

There are hearts that ache because Christmas is coming, and loved ones are known to be almost certain to yield to the temptations to drinking that it brings. There are homes dark with a dread of the dangers of the day on which we celebrate the advent of Him who came to bring joy and gladness, and "to bind up the broken-hearted."

Oh, friends, if you never recognized your responsibility to set a right example, do it now. Let your influence during the Christmas week be an influence for good. Think of the loving friends whose pride and joy is to see you respected and good. Think of the hearts that are trembling lest the man whom you are tempting should yield to your temptation. Think of the wretched places where not only apprehension but terror and despair are reigning to-day because Christmas drinking has set in. Banish the wine-cup from your festal board, send back the bottles to the well-meaning but mis-guided donor, or if you will not treat him so, thank him for the gift and pour out the contents where they can do no harm. Let no one ever be able to look back to this holiday-time, and remember that in it you asked him to drink and helped to form the appetite that ruined him. Take the money that you would spend for drink to the homes that drink has cursed, and with it lighten a little the sorrow that society's sinful customs have caused. Until our laws are like what they ought to be in regard to this evil, see that your influence is totally against the darkening of this festive time with the shadow of crime and sorrow, and so help towards what we wish you will all our heart,

A VERY MERRY, HAPPY CHRISTMAS.

Contributed Articles.

THE FIRST TEETOTAL PLEDGE.

In our issue of November 9th, we gave from the *Orillia Packet* a *fac simile* of the manuscript of the first teetotal pledge followed by an article from the same paper, giving a short historical sketch of the incidents which led to the drawing up of this now celebrated document. The article did not state *who wrote the pledge*, and we now supply this omission. Mr. Joseph Dearden, one of the first of the Preston teetotalers, and the historian of the early days of teetotalism, thus writes.—"I remember attending the meeting, and I may well remember the warm discussion which took place at it, for I was one who went in for more caution and less speed. As the earnest proceedings were drawing to a close, and some were leaving, a number got grouped together at one side of the room, still debating the matter, when at length Mr. Livesey resolved he would draw up a total abstinence pledge. He pulled a small memorandum book out of his pocket, and having written the pledge in blacklead, he read it over, and standing with the book in his hand he said, 'Whose name shall I put down?' Six gave their names, and Mr. Livesey made up the number to seven. Next day, Mr. Livesey finding the blacklead writing not very good, copied in ink the pledge, and the signatures in the order in which they were given." The names of "the Seven Men of Preston" having been so extensively published, it is only right to others to repeat what Dearden says—that the only prominence given to them was entirely due to the accident of their being present at a special meeting convened on an inconvenient night of the week, at which many of the most prominent advocates of teetotalism were absent. Mr. Livesey names no fewer than twenty-six who did a great deal more to forward the cause and secure its success than some of the seven.

W. L.

Selected Articles.

THE BISHOP OF NEWCASTLE ON TEMPERANCE.

On Saturday night, under the auspices of the Church of England Temperance Society, the first of a series of free entertainments for the people was given in the Northumberland Hall, Newcastle. The Bishop of Newcastle presided, and the hall was crowded. His lordship, who was received

with applause, said, in obedience to one who was not present, he had attended to say a few words to them. They all knew he referred to one whose great, loving heart had, in concert with others, provided those entertainments, he meant the Vicar of Newcastle. (Cheers.) He was certain the Vicar would have rejoiced to see how thoroughly they had responded to the invitation, and, for himself, he could only prophesy if this success went on, that they would have to secure larger rooms. (Applause.) There was no antagonism in that movement to any existing organization. Their one great object was to enable this land to throw off her intemperance, to drive more and more nails in the great coffin which was being prepared for, and in which he trusted they would all help to bury, the national intemperance. (Cheers.) There were so many sides to temperance that it was difficult to speak of the subject, but he would endeavor to say a few words on the economic, the physiological and spiritual sides of the question. With regard to the economic side of the subject, he had in his hand a pamphlet written by Mr. Hoyle, and he learned that during recent years the wages of artisans in this country had risen from forty to eighty per cent. in extent, and in some instances more. They spent every year in the cause of missions £1,050,000. For household coals they spent £15,000,000 per year in the United Kingdom; for milk £30,000,000; for butter and cheese, £35,000,000; for woollen goods, £46,000,000; for the rent of farms, £60,000,000; and they spent per year in the United Kingdom for house rent and for bread about £70,000,000 for each of these items. But when they came to strong drink of one sort or another in the United Kingdom they found they were spending directly—besides all they spent indirectly—£136,000,000 per annum. Some might say to that, "Well, and why should not the country be just as rich as if that money had been spent in other articles?" The answer was to be found in Mr. Hoyle's words. Mr. Hoyle took the case of a hundred men earning £2 each weekly, and he supposed them to spend 12s. each per week in drink. At the end of the year these 100 men would have spent £3,120. Well, it might be said the £3,120 was not lost, for it circulated throughout the country, and what did it matter how it was spent? But Mr. Hoyle put the other side; he supposed that these workmen had put their money in a building club and invested it in building. It would build twenty houses, costing £106 each, and the money would be circulated in the country just the same as it was when spent in strong drink, but in the one case the £3,120 would be circulated *plus* nothing, in the other case it was circulated *plus* twenty houses added to the wealth of the nation. (Cheers.) He asked them to pursue the comparison. There would be in the case of money spent in drink, of drunkenness, and probably loss of work, miseries at home, a multitude of evils, and a loss of some £2,000; in the other, according to Mr. Hoyle, they had twenty men or more set to work to build the houses, they had happiness in families, and comfort existing instead of misery and ruin. But what would the result have been if the £136,000,000 spent yearly in drink had been otherwise spent? Why, they would not have been there that night discussing economic and temperance problems, nor would they see intemperance still prevailing in many parts of their land. (Cheers.) He thought the economic side was one that would appeal to every one of them, and he was certain they would every one desire to see a great shading down of the distinctions that existed between class and class in England, a greater disposal of the wealth of the nation, a greater share for the working classes of that wealth they helped to produce. (Great cheering.) Those distinctions would be broken down if they could persuade many of their neighbors to be, what many of them were at that moment, total abstainers. (Cheers.) The physiological question simply meant were they better or worse for want of drink, and from all parts of England the reply came "Yes, I am better—clearer in my head and lighter in my heart since I was a water drinker than I was before." He dared say there were there that night some fathers of families, and he wanted to ask were they ever called up at night by a troublesome baby—(loud laughter)—for he was told, by medical authority, that it was a physiological fact that the children of total abstainers cried less at such times than those of other people. (Loud laughter.) He trusted that the time was not far distant when these voices would all join in one great chorus, when the voice of the total abstainers would be heard in every household in England. (Applause.) He wanted to say a word or two on the deeper side of the question, for what, after all, was the whole object of their temperance work? He thought holiness was the great part of their work. No work merely social would ever regenerate, no work merely economical would ever make men fit for heaven. Let them remember that