

TEMPERANCE COLUMN.

If there can be some suitable deliverance from drink, then all sorts of charities and philanthropies and economic changes can work in the line of such deliverance and make it more real. Then a world of temptations will be removed which center in the dram shop and the saloon. Depravity, if total, will not be so beastly and devilish as when liquor somehow puts additional, unmixed sin into it. In the household there will be some place for the charities and amenities of life, even in uncultivated, rough, boorish natures. Decency will be demanded in the dwelling and not dirt; stuffiness and exposure. Tenements can be improved with likelihood that the improvements will be appreciated, while better conditioned, self-respecting people will refuse to live in filthy, disease breeding, vile surroundings. Children will inherit more of health and not drink-craving, vitiated blood. Above all, the Gospel will have more conscience, more moral substance to work on so as to be effective and bring about a true reformation. Thus, with the old man of the sea, the drink incubus, decently lifted off and manifold methods combining to bring about further deliverance, the "Nether World" may be lifted up, not rapidly and never probably to any very sublime heights of virtue, but perceptibly and measurably to a much higher level and at least out of densely populated conditions and degraded depths, sooner than live in which Mr. Huxley declared he would live among any set of savages or heathen he had ever found in travelling the world over.—*Temperance.*

SOLDIERS ON DRINK.

General Lord Wolseley:

"I can state generally that my experience has proved to me that the less liquor that is consumed in an army, the more efficient is its condition. I have never seen men do harder work than that done by the three battalions I took with me on the Red River expedition in 1870, and I never saw men making lighter of hardships, more cheerful, more healthy, or better behaved than they were. With the troops under my command in the Zulu war, we had very little spirits. I find that if you give men plenty of tea and sugar, they don't miss their grog after a time. Having no grog with you in a campaign, eases your transports very considerably, and removes a temptation to steal, which its presence with an army always creates."

"Stonewall" Jackson:

On one occasion, when very much exhausted, "Stonewall" Jackson was asked to take a glass of brandy and water. "No," said he; "I never use it; I am more afraid of it than Yankee bullets."

General Sir Richard Dares:

"Since I have been a teetotaler, I have gone through great fatigue in hot climates. I have crossed the Atlantic, come here to the Crimea, been exposed to disease and some

discomfort, and I have never been sick, or had even a short attack of diarrhoea. I ascribe this to water. What I began with as an example I now continue, as I consider I am much better without wine, beer, etc., both in a religious and worldly point of view, and I shall continue as I am, please God, to my life's end."

Colonel Coran, of the Bengal Artillery:

"Abstinence agrees with Europeans in India. At one station, when drink was sold, I lost my men in scores. When drink was stopped, I didn't within the same time lose a single man."

A PARABLE.

I held in my hand a little dry tree, an infant hemlock. Had it lived a century it might have towered up above all the forest, and held up its head in majesty. But it grew on a sort of bog, and a muskrat, digging its hole under it, bit off its roots and it was dead. It was full of limbs and knots and gnarls, and I felt curious to know how it happened that it was so.

"Poor fellow, if you had all those limbs and knots to support, I don't wonder you died."

"And my roots, which were my months with which to feed, all cut off too."

"But where do all these ugly limbs come from?" said I.

"Just where all ugly things come from," said he. "I am pretty much like you men. Find out where my limbs come from, and you will find out where all human sins come from."

"I'll take you at your word, sir."

So I took out my knife and peeled off all the bark. But the limbs and knots were left.

"You must go deeper than that, sir."

So I began to split and take off, layer of wood after layer. But all the knots were there.

"Deeper still," said the dry stick.

Then I split it all off, and separating it the heart was laid bare; it looked like a little rod, about 6 feet long, and perhaps an inch through at the large end. Ah! and I was now surprised to see that every limb and knot and gnarl started in the heart. Every one was there, and every one grew out of the heart. The germ or the starting point of each one, was the centre of the heart.

THE BIBLE.

I have been blamed for the familiar application of its sacred words. I am grieved to have given pain by so doing; but my excuse must be my wish that those words were made the ground of every argument and the test of every action. We have them not often enough upon our lips, nor deeply enough in our memories, nor loyally enough in our lives. The snow, the vapor, and the stormy wind fulfil His word. Are our acts and thoughts lighter and wilder than these, that we should forget it?—*John Ruskin.*

Be but faithful, that is all.—*Clough*

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