

## PASTOR AND PEOPLE.

### RESULTS OF THE LIQUOR TRAFFIC.

The Rev. R. Wallace in "The Lesson of Statistics; or, Facts and Figures on the Temperance Question" published under the auspices of the Ontario Branch of the Dominion Alliance by S. R. Briggs, presents the following facts:

Now look at the result of the traffic in producing vice and crime. It has generally been held by judges, magistrates, sheriffs, chaplains of prisons, and others in positions enabling them to judge, that three-fourths to four-fifths of the crime and misery existing in Britain, the United States, and Canada are the result of the liquor traffic, with all the enormous burdens thus inflicted on society. The Chief of the Toronto police force states in his report for 1882, that of 3,856 arrested in 1882, 2,974 were for being drunk and disorderly, and that many of the other cases of crime were caused by drink. The Massachusetts Bureau of Statistics has declared in an official report that intemperance enters as a leading cause into eighty-four per cent. of the crimes brought to the notice of the law in that State. Rev. W. Searles writes 2nd March, 1883, that, during the ten years that he has been chaplain of the Auburn prison, New York, there have been confined there 4,800 individuals. Of this number, 2,924 acknowledged that they were intemperate, while 1,011 put themselves on record as "moderate drinkers." Full one-half acknowledged the use of intoxicants as the cause of their downfall. He says, "Idleness and drunkenness are the great causes of crime, and they usually go hand in hand." We learn from the report of the License Commissioner for Ontario for 1882, that the number of licenses given in 1874, under the Act then in force, was 6,185, the number issued in 1876, under the Crooks Act, was 3,939, the reduction being more than one-third.

Number of persons committed to the county gaol, Toronto, for drunkenness, in several years, taken from the Blue Book:—

	1877	1878	1879	1880	1881	1882
Temperate	4,033	3,765	3,581	3,795	2,328	3,497

Thus it will be seen that under the Crooks Act, when the licenses have been fewer than the number of persons committed for drunkenness has greatly decreased, notwithstanding the increase of population.

Central Prison for Ontario report for 1882. Prisoners committed from the beginning of the prison up to 30th September, 1882:—

Temperate	1,280
Intemperate	4,061

5,341

That is, more than three-fourths of the prisoners have been intemperate, and their criminal career can consequently be traced to the use of intoxicants. Prisoners committed to Central Prison during the year ending 30th September, 1882:—

Temperate	95
Intemperate	692

787

Here we have more than six-sevenths of the prisoners intemperate. The report of the Select Committee of the Legislative Assembly of Canada, for the year 1849, states that Captain Wiley, Chief of Police for the city of Montreal, reports the total number of offences for 1848, 3,524; of these 2,001 were for being drunk. Mr. McGinn, Montreal, gaoler, reports number of prisoners committed to gaol during 1848 as 1,462; 907 of these from intemperance, or more than two-thirds of them.

This traffic is also one of the chief causes of poverty and starvation. Dr. Richardson states that seventy-five per cent. of the cereal production of Ireland goes for the production of barley, which goes in its turn for the production of whiskey. When we look at all these facts we are forced to the conclusion that the chief source of poverty as well as of crime, and the chief hindrance to the prosperity of our country is the liquor traffic. And we see good reason for the conclusion of such men as Hon. William E. Dodge, that the indirect expenses and loss to the country nearly equal the direct cost of the liquor, and that the whole of this, or nearly so is a direct loss to the country, because unnecessary for the health or well-being of the people. That is, the Government of these three Christian countries sanctions a traffic which causes most

of the crimes committed by the people, and which causes the destruction of about 228,000 lives yearly, and the waste of 2,600 million of dollars, for the sake of less than \$280,000,000 of revenue, while impoverishing or blinding the prosperity of the country eight or ten times as much thereby.

We may calculate the loss of property to the nation, but who can compute the wretchedness caused to families, the poverty, cruelty, disappointed hope, broken hearts, sad and withered lives, and diseased constitutions, transmitted by drunkards, and the vice and crime which this traffic occasions; together with the happiness which it prevents, and above all the awful misery resulting from the eternal ruin of so many millions of souls?

That great statesman, the Hon. Wm. E. Gladstone, has declared that the intemperance of the Anglo-Saxon race, especially of Englishmen, Scotchmen, and Americans, has injured them more than war, pestilence, and famine. And it has certainly caused more destruction of life, as the above statistics abundantly prove. Dr Guthrie states that a great French statesman once said, "Were it not for the drunkenness of your people, you Anglo Saxons would rule the world."

### TEACH ME TO LIVE

Teach me to live! 'Tis easier far to die—  
Gently and silently to pass away  
On earth's long night to close the heavy eye.  
And waken in the realms of glorious day.

Teach me that harder lesson—  
To serve thee in the darkest paths of life;  
Arm me for conflict now, fresh vigour give,  
And make me more than conqueror in the strife.

Teach me to live! Thy purpose to fulfill;  
Bright for Thy glory let my taper shine;  
Each day renew, remould this stubborn will;  
Closer round Thee my heart's affections twine.

Teach me to live for self and sin no more,  
But use the time remaining to me yet,  
Not mine own pleasure seeking as before,  
Wasting no precious hours in vain regret.

