

and serve him. I told him I felt assured that he could help me, and that he would. Now I stand here, and I tell you all most solemnly that Jesus took me at my word. He did take away my appetite then and there, so that from that sacred moment of my casting myself on his help, I have not tasted a drop of liquor, nor desired to taste it. The old appetite is gone, and I tell you, moreover, that I gave myself to Jesus in that very hour, and I received him as a power in my soul against every enemy of my salvation, and he saves me in his infinite grace. I came at once to these meetings. I have been coming every day for two weeks, and oh, what happy weeks! I am delivered through the power of Jesus from the awful destruction which was before me. Such has been the method of my relief." The young man speaking was known to some in the meeting as belonging to a distinguished law-firm of New York.

Another gentleman immediately arose, and said he had a few words to say to the despairing young man in the meeting. "I have been two years living by the power of Jesus above the same evils with which he is beset, and by which I was once surrounded. No man has been nearer hell than I have, and yet escaped from it. Years and years I lay at the mouth of the awful pit. I was given over to destruction by my best friends and by myself. We said—'This trying to reform is of no use. It fails so often, that we must believe the failure final.' One day as I was working in the field to earn a little money to keep from starving, I took out my bottle, without which I thought I could not live, and I said to some one, 'For days I have not lived on anything only what I get out of this bottle. I cannot live so. I cannot live with this vile drink, and I cannot live without it, and what am I to do? I should like to know that. What is a poor wretch like me to do?' 'Why do you not ask help from God?' said some one. I had never thought of it.—It was like life from the dead to cast myself on the help of Jesus. I closed an agreement with him, by which he became mine and I became his. This was two years ago. What a glorious change for me! What happy years these have been for me! My family are happy—my business prospers. I am now a member of a Christian church. All my relations in life are changed, and all because I depend on Jesus. My love of liquor is gone; all is changed. For a time my old companions in drink tried to win me back; but they have long since given it up, and I have won some of them to Jesus. I cannot tell you how happy I am. All this comes of living by faith on Jesus." This gentleman's voice has been often heard in the prayer meeting, but until now he had never told the experience through which he had been called to pass, and the dreadful evils from which he had escaped.

The advantage of living does not consist in length of days, but in the right improvement of them. As many days as are spent without doing some good, are so many days entirely lost.

In narrative, as well as in description, objects ought to be painted so accurately, as to form, in the mind of the reader, distinct and lively images. Every useless circumstance ought to be suppressed, because every such circumstance loads the narration; but if a circumstance be necessary, however slight, it cannot be described too minutely.—*Kaimes.*

It were to be wished, as that which would make learning indeed solid and fruitful, that active men would or could become writers.—*Daton.*

## DEBTOR AND CREDITOR.

### THE NATIONAL BALANCE-SHEET.

BY ALEXANDER THOMPSON, ESQ. OF BANCHORY.

A few words on the financial aspect of the question:—Chancellors of the Exchequer tell us they have a revenue of £21,000,000 sterling from drink, in one form and another.—Truly a noticeable sum, a mighty agent for good or for evil; and no wonder if chancellors are inclined to boast that it is raised in the least objectionable manner; that no man is obliged to contribute to this portion of the revenue unless he pleases; and that there can be no more legitimate object of taxation; it is the voluntary offering of the people. Now this sounds very plausible. But let us examine it—

The true question is this. what do we pay for it? It is no doubt a vast sum, and forms a large portion of our national revenue.—But what does it cost?

What would it profit me if any cause put £100 into one of my pockets, if the selfsame cause took £300 out of another of my pockets at the same moment? Is it not quite clear that though I kept the £100 safe and fast in my pocket, I should be precisely £200 poorer by the transaction? This is what we believe to be the result to the nation of the revenue raised from strong drink.

It receives, then, £21,000,000, and these twenty-one millions cost the country sixty-three millions!! Where is the gain of this transaction? Clearly the public has a very bad bargain of it; the balance of loss is forty-two millions?

