

higher standard of conduct among soldiers may make upon the civil population.

In doing this, I have no intention of asking the men to adopt all virtues straight off, without giving due consideration to the conditions under which they live and the influences which surround them.

As I was myself a regimental soldier for thirty-two years, I know something of the trials and difficulties which beset a soldier's life, and first I would speak of the advantage the abstinence society confers on the men themselves.

No matter what walk in life a man may adopt, there is no qualification for success that can compare with a good character; a reputation for being a good man that can be relied on at all times to do his duty strongly and bravely.

To earn such a reputation among his comrades—and they are close observers and often captious critics—a man must teach himself self-control.

From generalities let us now proceed to particulars.

Take the matter of courts-martial.

I find that the court-martial return of 1893 shows that there were eight general courts-martial held for the trial of British soldiers.

Of those tried all were non-abstainers. There were 1,450 district courts-martial, and of these only 34 were non-abstainers. There were 1,150 regimental courts-martial, and of those tried only 39 were members of the association.

To sum up, there were 2,608 courts-martial in the year, and of these trials only 73 were held for the trial of members of the Army Temperance Association.

It does not need the help of the school-master to show that according to the percentage of our strength we were entitled to about 869 courts-martial, and we only got credit for 73.

My experience tells me that nearly all the crime in the British army in India is directly traceable to drinking to excess.

In India there are not the same inducements to the offense of absence without leave that there are at home.

Yet there are many offenses committed by soldiers which, though not recorded as drunkenness, are the direct consequences of drink; such as the disinclination for work or duty which follows after the period of dissipation, or the ill-humor resulting from reaction leading up to insubordinate words or acts.

The figures I have quoted are positive proof of the extraordinary effects of temperance in decreasing crime. Some may perhaps think that these figures are not reliable; in fact, that they are army temperance figures.

I confess that I was so astonished at the comparative absence of crime among the temperance men, disclosed by the figures in the report of the association, that I had them investigated by the adjutant-general of the army in communication with commanding officers, and though there were some slight discrepancies, the difference was so small as to be altogether outside the zone of practical consideration.

Next, let us consider in the results of the Army Temperance Association its effects on the discipline and efficiency of the army.

I have already said enough to show how it has improved and is improving the discipline of the army. The efficiency of the army de-

pends in the highest degree on the health of its soldiers. Let us again refer to the report for evidence as to the effect of temperance on health.

I find from an average taken over twenty-two different corps, selected at haphazard and representative of all our nationalities, that the admission into hospital percent of abstainers was 5.5 and among non-abstainers 10.0.

The corps selected represent all branches of the service.

These figures establish the benefits of temperance on health.

In fact, they leave a reasonable presumption that half the sickness in the British army in India is traceable to drink.

When a man has lost control over himself from drink, he is as unmindful of what is due to his health as he is forgetful of what he owes to his reputation.

It is thus that men, maddened by drink, expose themselves to the ruthless rays of the noonday sun in the plains of India, and get knocked over, possibly to be helpless imbeciles for the rest of a wearisome existence.

It is thus that at stations like Quetta, in Beluchistan, where the thermometer goes down to near zero on winter nights, men expose themselves to attacks of pneumonia, which, if they are not fatal, often send hose stricken home unable to bear the cold and bracing climate of England, which they would have enjoyed and then benefited by if they had but taken care of themselves in India.

There are other forms of sickness which the recklessness of consequences bred of drink leads men into, often to the ruin of the steady nerve and strong physique which should be the pride of every soldier and which he should guard as the apple of his eye.

A Toast to Women.

