

fellow. "I belong to the 'army;' I have signed the pledge." "And so will I," said the father, brushing away the tears to kiss his manly little son.

George Gordon is now a Son of Temperance, his wife is again light-hearted and happy, his business prosperous, his home a paradise; and he attributes it to the LAST GLASS.

Reader, we hope you have taken the last glass.

### INDIRECT ADVANTAGES RESULTING FROM THE TEMPERANCE REFORMATION.

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(Abridged from *Huwtitt's Journal*.)

It was told us eighteen centuries ago, that a tree is known by its fruits; and that we cannot gather grapes from thistles. This practical test of the value of principles and modes of action is somewhat distasteful to those who love darkness rather than light.

There can be no doubt now as to the effects of teetotalism. It has been advocated for fifteen years, and practised extensively on both sides of the Atlantic, in the islands of the Pacific, in India, even in China, and in most parts of the civilized world. In the British dominions, you can scarcely go into any village without finding these abstainers from intoxicating drink, many of them reformed from habits of the grossest intemperance. You may see them in all trades and modes of life; in the extremes of heat, cold, and exposure to the weather; of both sexes, and all ages; persons whose previous habits had been as various as possible; in fact, in every conceivable difference of situation;—and yet all agreeing in the same testimony, that intoxicating liquors are, as a beverage, wholly unnecessary, and generally injurious. There can be no sham here; for most of them (as we may hereafter show) have had to suffer, more or less, for their testimony.

*Teetotalers, then, can live; can live as well, as healthily, as happily, as actively, as the drinkers. They are saved much expense, much sickness, and all the moral evils resulting from the use of intoxicating liquors. They are made sober, if they have been intemperate; they are kept from falling into drunkenness, if they were sober to begin with. This is all the promulgator of the system promised; and most completely has the promise been fulfilled. The original temperance societies promised to reform and prevent drunkenness; they made a grand attempt, but suffered a signal failure. They prepared the way for a more thorough and truthful system, and then died a natural death.*

The direct benefits of teetotalism, then, are such that its principles must be sound. But we have further confirmation of their truth. Good things are linked together, so that they cannot go alone. Bad things often produce apparently fine fruit; but we are led to discover its rottenness when we see the evils necessarily consequent on it. The advocacy and practice of teetotalism, however, have led to many indirect and (to a considerable extent) unlooked-for advantages. To some of these we now beg to direct our readers' attention.

*Teetotalism has created a spirit of self-reform.* Giving up drink is a personal work, a real thing, which each must do for himself, without which no permanent good can be done him by any other man. Drinkers are ready enough, when together at the pot-house, to advocate political reforms, and all sorts of other changes, except personal reform, for their supposed advantage. Teetotalers have shown them the paramount importance of the latter; and if they succeed in inducing them to mortify this fleshly lust, the spirit, incited or strengthened by the deed, leads to other as noble, or yet greater, sacrifices. Accordingly, we find numbers of teetotalers, when the cloud cast over their spiritual eyes by drinking has been removed, giving up one sensual indulgence after another, devoting themselves with energy to the improvement of their minds, and seeking that full regeneration

of their hearts which true religion, the spirit of Christ, alone can give.

*Teetotalism has called forth a spirit of self-sacrifice.* This is the motive to which we appeal in our reasonings with moderate drinkers. We urge them to deny themselves for the good of their brethren. Every act performed from right motives, strengthens the force of those motives. And thousands, to whom self-denial before was mere pulpit talk, having done their duty here, have gone on to do it in other ways also. It was easy to sign our names to pledges for peace, free trade, etc., and subscribe money to benevolent societies, and go on living as we did before: but teetotalers have to give up something daily for their brethren's sake. The teetotal society has been what the Christian Church ought to be—an assembly of men, each a worker and a missionary. It is heart-cheering to go into every town and village, and there find a set of working men spending their time, after their hard day's labour, in holding meetings, in distributing tracts, visiting their neighbours to do them good, without an atom of personal advantage thence accruing. We ourselves know many who do not scruple thus to walk six, eight, or even twelve miles, in a winter's night, to speak, without any recompence but the testimony of their consciences. And we generally find teetotalers not engrossed by this one question, though they might well be so; but among the foremost in carrying forward other reforms and philanthropic labours, and in secret works of benevolence.

*Teetotalism promotes education.* The most frequent cause of absence from school is drinking. The child is sent in the tenderest years to work, that the father may have its wages to drink on the Saturday night. And whole families are debarr'd from even Sunday school instruction, because the money that should have clothed them is consumed in liquor. One of the first fruits of a drunkard's reformation is, that his children are clothed and sent to school: and it is surprising what efforts they will make to keep them at the day-school longer than is usual, from their keen sense of the importance of education. It is not uncommon for children thus instructed to teach their ignorant parents to read and write. And teetotalism has mightily increased the number of labourers in this cause. Scarcely a Sabbath school can be found, in places where temperance has been much agitated, which has not received an addition of teachers out of those who before profaned the Sabbath by selfish laziness or indulgence. In very many places new schools have been established entirely by teetotalers, and carried on without any assistance or encouragement from the higher classes.

*Teetotalism has taught men to disobey fashion.* It is the first popular movement that has directly set itself against every-day and all-ruling custom. Rich and poor are alike bound by this worldly rule, and no real good can be effected until its power is modified. Every teetotaler is necessarily brought into constant collision with the "idol of Britain;" and once having learnt to set up a higher rule, and live by it, the power of mere custom is thenceforth crushed.

*Teetotalism has led to juster notions of politics.* When we perceive the terrible waste occasioned by the use of intoxicating drinks, we see how comparatively futile are the panaceas of political parties, and are led to seek for a more searching and complete reform. The teetotalers have a much more effective mode of producing cheapness of food, and preventing famine, than any yet proposed by governments. This will easily appear when we consider that the food annually consumed in the manufacture of alcoholic poisons would feed the whole of our starving population; and that we spend more than £64,000,000 a year in the purchase of these articles, besides losing nearly as much in other ways by the use of them.

*Teetotalism leads to the understanding of the laws of health.* While doctors have been occupied in curing dis-