

shame and confusion cover us, that we should have seen all that is transpiring more or less remotely in connection with every British home, that we should have marked the growing curse upon our own household hearth, and yet should so long have refused to deny ourselves the tempting draught, which we knew was one of death to those we loved. Yes, I must ask of you, kind-hearted mothers of England, why in this instance you are guilty of a cruelty so great? Would you not strip from your delicate limbs the garment of pride to clothe that beloved one? Would you not share with him your last morsel of bread, even if it left you famishing? Would you not give him the draught of water brought to cool your burning fever? And will you—can you—dare you persist in a system of self-indulgence, which, though innocent to you, may endanger both his temporal and eternal happiness?

I repeat, there must be some powerful cause which such individuals do not tell, operating in such cases against their acting a more decided and a more generous part. There must be some cause. Can it be their own love of the indulgence? If so, it is high time it was given up, for their safety, as well as for that of others. Indeed it is chiefly in cases like these, that we are made to see the entire reasonableness of the system of total abstinence; for if the indulgence be easily resigned, a very slight consideration of the subject in connection with our duty to others, will be sufficient to induce us to give it up. While, if it be difficult to resign, it becomes clear that we are ourselves in danger, and our motives for self-denial are thus increased a hundred-fold.

So far as I have been able to discover in mixing with society, one of the most openly avowed and most frequent objections to joining the ranks of total abstinence, is that already alluded to, a regard for personal health, originating in the mistaken but popular belief, that such stimulants are necessary for its preservation. It is, however, a curious fact, that persons who argue in this manner as regards themselves, are invariably such as suffer from some malady, either real or imaginary, and sometimes from an accumulation of maladies, which they still persist in asserting that they use stimulating beverages for the sole purpose of preventing. Now, if such persons drank wine, or beer, or spirits, or all three, and at the same time were in perfect health, I confess they would be formidable enemies to the temperance cause; but with them it is always "my" gout, "my" rheumatism, "my" want of digestion, or "my" general debility, on account of which this potent medicine is taken, but which, by their own showing, it has hitherto proved wholly insufficient to remove.

Without entering generally upon the question of health, a question which has been circumstantially examined by judges more able than myself, and in relation to which many important and interesting facts are now laid before the public, tending clearly to prove, that, instead of suffering from total abstinence, most persons by whom it has been fairly tried, have experienced not only no injury to their health, but considerable benefit; I may, perhaps, be allowed to add a few words on the subject of my own experience, which may possibly derive additional weight from the circumstance of my having been, for many years of my life, an obstinate disbeliever in the efficacy of temperance principles to effect any lasting or extensive good; while of all respectable societies, that for the promotion of total abstinence—that which I now esteem it an honour and a privilege to advocate, would have been most repulsive to my feelings to join. Indeed, such was my contempt for the system altogether, that I often pronounced it to be a mockery of common sense, and at the same time frequently asserted my belief, that nothing could be more likely than the restraint of a public pledge to create an immediate inclination to break it.

For two years—years I may say of total ignorance on this point, during which I took no pains to make myself better informed—I treated the subject with the utmost contempt whenever it was brought under my notice. By degrees, however, it began to wear a different aspect before the world in general, and facts were too powerful in its favour to be disputed. By degrees it began also to assume with me somewhat more of a personal character. I could not see how I was right while indulging in what was so fearfully destructive to others, and to some whom I had known and loved. Yet such was the force of habit; such my willingness to believe what doctors told me, that wine was necessary to my health, at that time far from good; and such, also, was my dependence upon stimulants, for increasing the strength of which I often felt miserably in want, that three years more elapsed before I had the resolution to free myself practically, entirely, and I now trust, forever, from the slavery of this dangerous habit.

Four years of total abstinence from everything of an intoxicating nature, it has now been my happy lot to experience; and if the improvement in my health and spirits, and the increase of my strength during that time, be any proof in favour of the practice, I am one of those who ought especially to thank God for the present, and take courage for the future.