Teach me to live! No idler let me be,  
But in Thy service heart and hand employ.  
Prepared to do Thy bidding cheerfully;  
Be this my highest and my holiest joy.

Teach me to live! My daily cross to bear,  
Nor murmur though I bend beneath its load.  
Only be with me, let me feel Thee near;  
Thy smile sheds gladness on the darkest road.

Teach me to live! and find my life in Thee,  
Looking from earth and earthly things away;  
Let me not falter, but unflinchingly  
Press on and gain new strength and power each day.

Teach me to live! with kindly words for all;  
Wearing no cold, repulsive brow of gloom;  
Waiting, with cheerful patience, till Thy call  
Summons my spirit to her heavenly home.

### SUNDAY AND THE RAILROADS.

In view of the general discussion on the subject of Sunday railway work, and especially of the famous order of President Young, of the Louisville, New Albany and Chicago railway, already noticed in these columns, the editor of the "Railway Age" addressed a letter containing the following questions to several railroad presidents and managers in different parts of the country:

Do you consider it practicable to abandon the running of railway trains on Sunday?

If not, is it practicable to diminish the number of trains now run?

If practicable, is it desirable to prohibit all Sunday work on railways?

Has your company taken any action toward diminution of Sunday labour?

What is the present practice on your road in respect to Sunday labour?

What, approximately, would be the net annual loss to your company stopping all work on that day?

Would the public as a whole be benefited or injured by a strict observance of the Sabbath by railways as a day of rest?

The responses received to these questions are of much interest. While most of them express the opinion that it would not be practicable, under existing circumstances, to discontinue entirely the running of trains on Sunday, they agreed that trains should be run only as a matter of necessity or convenience, and not for profit. H. B. Leyard president of the Michi-

gan Central, however, says: "I don't believe at the end of the year the loss in traffic would be appreciable, were all Sunday work stopped, and in the better morals of the men the railway companies would be abundantly paid for doing away with work on this day." Charles L. Colby, president of the Wisconsin Central, says: "We run no excursion trains on Sunday. No labour is done on our road on that day that can be done on another." W. K. Ackerman, president of the Illinois Central, writes; "I do not think that many railway managers in the United States authorize Sunday work from choice." H. Haupt, general manager of the Northern Pacific, although believing that it would be impossible to suspend Sabbath work on through lines, says; "Men who conscientiously favour Sabbath observance are likely to be more faithful in the performance of duty than those who are not troubled with conscientious scruples." R. Andrews, general superintendent of the Wabash, St. Louis, and Pacific, says: "We do not work any of our shops on Sunday on any part of the line. Neither are the track gangs required to do any work on Sundays, and as a rule we try to avoid all the Sunday work we possibly can." C. W. Smith, manager of the Chesapeake and Ohio, says: "The subject of your letter, I doubt not, has been a problem that has had much earnest thought on the part of every railway manager throughout the land, and yet to the mind of each conscientious worker a satisfactory solution has not yet been reached."

In contrast with the spirit shown by these and other replies, which we have not space to quote, is the following from the general superintendent of the Louisville and Nashville Railroad, Mr. D. W. Rowland.

"There is a good deal of sentimentality about this Sunday business—a sort of a desire to box up things on this certain day, to hide everything gross, and make a nice show to pious eyes, and the railroads must, of course, be made the butt to fire at, as if they were worse than the slums. For a road that has not much to lose by it, it might be a nice advertising stroke to publish its conversion to Sunday observance, and secure the good will of its advocates. However, I am in for a day of rest, if I can get it."

The discussion of this subject among railroad managers, generally, will do good. It will bring prominently before their minds the great advantages as well as the difficulties of a change in their policy. Why railroad employes should not have one day in seven for rest and religious uses as well as the employees of manufactures and artisans generally, it would be impossible to show. We urge upon them to use all their influence to secure this rightful boon.—*Western Christian Advocate*

### IS IT SO?

A Christian gentleman, who is an elder, writes at the bottom of his letter that the "meanness and stinginess" of religious people are inexpressible. His estimate is a severe one. Probably he has been on a committee to raise money for the poor, or is treasurer of a delinquent congregation, or is endorser for money borrowed to pay a church debt, or he is only suffering from an attack of the blues, which makes him see things less hopefully than they really are.

But there are people who deserve the description he gives of them. If they are good people, the subjects of unmistakable grace, they are poorly developed and lack the symmetry that comes from the possession of "this grace also," the grace of giving to the Lord. Taking the Church at large, while they are sprinkled through it, they are not, after all, very many. The great majority of Christians are generous, kind, feeling disposed to give help to the objects appealing to their benevolence according to their knowledge and experience in the duty of giving. But a good man may be sadly behind here. He has not been brought to a right appreciation of his privileges in this matter. He has not made it a subject of study, and has no right conception of what his share is in religious work, nor has he learned to know the relations which schools, colleges, seminaries, boards, etc., bear to the prosperity of his denomination and the progress of the cause of Christ.

All this suggests that there is need of constant instruction. The pulpits try to give this, but in the nature of the case they can do it but poorly. It rests upon the religious newspapers to reach and influence people in this direction, and thus make them capable both of doing good in their places and also of estab-