

I have made the best of it. You have not changed for the better since your days of poverty, and you have not taken the trouble to ascertain what became of the girl who shared your hardships and disgrace. She is living with me, sir, three miles from Norbury, where you are now so grand a gentleman. I told this lady to beware of you, but she was too confiding to doubt you. I think, however, you have thrown off the mask too soon."

"Don't lecture me, sir. The lady must decide between us. Whatever wrong I have done has been done for her sake. I had reason to think she loved me."

This was said with a tone of bitter reproach, and then the young man stood awaiting his fate with a moody countenance.

"I think I had better take you on to Paris, Mrs. Hartfield," said the clerk. "It would set Norbury folks talking if we went straight home. You can tell your husband the whole truth, and he can settle the score with this gentleman."

"I am going straight to Germany," said Mr. Comberford. "If Hartfield wants me, he must follow me there."

He walked into the hotel, the door of which had just been opened by a sleepy-looking waiter, leaving Alice under the care of the old clerk. She went on to Paris with him, and there made the best story she could to her husband, humbly confessing her own short comings.

"I suppose I must have flirted with him a little, George," she said shyly, "or he would never have done such a wild wicked thing."

And this confession had a very good effect upon George Hartfield, who felt that he had been wanting in due care and consideration for his pretty young wife. He withdrew himself from the club at the Crown, left off billiards, and took to rowing Alice on the river in the summer evenings, and reading to her, or playing chess with her in the winter. He did not follow Mr. Comberford to Germany, but contented himself by writing a formal letter, relinquishing the conduct of that gentleman's affairs.

Mr. Comberford came back to the Hall three years afterwards, with an aristocratic but by no means agreeable wife. Before returning he took steps to settle a modest annuity upon Mr. Morgan's niece, Bessie Raynor; an annuity which was accepted by the young woman, but the quarterly payments of which were carefully banked against that rainy day when William Morgan should be no more. The old man scorned to touch a penny of Edgar Comberford's money.

Temperance Department.

THE BASIS OF TEMPERANCE.

REV. WILLIAM M. THAYER.

"Total abstinence must have a Christian basis," is the plea of many just at this time; and all the temperance workers whom we know say, "Amen," to the plea. But the plea is often set up in a manner which indicates that hitherto temperance has not had a Christian basis. As if its friends and advocates had been ignoring the teachings of the Bible on the subject; as if they had not recognized the great support which Christianity brings to the cause. There is no truth in such insinuations and hints; since, from the start, the leading advocates have made their earnest appeals to the Bible, and a hotter contest has been waged over the Bible view since the early discussions of Delavan and others, than over any other branch of the subject. The doctors have had some hard battles over the medical uses of alcohol, but not half so earnest and telling as the discussions upon the Christian basis of temperance found in the Bible. The advocates of temperance have claimed that the Bible is a total abstinence book; that it does not and can not indorse the use of intoxicating liquors as a beverage, even in the most moderate degree; that both its precepts and doctrines are opposed to wine-drinking, and in favor of abstinence from all intoxicating beverages. They have interpreted the "miracle of Cana," the "fruit of the vine" at the Lord's Supper, Paul's advice to Timothy, and kindred facts and counsels, so as to harmonize with their claim that the Bible is a total abstinence volume. Furthermore, they have contended that persons who attempt to prove that the Bible favors wine-drinking wrest the Scriptures from their original meaning, and thus give the Christian basis to moderate drinking instead of abstinence. Is it just and honorable, not to say Christian, for ministers or laymen to intimate, in the face of these facts, that the advocates of temperance have ignored the Christian basis of temperance in the past? Has the intimation the least foundation in truth? Why, then, should minister or editor persist in even hinting what is plainly false?

But there is a singular and amusing turn to this matter. Those ministers and laymen who call the loudest for a Christian basis for temperance, and say that temperance advocates are ignoring it, are the very ones who are guilty of the act alleged. For they attack the ground maintained by leading advocates, that the Bible condemns, and always did condemn, intoxicating wine. When the temperance workers endeavor to show that Christ did not make intoxicating wine at the marriage of Cana, these modern pleaders for a Christian basis ridicule their position, and contend that Christ's example on that occasion sanctioned the use of wine. And when they are told in reply, "Then wine-drinking rests on the highest Christian basis—the example of Christ—and abstinence is left out in the cold without any Christian basis at all," they declare that they do not see it in that light. When it is claimed that the Saviour used the pure, unfermented juice of the grape, which he called "fruit of the vine," at the Lord's Supper, many of this class treat the argument as an outrage upon the Bible; and grow eloquent in defending the use of intoxicating wine at the sacrament. And when the wine-bibber claims that a beverage which is good enough for the Lord's table is not too bad for his own table, they deny the inference, and stick to their position. In like manner, also, when it is claimed that the Bible speaks of two kinds of wine, intoxicating and unintoxicating, condemning the first and approving the last, the men in question laugh at the claim, and affirm that the Bible knows only one kind of wine, and that is intoxicating. Thus, while they are calling upon the public to give temperance a Christian basis, they are trying to prove that the Bible, which is all the Christian basis any enterprise can have, sanctions the use of intoxicating wine. In other words, they actually put wine-drinking on the Christian basis, while they demand that abstinence shall have it. This is the illogical and contradictory position which some professed temperance writers hold at this time.

It must be clear to every reader that those who maintain that the Bible sanctions only unfermented wine concede a true Christian basis to the temperance reform.—*Temperance Advocate.*

Now, why should we in the treatment of typhoid and other fevers insist so strongly on free ventilation or the supply of the patient with pure air, and then prescribe alcohol, which produces results similar to the breathing of an atmosphere loaded with carbonic acid?

The village of Falls Church, Virginia, with seven churches, has no liquor-shop within its precincts, nor place where liquor is sold.

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JOHN LOVELL, Publisher.

Montreal, March 19, 1870.

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234	Marion	Mira	Tuesday
284	Arcle	North Sydney	Tuesday
288	Louisburg	Louisburg	Tuesday
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