

*We agree to abstain from
 All Liquors of an intoxicating
 Quality, whether Ale, Porter,
 Wine, or Ardent Spirits, & C^o
 as Medicines*

*John Gratrix
 Edw^d Dickinson
 Jno. Broadbent
 Jno. Smith
 Joseph Livesey
 David Anderton
 Jno. King*

THE FIRST TEETOTAL PLEDGE.

A little more than fifty years ago, on September 1st 1832, the first teetotal pledge was drawn up by Joseph Livesey. The crusade against ardent spirits originated in America in 1826, was brought from there to Scotland in 1829, and from thence to Bradford in England, from which place the movement spread over the kingdom in 1829, '30-'31 and '32. Early in March 1831 Mr. Livesey adopted the principles of teetotalism. He had an adult Sunday-school, and amongst other teachers was Mr. Hy. Bradley, afterward Secretary of the Preston Temperance Society for many years. Another teacher was Mr. John Broadbent, one of "the Seven Men of Preston." Mr. Livesey having introduced temperance tracts into his school, the teachers toward the end of 1831 decided to establish a temperance society, and this resolution they carried out on January 1st, 1832, their being the first temperance society in Preston. The fact that Mr. Broadbent proposing that the pledge of this society should be a teetotal one shows how early Mr. Livesey's teetotalism bore fruit. A majority, however, decided against Mr. Broadbent's proposition, and the pledge adopted was what afterward became known as the "moderation" pledge, which terms no doubt arose from that pledge stating that moderation must be used in drinking fermented liquors. Turning from the little society of the school to the town at large, early in 1832 tracts were circulated amongst its inhabitants which had been supplied to Mr. Swindlehurst by Mr. John Finch, of Liverpool. Amongst others prominent in their distribution was Mr. John Smith, the fourth on the list of "the Seven Men of Preston." This tract distribution, aided by the movement of the School Society, led to the establishment of the Preston Temperance Society at a public meeting held on March 22nd, 1832, the pledge adopted being in effect the same as that in the School Society, which then became part of the parent society. The committee appointed at the public meeting, and afterward enlarged, proved to include energetic men, and some of them teetotals. Meetings were at once held in various school rooms for the advocacy of the principles of the society, and a month had not elapsed before teetotalism was being urged upon the hearers. On the 15th of May, weekly meetings on a Tuesday evening began to be held in the Cockpit, which became the Temperance Hall, and the first of that designation in the kingdom. It would hold 700 hearers, and was densely crowded at every meeting; additional meetings were also held in various school rooms. Soon were seen the first fruits of all these meetings by reformed drunkards coming forward as speakers, and their addresses had great influence upon the masses. Remembering that Mr. Broadbent was out-voted on Jan. 1st, on the question of the adoption of the pledge of teetotalism, it was in the natural order of things that the respective merits of the two principles should become a matter of common discussion, especially as teetotalism was being advocated at the meetings, and though as yet no teetotal pledge had been presented for signature, there is plenty of evidence that numbers had been acting strictly up to it for some time; many of the earliest reformed drunkards did so, one of them, Edward Dickinson, (the second on the list of "the Seven Men") had been a teetotaler from the establishment of the society in March. On August 23rd, another of "the Seven Men," Mr. John King, got into a discussion on the two principles with Mr. Livesey at his place of business, and this resulted in the latter drawing up a teetotal pledge and, having done so, requested Mr. King to sign it first, he following with his signature. Eight days after that event Mr. Livesey called a meeting to be held in the Cockpit on Saturday evening, Sept. 1st, when he urged the adoption of a teetotal pledge for general signature. The Preston teetotal historian, Mr. Joseph Dearden, writes of that meeting—"I remember attending that meeting, and I may well remember the warm discussion which took place at it, for I was one who went in for more caution and less speed. As the earnest proceedings were drawing to a close, and some were leaving, a number got grouped together at one side of the room still debating the matter, when at length Mr. Livesey resolved he would draw up a total abstinence pledge. He pulled a small memorandum book out of his pocket, and having written the pledge in black lead, he read it over, and standing with the book in his hand he said, 'Whose name shall I put down?' Six gave their names, and Mr. Livesey made up the number to seven. Next day Mr. Livesey, finding the black lead writing not very good, copied in ink the pledge, and the signatures in the order in which they were given. The original I have in my possession. That pledge (a fac simile of which is given above) reads "We agree to abstain from all liquors of an intoxicating quality, whether ale, porter, wine, or ardent spirits, except as medicine." The signatures are in the following order: John Gratrix, Edward Dickinson, John Broadbent, John Smith, Joseph Livesey, David Anderton, John King, Messrs. Livesey, King, and Gratrix are still alive. The names of "the Seven Men of Preston" having been so extensively published, it is only right to others to repeat what Dearden says—that the prominence given to them was entirely due to the accident of their being present at a special meeting convened on an inconvenient night of the week at which many of the most prominent advocates of teetotalism were absent. Mr. Livesey names no fewer than twenty-six who did a great deal more to forward the cause and secure its success than some of the seven.

Joseph Livesey is still living—a hale old man past his fourscore years—and the only survivor of the seven original signers, whose names have become historical in connection with their pioneer work in the great teetotal movement. Being a man of considerable means, and still of active mind, he is yet active in the great temperance work. Few men have stronger faith in the power of the press in behalf of the temperance work, and yearly he is sending out temperance hand-bills and tracts by the ten thousands. The Autobiography of Joseph Livesey is a very readable book and a valuable contribution to the early history of the Temperance movement in England. His celebrated Malt Liqueur lecture, prepared many years ago, did much toward enlightening the public in regard to the true nature and results of malt liquors—still looked upon by too many as wholesome and health-producing instead of dangerous in their tendency. Probably as many thousand copies of this have been distributed as of any similar temperance lecture ever published. At the jubilee celebration of this movement, Sept. 1st 1882, a neat medal was struck containing on one side an excellent portrait of Mr. Joseph Livesey and on the reverse an inscription containing the words of the original pledge.