This beautiful toast to woman was originally given by a man who had been a hard drinker, but who had turned from the wine-cup and become one of the leading lights of the legal profession. The occasion was a banquet in Philadelphia, on April 17, 1881. It is as follows: 'I should like to propose a toast to-night, although a total abstinence man myself—I toast to woman. To be drunk, not in liquor of any kind, for we should never pledge a woman in that which may bring her husband reeling home to abuse where he should love and cherish, sends her sons to a drunkard's grave, and her daughters to a life of shame. Oh, no, not in that, but rather in the life-giving water, pure as her easiness, clear as her intuitions, bright as her smile, sparkling as the laughter of her eyes, cheering as her consolation, strong and sustaining as her love—in the crystal water I would drink to her that she would remain queer regnant to the empire she has already won, grounded deep as the universe in love; built up and exercised in the homes and hearts of the world; I would drink to her, the full-blown flower of creation's morning, of which man was but the bud and blossom, to her who in childhood clasps our little hands and teaches us to hsp the first sweet prayer to the Great-All-Father, who comes to us in youth with good counsel and advice, who in manhood meets our heart yearnings with the faithfulness of conjugal love, and whose hand, when our feet go down in the shadow, gently smoothes the rough

pillow of death as none other can; to her who is the flower of flowers, the pearl of pearls, God's latest, best and brightest gift to man—woman, peerless, pure, sweet, royal woman.'—'Labor Digest.'

Bring Him to Me.

Bring him to me; his heart is filled with madness,

From demon chains ye cannot set him free;
The well of peace, the very spring of gladness
Is mine. Bring him to me.

Bring him to me, his hurt is past your healing;

From death, from death's black doom you cannot free;

The word of hope, the doom of death repealing,

Is mine. Bring him to me.

Bring him to me, your boy is surely dying;

Life's stream runs low, the dim eyes cannot see;

The fount of life, the cure for all heart sighing

Is mine. Bring him to me.

Bring him to me, day's last sad beams are fading,

Dark night falls thick and shrouds life's troubled seas;

Look up! the dawning day that knows no shading,

Is mine. Come home with me.

The above poem was recently written by Ralph Connor after holding a service in a saloon in Philadelphia.

A Missionary's Experience.

(A. Beattie, in the 'Temperance Leader and League.')

When I got to know Mr. Joseph Tait he was a missionary in a mining village near to Alloa. He was employed by the Patons. He had strong faith in individual effort. He took an intelligent view of any question submitted to him. His conclusions were always reached by true and reasonable methods. I give two cases in support of these lines. Mr. Tait stated—'When first I went to a former field of missionary work, I called on all the ministers of the place. My reception was all that one could desire; yet in my hearty welcome I had to stand up for principle and for character. The Rev. Mr. P— was a popular preacher—in the faith of his conviction he had a firm hold—and all who knew him said he was the coming man in the Church. Mr. P. said—'My wife has just gone out; but we will manage.' With that he left me for a moment. He returned with a bottle under his arm, and another bottle in hand, with glass.' Mr. Tait saw at once his position and his duty. He said—'You need not bring out the bottle; I am an abstainer.' The minister stood. 'An abstainer, are you? Well, if you wish to accomplish much good, you will keep your teetotalism to yourself in this part of the country.' 'That I cannot promise to do,' replied the missionary. 'My experience, joined to all the evidence afforded by Church history, goes to show that strong drink is our greatest enemy; and to be silent here would simply be a betrayal of my duty and of my responsibility. I cannot, I will not, be silent on this the chief part of my work.' One Sabbath day, a few years after this conversation, the church bells had rung out their sacred sound. The people were met for worship. They waited. Two elders went to find the reason of the minister's non-appearance. The first thing which met them in the manse was the minister's wife struggling to hold back her drunken husband from going to enter the pulpit. This caused a great sensation among the people. It was the sharp fall of a noble, of a gifted, man. It was the cause of much grief, of deep, heart-felt sorrow. It was more, it was a sin and crime against God and against His holy purpose. But there was no warning in the case; the bottle till held the fort. And the men who sat in judgment on the guilty brother were as jolly good fellows as other men, and as free and as popular as other men. They stood, not because they possessed a finer brain or were more resolute in their Master's service than the one who



WHY NOT REQUIRE THE SALOONS TO LABEL THEIR FINISHED PRODUCTS!