



Out of the Depths.

(Ella Wheeler Wilcox.)

Out of the midnight, rayless and cheerless,
into the morning's golden light;
Out of the clutches of wrong and ruin, into
the arms of truth and right;
Out of the ways that are ways of sorrow, out
of the paths that are paths of pain;
Yea, out of the depths has a soul arisen, and
'one that was lost is found again!'

Lost in the sands of an awful desert, lost in
the regions of imps accursed,
With bones of victims to mark his pathway,
and burning lava to quench his thirst;
Lost in the darkness, astray in the shadows;
Father above, do we pray in vain?
Hark, on the winds come gleeful tidings—lo,
he was lost but is found again.

Found and the sunlight of God's great mercy
dispels the shadows and brings the morn;
Found, and the hosts of the dear Redeemer are
shouting aloud o'er a soul new born,
Plucked like a brand from the conflagration;
cleaned, like a garment, free from stain;
Saved, pray God, for ever and ever; lest for a
season, but found again.

'Out of the depths' by the grace of heaven,
out of the depths of woe and shame,
And He blots his name from the roll of drunk-
ards to carve it again on the heights of
fame

'Wine is a mocker, and strong drink raging;
glory to God, he has snapped the chain
That bound him with fetters of steel and of
iron, and he that was lost is found again.

Down with the cup, though it gleam like rub-
ies; down with the glass, though it spar-
kle and shine;

'It bites like a serpent and stings like an ad-
der;' there is woe, and sorrow, and shame
in wine.

Keen though the sword be, and deadly its
mission, three times its number, the wine-
cup has slain.

God, send Thy grace unto those it has fet-
tered. God grant the lost may be found
again.

The Compensation Question.

It is not easy for Canadians to understand the claim that is being made by English brewers and liquor-sellers for public compensation because of their being refused renewals of their licenses.

We have come to look upon a license to sell liquor as a twelve months' privilege sold for a fixed amount, carrying with it no more right for compensation when it terminates, than does the wearing of a coat entitle the owner to compensation for it when its usefulness is gone.

In the Province of Ontario, during the last thirty years, we have reduced the total number of liquor licenses in operation from 6,185 to 2,947. A large proportion of the remaining 2,947 are not held by the parties who held licenses thirty years ago. For a price the authorities sell a year's right to carry on the traffic, and when the year has expired, the man who has not had the special privilege has as much right to compensation as the privileged man has to compensation at the expense of the other.

The 'Good Templars' Watchword' sums up a series of similar examples of interference with the liquor traffic, in which the traffic's absurd claim for compensation was not entertained. It says:

In March, 1757, Parliament proposed to prohibit distillation from grain, meal and flour, so that all could be used as food. Smollet in his 'History of England' shows how the farmers declared how it would ruin them, while the distillers laid the blame on the brewers, and prayed Parliament not to prohibit or to

grant compensation, but Parliament ignored the claim, and 'made prohibition absolute' till December, 1759, without compensation. The people fared better than in the years of plenty with open distilleries.

In 1809 and 1813-14 distillation was prohibited by Parliament in Ireland to save the grain for food. The above acts were followed by gratifying results without compensation.

In 1853 the Scottish Sunday Closing legislation passed and duties were revised whereby the yearly sale of spirits in Scotland diminished by 1,250,000 gallons, without compensation.

In 1881 the Welsh Sunday Closing Bill was passed, without compensation.

The act passed by Mr. Ritchie in 1880 and in 1882 resulted in the refusal of 'renewals' in the latter year to 34 beer-sellers in Over Darwin alone, on the ground that they were not required. On appeal, the Queen's Bench sustained this action. Hundreds of others were similarly refused in England during the same year, without compensation.

In America reductions in the number of licenses have been carried out in a very drastic manner. Boston made a reduction in one year from 1,780 to 780; Philadelphia in one year from 5,770 to 1,740, or 70 percent, notwithstanding the rapid growth of the population—all without compensation.—'Pioneer.'

A Teetotal Creed.

The late Dr. F. R. Lees, one of the most widely known and ablest advocates of total abstinence and prohibition, drew up the following statements of important facts which seemed to him to be specially worthy of being emphasized in connection with the temperance reform:

1. That alcoholic liquor is not a necessary of life, either food or drink.

2. That alcohol is a narcotic poison, the habitual use of which lessens health, shortens life, and produces the drunkard's appetite.

3. That, according to the Bible, there was in ancient times a wine used which is called a poison, a mocker, a defrauder, and a deceiver.

4. That the Bible shows the seductive consequences of its use upon patriarchs, priests, and prophets, who were 'swallowed up of wine.'

