

INTEMPERANCE.*

A WORD TO MEN WHO WISH TO REFORM THEMSELVES OR OTHERS FROM INTEMPERANCE.

There are some few general principles which are to be impressed upon the mind.

1. Reformation is possible. No man is so intemperate, so wedded to his cups, that he cannot be saved from them. That is, the disease admits of a remedy. All that is required is self-denial and perseverance. To induce to this may be urged character, family, friends, health, life, temporal and eternal good.

2. Any attempt at reformation will be in vain, unless total abstinence from all alcoholic drinks is observed. Intemperance is a disease, as literally and truly as fever, palsy, or consumption are diseases. Indeed it is a complication of all these and of some others. A loathsome, burning plague spot has been fixed upon the vital, by the long continued use of ardent spirit; a raging appetite has been created, which, by day and by night, has cried, 'give, give.' This demand must never be gratified—no, not in any instance, or in any way or form; because, if gratified once, it will be renewed with greater importunity. Remember character, family, happiness, all are at a hazard. A non-intercourse act must be passed, and rigidly enforced. Wine, beer, cider, cordials, as well as rum, brandy, and gin, must be deemed contraband, and excluded.

3. Old associates must be forsaken. 'Evil communications corrupt good manners,' and as the society of drinking men first led to habits of drinking, so, as long as their society is frequented, will there be a danger of again falling into former practices. Temptation will come unsought, and great wisdom and self-denial will be required to avoid its influence. Any one seeking to form new habits of life, must seek new associates; men who will strengthen, not weaken the resolution.

4. False shame, or if you please, false delicacy must be avoided. This has ruined many a man. They have been addicted to some habit injurious to their health and prospects, but from false delicacy they have neglected advice, avoided attempts to reform, pursued a vacillating course of conduct, and gone to the grave unreformed.—This will not answer. No man should ever be ashamed to acknowledge an error; for it is only saying he is wiser to-day than he was yesterday. There is nothing disgraceful in striving to break off habits of drinking; the disgrace is in yielding to them.

5. Self-confidence must be guarded against. It is the rock upon which many a bark has been wrecked. I am always pained when I hear a man say, 'I can govern myself.' Many an one who has said this and confided in it, now sleeps in a drunkard's grave. 'Be not high minded, but fear,' should be impressed upon the mind.

6. I will add but one thing more, and that is, if the man who is attempting to reform from drinking is in the practice of chewing tobacco, or smoking, by at once abandoning these practices, he will lessen his danger of relapse, and accelerate his progress toward a perfect cure. Tobacco stimulates the system, induces thirst, and disorders the vital powers; and no doubt its use has, in thousands of instances, been the first step in the road to intemperate drinking.

PLAYS.—They are intolerable, and not fit to be permitted in a civilized, much less a christian nation:—they do most notoriously minister to vice and infidelity.—Archbishop Tillotson.

must be beneficial. The incident so kindly forwarded to us, is peculiarly interesting; we think, however, it is not the only one, that might be recorded, of the advantages derived by the children of the poor from the regulations of a well conducted union workhouse.—Ed.

* Selected.

From the Christian Witness.

PRAYER FOR MINISTERS.

Descend ! blest Comforter, and rest
In every faithful shepherd's breast ;
Instruct in delusion's hour,
And shield it from each traitor's power.

In sorrow's hour be ever near,
And whisper in each anxious ear,
'Tis I, thy Lord ! who died for thee !
Lift up thine heart, and follow me.

' I will thy trembling footsteps guide,
If thou wilt in my love abide :
Kind mercy guides my chastening rod,—
To Zion say, Behold thy God !

' Behold thy God, Emanuel !
Hath triumphed over death and hell !
To me eternal power is given,
O'er all in earth, and all in heaven !'

THE BIBLE.

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The following lines were written by Lord Byron, on the blank leaf of a Bible, a few weeks before his death.

Within this awful volume lies,
The mystery of mysteries.
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, and force the way.
And better had they ne'er been born,
Than read to doubt, or read to scorn.

WONDERS OF A WATCH.

The common watch, it is said, beats or ticks 17,100 times in an hour. This is 411,840 a day; and 150,424,560 a year, allowing the year to be 365 days and 6 hours.

Sometimes watches will run, with care, a hundred years; I have heard people say. In that case, it would last to beat 15,042,456,000 times! Is it not surprising that it should not be beat to pieces in half that time?

