

"I don't know," was the reply; "can you advise me, Sam? I fear it's all up."

"Well, I advise you for the present to go home. Your wife will have the money from the Court to get victuals to-day, and I will call for you this evening at seven. Here's twopence to get shaved."

Steers thanked his companion, and for fear the temptation to turn his twopence into a pint of beer should be too great, he made haste to the first barber's pole which came in sight.

At seven o'clock Samuel Edwards made his appearance in the garret, where Steers and his family were domiciled. They had worked together about three years before, but there had been no subsequent intercourse between them, and it was by mere chance that the former happened to be at the police-court that morning; but Steers knew him to be a steady, thoughtful, religious man, and that had worked the momentary change, when he whispered to him before the magistrate.

"John," said he, "you asked my advice this morning as to what you had better do; now, I want you to go with me to-night, and then I'll tell you what I think the best way to act."

The other complied at once, and Edwards led his companion, after a walk of about a mile, to a school-room, in which were assembled about two hundred people. Steers started back, saying, "Why, Sam, you forget my old clothes!" "Never mind your old clothes, my boy," he replied; "you'll find out here how to get new ones—only have patience."

Steers hardly knew what to make of it, but while wondering what could be the object of the meeting, a respectable-looking man got up and said, "My fellow-working friends"—nay, that's gammon, thought Steers, working men don't dress like that. The speaker proceeded—"What I am, I owe, under God, to Teetotalism. Once, though I bore the form of a man, I was almost as degraded as the beasts; for the simple reason that I was a drunkard. I do not refer to my past condition to glory in my shame, but I tell you what I have been, in order to induce some poor wretch who has been ground to the earth by intemperance, to adopt for his rescue the same glorious principle which has blessed me." Steers listened with almost breathless attention as the speaker enlarged on the sufferings inflicted on the victims of strong drink, and the keen endurance of their wives and offspring. They were truths which came home to him, and found a witness in his own breast. The earnest and impassioned manner of the speaker convinced him he was sincere, and his homely style satisfied him that, notwithstanding his appearance, he was a working man. So eager was he to gather every sentence which fell from the man's lips, that he felt almost annoyed at the occasional expressions of applause with which the audience greeted his remarks; but when he resumed his seat, there was not one who joined in the plaudits with more zest than the ragged subject of our narrative.

Other speakers followed, after which the Chairman said—"My friends, pursuing the train which my brethren have adopted this evening, I address myself to the votaries of strong drinks. I cannot read the character of my hearers, but perhaps there are some here who have had their cup of misery filled to the very brim by intemperance, and have drunk it to the very dregs. If so, we stand forward their friends; and, by the blessing of God, their deliverers too. Hear us, ye besotted slaves of Intoxication, whom drink has bound to its chariot wheels, and whom it is hurrying headlong to ruin! we say, come with us, and we will do you good, adopt our principle, sign our pledge, touch not, taste not, handle not, the cause of your former wretchedness; and, like the bird escaped from the snare, or the prey of the terrible delivered, you will rejoice in a new found liberty."

"Now, John," said his companion, "I was going to give

you my advice. Here it is. Sign the teetotal pledge at once!"

"John Steers," observed the secretary, "aged thirty-seven, that is right, but we want your address if you please!"

"My address, sir!—ah! I lodged in the station-house last night, and had almost made up my mind to lodge in the City Canal. If I had, sir, it would have been drink made me a self-murderer. I'll give you my address another time."

Some months after the events alluded to, a well-dressed man and woman, with three children, waited on the secretary at the close of a meeting.

"If you refer to your pledge-book, sir," said the man, "you will find my name entered, about half a year ago, John Steers."

"Yes, Mr. Steers; I see it here, though I find I have not your address."

"I know it, sir; when my name was entered there, I was a wretched penniless drunkard. The only home we had was a miserable unfurnished garret, in one of the poorest and dirtiest neighbourhoods in London. I had no character, or a character that was worse to me than none at all, and I was driven almost to desperation. Since then, I have struggled with difficulties as a man in the situation I then was must do; but I feel thankful they are overcome, and you will now please to insert my place of abode; not a miserable garret, which I was ashamed of, but a decent little four-roomed house, just out of the smoke of London."

"Sir," said the woman, "if I ever had reason to be grateful for any thing, it is for Teetotalism; and to nobody on earth do I owe a greater obligation than to the friend who brought my husband to this place, where he signed the pledge. I want my own name and the children's all to be set down. I have been a drunkard's wife, and none know better what a curse drink is."

"Well, my boy!" cried Sam Edwards, who happened to be in the meeting, and came up at the time, "this is what I call a knock-down argument in favour of Teetotalism. By the blessing of God keep to it, and it will never make you cry out, as drink did six months ago, 'It's all up with me!'"—*ENIAP, in Teetotal Times.*

THE MORAL OBLIGATION OF TOTAL ABSTINENCE Prize Essay lately Published in London.

BY EVAN JONES.

PART THE THIRD.

Concluded.

Thirdly, Men are bound to use all lawful means to promote the happiness of each other.

The Christian Religion is designed to promote human happiness. It makes individuals happy in the first place, and then requires them, as they love their own happiness, to promote that of others. As men are required by the law of nature to use all lawful means to promote their own good, so they are required by the law of love to go and do likewise in regard to their fellow-men. They will never imitate the conduct of Christ, never act in accordance with the design of the Christian Religion, and never fulfil the most explicit injunctions of Scripture, without using the best means within their reach to promote human happiness. The price of human happiness was a costly ransom. It was the blood of that Being, who had power over his life, and who laid it down in order to secure the happiness of man. Such as Jesus Christ was when he dwelt on earth, it is the design of the New Testament that his followers should be, and such is their aim to be, in all their intercourse with their fellow-men. How Jesus Christ would have acted in reference to this question, is a subject well worth the attention of Christians. It is not conceivable that He, who went about doing