

uor business would swell and press on like an incoming tide, and in a little while there would be laws looking to the suppression of this evil, which would have in them the force of the right hand of God.

Meanwhile let no man or woman lose heart, for in spite of back-setting eddies here and there, and stagnant basins, the great stream of temperance sentiment and conviction and purpose moves steadfastly forward.—*Rev. F. A. Noble, D. D., in Steuben Signal.*

CANON WILBERFORCE AT YORK.

Canon Wilberforce addressed a crowded assembly in the Concert Room, York, on Saturday night. Mr. J. R. Wood, the City Coroner, presided, and in his opening remarks, said:—"Yorkshiremen were all justly proud of William Wilberforce, who was born at Hull, was five times elected to represent the county of York in Parliament, and who fought the battle for the slaves. (Applause.) Canon Wilberforce was following in the footsteps of his grandfather, and, like him, was fighting the battle of the slaves—not the slaves in foreign lands, but those in this country who were slaves to intoxicating drink." On Sunday evening the Canon preached to a vast congregation in the nave of the Minister, selecting as his text, "Take out the stumbling block out of the way of My people." (Isaiah lvii.). The eloquent Canon delivered a powerful discourse, in which he set forth the evils of intemperance and the duty of Christians in relation thereto.

"He said it was not necessary for him for the seventh time from that pulpit to exhibit before them the stumbling-block of the present day. Temperance reformers were well accustomed to the charge of exaggeration in that matter, but they declared with the utmost publicity that exaggeration was not only impossible, but that no tongue could ever describe one-half of the extent of the awful stumbling-block, Intemperance. They were not that evening concerned with figures, but when they knew that the direct expenditure of this nation for intoxicating drink was reckoned at £130,000,000 annually, and that the indirect which they were forced to pay from the results of drunkenness amounted to £100,000,000 more, the imagination staggered at the misery which was hidden under those enormous figures. But they were concerned with facts. There was just now floating over England a cry which would not soon be silenced. It was in the form of the pamphlet, called 'the Bitter Cry of Outcast London.' It had already so intensely stirred the nation's heart that they knew the President of the Local Government Board himself had been induced, by its perusal, to visit some of the worst slums in London. Having quoted from that pamphlet and from a sermon by Archdeacon Farrar, in which the Archdeacon, speaking of the misery of the children of the poor in the London slums, said, 'What makes these slums so horrible? I answer, with the certainty and the confidence of one who knows, "Drink only"' Canon Wilberforce said that he solemnly bore witness from the pulpit of York Minister that the Ven. Archdeacon had not over-painted the picture of child misery and child murder. No cruelty could make a woman forget her sucking-child, but if they gave to her of the drug, alcohol, she would forget the child, she would cast it from her bosom and become its murderess. He would speak the truth in love, but the truth should be spoken. There were in the days of the plague of London those who fattened on the misery of the dying, and in the infested dens of the outcast reaped their harvest of the national calamity. If the bitter cry of London's outcast children did nothing else, it would force the nation's attention upon those who in England's greatest licensed liquor-traffic are repeating the same thing now. He dared to say that the vast public-house system and the deriving of enormous sums from the revenue out of the dreadful idiocy, and the grinding pauperism, and the child misery of the people was a terrible offence against the plain will of the Word of God and the humanity which he had made and called His child. The poor lad—a mere boy—who under the very shadow of that cathedral was recently illegally primed with the glasses of raw whisky till, maddened with the cursed stuff, he hung himself and entered eternity through a suicide's grave, could but repeat the cry of Cato. That 'the days of temporizing were past and gone,' and that 'though Carthage must be destroyed.' There was only one remedy that could really reach down into the depths of the evil he had been speaking of, and that was the remedy that was given to every man in the cross of Jesus Christ. Earthly philosophers, the labors of the philanthropists, the efforts of secular reformers and politicians, and the

spread of education would do something to ameliorate the suffering arising from the evils of prison life, but they could not go down to the very heart of the disease. The Canon then concluded by an earnest appeal to all Christians to join the temperance movement.—*C. of E. Temperance Chronicle.*

RUM'S DOINGS.

A woman went into a woodyard on a very cold day and asked to see the head man. He came forward "Sir," said she, "can you let me have a quarter of a cord for that?" handing him a piece of money; "my children are freezing!"

The man looked closely at her. "Why, are you not Seth Blake's wife?" he asked.

"Yes, sir, I am," said the woman.

How does it happen that you are in such low circumstances?" asked the man.

"Sir," answered Mrs. Blake, "rum did it."

"That's bad," said the man.

"Yes, sir, it is bad. My children are starving, and rum did that. My children are ragged, and rum did that! My children are growing up outside of the church, outside of the Sabbath school, outside of the day school, and rum does that! My husband, once kind and industrious, is now a vagabond, and rum did it! My heart is broken, and rum did that!" And the poor woman sat down on a log of wood, a picture of want and woe.

Nor did the rough woodman keep his eyes dry, for he remembered the time when Seth Blake was a promising young man! He married a nice woman, and the young couple started in life with as fair a prospect of comfort and happiness as a couple could well have. But Seth had a weak point. He would sometimes "drink!" The habit gained on him. It mastered him, it ruined him, and what is worse, a drunkard's shame and degradation, and worst of all, drunkenness ruins the soul!—*Our Little People.*

CATHOLICISM AND TEMPERANCE.

The Roman Catholic Clergy are many of them doing noble work for temperance. We just now find this of the eloquent Father Hagan, of Chicago, who has been the means of securing the signatures of nine thousand of the Irishmen of that city to the Total Abstinence Pledge. He is a radical advocate of Pulverizing the Rum Power, and in a recent address said:

"No longer must the men chosen to enact or administer our laws cringe through fear of the saloon-keepers, receive their inspiration from whiskey and beer elements in the population, and speak and act at the bidding of King Alcohol. No longer should the reins of authority and of government be intrusted to men who hold their caucuses around a saloon counter, and make their appointments to public offices at the bidding of saloon-keepers.

The Toledo Blade says of Father McMullen, that when he went to Richmond, Va., it contained 30 Irish saloon keepers, but now not one.

And hear Rev. Father Elliott.—"Yet all the time drunkenness is a most hateful and loathsome vice. No heart so hard as the man's who robs his child to enrich his enemy. No man so frightfully cruel as the one who turns himself from a loving husband into a wolfish brute. No murders so cruel as those done upon friends, and sometimes upon kindred, by half-drunken men. No music so sad as the heart-rending merriment of the saloon. No irony so devilish as that which calls joy the death dance of immortal souls about the liquor-dealer's counter.—*Western War.*"

TEMPERANCE IN THE CHURCHES.

The National Temperance League's Annual for the new year gives the following account of the progress of the temperance movement.

"The Church of England Temperance Society and the numerous diocesan branches affiliated with it continue their operations with undiminished zeal. Its membership included all the bishops, several thousand of the clergy, and 432,672 personal members. Among Nonconformist churches the cause is making clear headway, especially in the Wesleyan and Baptist denominations. The Connectional Temperance Committee of the Wesleyan Conference reports an unprecedented growth. In thirty five districts of Great Britain 2,544 Bands of Hope, with 271,700 enrolled members are reported, being an increase during the year of 299 Bands of Hope and 47,550 enrolled members. The temperance societies number 321, with 28,514 enrolled members, or an increase of 144 societies, and 17,502 members over the previous year. The Baptist Total Abstinence Association has now two travelling secretaries engaged in promoting the movement. There are at the present time 1,045 abstaining members, against 714 reported, and the membership also includes 1,914 church officers, &c. A majority of fifty pastors of churches are now avowed adherents to our