This movement, small as a man's hand in the beginning, has grown and spread until the whole nation is now enjoying blessings from it. The temperance work in England to-

day, though it has still strong men and strong interests opposed to it, has become a mighty influence for good. Nearly all the Christian churches in England have now temperance societies in connection with them, and the United Kingdom Alliance for the legal suppression of the liquor traffic has become a mighty organization, whose influence is strongly felt in the Imperial Parliament. A number of similar organizations are also strong and flourishing. The Good Templars and Sons of Temperance have administered their obligation in all to over a million persons. The English press now teems with temperance literature, and at the closing of the late session of the House of Commons the Queen in her speech from the throne congratulated the nation on the fact that there was a falling off in the imperial revenue in consequence of the increased sobriety of the people. That one man should take part in the inception of such a work and live to see such mighty results flowing from the movement is illustrative of the power of Truth and Right, with God's blessing attending the advocates, no matter what influences and interests may stand in hostility. Regarding their work the third annual report (1834) states that through the operations of the society many of the places of worship were better attended, that at one of them so numerous was the attendance of reclaimed persons that it obtained the designation of the "Reformed Drunkard's Church."



NATIONAL TEMPERANCE PORTRAIT GALLERY

ABSENT TEACHERS.

BY ANNA W. KIRKWOOD.

JOSEPH LIVESEY.

There are plenty of fine plans and theories for securing regularity of attendance on the part of teachers in our Sunday-school; but absences constantly do and will occur.

Of our flourishing school of thirty-five classes, taught by the most intelligent and responsible people in the congregation—"the cream of the church" the pastor is fond of calling them—seldom a Sunday passes in which there are not four or five teachers absent, and the superintendent crippled by the weakness of his official forces. All who can, or will, are already at work in the school; so it is next to impossible for a teacher to get a substitute when an emergency arises to keep him at home. Week after week the superintendent comes with perplexed countenance to the Bible class, or help. The members are interested in their own class, and unwilling to leave it, as the class is to spare them. However they yield to the solicitation if they feel at all competent, which generally they do not; but it is rather from courtesy, or the fear of appearing disobliging, than from any readiness to take up the duties of the absent teacher. Doubtful glances and critical looks meet them from the bright eyes of the dozen pupils, who are too much annoyed by the absence of their own teacher to feel any special interest in the one who blushing and hesitatingly takes his place. The latter has made no special preparation for taking charge of a class, and, embarrassed and perplexed, the lesson is hurried over—a mere task on the part of both. The Bible class has, in the meantime, been broken into, and the interest there damped by the loss of the two or three most interesting members.

Is there a remedy for this state of things? One presents itself which is open to at least as few objections as the usual plan. When we cannot do as we would, we must do as we can; or, as the boys say with expressive philosophy: "If we cannot get rabbits, we shall take cats."

There is, in every class, some one who, by force of energy, genius, or will, is a tacit leader. Sometimes it is the smallest child in the class who has this magnetic power. Now, suppose we have a committee on absent teachers—someone who is wise, genial, kindly, whose sole duty it is to go round and attend to these shepherdless classes. He has a smile for each and a word of encouragement for all. He selects a pupil, and says reassuringly: "Your teacher is absent. Will you take charge of this class for me to-day? Let each commit to memory these five verses. When they know it, you hear them all; I'll come round by and by and see how you get along, and take account of how many verses each one has learned." There may be one, perhaps, who "won't learn nothing" (as one little girl said in a similar case); but most will be interested, and feel a sense of responsibility to the kind friend who really takes charge, and to whom they have a right to refer in case of any difficulty. Their class-mate is only his representative, and has no disagreeable authority over them. The mechanical work simply—the hearing the recitations of verses—is done by the pupil; but if the inspired words of a single text are lodged in the mind, is not that achievement enough for one session? Texts that are no mere ordinary collections of words, but living seeds of truth which, when once planted, must sooner or later grow and bring forth fruit. The lesson hour is over, the class is satisfied. The school has been "run"; the superintendent is good-natured. The Bible class has been undisturbed, and nobody the worse—except the absent teacher, who fully appreciates his loss, and regrets more than any one else can do, the necessity which compelled his absence.

It is, of course, necessary to impress upon the older pupils that the time will come when they must put a shoulder to the wheel and take up the work of the school, but let it be upon some systematically arranged plan; not a jack-at-a-pinch. Let them begin with younger children from the infant class, of whom, from day they begin, they take permanent charge. Advancement in this way will soon be looked upon as a dignity and a privilege.

We need more plan and system. There is more in the management of our railways, even in our kitchens, than in many of our Sunday-schools.

Said that grand good man Alexy, a very St. Paul in his spirit: "If we had the plan, organization, and system of the Roman Church, we could by God's help soon convert the world. In their system no power or influence is lost. This is one of falsehood. We have the truth, but we do not utilize all our forces."—S. S. Times.

To CURE A COUGH.—Roast a lemon very carefully without burning it; when it is thoroughly hot, cut and squeeze into a cup upon three ounces of sugar, finely powdered. Take a teaspoonful whenever your cough troubles you. It is as good as it is agreeable to the taste.