black clothes, which he had worn for so many Sundays; and the fashionably dressed young man. In one point, however, they resembled each other—both had the same open, honest expression.

When Edward returned he found Bridget giving a long account of her son, and her husband's hopefulness that in the place which was to be his home he would be free from temptations, and enabled to overcome his habits of Intoxication.

"Your husband is waiting for you, Bridget; he will not come in again," said Edward. Bridget rose and wiped her eyes, for she had shed many tears as she had spoken of her son, and, wishing them all good-bye, she went out and joined her husband.

The Laytons and Miss Cooper sat and chatted about their visitors until it was time for church.

Miss Cooper did not return to the Laytons after service, but asked Edward if he would walk part of the way home with her.

Space will not allow us to repeat their conversation as they walked towards Miss Cooper's house, but it had a wonderful effect on Edward, who almost ran home again, and, rushing into the room where all his family were sitting, cried, "Mother, will you go? Miss Cooper will lend us enough money to work some land with, and
Smith says that he never saw such good, rich land. We shall soon repay her. Will you go, mother?"

"All of us?" cried Mrs. Layton, excitedly.

"All of us," replied Edward.

Then followed an eager, animated discussion, from which it was evident that to the younger ones the prospect of "roughing it" and living again in the country had great charms.

"I will go and ask Smith to come and tell you all he told me," said Edward, at length.

"Do, Edward," said Mrs. Layton;

"let us hear what he says. But, my dear children, do not set your mind too much on it; we must calmly consider the matter from all points before we can decide what seems for the best."

Could Miss Cooper have seen the hopes she had raised, and have known the feelings of gratitude with which the Laytons spoke of her that night, she would have rejoiced, instead of regretting, in her lonely home, that she had acted (for once in her life) upon impulse.

(To be continued.)

A LADY'S REASONS FOR TAKING THE PLEDGE.

This is a meeting for some of the Teetotallers to express their sentiments, I think I shall not be out of place in expressing mine, through the Chairman, on this occasion. It has been thought by some a strange thing that I, who have through life been a moderate drinker, should think it necessary to sign the Pledge. I take this opportunity of giving my reasons for so doing:—

1. That I may not advise another to do that which I have not practised myself.

2. That I may show my sympathy with those who have come to the resolution of leaving off that which to them has been more than "their necessary meat," and the giving up of which must require much self-denial.

3. I have taken the Pledge as an example to others; for it appears to me to be the duty of all who profess to be Christians, to come forward, and in a body to unite themselves to put down those customs which are bringing so many of our fellow-creatures into misery here and misery hereafter; making us a contempt in the sight of the nations of the earth, and calling upon us the just judgments of God.

4. I signed the Pledge, because I believed more practical good had been done this place since these meetings commenced, than in all the years that I have been visiting in the town. I only wish I had taken up this subject sooner in life; and rejoiced should I be if I might redeem the time, by my example as well as precept, in encouraging the drunkard to become a sober man. The very great difficulty in visiting the poor has been the trial of witnessing
families in destitution from the drinking habits of their fathers; and the little relief given to the wife has, alas! only increased the evil; for, no doubt, the husband has taken advantage of it, and said, within himself, "Though I am drinking in this public-house what should go to my family, they will get relief somewhere else." When I witness the drinking habits of many in this place, who have been educated in our free schools, I am constrained to say, "We are reaping what we have sown," in retaining a master who, in their youth, was a drinking man, and they knew it. I believe that meetings of this kind, if extended to every place, villages as well as towns, with the clergyman in the chair, might have great influence in stopping the dreadful habit of drinking, and be a bond of union between many Christians who never unite together in public acts. Meetings of this kind may, with God's blessing, lead many to consider, not only of the sin of Drunkenness, which is one great root of evil, but also to think seriously of the root of all our misery, the sin of our nature, which alone can be cleansed by the "precious blood of Christ."

The recital of one such instance as the following, amongst the many that are told at these meetings, ought to be sufficient to rouse every parent, and all who have the interest of the rising generation at heart, to ask themselves seriously, "What can we do to stem the evil of the drinking habits of this country?"

A widow, left with an only son, warns him, as he grows up, against the dreadful sin of Drunkenness; but, whilst doing so, allows him to drink a little wine when set before him. The boy grows into a man—leaves his home—obtains a good situation—gets into company, who lead him into drinking habits—he becomes a confirmed drunkard—loses his situation—and returns to his mother, who, in her sorrow, says to him, "Did I not tell you of the awful sin of Drunkenness?" "Yes, mother; but you did not say the drink was bad. It is now too late—I must drink on."

Should not the fact that six persons every hour die from the effects of intoxicating drinks in England alone, arouse every lover of his species, much more every Christian, to consider what can be done to stop the evil?

