

attending places of diversion of demoralizing tendencies?"

For convenience I shall divide this query into separate parts. 1st. "Are Friends clear of the use of all intoxicating liquors as a beverage?" The answer to this is, most emphatically, "Yes." If all people were Friends, in principle, the liquor problem would soon be solved; for then there would be no use in making it, as there would be no one to buy it. However, the great trouble is that there are many who have not this true and noble principle which Friends are advocating. The principles of some people allow them to sell as well as to use it. This class of people demand it, and others supply it. As long as this class of men remain the liquor traffic, with its blighting influence, will be with us.

2nd. "Are they thoughtful to extend a proper influence towards total abstinence in their neighborhoods?" Friends should not think that because they take the right stand on this great moral question they have done all that their Society has a right to expect them to do. The liquor traffic, degrading society, breeding crime and misery, and having its evil influence on the habits of the people, has always been ours to contend with. Our members have seen and know the bad effects of intoxicating liquors, and because of the harm they work, do not use them as a beverage. Our Society feels that it exists for the purpose of ennobling the spiritual welfare of its members, also for combating and destroying any evil influences that have a tendency to counteract the good work that it is endeavoring to do. Therefore we have a right to expect our members to help each other to destroy this great evil by trying to convince others that total abstinence is the best, thus fulfilling the obligation that we owe to this query.

3rd. "And to give due help and encouragement to the intemperate for their reformation?" The "intemper-

ate" is a mild name which is given to the drunkard. What loathing and contempt we naturally feel toward a drunkard? For all the good he does that can be directly traced to his influence, he might as well be dead. He may commit a terrible crime while he is under the influence of liquor, and yet be really innocent and blameless, and able to say truthfully, "It was not I, but drink that did it."

"But the man
Who sells him the poison
And makes him a demon of hell,
Still he is loved and respected,
Because he is licensed to sell."

These poor victims should not be scorned, but rather pitied by us. Our pity should not stop with ourselves, it should reach out to them to help them free themselves from their bondage. The worst drunkards are often men of noble aspirations and moral sensibilities, but while under the influence of liquor these are deadened, and all the bad that is in their nature is quickened into life.

4th. "And do they avoid frequenting taverns and attending places of diversion of demoralizing tendencies?" As a general rule there seems to be some good in everything. A tavern, however, seems to be an exception to this rule. Go inside of one, and generally the first thing one sees is the bar with its row of bottles filled with stuff that will send the tippler stumbling home with an empty pocket-book and reeling brain. The room is filled with a tempting, penetrating smell. Step up closer to the bar, and most likely one will meet a number of chums, who, when they see one will say, "Come, have a drink with me." If you are a moderate drinker you will certainly drink a few glasses then stop. Some tipling friend will come up behind and be asked to take a drink also. His conscience tells him "no," and he refuses, then his comrades jeer at him; the smell of the liquor tempts his appetite; his moderate drinking companion tells him he is a fool if he