TEMPERANCE.

LIEBIG'S CURE FOR INTEMPERANCE.—The "Scientific American" contains an account of an experimental test of Liebig's theory for the cure of habitual drunkenness. The experiment consisted of a simple change of diet, and was tried upon twenty-seven persons with satisfactory results. The diet proposed is farinaceous, and in the cases reported was composed of macaroni, haricot beans, dried peas, and lentils. The dishes were made palatable by being thoroughly boiled and seasoned with butter or olive oil. Breads of a highly glutinous quality were used, care being taken to prevent their being soured in course of preparation. In his explanation of the theory, Liebig remarks that the disinclination for alcoholic stimulants, after partaking of such food, is due to the carbonaceous starch contained therein, which renders unnecessary and distasteful the carbon of the liquors.

A TOUCHING TALE.

The beautiful and touching tale was told at a meeting in New York, to hear the experience of reformed men. A drunkard, who had run through his property, returned one night to his unfurnished home. He entered his unfurnished hall, anguish was gnawing at his heart strings, and language is inadequate to express his agony as he entered his wife's apartment, and there beheld the victims of his appetites—his lovely wife and darling child.

Morose and sullen he seated himself without a word; he could not speak, he could only look upon them. The mother said to the angel by her side, "Come my child, it is time to go to bed," and the babe, as was her wont, knelt by her mother's lap, and gazing wistfully into the face of her suffering parent, like a piece of chiseled statuary, slowly repeated her nightly orison; and when she had finished said to her mother: "Dear ma, may I now offer up one more prayer?"

"Yes, my sweet pet, pray."

And she lifted up her tiny hands, closed her eyes and prayed:

"Oh God, spare, oh spare, my dear papa!"

The prayer was wafted up with electric rapidity to the throne of God. It was heard—it was heard on earth. The responsive "Amen!" burst from the father's lips, and his heart of stone became a heart of flesh. Wife and child were both clasped to his bosom, and with penitence he said: "My child, you have saved your father from a drunkard's grave. I will sign the pledge."

A MURDEROUS BUSINESS.

John Wesley once said in burning, scathing, yet true words: "They (the rumsellers) drive their victims down to hell like sheep are driven." One of the noblest statesmen of the day declared, some time since, that the liquor traffic was "the gigantic crime of crimes." Young the poet thus wrote:

"In our world, death deputes
Intemperance to do the work of age;
And, hanging up the quiver nature gave him,
As slow of execution, for despatch
Sends forth licensed butchers; bids them slay
Their sheep (the silly sheep they fleeced before)
And toss him twice ten thousand at a meal.
Oh, what heaps of slain
Cut out for vengeance on them!"

Away back under the old Jewish dispensation, we hear Isaiah lamenting the intemperance of his time. He says, after describing the drunken feasts of the Jews, "My people are gone into captivity, and hell hath enlarged herself." Paul, in warning the Christians against intemperance, says, "Ye cannot drink of the cup of the Lord and the cup of devils." Habakkuk, God's iron-voiced prophet, cries out: "Woe unto him that giveth his neighbour drink, that puttest the bottle to him, and makest him drunken also, that thou mayest look on his nakedness." Shakespere puts into the mouth of Cassio, after a debauch, these words:—"Oh thou invisible spirit of wine, if thou hast no name to be known by, let us call thee—devil!" Again: "Every inordinate cup is unblessed, and the ingredient is a *devil*." The eloquent Robert Hall termed strong drink "distilled death and liquid damnation." Numerous quotations might be given from "prophets, priests and kings," from statesmen, poets, and the historian, all testifying, in emphatic language, against the sale and use of intoxicating spirits.

More than two-thirds of the murders committed can be laid at rum's door. Fifty per cent. of all the insanity in our land comes from strong drink; seventy-five per cent. of all criminals become such while crazed by alcohol; and ninety-six per cent. of the tramps and worthless youth of our land swarm drunken homes—nests of criminals.

One is almost bewildered and heart-sick when looking over the statistics relative to the drinking traffic; but the fact must be kept before the people, and the more heartily sick and agitated the public become in the consideration of this dreadful topic, the sooner will the curse of curses be swept from the land.

It cost for the support of 63,300 Churches, 80,000 ministers, all public and private schools and colleges, all missions, all benevolent work in the United States, and the support in the national government, not over five hundred million dollars a year. It costs for about 250,000 dram-shops, 400,000 liquor-sellers, over 300,000 criminals, 800,000 paupers, about 30,000 idiots (heaven knows we have enough natural idiots in the land without having drunkard-makers make more), nearly 70,000 drunkards' funerals, and to maintain the orphans asylum, reformatories, etc., more than one thousand million dollars a year!

