

thy great name's sake, help us in our extremity." Every heart prompted the words, and the lips uttered "Amen." They struck the match; it caught fire, and the grass was ignited; and as the fire swept round them in a circle, they marched on triumphant, exultant, victorious.

Our instrumentalities—Temperance Societies, Bands of Hope, Sons of Temperance, Good Templars, whatever they may be—are as feeble as that one match. Before we put forth our efforts, then, let us reverently ask God to help us for his great name's sake; and we, with those we have worked for, shall stand in the circle unharmed while the flames play away at the distance—and we stand saved, not by our own efforts alone, but by our own efforts blessed and acknowledged by him in whose hands are the destinies of all men.—*John B. Gough.*

"BITTER BEER."

A NEW USE FOR HEMLOCK BARK—TRICKS OF BREWERS.

"Do you see that vessel just turning the curve in the river?" asked an officer at the barge office as he buttoned-holed a reporter of the *Chicago Times*. "I do."

"And the deck-load?" "Bark, is it not? What of it?"

"Do you see the schooner in the draw of the bridge and the other approaching it?" "I do; both have bark also."

"Well, that's the way you see it here day after day."

"What do they want with so much of it? Do they burn it or use it in the tanneries?"

"There is the interesting point. The stuff won't burn worth a cent. It is hemlock bark. It is sometimes used in tanneries, but you can't imagine that all that comes up the river is used in making leather. The tanyards would hardly hold it in stacks."

"Then what becomes of it?"

"It is used as an adulteration for beer. Large quantities of it are ground up and shipped to other points. Chicago brewers can afford to make pure beer, and I guess they do it, but this bark is fixed up here and sent to other places. I suppose you know that brewers do not now report the ingredients of which their beer is made, as they once did. The courts have decided that they are not compelled to do so. I have made some casual inquiries and I learn that tan-bark and soda are the principal substances used. A little rice malt gives it body and makes it hold the foam. Hemlock bark is a new discovery in this respect, and is useful because it takes the place, to a certain extent, of both malt and hops. It is not poisonous, but it cannot be said to contain any nutriment. It adds to the pungent, bitter taste, and gives the dark, reddish color to the liquid. It is very cheap, and the brewers who use it must grow rich very fast."—*Montreal Witness.*

DRINK AND CRIME.

In his new work on "Alcohol and the State," Judge Pitman says of "Drink as the chief occasion of crime."

1. Drunkenness itself is, by statute and by reason, a crime—a social nuisance.
2. Drink excites the evil passions; how much or how little it takes to do it is a question of temperament and circumstance.
3. It fortifies for crime.
4. It throws off the reins of prudence. Recklessness is one of the first fruits of drink. Reason teaches that crime is folly; alcohol clouds the reason.
5. It tempts to crime, especially to lust and robbery, by putting the victim in the power of the criminal.
6. And emboldens to crime by rendering its detection difficult when the necessary witness is wholly or partially insensible.
7. Idleness and poverty are prolific agencies in the production of crime, but intemperance is the main cause of these.
8. Truancy is regarded as one of the most common proximate causes of crime. But among the causes of truancy that which so far transcends all others as to be properly considered the cause of causes, is the immoderate use of intoxicating liquors.
9. Intemperance is the efficient ally of other vices. Wine has been

well styled "the devil's water power." Without it much of the machinery of evil would stand still. It is the life of the gaming-house and the brothel, and surely these are hot-beds of crime.

The Board of Police Justices of the city of New York, whose testimony is valuable because of their daily observations of crime and criminals, in their annual report say: "We are fully satisfied that intoxication is the one great leading cause which renders the existence of our police courts necessary."

Hon. George P. Sanger, ex-Judge of the Court of Common Pleas, and at present the United States Attorney for the District of Massachusetts speaking from his experience as the prosecuting officer of the same district says, "There are few criminal cases into which the use of intoxicating liquor does not more or less enter."

The authorities all agree on insanity resulting from drink. Dr. Ray, one of the first authorities in this country upon insanity, says in his "Mental Hygiene": "A potent agency in vitiating the quality of the brain is habitual intemperance, and the effect is far oftener witnessed in the offspring than in the drunkard himself. His habits may induce an attack of insanity when the predisposition exists, but he often escapes with the loss of the natural vigor and hardihood of his mind. In the offspring, however, on whom the consequences of the parental vice may be visited, to the third if not the fourth generation, the cerebral disorder may take the form of intemperance, or idiocy, or insanity, or vicious habits, or impulses to crime, or some minor mental obliquities."

As to pauperism from drink, Bishop Ireland, of Minnesota, who lectured in Chicago recently, agrees with all good authorities that "three-fourths of the inmates of the poor-houses and asylums, three-fourths of all who are recipients in any way of public or private charity have been reduced to poverty through their own intemperance or through the intemperance of their natural protectors. The men who babble about social reforms without pointing to the saloons as the first cause of poverty and degradation, talk in the air."—*Chicago Inter-Ocean.*

NECESSITY OF PERSEVERANCE.

We must not grow weary in well-doing. The cause of temperance is the cause of Christ, and sooner or later will surely triumph. The true soldier fights from principle and for principle. He would rather die a score of deaths than deserve the reputation of a coward. In this moral warfare we should be true soldiers. We know not how soon our cause will triumph; for it is none of our business to know. We know this, and that is enough to nerve us to our greatest and best efforts; that our cause is right, and, being right, will ultimately win the field. This is as certain as that Christ shall reign until he hath put all enemies under his feet. Intemperance is one of those enemies, and must go down before he shall give up the kingdom to the Father.

The perseverance necessary to sustain the vigorous and protracted efforts that must still be put forth in the cause of temperance will require the strength and inspiration of the Christian faith. We fear that anything short of this will give way before the ever-recurring difficulties that will arise, and the constantly-increasing sacrifices that will be required. The leaders, especially must be men of this faith, and, with the needful enthusiasm in their own hearts, they should be able to arouse the same in the hearts of others. The boldest of the ancient prophets was sometimes despondent; but the word of the Lord would revive the spirit of his mind, and Elijah was himself again. If this prophet of God in his Master's cause needed divine assurance and inspiration, how much more do the leading prophets in this moral reform need a similar support? They must meet and overcome present discouragements by looking to the same source of strength.

A true friend continues faithful to us in our adversity. He feels more and works harder for us in our reverses than when all things go well with us. That will be a marked characteristic in every true friend of temperance. The more his services are needed, the more promptly and cheerfully will they be offered and devoted to the cause. Let every one work on with unceasing, increasing zeal, look only to the righteousness of the cause, the true sources of wisdom and strength, and the blessed effects upon the character of the laborer of invincible fidelity to high and worthy principle.—*Rev. N. E. Cobligh.*