and the second of the second TEMPERANCE COLUMN.

CHURCH TEMPERANCE.

." Be Temperate in all Things."

Where does the evil of intemperance begin? If we can find this, we shall understand where the work of temperance begins. needs, I think, no proof that the evil of intemperance begins in the nerves. Mark, then, the relation of the nervous system to the human constitution. It is commonly thought that the brain is the only part concerned. True; but the brain is simply the central office of a telegraph system that reaches to the extremities of the body. An invasion of the brain is by no means confined to the head. It affects every part of the body. The two systems of nerves, sensor and motor, and their connections and combination, are the most minute, the most wonderful and essential parts of the minute structure. The minuteness and delicacy of these nerves is almost beyond conception; and yet extend to every twentieth of a cubic inch of all the tissues of the human body. Every hair of the head has its nerve. The sensor nerves are those through which the worldsof matter and mind communicates with us, and the motor nerves those through which we act upon matter and mind, outside of us. Through the one others make us feel, through the other we make others feel. Through the one God communes with us, through the other we respond to Him. This, then, is the very door or wicket gate through which everything must pass that comes into the mind or goes out from it. But its analogies are rather those of the most deli cate musical instrument. It is a harp of more than "a thousand strings." If this be so, the perfections of its functions will depend upon that of its tone, i.e., a nervous system either above or below its normal tone, will derange man's mental action, as really as a harp out of tune will fail to produce music. No man who needle-sly or wantonly takes or does what will disturb the tone of his nervous system, can discharge his duty as perfectly, or be as good a Christian, as he would be with nerves in a normal state. He will not as readily feel what God would have him do, nor be as capable of doing it, if he should feel, as he otherwise would. Now, we who pray daily, "Thy will be done on earth as it is in Heaven," are bound by obligations high as heaven and deep as hell, not to do what will in the least hinder us from doing our duty, i.e., not to do harm to our nervous system. But the whole and the immediate effect of narcotics, whether opiate or stimulent, is, first to excite the nerves above their normal tone, and then leave them to sink bolow. In either case we are so far unfitted for doing God's will. This is the point at which a Church Temperance ought to aim, viz, to destroy the very fountain of intemperance.

It is evident that if the nerves were never thrown out of tone by

narcotics, were always kept in a condition for doing the best work of which the Christian is capable, there could be no inebriates, and this every Churchman is bound to do by his baptismal vow. The whole mirchief of intemperance is wrought here, and here the efforts are required to be put forth to arrest it. A Church Temperance Society should take ground against the use of any and all narcotics except as necessary remedies, for all that are nnnecessary must do barm. (To be continued.)



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