

Classified Page for the People's Wants

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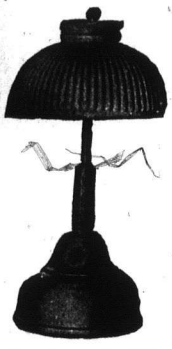
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Temperance Talk

Uncle Goodman's Idea

"What difference would it make if we hadn't signed the pledge? You don't suppose we would ever drink?" asked Jasper Medtz, of old Father Goodman, under the apple-tree.

"Shall I take off your name, Jasper? Are you sorry it's down?" was the half-sad, half-comical reply, as Father Goodman looked at him over his glasses. Jasper blushed, "Oh! no, not sorry; but you seemed so pleased to have all nine of our names, and we don't any of us like wine or brandy or even beer, a single bit."

"Did you ever see Tom Bently. The boys all laughed. 'Or miserable Madge McNeary?' The girls exclaimed, 'Oh, Uncle Goodman!'"

"Well, how do you suppose Tom looked at nine years old?"

"He looked like a little gentleman, in his green jacket and tasseled green cap, with fair, open face, and hair brushed off from as fine a forehead as we have here; and he didn't care a straw for wine, brandy, or even beer." To-day, who could induce him to sign a pledge, or keep away from the lowest saloon in the town?"

"And did Madge McNeary ever wear a pretty frock, and ride in a nice carriage?" asked Susie Burton.

"I presume so," said Uncle Goodman, smiling at the quick appreciation of his first question. "And gold or jewels would not hire her to-day to do what has cost you not one moment's thought. Perhaps if I had waited twenty years longer, and then asked for your names, I might have lost six or seven, or at least four or five, of these jewels out of my crown. Suppose you were going to coast, some crisp winter day, down a very steep hill, and just before you started, some one told you there was a stream at the bottom with ice so thin that you would surely break through; which would be the easiest for you, to start off on your sled and spin half way down, and then stop short and come back, or look at the danger, and walk off to a safer place before starting at all?"

"Of course, not to start," said Jasper. "Well, that is just why I am getting all the boys' and girls' names to the pledge that I possibly can. I have lived a good while in this world. I have seen a great deal of misery among men, women and children from intemperance. I have seen good men try, in all sorts of ways, to put a stop to it. I've heard ministers

preach against it. I've heard judges sentence men to pay large fines for selling liquor; and heard other judges sentence other men to be hung on the gallows till dead, for some crime committed under the influence of strong drink, which, if they had not tasted, they would not have committed. I've heard Washingtonians lecture; heard reformed drunkards tell of the horrors of delirium tremens; I have seen the graves of fathers, and of sons, making mute appeals from hopeless hillocks of green; and, for all this, to-day the same deadly work goes on—men to sell, and men to drink, and women to weep and die of broken hearts. And my mind is pretty fully made up, that the very best and only sure way to save the world from this dreadful evil, is to begin with the children, when they 'don't care a bit for wine, brandy, or even beer. Anticipate the taste—get in advance of the habit—and where is the trouble? That's my idea. And now off with hats and bonnets; the temperance lecture is over and supper is ready in the arbor."

The Churches and Temperance

The writer, who is pastor of one of the churches in the City of Brotherly Love, says the need of stirring up our churches to more responsibility in the matter of temperance is impressed upon him so strongly he is moved to write. The word he sends is good, and should be heeded. The subject is eliciting earnest attention on all sides. Eminent, wise are the suggestions which he makes. He says: Every Christian church ought to be actively engaged in the temperance work. For:

1. Temperance effort, without religion, is doomed to failure from its shallow and partial nature. One great error of the past has been in underestimating the force of the enemy. The war has been carried on as if the sin of drinking alcohol stood alone, and could be put to flight by a facile discharge of light eloquence, or be destroyed by an easy legislative enactment. But intemperance is supported not only by lust of gain in the druggist, and lust of intoxication in the drunkard; but around it rally all the passions and appetites grown sturdy in sin. For drunkenness is not an exotic, sprung from a foreign seed blown in upon the human heart. It is one shoot from the whole root of sin. Like all forms of sin, it springs from uncontrolled desire. It is not to be conquered by itself, but it, and its fellow, must be met together. The whole powers of the soul must be aroused to fight the whole leagued host of sin, before any one form of sin can be slain beyond danger of resuscitation. Neither man nor community is safe in any province of its life, least of all in this most exposed province of the use of stimulants, till it puts its whole life under the control of conscience and God's law. No organizations but the Christian churches dare undertake a work so vast as this thorough regeneration of an individual or a community. The church, relying on promised divine aid, dare undertake it, and can accomplish it. It can wed temperance to religion, earth to heaven.

2. The churches have not only the spiritual power for this work, they have also the external facilities. Every church has a permanent organization already officered and in the field. Its office is to glorify God in the salvation of men. Right in the line of all its other efforts, a church can be an efficient temperance organization. It can assail the enemy at once, without the delay of drilling a new force.

It has a convenient place for temperance meetings in its centrally located and already furnished building. Why should the church building stand unused so large a part of the time? In the cities the interest on the cost of the building is often two or three or four times the pastor's salary. He is expected to be at work of some kind for the parish at least six days in the week. Why should not the church building be kept in as constant service, when its actual rental is so much more than his stipend?

Let the churches use faithfully these facilities for temperance work. Let them bring to bear upon intemperance the motives not of one world, but of the three worlds; let them invoke and appropriate divine aid in the struggle and the temperance efforts may soon show a more hopeful record of results.—W. E. C. Wright.

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