The watch is made of hard metal. But I can tell you of a curious machine which is made of something not near so hard as steel or brass; it is not much harder than the flesh of your arm. Yet it will beat more than 5,000 times an hour; 120,000 times a day; and 43,830,000 times a year. It will sometimes, though not often, last 100 years; and when it does, it beats 4,383,000,000.

One might think this last machine, soft as it is, would wear out sooner than the other. But it does not. I will tell you one thing more. You have this little machine about you. You need not feel in your pocket, for it is not there. It is in your body—you can feel it beat,—it is your heart.—Epis. Rec.

' I didn't like our minister's sermon last Sunday,' said a deacon who had slept all sermon time, to a brother deacon. 'Didn't like it, brother A.? Why I saw you nodding assent to every proposition of the Parson.'—An. paper.

The difficulties of life must not retard your growth in piety; for no pious action, no pious thought, no holy inclination, no godly resolution and wish, nothing shall be unrewarded. Even the afflictions you suffer for religion's sake are not lost:—they work out for you an eternal and unspeakable weight of glory.—Anon.

Carefully avoid these vices which most resemble virtue; they are a thousand times the most ensnaring of all vices.

district. There he made great progress under a school-master, and derived better knowledge from the teaching of a faithful chaplain.* So superior was he to other boys of his class, that a proposal was made to his father to purchase him for his apprenticeship to trade. But his kind intention was fulfilled, an assistant poor law commissioner, observing the high promise of the lad, then ten years old, transferred him, for further improvement to the admirably conducted establishment at Norwood, at the end of a twelvemonth, took him into his employment, as a clerk, benevolently engaging to give him the advantage of additional school instruction, and to be his friend and protector, if he persevered in right behavior. His first act of the youth in his new station, proved him worthy of the favour, of which he had been the object.—An endeavour to reclaim his mother. He could not find peace, while she so offended God. She had been repeatedly exhorted by the minister of the parish to leave her with which inclineth unto death," but, deaf to his entreaties, she persisted in giving place to her spiritual enemies. The son addressed a letter to her, in which he pointed out the awful consequences of her iniquity, if not entirely forsaken, and deeply repented of. It was a touching appeal. He stated that nothing but the strongest call of duty could prevail with him, a son—and nearly an age—to offer counsel to a parent, but that affection impelled him to entreat her for her soul's sake to turn from her evil way. He added, that he should be glad to make her such a weekly allowance as would enable her to live in an honest course, if she would instantly leave her mode of sin and shame. The woman had a trial to endure. Three children had been born since she left the workhouse. Her partner in guilt was one, probably, whom she ceased to care—the friendship of the wicked she shunned with horror—but from the children she felt it to part. This tie she had resolution to break. The persuasion of the good son was irresistible; she read it, it reached her heart, and she hastened to a married sister, prepared to afford her retreat. The companion from whom she fled has invited her back in vain. She stands that she has escaped for her life; she sees the destruction on the brink of which she stood.

What a happy change has this youth effected! and how glorious the result, if the woman should become a believing and lasting penitent. See the benefit of education in religious wisdom—see how it may be accomplished even in a workhouse. The hand of God directed these occurrences. Doubtless 'it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;' but God is pleased to work in human affairs by human instruments, and his blessing, which he graciously vouchsafed to the labourer of this poor boy, he confers on the labourer of all who live in his faith and fear, and, 'as the servants of Christ, do his will from the heart.'

The beauty of this narration is, that it is strict and literal truth. It has no colouring or embellishment, it is plain and of fact. The relator tells that which he knows, and testifies that which he has seen.

P. S. D.

March 3rd.

Without at all entering on the merits or demerits of the poor law question, there is every reason to hope that the information afforded in the union workhouses, and the ministrations of pious, and pains-taking chaplains, will be productive of incalculable benefit. To the board of guardians of the union, a most solemn charge is entrusted—to see that young persons in the workhouse shall be well instructed, that every proper attention shall be paid, not only to the celebration of divine service, but to private admonition and exhortation. Hard as the lot of a pauper child may seem, it is doubtful whether it may not be more advantageous than that of a child nurtured, as is too often the case, in the streets and alleys of a cottage. The very habits of regularity, cleanliness, and subordination, acquired in a workhouse