

bute his share of tax toward the support of the institutions of government, and he would cease to be a scarecrow in society. Now rum lights his torch; rum nerves his arm to strike the innocent, rum fires the temper which makes his mouth break out in eruptions of wicked speech, rum sharpens the blade of assassination. We ask for a law of prohibition which shall say, without circumlocution, "No man shall poison another man, no man shall sell to another that which will deprive his mind of reason and his heart of feeling." We demand prohibition because it is in accordance with the law of self-preservation—the first law of nature; because it is practical, and has worked wonders of reform where it has been carried into execution; because the tax-payers and all the decent members of society, and the wives and children of all, are entitled to its protection, because even the dram sellers and their drunken victims will be benefited by it; and because it is in unison with the high and holy enactments of God in the Ten Commandments. There we find no half-way law, no license for the committing of sin. "Thou shalt not steal," is the language of the Scriptures. He who receives money without returning an equivalent steals. The rumseller does not give an equivalent for the money he receives; hence he steals. We ask our human legislators to echo the divine legislation, and say to the dealers in rum, "Thou shalt not steal." Thou shalt not make thy neighbor steal. "Thou shalt not kill" by selling that which does kill a hundred thousand victims a year. Prohibition is the translation of the sixth commandment into human law. "Thou shalt not kill"—not even for five hundred, or five thousand dollars a year. "Thou shalt not kill" with arsenic, nor with alcohol, by degrees nor suddenly, in the city or in the country. This is prohibition. We want to prohibit vice and crime, theft and murder, and all the evils which flow from intemperance.—*R. C. Pitman.*

THE BEAUTIES AND BLESSINGS OF TEETOTALISM.

Teetotalism to *working people*, means better health, longer life, purer blood, more equal circulation, sounder nerves, a clearer head, sweeter breath, a heavier purse, and a uniform and kindlier temper. It is demonstrated that the teetotalers, as a body, have less sickness than drinkers, and if sick, that they sooner recover. Teetotalism, for the poor family, means a fuller cupboard and better food; more clothing, and that clothing safe at home; more furniture; good blankets and warm bedding, and this is a great comfort at nights. It generally means freedom from the pawnbroker's, the Scotchman's, and the shopkeeper's books; sometimes a little in the Saving's Bank, and buying everything in for ready money. It means PEACE at home, mutual love and esteem betwixt wife and husband, and parental, filial, and religious duties respected. To the *shopkeeper and tradesman* teetotalism adds much to their reputation; it lengthens their hours, strengthens their judgments, improves their address, prevents bad bargains, secures confidence, increases capital, and, when faithfully adhered to, seldom fails of ensuring success. Equally so would it benefit the *upper classes*. The embarrassments of thousands brought on by the drinking fashions and their tendency, would be prevented. By an abandonment of the liquor, their wine and spirit bills would be saved, and their doctor's bills greatly reduced. The removal of the drink from the table, the side-board and the cellar, would be the removal of many a fatal temptation—temptation to servants, to friends, visitors, but, above all, to the young men of the family. The broken heart of many a good mother would be healed and the jarrings and contentions that are created by liquor would be unknown. It would be the salvation of many a *lady*, who tipples in private, whose frailties for a while are concealed, but growing more and more inveterate, seldom fail to come before the world. For the sake of such, surely no man should refuse to banish the bottle. Let Teetotalism spread, and its effects will be most manifest in connection with all our institutions. A sober man becomes a thinker, a reader, he feels that he should attend to his religious duties, and do some good to his fellow creatures. And if *ministers and leaders* in religious bodies would declare their downright hostility to the drinking system, and act consistently at our social gatherings, by abjuring the wine bottle and defending the temperance cause, their schools would be more prosperous, and their churches and chapels filled by reformed characters. In fact, as the love of drink is at the root of all evil in this country, to abstain from it would be the harbinger of all good. Teetotalism is the pioneer of civilization, morality, loyalty and religion. It

is good for everybody, it is good for the young and the aged, and those in middle life; it is good for the rich and the poor; for the wife and the spinster, for the master and the servant. Those who abstain from stimulants, it has been proved, can endure far greater hardships, and can pursue enterprise with less suffering in colder climates and high temperatures, than those who take them. This plan, though costless, is nevertheless a treasure, it meets all cases, and is obtainable by the penniless drunkard as the port wine drinking debauchee. It is good at all seasons and in every place; it is good for time, and good for eternity. Do you know one that ever repented being a teetotaler? I don't, I have known thousands that repented bitterly that they had not had courage to give up the drink and their drinking associates.

Reader!—With all these lessons before you, a practice so good, so cheap, so well tested, and now spoken of so well by everybody, why should you not embrace it? Why not enter this promised land; drink the wine of Paradise, and bask in the sunshine of a consciousness that you are doing good for yourselves, pleasing God, and benefiting your fellow creatures? Why not let *to-day* be your birth-day, as it respects abstinence from all that can intoxicate? To many, another day will never come. Here is health, wealth and happiness; peace and comfort, and a wide field of usefulness in the world and in the church—such as is incompatible, even with moderate drinking—and why not embrace all these? It would be a great deliverance, a freedom from the bondage of appetite, and a victory over that vile tyrant—fashion. Such a course would be a wellspring of satisfaction, enhanced greatly by the conviction that your *EXAMPLE* is now a *SAFE* one—safe to your children, to your kindred, to your neighbors, and to the world; and that no one could ever rise up and say, "You have been my ruin, in inducing me to take a glass or two, at which I was unable to stop." Surely it ought to be one of the choicest pleasures of a Christian to join the noble band of water drinkers in breasting the flood of intemperance that surges through the land! The happiness of a good man is to make others happy, and to do nothing that could possibly lead any one astray. It would be a daily feast to know that you were doing good to your fellow creatures; and, on your death-bed, in surveying your past lives, the consciousness that you have been the means of saving some from the ruin of strong drink, could not but help to smooth your dying pillow.

—*Joseph Livesey, Preston.*

SATAN'S SNARES FOR OUR BOYS.

It is no uncommon sight to see boys ten, twelve, fifteen and seventeen years old, with a little hesitancy, shown by the hasty glance up and down the street, stepping into the saloon. These boys have a desire to see the inside of a saloon. There may be boys who, having seen, are satisfied to turn their feet in another direction, and shun these places forever. These boys perhaps, have received a proper education in regard to alcohol, or they may be boys of marked character for good. But what becomes of those who yield to the temptations the saloons offer them? They meet other good boys and men there—good, in the common acceptance of the term. Having gone to see, they go next to enjoy themselves; to be bad never! Step by step they drift away from their boyish purity, from mother's influence. Some night, with a guilty start, they jump into bed and do not say their usual prayer; they heard such things ridiculed in the saloon that day as babyish. Oh, Satan has set his snares for our boys. They are in our licensed saloons.—*Our Herald.*

EATEN TO A SHELL.

In a late address, Colonel Jacob L. Greene, president of the Connecticut Mutual Life Insurance Company, one of the largest in the United States, gave most significant testimony concerning the relation of alcoholic beverages, even used in moderation, to disease. Referring especially to beer, he said:

"I protest against the notion so prevalent and so industriously urged that beer is harmless, and a desirable substitute for the more concentrated liquors. What beer may be and what it may do in other countries and climates I do not know from observation. That in this country and climate its use is an evil only less than the use of whisky, if less on the whole—that its effect is only longer delayed, not so immediately and