So the reader will see at a glance that it takes twice as much money to support the drink traffic than it does to pay all preachers' salaries, missions, schools, colleges, and our general government. This is a large pipe-full of facts for our sober, tax-paying citizens to smoke and ponder over.

We have no language severe enough with which to express our abhorrence of the accursed business. We are only sorry that many individuals, styling themselves gospel temperance workers, are scouring the country in all directions, and in their exhortations and addresses smoothing over with gush (which they most erroneously term gospel) every rum-seller with whom they come in contact, calling him "good fellow," and so on, until the reformed man, who has signed the pledge under their labors, arrives at the conclusion that the man who has robbed him of his hard earnings, and his family of so many precious comforts, is not so bad a fellow after all, and still worthy of being associated with. The result is in most cases, a down-fall.

Put the mark of Cain on the brow of the rum-seller! Call things by their right names. It is time this gospel of gush was done away with, and the plain unvarnished truth spoken. It is time the pop-guns were laid aside, and the heavy Columbiads brought forward, charged with the solid shot of God's truth, and hurled against the enemy of mankind until completely annihilated. Oh, that from every pulpit in the land the truth might be spoken in reference to this great evil, until it could no longer be truthfully said that even some of the professed children of Christ were homologators of this "crime of crimes."

SAVED BY HIS CHILDREN.

Rev. Theodore L. Cuyler tells the story of a physician who escaped ruin by the mimicking of his children. He began his professional life with the brightest prospects, and being throughly educated and skillful, soon won a large and fashionable practice. His danger was in the baneful custom of social wine-drinking in fashionable gatherings and at aristocratic dinners. The young physician was witty and agreeable, a welcome guest everywhere. The rich petted him. At their tables he found the social glass. He drank. His appetite was aroused. It grew strong. Soon he could not control it. He neglected his business, sank lower, losing patrons and friends, till he became a staggering drunkard. His wife and children wanted the necessaries of life. Close before him and them waited the pauper's inevitable fate.

One Sunday, when, half-sobered after a night of excess, he was likely to remain awhile at home, his wife went to church, and left him with his two little boys. While the children played about the room he lay upon a lounge, and sank into a torpid sleep. Presently their noise awoke and angered him, but on opening his eyes he saw what struck him dumb. His little six-year-old son was staggering across the floor and tumbling down in exact imitation of an intoxicated man. The other boy older than he, laughed with delight at the performance.

"That's just like papa; let's both play drunk!" he cried, and then joined his brother in the sport. How the agony of conscience awoke in that father's breast! Had he lived to become such an infamous pattern to those innocent little ones? When next the wretched man left his house, it was not to go to the dram-shop—nor to visit a patient. He had no patient. He went forth to suffer his own accusings, and think of his own sadly-needed cure. In misery he wandered through the fields. The sight he had seen exposed him to himself, smiting him with ceaseless rebukes. But it *saved* him, for it broke his heart, and drove him to the divine Healer for help and grace. Alone with God he registered a vow that he would drink no more. He was still young. and recovery and returning prosperity rewarded the keeping of his solemn pledge.—*Youth's Companion.*

DEATH INSIDE THE PRISON WALLS FROM THE USE OF TOBACCO.—George Kilwain a prisoner confined in the Charlotte County jail at St. Andrews, awaiting trial, died very suddenly lately. At the breakfast hour, some of his fellow-prisoners called him, but he replied that he would not come out so soon, as by lying awhile it would make the day shorter. He was then reclining on the bed smoking a pipe, and reading his Bible. Ten minutes later. a noise was heard in his cell and when it was entertained by the other prisoner, Kilwain was dead. An Inquest was held by Dr. S. T. Grove, coroner, and the verdict was:—

"Death from heart disease, induced by excessive use of tobacco." Kilwain was a shoemaker and a former resident of Carleton County. He leaves a wife and child, who at present, are living with her father at Vanceboro, Maine.

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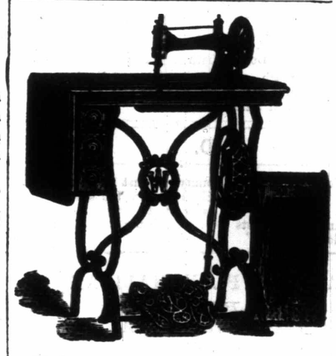

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