Of course we make this statement on the principle that the money spent on strong drink is *wholly lost*, and *worse* than lost, to the individuals who spend it, and therefore to the nation of which they are a part.

Sixty-three millions a year is a large sum—rather beyond comprehension—which in expenditure must leave its marks either for good or for evil. Were it expended for the good of the public no one could find fault, but it is solely for evil. It is the producing cause of almost the whole of our crime, our pauperism, our lunacy, and it does good to no one. The figures in statistical tables are abundantly startling, and yet they are after all but a cold, heartless representation of the misery produced by strong drink. They tell nothing of the broken hearts, the miserable homes which drink produces; and they tell nothing of the drunkard's hereafter. But the friends of Temperance look beyond the dull statistical tables; they see the misery in ten thousand homes, and they will strain every nerve, in dependence on God's blessing, first to abate and then to abolish the monstrous evil.

AN UNPLEASANT TRUTH.—The editor of the Wisconsin Chief, having been asked why he could not visit divisions and Lodges without pay when he was employed as a lecturer by the G. L., replied in the following scathing and truthful language, which is applicable in other localities than Wisconsin:

This inquiry comes from a quarter where we have been denounced as mercenary because we would not lecture for nothing, spend three days' time, and pay *nine dollars' expenses out of our own pocket*, from a place where we lectured twice to very large meetings at such expense, and received a hat contribution of two dollars and twenty cents! Perhaps

this large class of *professors* will continue to inquire and revile because we will not leave our business and family, pay our expenses, and trust to the "tender mercies" of the hat. Will one of them spend a day or a dollar in such speculation? Not they!

In this connection we add: Inquiries are frequent, why we do not visit this or that section; we would be warmly received, great good be done, and "no doubt" some subscribers for the *Chief* secured. No doubt about the reception or the good, but great doubt about the subscribers. We are not sufficiently verdant to venture through the picker in lecturing for subscribers. We long since learned that temperance people, as a rule, are the last who take a temperance paper, and in lecturing never subject ourselves to the humiliation of urging such matter. For do not all temperance people take more papers than they can read? Are they not members of the Lodge? and do they not hear the paper read in the Lodge? Or are they not old temperance men and women?—What need of their taking such papers? Yet such people are weeping over the prevalence of intemperance!

Were we to tender our labors as speaker, twenty times in a place and the last evening solicit subscribers, not as many names would be given. The very introduction of the matter would disperse an audience like a case of small-pox.

These things are not pleasant to think of; not pleasant to say; unpleasant to hear, but must be said and listened to, nevertheless.—To enemies of our reform; to friends; to saint and sinner it has been our duty to say unpleasant things. We never expect to see a day, when we shall be relieved of such duty.

## THE ANGEL OF TEMPERANCE.

Now, inspired by her presence, the gifted look'd up.

The lowly threw down the insidious cup;  
The father grew blest in the love of his child,

The mother cast from her all things that defiled;

The dwelling, though poor, became quiet and clean,

And harmony reigned where disorder had been;

Home pleasures, home treasures, home duties, home rest,

Were found to be holiest, calmest, and best;  
The haunts of excitement grew empty and still,

Or peopled with souls of a healthier will;  
The craftsman in bearing grew sober and trim,

The peasant rejoiced in a sturdier limb;  
The tongues of the timid found words to de-claim

'Gainst the ills that oppressed them with sorrow and shame:

And a mission of brothers—Age, Manhood, and Youth—

Went out to instill the new essence of truth.  
The orator caught a new theme for his speech,

The pastor was glad the new doctrine to teach;

And the poet who stood in the van of the throng,

Found his spirit expanding with loftier song,  
And well might his soul to new triumphs aspire,

For the Angel of Temperance kindled his fire!

—J. O. PRINCE, in *Church of Eng. Mag.*