Like many other women, and especially those who are exempt from the necessity of active exertion, I was, while in the habit of taking wine for my health, subject to almost constant suffering from a mysterious kind of sinking, which rendered me at times wholly unfit either for mental or bodily effort, but which I always found to be removed by a glass of wine. My spirits, too, partook of the malady,

for I was equally subject to fits of depression, which also were relieved, in some degree, by the same remedies. During the four years in which I have now entirely abstained from the use of such remedies, I have been a total stranger to these distressing sensations of sinking and exhaustion; and I say this with thankfulness, because I consider such ailments infinitely more trying than absolute pain. That time of the day at which it is frequently recommended to take a glass of wine and a biscuit, I now spend as pleasantly as any other portion of the four and twenty hours, without either; and when fatigued by wholesome exercise, which is a totally different thing from the exhaustion above alluded to, I want nothing more than rest or food, and have not a symptom remaining of what I used to experience when I felt occasionally as if my life was ebbing away. Thus I am fully persuaded, in my own mind, and by my own experience, confirming, as it does, the testimony of many able and important judges, that the very medicine we take in this manner to give us strength, does in reality produce an increase of faintness, lassitude, and general debility.

DOING NOTHING.

"He made me out a sinner for doing nothing!" This remark fell from the lips of one who was under conviction of sin, and of whom we asked the question, How were you awakened? It was in a revival of religion, in 1832. He had heard a sermon from the words, "Woe to them that are at ease in Zion!" It was a new thought to the poor man, who had been comforting himself with the plea that he had done nothing very bad. But now he saw that greatest sin was the very thing in which he had been comforting himself—*doing nothing!*

We were reminded of this incident by meeting in an old religious magazine with the following ingenious interrogatories on the words, "Curse ye Meroz." The writer says—

By whose authority? The angel of the Lord's.

What has Meroz done? Nothing.

Why then is Meroz to be cursed? Because they did nothing.

What ought Meroz to have done? Come to the help of the Lord.

Could not the Lord do without Meroz? The Lord did do without Meroz.

Did the Lord sustain, then, any loss? No, but Meroz did.

Is Meroz then to be cursed? Yes, and that bitterly.

Is it right that a man should be cursed for doing nothing? Yes, when he ought to do something.

Who says so? The angel of the Lord. Luke 12: 47.

"That servant which knew his Lord's will, and did it not, shall be beaten with many stripes."

APPLES OF GOLD.

"He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matt. v. 45.

Many serious people are very ready to give alms to the pious part of their poor brethren, but are afraid of relieving a common beggar; and it must be owned that, as riches are a talent from God, they who have them must be discreet in the distribution of them: the religious poor have the best claim, but others ought not to be entirely overlooked, as is plain from the conduct of God himself, for "he maketh his sun to rise on the evil and on the good." Only common healthy beggars are forbidden alms; concerning whom God says, "If they will not work, neither shall they eat"—2 Thess. iii. 10. It may be said, They will make an ill use of your bounty, but what then? Is not this the very effect of Divine goodness? Is not this the very goodness that is recommended to us in Scripture, by the imitating of which we may show ourselves to be "the children of our father which is in heaven, who sendeth rain on the just and on the unjust? Shall I withhold a little money or food from my fellow-creature for fear he should not be good enough to receive it of me? Do I beg of God to deal with me, not according to my merit, but according to his own great goodness; and shall I be so absurd as to withhold my charity from a poor fellow-creature, because he may perhaps not deserve it? Shall I use a measure towards him which I pray God never to use towards me? Lazarus was a common beggar, and yet he was the care of angels, and carried into Abraham's bosom. "I was a stranger, and ye took me in," saith our blessed Saviour; but who can perform this duty, that will not relieve persons that are unknown to them? "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Lord, give me faith which works by love,
And will good works command;
Which makes a neighbour's grief my own,
And lends a helping hand.

—Hogarty.