

skill in lottery," &c. This seemed a most inviting field for missionary labor; but, the country being intersected by deep rivers, and subject to periodical inundations, Dr Livingston was anxious to find a higher elevation, where the climate would be more suitable to the constitution of Europeans. This object, and the discovery of a route to the coast which should facilitate intercourse with the civilized world, led to his fourth journey.

But, preparatory to this his last effort to reach the interior, Dr Livingston accompanied his wife and family to Cape Town, and sent them to England. On the 8th of June, 1852, he once more girded himself for his great undertaking; and, after almost insurmountable hardships, he succeeded in reaching St. Paul de Loando, on the West Coast of Africa, in latitude 5 degrees south, or about 30 degrees north of the Cape. His health has suffered severely; and, it was feared, his work was done. But, through the kind and assiduous attentions of Edmund Gabriel, Esq., Her Majesty's representative at that port, he once more rallied, and then, with a devotion to his cause never surpassed, Dr Livingston traversed the eastern continent, and reached Quilimane, on the eastern coast, on the 26th of May, 1856,—a feat probably without a parallel in the history of adventure.

Dr Livingston is preparing a full account of his travels which will be shortly published. We shall hope to be able to place some of the valuable information derived from it before our readers.

It gives us great pleasure to inform the friends of Temperance that Dr Livingston is a total abstainer.

The weekly journal of the Scottish Temperance Movement says: "It may not be generally known to our readers that this distinguished African missionary traveller is a total abstainer. In a notice of the presentation to him of the freedom of the town of Hamilton, the local *Advertiser* states that 'the magistrates and council and other gentlemen partook of cake and wine (Dr Livingston, who is a total abstainer, of course excepted.)' The following statement is extracted from a notice of this distinguished missionary and traveller, drawn up by Mr Muir of Hamilton, from information obtained from Dr Livingston's family. The notice appears in the *Ayr Advertiser* of the 15th January:—He early joined the Total Abstinence Society, and has been ever since. While in London his arguments induced the two sons of a wealthy brewer to join, who in their turn induced their father to give up the liquor manufacture. Under the most exhausting circumstances he found he got on better without stimulants, and attributes his frequent recoveries from attacks of fever, under the good providence of God, to his excellent constitution, and the absence of alcohol and pickles in his blood. He graduated as a surgeon before leaving, and found his medical skill and mechanical ingenuity of vast service. By doing good to the bodies, he gained the confidence and found access to the souls of the natives. By them he was called the Great Witch—the chief medicine man."

The eminent missionary traveller wrote from Kuruman four years and a quarter ago, the following testimony:—

"I have acted on the principle of total abstinence from all alcoholic liquors during more

than twenty years. My individual opinion is, that the most severe labours or privations may be undergone without alcoholic stimulants, because those of us who have endured the most had nothing else than water, and not always enough of that. The introduction of English drinking customs and English drinks, among the natives of this country, inevitably proves the destruction of both their bodies and souls."

### "AT THE LAST"

These are significant words as employed by the pen of Solomon, the wisest of Adam's sons, Prov. xxiii. 32. He speaks of wine, not the nutritious blood of the grape, but that blood corrupted and transformed, no longer a vehicle of life, but a messenger of delusion and death. The chemical change produced by fermentation may not have been known to "the preacher, King of Jerusalem;" but he was keenly aware that the change was for the worse, giving birth to some strange element which the poetry of the East has well set forth under the image of a *gin*, or evil spirit,—the very name which has singularly been selected in our own language for one form of this potential and dangerous agent.