We have need, all of us, to "work while it is day," for the night cometh when no man can work," and endeavour to make these meetings occasions for our religious, as well as moral improvement; seeking the blessing of our Heavenly Father, through Jesus Christ, that all we do "may be begun, continued, and ended in him, and to his glory," and the salvation of many souls.

The most powerful part of influence is example; and we must not neglect to inquire of ourselves, whether we have turned this talent to the best account. If our example has been such as to lead others into sin, we are guilty of a sin of commission; if it has not been such as to lead and encourage them in the ways of well doing, we are guilty of a sin of omission.—Dr. Jackson, Bishop of London.
TEXT FOR THE MONTH.

"And let us not be weary in well-doing; for in due season we shall reap if we faint not."—
Gal. vi. 9.

PAROCHIAL ORGANISATION.

In our present number we present our readers with a scheme of Parochial Organisation, prepared by Rev. H. J. Ellison, Vicar of Windsor, which we are sure will receive the attention it deserves from those who are anxious to carry on the work of Temperance Reformation in a solid and permanent way, and on a broad basis. It will be found to embrace all the earnest workers in the parish. It seeks to bring them all together in a common work for their Divine Master, and it gives employment to most of those who are anxious for it. The division of members into (a) probationers, (b) full members, and (c) associates, is a good one. It provides a season of trial for those who join for the first time, and it does not repel the help of those who are unable for any reason to see their way to becoming themselves Total Abstainers. In the work of associates, as described under four heads, we see at once an opening for all Sunday-school teachers and district visitors
to join such an organisation, and we see employment also for those who cannot be Sunday-school teachers or district visitors.

There can be no doubt that if any permanent religious advantage and progress is to be attained by the Temperance Movement, it must be carried on in some such way as that suggested in the valuable scheme propounded by Mr. Ellison. It does not do merely to get a number of signatures to the Pledge in the excited moments following some eloquent and stirring appeal, and then leave the signatory to his own devices, and to struggle as best he may to keep his Pledge. He must be helped and nursed, and led on to higher things, and this by a systematic treatment under the superintendence of the parochial clergy.

But we have before us not only Mr. Ellison’s scheme, but we have also “A Manual of the Guild of Total Abstinence from Intoxicating Liquors,” compiled by Rev. W. Allen Whitworth, of Liverpool. It is an admirable Manual, and will supplement Mr. Ellison’s plan with a most useful formulary for all meetings, and it provides a special form for the admission of members. This last has long been a desideratum. We have long felt that the giving or taking the Pledge was not made formal enough. The signing was done often in a hurried and careless way, and no solemnity marked it. In this Manual we have the following office for admission of new members:

The Candidates for Membership standing up, the President shall ask them the following questions:

Do you desire to become members of this Guild?
Answer.—I do.

Do you intend, by the grace of God, to Abstain totally from the use of intoxicating liquors as beverages?
Answer.—I do.

Will you pray daily for God’s help, that you may continue faithful to your resolution?
Answer.—I will.

If at any time you shall desire to depart from your resolution, and to be free from its obligations, will you first hold communication with us, that, if we cannot persuade you to a better mind, we may grant your withdrawal from the Guild?
Answer.—I will.

If, through the weakness of your nature, or any other cause, you shall transgress your resolution, will you communicate the fact as soon as possible to
one of the clergy, that we may give you our counsel and advice, and, if need be, record your dismissal from the Guild?

Answer.—I will.

Then shall the President say—

Brethren, forasmuch as A B, C D, &c., have made in your presence the promises required by our laws, I declare them to be now full members of the Guild, entitled to its privileges, and subject to its obligations. May God give them grace to remain faithful to their resolution, and may he hold us all together in the bonds of Christian sympathy, through Jesus Christ our Lord.—

Amen.

LET US PRAY.

Almighty God, our Heavenly Father, bless, we beseech Thee, these Thy servants who have joined us this day in our solemn union against the sin of Drunkenness. Deliver them, O Lord, from the evil that would assault and hurt them; and help them to glorify Thee in the devotion of their souls and bodies to Thy service, in Abstinence from all intoxicating beverages, and in self-denial for their brethren's sake. Pour out upon them the riches of Thy grace, and keep them in perpetual peace and safety; through Jesus Christ our Lord.—Amen.

These two valuable schemes, coming thus at the same time to our notice, show that our great Temperance Movement is gaining ground, and that earnest men, in their separate and far distant spheres of work, are seeking to make it more and more part of their parochial system.

ORGANISATION OF CHURCH OF ENGLAND TEMPERANCE SOCIETIES.

MEMBERS.

Members are of three classes: (a), Probationers; (b), Full Members; (c), Associates.

(a).—Probationers are those who have signed a Pledge of Abstinence from Intoxicating Liquors for a definite period, as for six or twelve months; or for an indefinite period, but have not completed their first three months.

