

**TEMPERANCE COLUMN.**

**THE INCREASE OF SALOONS.**

At St. George's on Sunday evening, the 11th Nov., the Very Rev. Dean Carmichael preached from the text, "Render, therefore, unto Cæsar, the things that are Cæsar's, and unto God the things that are God's."—St. Matthew xx. 21.

He said: "This sacred command instructs us as to the spirit in which Christian people should act towards human and divine law, for Christians plainly owe a double allegiance to law. Their whole Christian life depends on their making the law of God their guide; this, in the nature of things, they cannot forget. They must render to God the things that are God's. But as citizens, subjects, they are equally bound to obey the law of the land in which they live, not only because laws are made to be obeyed, but because they are always supposed to be protective of the general interests of the community. Hence our Lord teaches us to render to Cæsar, or law, the things that are Cæsar's; and his command with regard to Cæsar is just as imperative as his command with regard to God. Now, this double allegiance may often times work a powerful conflict in the minds of a really conscientious Christian. Human law, like everything else human, must have defective points in it, whereas God's law in its nature must be perfect. But not only may human laws be defective; they may, however well intentioned, prove by practical working, or permitted abuse, that they are positively injurious to a community. And it is here that the conflict comes in. On the one hand obedience is commanded to magnificent principles of purity, uprightness, honesty, home-preservation of home life; on the other hand, obedience is commanded to laws which, in their ultimate and practical working, may uproot these very principles and foster feelings and habits in the nation that in every way are weakening and enervating. Hence the question not unnaturally arises: How can I honestly carry out my Lord's command?"

The answer is plain, and plain on the lines of the word of God. If laws are bad, laws must be born again; unregenerated they come within the mission field of "bad things" and the plain duty of the Christian is to bear with injurious laws, until by a triumph of Christian principles and the influence of orderly agitation, the bad law is buried and the good law enacted. But if Cæsar needs regeneration his regeneration must be brought about by the Christly principles of self-sacrifice and moral force on the part of the regenerators. Sacrifice and force which retain to their full their loyalty to the best interests of Cæsar, whilst working all the time loyally and faithfully as subjects of God. Thus in the great slave trade agitation, patriotic and Christian men did not organize a Christian fleet of privateers to wage war on the high seas against the

cursed slave ships, that protected by law disgraced the ocean. Nay, these vile things had a right to travel the high seas, and travel them under Cæsar's flag; they were positively protected, and their degraded trade was largely a privileged one. And hence Christian men attacked the trade not on sea, but on land, not by force of arms, but by force of morality and God, and so roused that great, united nation which at heart is always noble, that it simply stood in front of Cæsar, and said "these things shall not be. The voice of the nation proved the voice of God; the curse of the nation was abolished, and Cæsar regenerated remained Cæsar still, ruling a loyal people, loyal to the best interests of Cæsar, and loyal to the best interests of God. Now this example at once shows us how the Christians, perplexity may be met, when human laws conflict with laws divine. He must throw his whole force and power and energy into any righteous movement which will purify, regenerate and cleanse human law, and bring it into line with the law of God. But during the process he must obey Cæsar, if he desires to obey his God. In connection with this thought and many others naturally arising out of it, I desire to call your attention once again as Christian people to a crying evil, in connection with which, under law, every householder has a duty to perform. I refer to the startling domination which holders of licenses and tavern keepers are gaining in this city, and to the incalculable evils which the fostering of such a class of traders must of necessity bring upon the community. Now I leave it to those who can defend the tavern to do so.

As long as our habits are what they are, a moderate supply of such places may, with some possible show of argument, be demanded for the travelling and trading public; but beyond this the tavern proper, the saloon and corner grocery, which is constantly little more than a tavern for women, are uncalled for institutions, that no one with a real knowledge of the inner life of the people could easily depend. During last summer this was clearly seen at a meeting of license holders and their opponents before the Bills committee of the Local Legislature. On one side of the room were the advocates of the drinking interest. There was not one prominent merchant or representative of the press, or tradesman, or mechanic, or laboring man, or workingwoman present, to advocate that cause. That side of the room was filled with those who were strictly connected with the drink traffic itself. On the other side were clergymen, merchants, professional and press representatives, masters and operatives, representatives of vast organizations of workmen and deputations of women representatives of wide-spread associations. A solid phalanx of all ranks and businesses and religious denominations, Protestant and Roman Catholic, banded together to demand common justice, at the hands of Cæsar, for

man's welfare and God's glory. As I stood in that room and looked at the sharply out and divided parties on the floor of the house, I could not help thinking that a more tremendous verdict could not be asked for, or could not be given against the evil and destructive influence of the license system on the morals and advancement of the people. Now I do not believe that you, who are listening to me, realize the

**GRIP THESE LICENSED PLACES HAVE ON THE CITY.**

You could hardly fancy that there are streets, or portions of streets, where there are licenses issued in proportion to every eight houses on that street. I might more fairly say, one licence to every seven houses. It appears almost incredible that such a state of things could be, that the law, which issues licenses could, in a block of twenty-two houses, issue four licenses, or in a block of forty-one houses issue fourteen. This does not appear to me to be license, it appears to me to be almost untrammelled liberty of trade, and that of a trade against which religion, education, respectability and even common decency are in open arms. Now,

**WHO IS TO BLAME,**

according to the strict letter of the law for this state of things? Surely the householders in every electoral district. I admit freely that in the past the law was so written in favor of the tavernkeeper that it required perseverance almost impossible on the part of the householder to assert his liberty as a ratepayer. That law, however, is tentatively modified, and next year the householders of each district will have some fair play in the matter; although not full fair play, until each license must secure a majority of the voters in each district. Now, under this state of law, what should we do? Use the law as far as it goes; if it cannot kill, at least it can cripple.

(To be continued.)

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