

WHAT SHALL THE CHURCH DO ABOUT INTEMPERANCE?

Shall it do nothing? Shall it be silent on a subject like this? Shall the pulpit confine itself to the discussion of abstract questions of theology, or metaphysics, or disputations on science? Will anyone demand that no word shall be spoken against such a destroyer as the liquor system?

The Church of Jesus Christ is the friend of humanity. It must, therefore be the the enemy of man's enemies. Has mankind a more terrible enemy than alcohol? It unquestionably destroys from eighty to one hundred thousand lives annually in this country alone. It sends souls to hell in numbers too great to be estimated without sickness of heart. Doesn't Christ want this work stopped? If His Church feels no interest, who will come to the rescue? Infidels? The non-religious?

There is no such bold, defiant, successful enemy to the Church as strong drink. The saloons and bars have more patrons among the young than the Sunday School and Church. Here is one cause of small congregations in cities. The young who have become frequenters of such places conceive feelings of strong dislike for the Church. Those who breathe a beer-laden atmosphere through the week cannot endure the atmosphere of God's house on Sunday. The conversation of the dram shop creates a distaste for sermons, and Bacchanal songs are rivals to Zion's hymns. The drink habit makes men poor, and robs the treasury of the house of God.

The Church of Christ is his army of occupation. Must it still, surrounded by such enemies, witness the progress of measures which threaten its destruction, and which, if not arrested, will surely destroy it, and refuse to strike? Is it cowardice, or treason, or imbecility, that demands the adoption of such a plan, and rebukes the faintest demonstration of vigilance on the part of the Church?

Unless the Church trains its members as soldiers to fight against evil, and destroy the works of the devil, it will become a by-word among men. The boldest evils must receive the hardest blows. The greater the resistance the more determined must the attack be. That is a strange thing, of which we hear so much—"You can't put it down, and it is folly to try." We must try. If we do not put down the rum system, it will put the Church down. It is pressing forward to greater conquests. Our antagonism alone will prevent it from ruling the whole world. And its rule would be ruin.

Every preacher and every man and woman in Christ's Church should be on one side. No political affiliations should divide good men into parties, where moral issues are at stake. Let all thus unite, and announce it by significant acts, and, when possible, by votes, and a new day will dawn in which rum will be rebuked.—*Geo. K. Morris, D. D., in Washington Square Herald.*

CANNON FARRAR ON PROHIBITION.

If the government of the people ought to be by the people, and for the people, then it seems monstrous that the people should be prevented from having practically a voice in the determination of a matter which affects their present happiness, and even the eternal welfare of their own sons and their own daughters. If you want to have this power, and you have a right to have this power, then what I say to you is, get it. You have votes; use them. Use them in the right direction fearlessly and honestly, and you will have done your part to make your country more virtuous, more prosperous, and more happy. I would ask you not to be frightened by epigrams, whoever may have said them, which would try to persuade you that national sottishness is better than national restraint. Do not listen again to our old, timid, and cautious friends—you all know their names: one is Timorous, the other is Mistrust—who tell you that there is a lion in the way. If there is a lion in the way, take my word for it, the lion is chained; and whether he be chained or not, the coward's and the sluggard's lion shrinks into a mouse before the bold. Do not be terrified by the talk which will always be brought before you about practical difficulties. To the brave, the resolute and the strong, difficulties are only like those gossamer threads of the summer morning which our feet tear down by myriads when we walk through the dewy fields. We have been told that a wave of temperance feeling is passing over the country. What is it that makes a wave break upon rock or upon sand? It is the pressure of

the advancing tide. And what is it that makes the tide advance? It is because the mobile waters of the sea obey the laws of gravitation, and the influence of the moon's attraction. The wave could not advance were it not that the swing of the whole ocean is behind the harbor bar. Gentlemen, I trust that this wave of temperance feeling will be like that. Let the force of your moral suasion, with its legitimate machinery of public meetings, be like the moon's attraction steady, peaceful, continuous and irresistible, and let the ocean of public opinion be ever heaving forward the tide of beneficent legislation, until the tide has rolled from shore to shore, in Mistral floods of blessing, to bathe, to brighten, and to purify the world.

THE TOBACCO HABIT.

The New Jersey law, passed by the legislature, prohibiting the sale of cigarettes and tobaccos to minors under sixteen years of age, and measures of similar restrictive import under consideration by other legislative bodies, forces this question into the political arena for the first time since the days of the old colonial blue laws. The personally disgusting character of the use of tobacco in chewing and snuffing is so patent as to admit of neither denial nor defense; and smoking, while less repulsive to all ideas of personal delicacy, is a public nuisance of incomparable dimensions. Medical—or chemical—skill has also been evoked to define the operation and specify the effects of tobacco upon its devotees, and the verdict is that next to the use of intoxicating liquors the tobacco habit is the most prolific source of both mental and physical diseases. Tracts, essays, lectures and sermons have been and are being employed in the formation of a true and intelligent public sentiment respecting the use of the weed, and almost innumerable make-shifts have been suggested as temporary substitutes for those whose addiction to the habit has become too strong to be overcome by mere will force.

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Whereas a few years ago it was the exception to find any sort of public conveyance, any manufactory, store, or business office where the habit of smoking was not indulged in with perfect freedom—to-day the reverse is the case. Railway trains have their smoking cars; street railways prohibit smoking, unless upon the platform. Neither stores nor grocery houses allow their employees to smoke, and in the majority of manufactories, business offices, and shops of the land the inhibition of smoking applies to workmen, clerks and visitors. And yet these are but initiatory steps toward a more general and efficient restriction of the habit, demanded alike by the comfort and safety of the community, no less than by the health and happiness of the indulgers. That this must come about through legislation seems a foregone conclusion, and this New Jersey statute, applying to minors of sixteen years and under, may be accepted as the initiatory step in the direction of legislative restriction. It is, of course, so partial and imperfect as almost to merit the title of an elemental lesson in contempt of law for the sharp youth of the state, but its failure should only operate to stimulate future law makers to the enactment of measures which can be enforced, and under the operation of which, in time, the filthy and injurious practice will, it is to be hoped, become entirely obsolete.—*Kansas Methodist.*

Tales and Sketches.

SHOULD A CHRISTIAN MINISTER USE WINE? AN INCIDENT.

At an ecclesiastical convention a discussion on temperance, brought up the wine question. A part of the clergy went for its entire disuse, and a part took the side of moderate use. At length an influential clergyman rose, and made a vehement argument in favor of wine drinking, denouncing the radical reformers for attempting to banish this custom.

When he had resumed his seat a layman, trembling with emotion, rose and asked if he might speak. Permission granted, he said: "Mr. Moderator, it is not my purpose to answer the learned argument you have just heard. I once knew a father in moderate circumstances, who was at much pain and sacrifice to educate a beloved son at college. Here his son became dissipated; but after he had graduated and returned to his home, the