(b).—Full Members are those who have kept the Pledge for three months at least, and have signed the Pledge without reference to any specified time.
(c).—*Associates* are those who, without signing a Pledge of Abstinence, are desirous of helping forward the work of Temperance Reformation, and are willing to do so in one or more of the following ways:

1. Giving Christian counsel and superintendence to Abstaining Members.
2. Assisting in the legislative reform of the public-house and licensing system, and in carrying out the existing law,
3. Collecting funds for the parochial or general societies.
4. Seeking out the Intemperate and sending them to the Meetings.

**MEETINGS.**

Meetings are held as follows:

1. *Temperance Meetings.*—General, weekly, fortnightly, or monthly, according to the circumstances of the parish, time of year, &c. *Object:* To give information on all matters connected with Intemperance and its results, and the Total Abstinence Movement; to strengthen Probationers; to bring in fresh recruits. *Mode of Conducting:* To be opened and concluded with a hymn. Reading and speaking, or speaking only, for an hour and a half. *Quarterly:* Addresses by strangers, singing by local Temperance choirs; if possible to be advertised.

2. *Class Meetings.*—Every Abstaining Member, whether Probationer or Full, to be attached to a class. Each class to consist of ten persons, to meet once a-week for Bible reading and prayer, to be presided over by the “class conductor” appointed by the clergyman; to be held at such time and place as may be most convenient to the conductor.

3. *Members’ Meetings.*—Once a-month, to be attended by Full Members and conductors of classes only. *Object:* To discuss the general business of the society; to receive reports of class conductors; to take measures for aggressive warfare against Intemperance. Meetings to be presided over by the parochial clergyman, to be opened by prayer and exposition.

4. *Annual Meetings.*—(1) Local, (first quarterly suggested), for reading the report and presenting balance-sheet. (2) Diocesan: To be held at the chief town in the diocese where there is a parochial society, in succession. Each society to send two representatives,
whose expenses shall be paid by their local society. **Object:** To discuss and promote the progress of the organisation throughout the diocese.

**OFFICE-BEARERS.**

1. President, treasurer, and secretary must be Full Members, except in the case of the parochial clergyman, who, as president, may be an Associate. Conductors of classes to be Full Members or Associates—male or female.

**Duties of President.**—To preside at monthly, quarterly, and annual meetings; to open the monthly meeting with exposition and prayer; to attend the diocesan council.

**Duties of Treasurer.**—To receive all subscriptions, whether from Abstaining or Associate Members, and the former to be paid in at the monthly meetings through the class conductors; to make all payments as authorised by the monthly meeting; to keep the accounts of the society; to present an annual balance-sheet.

**Duties of Secretary.**—To receive the names of fresh members, and enter them in the book; to give pledge-cards; to provide for the holding of all meetings; to arrange for speeches—local, or from a distance.

**Duties of Class Conductors.**—To conduct the Bible readings; to receive weekly subscriptions from their class members; to attend and pay them at monthly meeting, giving in at the same time a report of their class; to visit absent members at their homes, particularly those who have failed to attend the class, or who have broken the Pledge. In this latter case, to use all means for their recovery, (including prayer at the class meeting); to distribute tracts, and generally to do all in their power to advance their spiritual life, and to promote a brotherly and social feeling among the members of their class.

**SUBSCRIPTIONS.**

Abstaining Members to pay 1d. weekly, or 1s. quarterly, in advance, such subscription to entitle them to such Temperance publications as may be considered desirable.

Associate Members to pay the same, and to be furnished with collecting books for obtaining subscriptions among their friends.

**Medals.**—Each Full Member who has completed a year of Tot:
Abstinence to receive a medal, and at the completion of each succeeding year to receive an additional bar.

*Tea Parties, Entertainments.*—It is suggested that these should be held at the quarterly meetings, and that in the summer there should be an excursion of Members and their friends.

Windsor, 1871.  
HENRY J. ELLISON.

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**MONTHLY INTELLIGENCE.**

[We shall be glad to have short accounts of the various Church Temperance Societies' meetings for insertion under this head.]

**Christ Church, Liverpool, Guild of Total Abstainers.**—This Society held a tea-party on Thursday evening, October 19. About 200 were present. Earnest addresses were delivered by the Rev. Canon Gore, M.A., Incumbent of St. Luke's, Liverpool, and the Rev. W. H. M. H. Aitken, M.A., Incumbent of Christ Church, Liverpool. The Rev. W. A. Whitworth, M.A., President of the Guild, occupied the chair, and explained a new development of the Guild, consisting in the formation of a body of full members out of the large number of associates, the full members being bound together more closely to one another and to the Church, undertaking to engage daily in special prayer for God's blessing upon the Guild, and upon all honest efforts for the promotion of Temperance.

On Sunday evening, Nov. 12, another meeting of the Guild was held, at which seven associates were solemnly admitted to full membership, the special form of prayer published in the new "Manual of the Guild" being used for the first time.

