

THE CHURCH AND THE SALOON.*

BY CHANCELLOR DAY.

The Baccalaureate Sermon preached at Syracuse University from the text: 2 Cor. vi. 14. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"



It is as plain as light that that human practice which makes widows, orphans, fills penitentiaries and asylums, and digs a hundred thousand graves every year is sin. And that thing which carries forward that awful work as a traffic is a sinful traffic; that practice to

which may be traced the woes of the living and of the damned is a monstrous practice. And a man who engages in a practice which he knows betrays thousands into ruin, sins in so far as his example or business goes in that direction.

* We have great pleasure in presenting Chancellor Day's eloquent arraignment of the drink trade. Dr. Day, like Dr. Crafts, was born and grew up to manhood in the State of Maine. They both declare that they never saw a saloon till they reached man's estate, and pay eloquent tribute to the power of the Maine law to suppress the drink trade beyond that of any other means yet discovered. The Rev. A. J. Lockhart, who kindly sends this document, accompanies it with the following note:

"Dr. Day's sermon is the ablest, clearest, strongest, most comprehensive, most vivid prohibition document which I think has ever met my eyes. It is Chancellor Day's last Baccalaureate, delivered at Syracuse University; and it is a tremendous, but not extravagant, indictment of the liquor traffic. I defy the ministers of alcohol to answer one of these awful arguments, or to give one respectable reason, or to offer one justifiable apology for the existence of this business. And yet the promoters of the traffic grow more and more insolent and defiant of all right public feeling and opinion. The Christian Church and ministry are alternately the special objects of their hatred and disdain. They hate us where we are

You voice Cain, not Christ, when you say, "Am I my brother's keeper?" One of the most sacred of all the commandments of the Gospel is that you love your neighbour as yourself. And if you harm that neighbour by a traffic that despoils him, in his moments of weakness and temptation, of his character, and blights and curses his home, you violate the all-inclusive new commandment left us by our Lord, and sin a horrible sin against your brother.

What should be the Christian attitude toward a traffic or practice that destroys men? Should it excuse, apologize, extenuate, or should it fight it in every form to the death, to the end of time if need be?

The answer to Dr. Rainsford's

resolved and strong to succeed; they disdain us, and they need to, where we are weak, irresolute, and shifty. A mark of their insolent aggressiveness may be found in the circulars, with price-list of various liquors, sent out to ministers of religion by certain wholesale liquor-dealers; and of these I have received several. This is a plain manifesto of their intention. Of course, their straight road is into the fire; but I have been tempted to address to them a homily, in a spirit of stern, indignant rebuke;—a piece of folly, no doubt, as it might be to lecture Satan himself, unless it was to declare one's position, or acquit one's self of responsibility. I would that this alarm of Chancellor Day could be cried from the housetops; for I believe, as he does, we are building our house on a moral and social volcano. By and by, where there seems now rock shall be rending and convulsion, and where there is bog shall be sinking and rottenness. It is time for our law-makers to act. It is time for our people to consider. I see you are in the thick of the fight. It is a good fight. In it I wish you the honour of a victory."