"At the last!" suggesting to us that the use of intoxicating liquor has a *last* in striking contrast with the first impressions it excites. At the first, it smiles and cheers; *at the last*, it strikes and chills. *At the first*, it seems to pour a new life into the veins, new emotion into the heart, new soul into the brain; *at the last*, it dries up the vital energies, hardens the heart to natural affection, and tinges the soul with a poisonous taint. *At the first*, it is given to recruit the strength, to remove mental depression, and to symbolize hospitality and friendship; *at the last*, it robs the body of vigour, increases every source of sorrow, and deprives its victim of the power and disposition to be a faithful friend and a generous host. *At the first*, it is drunk with a calm eye, a steady pulse, a sober palate, and a regulating hand; *at the last*, the eye is red, the pulse irregular, the palate insatiable, the hand the slave of base desire. *At the first*, peace and love surrounds it; *at the last*, it reigns amidst the wreck it has produced of honour, truth, affection, hope, and immortality.

But there is more than a striking contrast; there is an implied connection between what precedes and follows—not an invariable, inevitable connection, but a connection fairly coming under the rule of cause and effect. Gunpowder will not explode if it is damp, yet it is the nature of gunpowder to explode in contact with flame; and it is not less the nature of intoxicating drink to induce intoxication, whatever restraining influences may interpose. Yet that these restraints are not to be trusted we see by the innumerable evidences where they have proved ineffective; just as we might be sure that to apply fire to barrels of wetted gunpowder would issue numerous explosions. Some barrels might not be sufficiently moistened, with others the moisture might be dried by the flame applied.

Still, the wise man hints that the direful effects would not be unlooked for, and the more so because deferred. "At the last,"—the interval, long or short, inspiring a false confidence in the victim's bosom that he would escape, but a confidence not less unwise and vain. Nothing could more exactly portray the method by which intoxicating liquor deludes mankind. The spectator perceives its influence before the sufferer is conscious of

it; it instils its virus whilst it beguiles; and often, not till the very last, when too late for remedy, the betrayed one discovers his condition.

Can we refuse to be taught by the wisdom of Solomon to look for the *last* whenever the *first* is set in motion? Introduce strong drink, and it will act after its own kind, weave its own web, bear its own fruit. The experiment has been made too long to permit any hope of indifference. *At the last*, the last that will assuredly ensue in the experience of myriads, if the first be borne with. In this dread fact is its own lesson—a lesson of separation from this "mother of evils," which Solomon conveys in the prohibition to "look" upon a serpent with a skin so beautifully spotted, an eye so lustrous, and (forget not!) fangs so venomous.—*Temperance Chronicle*.

### THE MAINE LAW AND THE LICENSE LAW.

Facts are stubborn things. We have too few of them in much of our moral and political reasonings. We learn from the *Maine Temperance Journal and Inquirer* that the State Temperance Committee of Maine are pursuing the right course in their efforts to enlighten the community. They have issued a circular, and directed it to men of character in the various townships, containing the three following questions, with a request for replies:—

1. Were there any open rum-shops in your town or county before the enactment of the Maine Law—June, 1851. If so, please mention the probable extent of the traffic?
2. What was the effect upon the traffic, of the enactment of the Maine Law, so far as you observed and learned from reliable sources?
3. What has been the effect of the repeal of the Maine Law, upon the rum traffic and intemperance, within your knowledge as derived from your own observation, and from reliable information?

Some of the replies, condensed, we give, the numbers referring to the questions in order. From Calais, John T. Tinker replies:

1. Before the enactment of the Maine Law, there were as many open rum-shops in the county of Washington as could find support, and although a large majority of the people of this town were in favour of Temperance, yet they had not the power to prevent a free sale of intoxicating liquors, and consequently there was much crime, pauperism, and that disturbance of the peace which only flows from grog-shops.

2. As soon as the Maine Law came into operation, the people of this town commenced active operations, and soon our town was clear from rum except an occasional offender, and they were often brought to justice. Men were vigilant, officers efficient were selected, and the traffic was cramped to such an extent that it could not have survived long, under the Maine Law.

3. On the repeal of the Maine Law the flood-gates of rum were opened anew, and shops were opened in every place where rum could be sold to good advantage. Our temperance organization, the Milltown Temperance Society, which has been organized for about ten years and is composed of all the good men and women of our village, is not sufficient even to curtail the sale under this law, and we now have any amount of rum sold in our midst without the power to prevent it. Once in a long while we convict a man, but