**Clifton, Bristol.**—A Temperance and religious meeting was held at Mr. Brock's coffee-house, Waterloo-place, on Friday evening, when there was an orderly and attentive audience. The Rev. W. W. Robinson took the chair, and opened the proceedings by offering up prayer and reading the 67th Psalm. After some preliminary remarks the chairman stated that it was an awful fact that only 2,000,000l. of money was raised in England for the cause of Christ every year, while in Satan's houses—public-houses—the money spent in strong drink during the same period amounted to 108,000,000l.; he also gave additional arithmetical deductions of a similar nature. The Rev. C. J. Senior, of Dowry Chapel, then spoke in favour of the Temperance Movement, and stated that he had advocated it from the pulpit. Mr. Harris, a working man, was next introduced to the meeting as a convert, and related his experience in Bedminster, observing that Drunkenness in this quarter predominated among the "ladies." The Chairman then addressed the meeting, and referred to different medical testimonies in favour of Total Abstinence. Mr. Tovey, another convert to the cause, also related his experience. Lieut. Manning spoke of the necessity of a Temperance meeting in Clifton, on account of the large number
of public-houses that existed here, and stated the means he had taken to organise a Temperance Society. He hoped at some future day to form a Templar Society, which was in fact a body of Temperance Freemasons. He also urged the adoption of the Pledge as a safeguard against Drunkenness, and as a saving of time, of money, and of health. Mr. Manning also stated that many medical men were in the habit of prescribing Alcohol as a medicine for their patients, without giving any measured quantities, and without telling them to leave it off, the consequence being that their patients became habituated to spirituous liquors, which often terminated in excess. Some supplementary remarks by the Chairman, the singing of a hymn, the doxology, and a blessing brought the meeting to a close, when ten Pledges were taken. It is proposed to hold a meeting every week during the winter, and all those who are interested in the suppression of Intemperance are invited to further the movement.

Royal Free Hospital, Gray's Inn-road.—On Thursday evening, Nov. 9, the Rev. Thomas Rooke attended a meeting of the nurses and patients of this hospital. Major-General F. Eardley Wilmot presided. Mr. Rooke urged the advantage of Total Abstinence from Intoxicating liquors or beverages, saying that in that place it would not become him to dogmatise on the medical aspect of the question, but that Abstinence from these drinks or beverages gave a much better chance of recovering from sickness under all circumstances. He specially addressed the nurses on the terrible consequences of allowing their minds to be at all overcome by the influence of Alcohol, lest they should overdose, and thus injure, if not kill some patients.

Twickenham.—On Sunday evening, November 12, the Rev. Thomas Rooke preached a sermon before the Twickenham Temperance Association, in the parish church, by kind permission of the Rev. F. G. Glossop, Vicar. There was a large congregation and a very hearty choral service, and much interest was excited in the great question handled by the preacher—the need for, the place, and the end of Total Abstinence.

Mill-hill, Middlesex.—The winter monthly tea-meetings of the Temperance Society, which was commenced in this village more than eleven years ago, under the presidency and with the hearty co-operation of the Vicar of the district, were resumed on the 17th Nov., in the National School-room, the usual place of meeting. The number at tea was eighty. By eight o'clock the room was well filled by others besides the Abstainers; and it is truly gratifying to those who take an interest in the well-being of their neighbours, to witness the steadiness with which the majority of those who join the Society adhere to its principles and practice. The President first briefly addressed the audience, and was followed at considerable length and with great effect by T. Hudson, Esq., of the United Kingdom Temperance and General Provident Institution and Life Assurance Society. Three new members were registered, and several went away prepared to give the question of Total Abstinence mature consideration. There is no flinching among the people here. Such tea-meetings are greatly enjoyed by all who attend them, and are found very helpful to the cause.
TOTAL ABSTINENCE METAPHORS IN THE NEW TESTAMENT.

ARCHBISHOP WHATELEY, in his "Logic," book iii., chapter 10, says:

"The words pertaining to Mind may in general be traced up as borrowed (which no doubt they all were originally) by Analogy, from those pertaining to Matter; though in many cases the primary sense has become obsolete." Locke remarks that "the names which stand for things that fall not under our senses have had their first rise from sensible ideas. By which we may give some kind of guess what kind of notions they were, and whence derived, which filled their minds who were the first beginners of languages; and how nature, even in the naming of things, unawares suggested to men the originals and principles of all their knowledge: whilst to give names that might make known to others any operations they felt in themselves, or any other ideas that came not under their senses, they were fain to borrow words from ordinary known ideas of sensation, by that means to make others the more easily to conceive those operations they experimented in themselves, which made no outward sensible appearances."—"Essay on the Human Understanding," book iii., chapter 1, section 5.