5. That persons selected by God for special or pre-eminent services, and even sometimes their parents, were forbidden the use of all wine, lest they should be injured or deceived by the 'poison' wine—an extreme teetotalism not needed now.

6. That the first prohibition of wine and the first abstinence pledge named in the Bible came directly from God. This refers to his priests and Nazarites.

7. That men devoted to works of strength or holiness were appointed to be teetotalers by special angelic messages—to wit, Samson, and John the Baptist.

8. That nowhere in the whole Bible is there a single passage which expresses any Divine approval of intoxicating wines.

9. That there are repeated warnings against the use of such wine all through the Bible.

10. That intoxicating wine is uniformly and frequently selected as the symbol of the Divine wrath or fury, which only a poison could be.

11. That non-intoxicating wine (the fruit of the vine) and water are the Divinely-selected symbols of salvation.

12. That the Greek word for temperance in the Epistles is at least once applied by St. Paul to the known practice of abstinence, yet in no case to the use of intoxicants; while the Greek word for abstinence is frequently used as the name of that practice which distinguished the 'Sons of the Day' and the Christians of the first centuries.—'Pioneer.'

Expiring Subscriptions.

Would each subscriber kindly look at the address tag on this paper? If the date thereon is Aug., 1904, it is time that the renewals were sent in so as to avoid losing a single copy. As renewals always date from the expiry of the old subscriptions, subscribers lose nothing by remitting a little in advance.

The 'Moderate Drinker'

To say that the first drink of liquor is for many the first step on the way to failure, may seem to some the language of fanaticism. Still there are facts which indicate that it is well within the bounds of a moderate statement. We know that in this community, and elsewhere, there are men who have struck the rock-bottom of degradation, and what is the reason. They had opportunities to become self-respecting and respected citizens, and in some instances had equipment enough to be leaders of their fellows. That they would ever become the besotted things they are to-day never entered their mind at the beginning. The young man fresh from college had visions of noble living. And we have seen him fall by the wayside. We have seen him incredibly mean and selfish with never a thought of his duty to man or to God and a prey to the vices which follow in the train of intemperance. To keep a family in sorrow and oftentimes not far from starvation, to break the heart of wife and mother, to court the danger of damnation—this is what the drinker does every day of his life. And the beginning of it all was the trip to the 'road-house' on Sunday, or the visit to the nearest saloon. Not every man who observes the Lord's Day in this manner is known as a drunkard. The individual who prates of taking it and leaving it alone rather prides himself on his sobriety. He may get muddled now and then—accidents will happen—but he beguiles himself into believing that he is not within hailing distance of being really a drunkard. But what he should understand is that the patronage of the road-house and the saloon gains for him a drunkard's reputation. Sensible men regard him as a weakling. He may be popular with the bar-tender and his convivial companions, and stand high in his own opinions, but the citizens whose opinions are worth having view him with suspicion—or, as one of them said recently, the drinker, the 'moderate drinker' so-called, cannot be employed to-day by a business firm in any confidential capacity. Physically and mentally he is, or becomes so, inferior to the total abstainer. Said Dr. Richardson, of London:

'It is the duty of my profession to show, as it can show to the most perfect demonstration, that alcohol is no necessity of man: that it is out of place when used for any other than a medical, chemical or artistic purpose: that it is no food: that it is the most insidious destroyer of health, happiness and life.—'Catholic Record.'

A certain justice of the peace of East Poughkeepsie, N.Y., requires all persons brought before him on a charge of drunkenness, to sign the following total abstinence pledge: 'I, _____, having been convicted before _____, justice of the peace, of public intoxication, in order to obtain a suspension of sentence, do hereby pledge myself to abstain from intoxicating liquors for a period of one year from the date hereof, and in case I should be arrested and convicted of intoxication within that period, I request said justice, in order to save me from utter ruin, to impose upon me the full penalty of the law—to wit: six months in the Albany penitentiary.' It is stated that this unique method has greatly reduced the drunkenness in the town.

Every-day Heroes

Abound in society, because the Gospel has created them. But the world is not worthy of them, and takes little notice of them.

Neil Livingstone was a Scotchman in a little way of business, in the days when the word 'teetotaler' had not yet been heard. But he refused to touch strong drink, while all his friends, and even the ministers and members of the churches, indulged as a matter of course in whiskey and toddy. Now, what came of Neil Livingstone's persistent self-denial and refusal to fall in with the fashion? Just this: He had a son named David, and that young David Livingstone followed his father's footsteps, adopted total abstinence, accepted the Gospel, became a missionary in Africa, and opened the way into the heart of the 'Dark Continent' for civilization and for Christianity. The humbler hero, Neil Livingstone, was the father of a heroic son, whose tomb thousands of pilgrims visit in the nave of Westminster Abbey every year.