

The Great Impeachment.

Who are Christians? and what are their relations to the work, to society?

We answer, they are citizens of this country, their civil and political rights and prerogatives are equal to those of the same number of men in any other organizations. Their church buildings, with tens of thousands of pulpits, are so many forts, garrisons, and rifle guns, far exceeding in moral weight and power all the political armaments in the land. These Christian churches, synods, conferences, ministers and members, counted by millions, are all recognized by the law as legally organized bodies with constitutional powers, onstitutional privileges, and constitutional responsibilities. They are not like unto a political party, without soul and possessed of no organic life. They possess soul, heart, and organic life, they are to live and stay and influence man kind, when, in their turn, political parties die and are no more.

What is the profession of these churches? What the purpose of their existence?

They are an institution founded on the principles of the strongest morality, the purest virtue, the broadest benevolence, and universal charity. Their members have all made public profession of their love of human kind, their unselfish zeal for God and truth and suffering humanity. They profess to exist for the purpose of combining their denominational influence, power and numbers, in increasing heroic effort to lift up fallen humanity, defend the helpless from their stronger foes, and make their influence for good, and against evil, felt everywhere.

And these church members, while they possess all the rights and powers of other citizens, and move among men as men, nevertheless are free from the baneful influences which the tainted atmosphere of politics creates in a land. Christians profess to have escaped from the corruption that is in the world through lust, and to be in bondage to no man. In all their acts, especially such as are to influence others' weal or woe, they profess to be governed by the loftiest spirit of independence and conscientious interest for the benefit of our common brotherhood. Political ties and bonds, strong as chain cables on the souls of other men, are to them but as robes of sand. "Party" is not their shibboleth. They themselves judge parties, but in matters of principle and duty are judged of no man, for they are Christ's free men.

It is these glorious and solemn facts that make the attitude of the voters in the churches toward the liquor traffic so fraught with tremendous responsibility and interest. An armed and mailed Goliath confronts the church of God. This "Abomination of Desolation" breaks through her ranks, and lays her children dead at her feet. The constitution of the State arms the hosts of voters within her membership with an omnipotent weapon of offence and defence, keen edged and strong—the Ballot. What use do they make of it, the men of these churches? They merely "resolve," "resolve," and "resolve."

What is it that alone gives practical force and political value to such "resolves"? Action! Action at the Ballot Box!

The rum power is a living, breathing human form, inspired by the spirit of Satan. Its consolidated hosts care nothing for "sentiment," "tears," "sermons," nor "resolutions." With unsleeping vigilance its mounted pickets watch the only point in its endless line of fortifications where it can successfully be assailed—the Ballot Box. This central fortress, this "key to the position," must be stormed! Unless Richmond was surrounded, the Southern Confederacy held its armies in battle array; and until this "Richmond" of the rebel liquor traffic—the Ballot Box—is captured, the "resolutions" of the churches will be ridiculed by our enemies as mere "blank cartridges."

I impeach the men of the churches of the land as guilty of the high crime of permitting the terrible scourge of the liquor traffic to desolate and depopulate our country, when the Constitution places in their hands a powerful weapon with which to strike the curse to the earth—the Ballot.

In the name of our Christian religion, I impeach the men of the churches of criminal indifference to their sworn responsibilities, professing in words to love mankind, while in act they do not.

I impeach these Christian men of moral cow. See in refusing to openly avow and practically enforce their convictions of the moral and political crime of the liquor traffic, by throwing against it, with honest determination, their political influence and power.

I impeach them as guilty of strengthening the terribly destructive power of the liquor traffic, socially and politically, by massing their votes in favor of the parties that sustain the licensed abomination.

I impeach them as guilty of criminal neglect of their highest duty and

grandest mission, to redeem the land from this political rum curse, which they could do were they to consolidate their votes against it.

The churches are a unit in efforts to save the heathen. For this, their money is spent, their pulpits are used, and the ends of the earth are reached to establish missions. Here, in the midst of us, lives and flourishes an institution more devilish in its nature, more eternally destructive to the souls of men, more prolific of crimes than anything ever known in the practice of heathen nations.

If the churches were a unit in war against this rum fiend, if they spent their money, used their forces against it, with the zeal they show for heathen evangelization, they could wipe out this fouler blot of home heathenism at once. Then their united ballot would be the "fervent effectual prayer of the righteous."

And in this impeachment I include all men whose morality and integrity give them character and influence, but whose political acts are not in accord with their moral convictions. Ability and opportunity measure responsibility. The rights of citizenship are the ability of these voters. The opportunity of the ballot-box opens the way for the exercise of that ability.