There are two words in the New Testament very interesting to us Total Abstainers from intoxicating—that is, poisoning—drinks, namely, the verb νηφω and the adjective νηφάλιος. They are interesting, as they mean "Abstinence," especially in respect to wine. Their use in the Greek Testament by St. Paul and St. Peter shows, as Locke says, "what kind of notions they were, and whence derived, which filled the minds" of these Apostles. The verb occurs six, and the adjective three times in the New Testament.

The word is derived, as Schleusner says, from νη, the privative particle "not" and πηνω, "to drink." It means (see Liddell and Scott's Greek Lexicon) "to be sober, live soberly, especially, to drink no wine." It occurs first in Archilochus and Theognis. These flourished about 690 and 540 before Christ. Herodotus has the word in a curious passage in his first book, chapter 133. In Rawlinson's Herodotus the passage is thus rendered: "It is also the general practice [of the Persians] to deliberate upon affairs of weight when they are drunk; and then on the morrow, when they are sober [νηφοντες], the decision to which they came the night before is put before them by the master of the house in which it was made; and if it is then approved of they act upon it; if not, they set it aside. Sometimes, however, they are sober [νηφοντες] at their first deliberation, but in this case they always reconsider the matter under the influence of wine."

I have before me a curious book, entitled "Theognis Restitutus. The personal History of the Poet Theognis, Deduced from an Analysis of his Existing Frag-
TOTAL ABSTINENCE METAPHORS.

ments." The title page has not the name of the author. He is supposed to have been John Hookham Frere, who died at Malta January 7, 1846. The book was printed at Malta in 1842, for private circulation only. As the work is very rare, Mr. Frere's rendering of the passage referred to by Liddell and Scott may be interesting to some of my readers:—

To prove our gold or silver coarse or fine,
Fire is the test; for man the proof is wine:
Wine can unravel secrets, and detect
And bring to shame the proudest intellect,
Hurried and overborne with its effect.

Mr. Frere remarks, "Theognis here exhibits traces of a peculiar mind, in a tendency to general remark and fixed method. 'I sought in my heart to give myself unto wine (yet acquainting my heart with wisdom) and to lay hold on folly, till I might see what was that good for the sons of men, that they should do under heaven all the days of their life.' Such is the account which the Hebrew writer of proverbs is supposed to give of himself; and perhaps it would have applied equally to the Grecian; but in Theognis we see the actual course of experiment arising from a spirit of systematic curiosity; whereas in the book of Ecclesiastes, assumed to have been written upon a retrospect, we have the motives and the result "—

My brain grows dizzy, whirl'd and overthrown
With wine; my senses are no more my own;
The ceiling and the walls are wheeling round.
But, let me try! perhaps my limbs are sound;
Let me retire with my remaining sense,
For fear of idle language and offence.

Theognis next remonstrates with Simonides, who, being president of the meeting, and further advanced in liquor, had become overbearing and absurd. "Theog- nis," says Mr. Frere, "as in the former fragment, takes his leave, being apprehensive of exceeding the precise bounds of inebriety which he had prescribed to himself." This heathen, who lived in the sixth century before Christ, was wiser than millions of so-called Christians in this kingdom:—

Never oblige your company to stay;
Never detain a man: nor send away.

* * * * *

For me; since for tonight my stint is finished
Before my common sense is more diminish'd;
I shall retire (the rule, I think, is right)
Not absolutely drunk, nor sober quite.

The word used by Theognis, and here rendered "sober quite" is νηφω. Then he describes the injurious effects of Drunkeness:—

For he that drinks beyond the proper point,
Puts his own sense and judgment out of joint,
Talking outrageous, idle, empty stuff,
(The mere effect of wine more than enough,)
Telling a thousand things that on the morrow
He recollects with sober shame and sorrow;
At other times, and in his proper nature,
An easy, quiet, and amiable creature.
Now, you, Simonides, mind what I say!
You chatter in your cups, and prate away
Like a poor slave drunk on a holiday.

I must defer the consideration of the passages in which νηφω and νηφάλιος occur in the New Testament to my next paper.  

WILLIAM CAINE, M.A.

Didsbury, near Manchester, November 6, 1871.

HINTS CONCERNING BANDS OF HOPE.

By An Hon. Sec.

IX.—As to Funds.

I have purposely reserved one of the knottiest, though, at the same time, one of the most important questions connected with Bands of Hope, for the subject of my last paper. Everybody knows that no society, however simple its object, can get on without funds; there are necessary and inevitable expenses to be borne, and unless money is forthcoming to meet them the society must die. It is sad to see useful organisations crippled in their action, and oftentimes brought to an untimely end, for want of means; while all around we can behold movements which only tend to pleasure and vain-glory supported with large subscriptions.

