

though not found in the dictionaries, nor commonly used in grave essays, conveys a meaning. It is *gammon*. We don't want such friendship, on the contrary we regard its professors as among the most formidable enemies of our cause.

Alexander once found a soldier bearing his own name in his army, who exhibited signs of cowardice. "Change your name," said he to him, "or mend your manners." So say we to these people.

Boys, don't be deceived by such pretences. In our enterprise there is no neutral ground. On one side is the foe, on our side the aggressive army, and until men are with us fighting against the Philistines let us not be disarmed by their specious maudlin charity. RUM AND RUIN is or ought to be the rallying cry of the foe—ours DEATH TO RUM, and no sneaking.

### A Drunkard's "Latter End."

BY THE COXSWAIN.

We are not, never have been, and hope never to be, of the number (happily small) of those who assign to temperance a mission transcending the religion of Christ. On the contrary, as the whole is greater than any of the parts, or as the greater includes the less, we argue that true religion, rightly understood, teaches all the essential points of *Temperance*, as that word is now popularly received. Our cause is truly a powerful auxiliary of religion, and contributes more to the steadfastness of the membership, as well as to the increase of attentive hearers, than any other secular organization; but after all, a man may be remarkable for his sobriety, while he is no less so for his disregard of many christian duties. Such cases, however, are exceptional, and experience satisfactorily demon-

strates that the Temperance reform has a general, and indeed peculiar tendency to make men more attentive to such duties than they usually are when its distinctive principle—total abstinence—is controverted or denied. In a word, we take a total abstinence christian to be a better and a more steadfast christian than the professor of religion who uses wine or other kindred stimulants, however moderately. We have arrived to this conclusion, not by deduction or inference, but by a more telling and convincing process. We, in common with other church members, have had to bear reproach in consequence of the disgraceful conduct of many persons whose religious profession was widely known. Among these there have been ministers of the gospel, and lay officers holding prominent places in the Church, and we are persuaded that there are few religious societies wholly free from this discredit. Is it not then very marvellous, that a cause which has proved itself so eminently adapted to roll away this reproach, should have met with a partial reception from the ministry? It is, however, one of the glad indications of ultimate victory, that now-a-days few ministers claiming an *evangelical* character—we use this word also in its popular sense—are found to take hostile or even neutral ground on the question. These reflections may perhaps be deemed somewhat grave for the youthful readers of the LIFE BOAT, but they suggested themselves to us while recalling the painful incident we now proceed to narrate:—

In the year 18— early in April at the Island of Jersey, we embarked with a full complement of passengers on board a fine brigantine bound for these western shores. At the pier heads the vessel was delayed by the