It has been said, "Let justice be done, though the heavens fall." Whether men do right or wrong, the heavens shall not fall for Jehovah ruleth over all. As men and Christians, we are not dealing with things above us, but with things around us, with this monstrous devil fish of hellish grip and power. And this we ought to say, and swear with uplifted holy hand: "This murderer of our children, this destroyer of our homes, the enemy of God and Church, this unconstitutionally licensed pestilence, the rum traffic, shall go—though the parties fall." REV. W. H. BOOLE, D.D., in *Dr. Wm. H. Moore's Monthly*.

Wealth in Marriage.

A drunken sot wins the heart of a pure woman, and during a parenthesis of sobriety he leads her to the altar and pledges himself to love and protect her, and she is made his wife. But as soon as he has her in his power he asserts himself and makes her his slave. She is only a woman anyhow, is his excuse for illtreating her.

Women marry for worldly success without regard for moral character. Is he a good, congenial, honest man? should be the first question a woman should ask herself before casting her lot with a man.

People should be provided with money sufficient to live comfortably. The whole tendency of sin is toward poverty—the whole tendency of success is toward righteousness. It's a grand thing to have plenty of money, to have all you want, to have a fine library and good surroundings. There is no virtue in being poor if we can honestly be rich.

Infidelity is incipient insanity. All infidels are cranks. Many people pretend to despise the Christian religion, but they are all hypocrites. Religion is the grandest thing for worldly and spiritual prosperities. Women marry for money, and society looks on and applauds. One big dollar placed before the eye will shut out a desert of sin. The greatest villain on this earth is the man who takes a woman from a good home and treats her like a dog, what society most needs to day is to have the genteel villain exterminated. —*The Mother's Magazine*.

The Politicians Waking Up.

Some of the Old party organs in the United States seem at last to realize that the Prohibition vote is a factor in the political situation that cannot be ignored. In many States the Republicans are striving to retain the temperance men in their ranks, and it is very notable that at its recent Convention the Democratic party left out the anti-temperance plank, which they usually adopted. *The Philadelphia Ledger* forcibly sums up the situation in the following terms:—

Since 1883 neither of the two great political parties has had a clear majority of votes in the State of New York the successful one being rather more than satisfied with the plurality. The condition of things has been brought about, in large part, by the Prohibitionists, whose numerical growth at the polls is scarcely appreciated except possibly by the leaders of parties. In the State of New York there were polled in 1880 less than eight years ago—only 1517 Prohibition votes. In 1884 there were cast 24,999 of them; in 1886 the number had increased to 36,437. In this State the Prohibition party has not grown so rapidly, yet fast enough to excite serious consideration. There were polled in

Pennsylvania in 1880 for the Presidential tickets 1939 votes. In New Jersey, considering the comparative smallness of the population, the growth of the Prohibition sentiment, as indicated at the polls, has been greatest of all. In 1880 no more than 191 Prohibition votes were cast, in 1884, 6152 Prohibitionists voted, in 1886, 19,800. The candidacy of Neal Dow in 1880 seemed farcical to the leaders of the Republican and Democratic parties; the candidacy of the Prohibition nominee of this year will have nothing farcical about it, it may be, indeed, a very serious business. Any party founded upon a distinctive principle of assumed public good is pretty certain, sooner or later, to become formidable in numbers in this country, and the rum traffic growth of the Prohibition party offers another illustration of the fact.

The Ballot the only Hope for Prohibition.

BY W. JENNINGS PROBERT.

When we scan the attitude of our own minds toward this monster evil, the liquor traffic, when we hear the harrowing details of crime that are perpetrated on the shores of our country by the human fiends, the liquor dealers, when the awful horrors awakened by the accumulation of woe, misery and crime caused by this traffic are presented to our mental vision, we are startled with wonder and surprise to find that all the people do not rise in their full strength and utterly destroy this noxious business.

It is difficult to understand why it is that this monopoly of crime is allowed such extraordinary liberty, why it is that this tornado of death and destruction should have full sweep over the land, more especially as it can be so easily prevented with our present opportunities.

This deliverance is so completely within the scope of our own volition that we are absolute sovereigns of the whole matter. We have only to know and believe that the evil is an evil, then show that we are anxiously willing and fully determined that the evil must be crushed out, and the remedy is very easily applied.

Our conscience expressed on a tiny piece of paper and put in the ballot-box will quietly and effectually banish this terrible scourge from the whole country.

"Where there's a will there's a way," and in our Government the will and will of the people, expressed through the ballot, is the way, and there is no other way.