How to keep up the funds of a Band of Hope is a question of some difficulty. In other societies members' fees can be obtained to meet the expenses, but in Bands of Hope this means can never yield more than a trifling income—if indeed it ought ever to be resorted to. It is advisable, in order to make the society as effective as possible, that there should be no charge for membership. A charge, however small, would keep away some children, and these of the very class that it is particularly desirable to enlist. A small payment yearly, or quarterly, might be suggested to the members, but to make it compulsory does not seem to me advisable, for the reason stated. I have already said that for similar reasons it is not well to make a charge for admission to the ordinary meetings. Of course when an extraordinary display is got up, as a lecture with a magic-lantern, or a tea-meeting, tickets can be sold; but the expenses attending such meetings will generally absorb a large portion of the receipts. A Band of Hope, therefore, cannot be self-supporting.

We must turn, then, to external help, and trust to subscriptions of the benevolent for the means to carry on the work. The Rev. Stenton Eardley, in his admirable tract “Your Country’s and Your Saviour’s Call,” points out that people are ever more ready to give than to do, and that one can get subscriptions
Easily for any good work. But this much must be added, that while people will be always found to subscribe to a deserving object, it is sometimes difficult to meet with those who will continue their subscriptions from year to year. The love of many too soon grows cold. A society may begin with a large subscription-list, but in the course of a few years so many may drop off that there will be insufficient funds to meet the working expenses. This is the great danger that all voluntary societies have to fight against. There is but one means of meeting the difficulty, but it is an effectual one. The silver and the gold, the Bible tells us, are the Lord’s, and in answer to continued united prayer he will, and does, dispose those who possess this world’s riches to support his own work.

In bringing these short papers to a close I would repeat what I have said before, that a Band of Hope to be successful and really useful must be conducted in a spirit of dependance on the great Giver of every good gift. The help and blessing of the Almighty should be sought at every step. If the society is severed from religion, at best only half the work can be done; you may be able to draw away the mind from the wish to indulge in drink, but you cannot build it up against the terrible fascinations of the destroyer, unless you lead it to the source of all strength. But how seldom can that "best," be obtained by mere human effort. A Band of Hope would be not only useless, but powerless, without the blessing of Him who can rule the hearts of men. Relying on God’s help, then, I would say to all engaged in this work, go forward, “conquering and to conquer,” your object being, as far as human instrumentality can do it, to save the young and innocent from falling into the snares of drunkenness and vice, and, throughout the length and breadt of the land, to strive to eradicate the worship of the demon Drink, and to substitute for it the worship of God.

EDWARD LAYTON’S TRIALS.

By L. F. P. M.

CHAPTER IX.

PROSPERITY.

England, with all thy faults, I love thee still—
My country!

Cowper.

The elder members of the Layton family did not go to bed all that night, but sat and talked until it seemed scarcely worth while to retire; for it was getting near the time for Mary to go to Miss Cooper’s.

Edward walked with his sister, and their conversation was all about emigration.

“What will Mildred say?” inquired Mary.

“She will not like it, I’m afraid; although she is fond of country life. Mrs. Hurst will, I know, oppose it
but then nothing that I did would give her satisfaction!"

"Shall you see them to-day?"

"Oh yes. I want to tell Mildred. I feel pretty sure we shall go. Do you think that Miss Cooper would mind my waiting to thank her? Last night I was so taken by surprise, that I am afraid I scarcely said a word."

"I don't think she will mind you coming in, now that she knows more of you and sees you are so sensible," said Mary, smiling.

Miss Cooper's old servant usually opened the door to Mary, and unlocked the shop for her; but, to her surprise, this morning Miss Cooper herself let her in.

"Well, are you going?" she asked, in amazement, when she saw Edward.

"I hope so," he replied, heartily, "and I wanted to thank you; for I am afraid last night I appeared very ungrateful."

"People often think more of the gift than the giver," said Miss Cooper, abruptly.

Edward stammered a few words of gratitude, and turned away with a heavy heart. Miss Cooper's ungracious words seemed to throw a gloom over the bright prospect; how could he bear, he thought, to be under an obligation to such a woman!

Meanwhile Miss Cooper, who had risen much earlier than usual, that she might see Mary the moment she came and learn what they had decided, felt pleased that she had been able to help the Laytons; never dreaming that they required, as well as the loan, a kind expression, which would have lightened the burden of the obligation.

Edward found Mr. Hurst sinking rapidly, and was unable to tell him the news, which he felt sure would meet with sympathy from his kind friend.

The Smiths were delighted at the prospect of having the Laytons in Portland; and Bridget ran in to see Mrs. Layton almost every hour, to tell her some new plan which she had thought of.

Edward went with Smith to look at some of the machinery which he was to take out with him; and examining farming implements revived all his old tastes, and he longed to be a farmer again.

Phœbe and the boys nearly worried Mrs. Layton into a fever by asking questions, which she found it impossible to answer, knowing as little of the future as they did.

