

outnumber the churches, schools, temperance organizations, and all other forces for good as the sands of the sea outnumber the cottages by the shore, and yet who criticise the "methods" of those "who devote themselves body and soul to reform," while at the same time they neither investigate these methods nor suggest others.

It is the curse of every reform that it has to travel with men chained to its feet, who should take it by the hand and run with it. It would seem that the methods adopted by men who have labored long and earnestly in any reform, who have no other object but the accomplishing of a great good, might certainly be worthy of investigation, and that the men who have charged the enemy's stronghold until they are covered with scars, might possibly be the most competent to suggest methods for his final overthrow. In mechanics, in the arts, sciences, trades, professions, in all the callings of life, experience is acknowledged to make men expert. It is in reforms only that the methods of those who have labored longest, who have studied all the phases of the question closest, are considered fit matters for criticism by tyros and apprentices.

Friends, we are fighting a hard battle. Come into our ranks, sit by our council fire, examine our maps, consider our methods, and if they are faulty, help us to better ones. Our object is to stay the tide of drunkenness, with all its train of wrecked hearts and homes, of misery ruin and death. We believe the best way to do this is to shut the flood gates through which it passes. If you have a better plan we are ready to adopt it."

This is exactly our position. We are willing to join in any hopeful effort towards the mitigation of the evils that we yet hope to see abolished; but we want our friends to come out in earnest. Let there be more zeal and faith embodied in the practical form of actual support of the temperance cause. Let those professed sympathisers who stand aloof and accuse us of stinginess, show us the example of liberal contributions to our missionary funds. Let those who say we fail to reform drunkards, step forward and aid us in our endeavors to draw weaker brothers away from the dram-shop, and to drive the dram-shop away from the weaker brothers. Let those who say we ought to consolidate our political strength, come in and help us in the consolidation. Let Christian leaders assist as well as advise. We want more hands, heads, hearts, tongues, pens, purses, prayers and votes. We want workers. Oh, friends, if you believe we are in the right, "Come over and help us."

#### NARROW-MINDEDNESS.

We are frequently accused of narrow-mindedness and uncharitableness, because of the hatred with which we regard the liquor traffic, and because of the intolerance with which we speak of it. We do hate it. We detest it! We abhor it! But we deny the assertion that such detestation implies any want of charity on our part. Nay, it implies the very reverse. We are told that God hates sin, and while no doubt it is true that sin is abhorrent to Him because he is infinitely pure and holy, we must not forget that He is also infinitely loving and kind, and we are right in assuming that in this infinite benevolence He also hates sin because it is the cause of suffering and woe to the creatures whom he delights to happy and bless. We humbly strive to emulate this glorious attribute of divine nature, and we hate the liquor traffic because it brings suffering and woe to our fellow-men. And we claim that, not our uncharitableness, but our benevolence towards our fellows may be fairly measured by the intensity of our hatred towards that which militates against their well-being and happiness. How could such right and sacred feeling find better expression than in a prohibitory liquor law? Would not such an enactment bring peace and joy to many a now wretched habitation? Oh, if now the decree went forth that no more strong drink should ever be sold, how many a weary heart would bound with joy? how many a drink-cursed home would ring with gladness? It would be hailed with delighted acclamation, not only by those who have toiled long and hard in the cause of truth and right, but even by the bond-slaves of evil habit themselves. Let us work earnestly towards this blessed consummation, in fervent brotherly love and fervent hatred of wrong.

#### Selected Articles.

#### THE REFORM WILL GO ON.

Intemperance is not a mere local affair, but strikes at the very vitals of the nation. The liquor traffic is the fruitful source of woe, crime, misery, taxation, pauperism and death.

Bear me witness if I exaggerate when I say that this continent is rapidly becoming one vast grog-shop, to which half a million of its youth are yearly introduced, and over whose threshold sixty thousand are annually carted to a drunkard's grave. The streets of our cities echo to the shouts and oaths of drunken revellers, from whom society seeks protection through police regulations; and within hovel and mansion alike, not entirely smothered either by physical fear or social pride, is heard the sound of insane violence and wailing.

There are some who say the temperance movement is a sentimental affair, and that the reform will not go on. The reform will go on. Point me to a reform which ever stopped. Why, reform is motion, and motion ceaselessly acted upon by the impulse of acceleration; so is it with the temperance movement. From whatever standpoint you look at it, it is seen to be in exact harmony with the age; nay, it is part of the age itself. The great civil revolution is to be supplemented with a great social revolution. God has so written it down. He has blessed the efforts of its friends until it has already taken a strong hold on the popular heart. Its champions are not fanatics; they are not sentimentalists; only terribly in earnest. Back of them are memories which will not let them pause. Broken circles and ruined altars, and fallen roof-trees, and the sodden ashes of once genial fires, urge them on. No fear such men and women will falter, until you can take out of the human mind painful recollection; until you can make the children forget the follies and vices of the parents, over which they mounted to usefulness and to honor; until the memory will surrender from its custody the oaths of drunken blasphemy and the pains of brutal violence; until you can do these things, no man, no combination of men can stop this reform. Its cause lies deep as human feeling itself. It draws its current from sources imbedded in the very fastness of man's nature. The reform then, will go on. It will go on because its principles are correct and its progress beneficent. The wave which has been gathering force and volume for these fifty years will continue to roll, because the hand of the Lord is under and back of it, and the denunciations of its opponents, and the bribed eloquence of the unprincipled, cannot check, no, nor retard, the onward movement of its flow. Upon the white crest of it thousands will be lifted to virtue and honor, and thousands more who put themselves in front of it will be submerged and swept away. The crisis through which the reform is passing will do good. It will make known its friends and unmask its foes. The concussions above and around us will purify the atmosphere; and when the clouds have parted and melted away, we shall breathe purer air and behold sunnier skies.

We know not, indeed, what is ahead, what desertion of apparent friends may occur; what temporary defeat we may have to bear; nor against what intrigues we may be called upon to guard. For one, I count on the opposition of parties. I anticipate the double-dealing of political leaders. The cause more than once may be betrayed into the hands of its foes; more than once be deserted by those who owe to it whatever of prominence they have. But these reflections do not move me. They stir no ripple of fear on the surface of my hope. No good cause can ever be lost by the faithlessness of the unfaithful; no true principle of government overthrown by the opposition of its enemies; nor the progress of any reform, sanctioned by God and promotive of human weal, long retarded by any force or combination which can be marshalled against it. Over thrones and proud empires, the Gospel has marched, treading bayonets, and banners, and emblems of royalty proudly under its feet; and out of that Gospel no principle or tendency essential to the kingdom that is yet to be established on the earth can be selected so weak or so repugnant to fallen men as not to receive, ere the coming of that kingdom, its triumphant vindication. On this rock I plant my feet, and from its elevation contemplate the future, as a traveller gazes upon a landscape waving in golden-headed fruitfulness underneath the azure of a cloudless sky.—*National Temperance Orator.*