How easy and how simple a method we have thus at our command, and what a favorable and glorious opportunity for the people of this country to show the society, the efficiency, and the beauty of a Republican Government that can so easily overturn the abuse of power, or annihilate the wrongs of centuries.

That the people have the ability to achieve these stupendous moral revolutions with so little effort and with so little disturbance of the public peace, is one of the marvels of our age and country; and it must be apparent to most thinking minds that a noiseless and most momentous moral revolution is now developing its full energy, and we shall soon see its grand and glorious fruition.

The wonder will be that we did not sooner combine our convictions so as to drive this incarnation of demons, this monster of iniquity, the liquor traffic, into a sea of oblivion, and thus overthrow the accumulated force and power that the traffic now possesses to stimulate the evil passions of the people and control and dominate every department of our Government.

This revolution of the moral forces must be developed into an active determination on the part of the people, or the accumulation of vice will swallow up all their virtue and drown the country in a vortex of destruction. We must come to see and fully appreciate that this duty and responsibility is now upon us in all its fearful reality, that the ballot is the omnipotent power of the people, and that with the ballot the awakened conscience can and will become such an irrepressible swelling tide that nothing will be able to stay its onward progress until the entire overthrow of the monster evil is accomplished; and this grand and noble achievement is not only worthy of our highest ambition, but should command our most earnest, zealous, and patriotic enthusiasm.

Then all hail to the coming of this grand development of moral ideas! All hail to the inspirations and aspirations of the people for this grand moral revolution that is to sweep this hideous monster vice, this incubus on our glorious country, with a beam of destruction to so complete an annihilation that a resurrection will be impossible!

We rejoice to know that the demands of the people for relief from this terrible evil are now heard reverberating over the hills and valleys of our country. The people's cry, "The Saloon must go!" is heard echoing everywhere.

The furious blasts of an angry whirlwind or the desolation of an Alpine avalanche would be a feeble manifestation of power when compared with the mighty momentum of public condemnation that will overtake those liquor dealers, their sympathizers, and the parties in league with them, when the people become fully aware of their privilege and duty to exterminate this monster crime of rum-selling—a combination of their moral forces.

The people will, through this incarnation of their consciences—the ballot-box, will be the consummation of this grand uprising.

Their watchwords and huzzas will then be, "Up with the Home, down with the Saloon."

"Prohibition first, last and always."

Our country will then be truly free, the cherished flag of our nation will pro-

tect the people from the greatest curse ever known in history: Liberty and Prohibition will be one and inseparable, and the nations of earth and the angelic host of heaven will then join in hailing the grand triumph of our country a millennial glory. —*Democrat's Monthly for June*.

Why Should I Sign the Pledge.

MRS. S. M. J. HENRY.

"I'm not a drunkard."
"I don't drink anything to speak of."
"If I want a drink I take it. If I don't I let it alone."
"I never take so much that I don't know what I'm about."
"I can drink little or much; it never hurts me."
"I can drink or let it alone."
"Why should I sign the pledge?"

Because,
1. You don't want to be a drunkard. I never found a man who did, and the disappointment of men who wake up to find themselves drunkards is something too terrible to take the slightest chance on, and a pledge of total abstinence taken and kept will turn any man or woman from the path of the drunkard and the shame it leads to, and hedge him in with sobriety, just as effectually as a good barbed wire fence will turn a careering Colt from all that lies outside of its paddock, and keep him within his own place.

A deliberate promise is the strongest tether with which any man can bind a good purpose. You have a purpose to be sober, reliable, pure; then bind the habits of your life to it with a solemn promise to abstain forever from all intoxicating liquors, including wine, beer and cider, and you are safe from that dragon.

2. You should sign the pledge and stop all use of intoxicating drinks, because if you drink it ever so moderately you are in danger. The subtle poison of alcohol has just one way with human blood and nerves and brain, and if you take one glass to day of light wine, the chances are ten to one that you will be a drunkard. You will follow in the same road that is filled up with the staggering, profligate, unclean throng of drunkards who all began just as you are doing, drinking the one first glass which opened the gate to all that has followed of shame and sorrow.

3. You should sign the pledge, even if you are a touch of a drunkard, because that your name and influence may be on the right side of the question. If you have a boy or girl, that you may lead your child in the right way. As a citizen, for the sake of the tempted and weak who need the strength which would come to them from your name on the pledge: as a member of society, that the social world may sooner adopt the fashion of purity, as a man, that every other man and woman may know just where you stand, and that no one shall dare call your position in question. "It is good neither to eat flesh nor drink wine or anything whereby thy brother stumbleth, or is offended or made weak." Rom. 14:21.—*Union Signal*.

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