Never did a day seem so long to Mary, and never had she such difficulty in attending to her business; if a customer asked for scarlet wool she most probably fetched green.

Miss Cooper from her desk (the same one from which she had watched poor Phœbe's movements) saw Mary's absent manner, and, pitying the girl, told her that she might go home early, instead of waiting until the usual time; but she told her in such a manner, that though Mary was delighted to go home and hear what they had decided since she left in the morning, yet she feared that Miss Cooper was annoyed with her carelessness, which seemed a poor return for her kindness.

Edward was out when Mary got home, he had gone again to the Hursts, but he soon came in looking very sad.

"Yes, he is gone!" he said, in answer to their inquiring looks.
“Who was with him?” asked Mrs. Layton, when she and Edward were alone for a few minutes.

“All of them; and he placed Mildred’s hand in mine, and I could see he was asking me to love and cherish her.”

“What did the others say?” inquired Mrs. Layton, anxiously.

“When I left, James wrung my hand as heartily as in the old days of our friendship. Mrs. Hurst seemed too much cut up to notice anything; and poor Mildred feels it most keenly, for they have been everything to each other.”

In the evening Smith called to ask Edward to go with him to see his son Tom.

“I believe,” said the man, as he and Edward walked along together, “that if you will speak to him he will sign the Pledge, and that will be a great help for him, for it will give him an answer when his companions tempt him, and it will keep him from taking the first glass, which makes him mad for more. He says you drink, and that it won’t hurt him any more than it does you; and when I told him you were a Teetotaller he said he did not believe it, but if I could prove it he would become one too, for he has always thought a deal of you, and tried to copy you in all your ways.”

“My ways have been very bad ones for him to follow, I am afraid,” said Edward, sighing. “I had no idea that any one was watching and trying to imitate me.”

“Ah, Sir! we never know how keen folks are to measure our actions and see how they square with our professions.”

“But I never made any professions,” said Edward.

“But, Sir, my boy says you went on the Sunday to church, and on the Monday to a wine party; and the only difference was that he drank beer at the public-house, while you were in a grander place. But you must excuse my boldness, Sir, maybe I am making too free,” said Smith, catching a glimpse of Edward’s face.

“Not at all, only I am grieved to think I have been a stumblingblock to him.”

“Don’t fret about it, Sir, Tom’s always been particular handy at framing excuses; but I want you to tell him you are a Teetotaller, and I think he will join.”

“What a great deal of good these Temperance societies do!” observed Edward; “they give a man who can’t be trusted in danger a good excuse to keep out of it.”

“Yes, Sir, that’s very true; but to my way of thinking they make a great mistake in not taking higher ground.”

“I don’t understand you,” said Edward.

“I mean, Sir, I read in my Bible that no drunkard can inherit the kingdom of Heaven; now I think if they would dwell more upon this, and less on wishing folks to become temperate for the sake of saving a bit of money (which is all very good in its place), they would make a deal more impression on people.”

“But being a Teetotaller won’t save anybody,” said Edward.

“No, Sir, but if he is a drunkard he will be lost!” said Smith, earnestly.

They had by this time reached t’
house, and Bridget was bustling about, and Tom sitting sulkily by the fire.

"I'd rather speak to him alone," said Edward; and Smith, calling his wife out of the kitchen, left them together; and in about an hour Edward had the delight of fetching Smith to hear Tom's promise to become a Total Abstainer.

Smith's master had told him to return to Portland by a ship which would leave England in about a month, and the Laytons were anxious, if possible, to go with him.

Edward felt very much the prospect of leaving Mildred, but he felt there was no opening for him in England; and that with perseverance he would soon be in a position to fetch her to the home that his own industry would gain. Mrs. Hurst very much resented the idea of her daughter becoming an emigrant's wife; but James asserted his authority, and, to Edward's delight, said that his father's wishes should be carried out, and that he had promised not to oppose Mildred's union with Edward.

Mary stayed with Miss Cooper until nearly the last week, and then she was obliged to leave, much to the grief of that lady; who said that she wished she had never offered to lend the money, which deprived her of such a trustworthy assistant. Mary, however, did not repeat at home what Miss Cooper said; for Edward was already looking forward to the time when he would be free from that obligation.

Mildred, but from a different motive to that of Miss Cooper, also regretted the departure of the Laytons, and she, with Miss Cooper and James, went to the docks to see them off.

... . . .

One bright summer's day, some eighteen months after the events narrated above, a steamer was passing swiftly over the blue waves of the English Channel, homeward bound. Standing on the deck and straining his eyes for the first sight of land was Edward Layton.

He is coming to fetch his bride, for he has at length prospered; and though far from being a rich man, he finds he can afford to marry, which he is the more anxious to do, as he hears news from England which causes him to fear that Mildred's home is very wretched, and James, instead of giving up his habits of intoxication, become each day more confirmed in them.

