

A GOOD CHARACTER is an item of no mean value. Solomon says,—"A good name is rather to be chosen than riches;" and, again, "A good name is better than precious ointment." This fragrant and valuable blessing my friend had lost by his intemperance: he has regained it by sobriety. He has now the full confidence of those with whom he transacts business; so that, to use his own language, "the men who formerly would not trust him to get change for sixpence, now offer to advance him five to ten pounds, whenever it may be useful to him." And he has regained the esteem of his religious acquaintances, and is restored to the honor of church membership. I need scarcely add that he is now the affectionate, considerate, provident husband and parent. I will only remark here, that whereas, while he was an intemperate man, he constantly upbraided and despised himself, he has regained self-esteem, and feels the importance of maintaining a fair reputation, both as a source of happiness and a means of influence.

**MONEY IN THE POCKET**, besides a few pounds in the *Savings Bank*—a Policy of Insurance in the *Temperance Provident Institution*—as well as Membership in a *Benefit Society*, must not be left out of this "Inventory." The business in which my friend is engaged would at all times have furnished a comfortable subsistence for himself and family but for his profligate habits. Idleness and prodigality often go together. Half the time that should be devoted to business is wasted in drinking, and the money that should support the family is dissipated in ruinous excess, and so "wilful waste makes woful want." But now the case is altered. My friend is no niggard: he subscribes cheerfully to the promotion of temperance and other praiseworthy objects; but he is thoughtful, careful, prudent, and economical, and hence he applies his earnings to their legitimate purposes.

If I place together three items, the value of which I leave my readers to estimate,—namely, **COMFORTABLE FURNITURE**—A WELL-STOCKED CUPBOARD—AND A GOOD WARDROBE. The house, as I have said, has five rooms: The kitchen is nicely fitted up with range, oven and boiler; a good sized copper, and various culinary and other utensils. In this room the family spend most of the day, and are not "ashamed" to be found there by any visitor. Upstairs is a room in front, furnished with a mahogany chest of drawers, two mahogany tables, eight mahogany chairs with horse-hair seats, and a large sofa of the same materials. The walls are ornamented with engravings and drawings. Behind and above this room are chambers, fitted up with a due regard to cleanliness and comfort. As to the *Cupboard*, I have reason to believe that it is never empty, and substantial proof has been given to me and many others, that there is always a bit to spare for a friend; for Teetotalism has inclined, and enabled the inmates to "use hospitality to others without grudging." As to the *Wardrobe*—of course I have never examined it—but I see that all the family are well clad; and my friend told me, a few months ago, that he "had insured his little property for two hundred pounds, fifty pounds of which he regarded as the value of the wearing apparel; and another item, which, however, is worthy of distinct notice,—namely,

A **SELECT LIBRARY**. Being bookishly inclined myself, I attach some importance to this, especially when

I see that the books my friend has selected are such as are sure to instruct and profit. As he has derived much benefit from Teetotalism, and is anxious to benefit others by the advocacy of that system, he has a strong predilection for Temperance publications; but he has also a number of excellent books on general subjects, not omitting a valuable Commentary upon "the Book of books," that **VOLUME** which is "able to make wise unto salvation."

May I be allowed to put such articles as a **SMILING WIFE** and **HAPPY CHILDREN** into this "Inventory" of a Teetotaler's possession? If I do, it must, of course, be without a "valuation," as every man—especially every married man, every father of a family—knows that they are possessions beyond all price. The Wife no longer laments the absence of her husband, fearing that he is in the alehouse, wasting his time, injuring his health, and spending the money she ought to have to supply the wants of the family. The children no longer dread the return of their father at midnight, ill-tempered, upbraiding, and brutal. It is now a well-ordered, peaceful, harmonious family. The members all "pull one way," and all aid, as far they are able, "the dear total cause," the source of all their happiness.

**CHEERFULNESS** and **CONTENT**—**ORDER** and **INDUSTRY**—are items too important to be omitted from this "Inventory," though it is impossible to affix to them any adequate valuation. It is certain that these attributes of human happiness were not in the house formerly inhabited by my friend, and it is equally certain that they came into his present dwelling in the train of Teetotalism.

As an integral portion of my friend's property, I may set down also, **PROVISION FOR A RAINY DAY**, as it is familiarly termed. Without being sinfully "thoughtful for the morrow," or distressingly anxious, he has become a regularly enrolled member of more than one institution, from which he will receive benefit in seasons of affliction or sickness; and from which, in the event of his removal by death, his family will be preserved from absolute want. This is a legitimate and useful exercise of forethought. "A prudent man foreseeth evil and hideth himself, while the simple pass on and are punished."

**MORALITY OF CONDUCT**—**ABILITY FOR EXTENSIVE USEFULNESS**—**LOVE OF THE MEANS OF RELIGIOUS IMPROVEMENT AND SAFETY FOR BOTH WORLDS**,—may be thought by some, items of too grave import to be put down in an inventory of articles which come into a man's possession by means of teetotalism, and yet they are things which my friend accounts *invaluable*. And it is a fact that he possessed no one of them while he indulged in strong drink, and that he has rejoiced in them all, in regularly increasing degrees, since he became a teetotaler. And why should this be thought incredible? It is not for us mortals to know "times and seasons;" neither is it our province to prescribe to Divine Providence the most suitable means to be employed for the reclamation of the drunkard—for the salvation of the lost. There are "diversities of operations, but it is the same God which worketh all in all." As to my friend's case there can be no doubt whatever: his enjoyment of all the good things I have enumerated,—and more than my paper would hold,—can be traced,—most clearly, immediately and directly,—to his adoption of the principle of total abstinence from intoxicating drinks.