Edward found Mildred looking thin and pale; but he hoped that the beautiful air and climate which had made his mother and sisters so blooming would have an equally beneficial effect on her.

Miss Cooper was delighted to see Edward, and hear the good account he gave of all his family, and also of the Smiths; and, instead of wishing to take the money he brought her, she wanted him to keep it, telling him no money had ever been so well invested, for it had taught her the pleasure of giving.

THE END.

We think our Lady Friends, earnest helpers as they are, could do us much service by obtaining new subscribers for the Magazine.
THE CHILDREN'S CORNER.

HARRY'S INFLUENCE; OR, THE LITTLE ERRAND BOY.

CHAPTER III.

For a moment there was silence. To some of those around that name, uttered by that clear young voice, came as a long forgotten sound, bringing with it memories of childhood, and of brighter, happier days. To Mr. Stone it brought a sudden pang. The remembrance of a mother, whom, in earlier days, he had devotedly loved, and to whom he had once made a similar promise to that of Harry, came crowding across his mind, making him feel at that moment how utterly he had forgotten her and despised her counsels; how grievously changed from the time when the name of God was a sound not unfamiliar to his ears. The stings of remorse made themselves felt for an instant; but he would not yield to them. In louder tones than before he again told Harry to drink off the contents of the glass before him; and the boy, still proving "obstinate," as he expressed it, his passion got the better of him. Seizing hold of Harry, he dealt blow after blow upon him, until the cry of "Shame!" from some one in a far corner of the room caused him to check himself. Then, in no gentle voice, bidding the boy keep out of his sight for the future, and never darken the door of his shop again, as he would have nothing more to do with him, he flung Harry from him, and, sitting down, began to drink harder and deeper than ever.

Poor Harry left the Red Lion with bitter feelings in his heart. It was hard to be turned away thus from his place, for refusing to do what he thought was wrong; and he had by every means subdued his indignant feelings when he arrived at his own door.

But the relief of pouring out all his troubles into the sympathising ear of his mother was very great; and when, after he had ended his tale, she printed a kiss upon his brow, saying he had never made her feel so happy as this evening, when he had so bravely striven to do what was right, he was quite comforted.

A few days after, when Harry and his mother were sitting at tea one afternoon, they were greatly surprised by the entrance of Mr. Stone, who, taking a seat, began abruptly:—

"Harry, my boy, I am come to ask you if you will return to your place. You may well look astonished, after the way in which I treated you the other evening; but I am heartily ashamed of my conduct to you then, and at other times. God helping me I will never behave so again. Will you come to me, and teach me how to resist temptations as firmly as you did that night at the Red Lion?"

Harry could not trust himself
reply. Crossing over to where Mr. Stone sat, he placed his hand in his; and his master retained it there, as if he felt that little hand was the only one that could have power to draw him on to better things. He did not tell the boy all he had gone through since he had seen him; how his courageous conduct and few simple words that night had awakened within him thoughts and feelings which he could not smother; and how in his trouble of mind he had longed for the little fellow, whom he had treated so harshly, but from whose young lips alone he felt he could bear to hear again that name which had fallen with such strange power upon him.

“Will you come to me, my boy?” he asked again, quite humbly.

Harry went back to him; and from that day dated a friendship that lasted all their lives. A more generous and considerate master the boy could not have had, or one who more humbly strove to overcome his hitherto passionate temper and love of drink. Never again was Mr. Stone found within the doors of the Red Lion; and as jealously did he henceforth watch over Harry to keep him out of the way of temptation, as he had once perseveringly tried to lead him into it.

B. C.

CORRESPONDENCE.

To the Editor of the “Church of England Temperance Magazine,”

Sir,—I read with pleasure in your last number the remarks “As to Recitations”—for I have found it “a difficult matter” to know what work the younger members of an Abstinence Society should undertake. I have had many opportunities for observation in the Abstinence work, and am fully convinced—with the writer of that paper—that “something, however trivial, they must have to do for the Society, or they may soon cease to take an interest in it.” I do not overlook your foot-note, but think the evil alluded to is—as far as possible—guarded against by the suggestion “that what is done publicly must have been previously sanctioned and aided by a committee. Then, further, the one case of abuse recalls to my recollection numbers of cases of benefits to individual Abstainers and their non-Abstaining friends.

In our “Young Men’s Total Abstinence Association” one—and by no means the least important—object at which we aim is, the development of hidden talents, to lead our youth to discover what powers they possess, and, under a sense of responsibility to Him who bestowed them, to use them to the best possible advantage. If one of your contributors would kindly furnish a list of pieces suitable for recitation, &c., our difficulty would be greatly lessened; and, I believe, a healthy impetus would be given to our endeavours to rescue the youth of this country from the temptations that abound through the drinking customs of society.—I am, Sir, yours truly,

J. P.