

THE PEOPLE RESPONSIBLE.

In the providence of God, the people of this country are the rulers; their votes control the law-makers and those who execute the laws; hence they are particeps criminis in all the mischief which the liquor-traffic is doing in the land. This charge is limited by the proviso that they have a knowledge of the evil being done. Now that the people may know, and have some idea of the mischief for which they are responsible, their attention is called to a few leading facts in the case.

1. Statistics gathered from dealers themselves show about the following figures. The annual expenditure for beer \$375,000,000, for whisky, brandy, gin and rum, \$600,000,000. Now think of the money thus wasted each year.

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God has in this country 63,083 churches, and 83,637 preachers laboring for the salvation of men; alcohol has 248,992 temples, and 505,000 agents all working with Satan for the damnation of men. Satan's army in the field is six times as large as God's army, and costs the country thirty times as much as is paid to support all the churches, and all other benevolent institutions in the land.

3. Added to this waste is the damage done by this traffic. Every year it sends a 100,000 criminals to prison, and 200,000 persons to the poor-house, and 200,000 are made orphans. Each year it causes several thousands of murders and suicides, and sends 75,000 to a drunkard's grave. It keeps up a loathsome procession of 700,000 drunkards in the land. These marching in line four deep, would form a procession of one hundred and eighty-four miles long. Out of this line, for every seven minutes, one falls into a drunkard's grave, and the saloons have another ready to fill the place of each one that falls. Nine-tenths of the cost of criminal courts, and prisons, and poorhouses, and asylums, which amounts to millions every year, is chargeable to strong drink. One man's labor in some useful vocation is worth \$200 a year. So the labor of the 500,000 saloon-keepers and 700,000 drunkards, all of whom do worse than nothing, is lost from the productive resources of the country—say \$240,000,000 each year.

We add one more bill that cannot be measured by dollars. For each one who becomes a drunkard, and for each drunkard that dies, at least some heart feels immeasurable anguish. Thus two hundred thousand hearts are made to bleed, while a drapery of woe folds the brightness of a thousand homes where love and joy would have cheered the passing hours. The pride and fond hopes, the warmest love of fathers, mothers, wives, sisters, brothers, numbering thousands, are crushed every year by this terrible monster. Not a wind sweeps over the land but bears on its wings the sighs of broken hearts, and the moan of shivering orphanage and widowhood mingles with the wail of every winter storm.

Now, before the bar of public opinion, and before the Judge of all the earth, we charge that the freemen of this country are responsible for all this waste and terrible tide of woe.

They have the power to throttle this great "blood-gorged dragon" and destroy him. If they fail to do this, they must stand charged with being partakers in this dark and terrible criminality; and if the court of public opinion fails to abate the evil, the guilty must face the charge in the light of the Judgment Day.—*Nashville Christian Advocate.*

OUR FARMERS PAY THE BILL.

"Nine-tenths of all atrocious crimes grow out of the liquor traffic," says Chief Justice Jackson of Georgia. Every dollar of cost growing out of the trial of these cases must be paid by our farmers. Directly or indirectly, the tiller of the soil pays the bills. And no matter how busy the season, crops going to grass, or grain shelling in the field because over ripe, the farmer must leave at the call of the Court, as juror or witness. No matter what the sacrifice to him, personally, he must go. And after that though the criminal may at the hands of a just tribunal receive merited punishment, the farmer is compelled to return to his depleted crops and gather what he can, that he may pay in taxes, the expenses of the trial of that criminal, who, while under the influence of liquor, committed the deed for which he was tried.

Yet they tell us if you let liquor alone it will let you alone. It is a lie. It won't do it. It is the sober, industrious class of society that must pay the larger portion of the expenses growing out of the liquor business they themselves license.—*People's Advocate.*

CUSTOM.

In our country, at the present day, drunkenness is acknowledged to be the chief promoter of pauperism, disease, insanity, crime and irreligion. There are several hundred thousand drunkards in the midst of us. The assertion may be safely hazarded that every reader of this article knows some one, in his own immediate circle, more or less a victim to this vice. It is acknowledged that the drunkard must abstain altogether as a means of avoiding intemperance. He must deny himself the smaller, to guard himself against the greater indulgence. But the drinking customs of our country expose him to constant temptation. Would not his danger be less if those customs were changed? Would he not find abstinence easier, if there were a prevailing fashion of abstinence to shield him? Would not your advice be more powerful if you yourself abstained? If you had a son or a brother thus in peril, would it be so easy for him to abstain if you placed the wine before him and drank it yourself? Should not love prompt you to give up the trifling gratification for the much higher joy of rendering self-denial easier to him?—"Cross-bearing" (*Rev. Newman Hall.*)

REASON.

If a good man reasons at all upon the subject, he must fall into something like the following train of thought:—"If I drink, it *might* lead to sin. If I do not drink, it *cannot* lead to sin. Therefore, the *best way* will be for me to abstain." Or, if he considers the matter sufficiently to dispose him to admit that "*something* ought to be done," then he will naturally conclude that "*somebody* ought to do it." And as he is "*somebody*," he ought to be found "*doing his duty*." But more than all, he will give attention to the teaching of the "Old Book"—"He that *knoweth* to do good and doeth it not, to him it is sin." And as goodness has the clearest eye for *truth*, he will readily admit that nothing can be good except it answer the *end* for which it is designed. As the result of the whole, Reason will lead him to say that the path of *right* is the path of *truth*; the path of *truth* is the path of *duty*; the path of *duty* is the *only* path of *safety*; and the path of *safety* is the path of *pleasantness and peace*; and thus, as the end of his contemplations, he finds temperance supported by Reason.—"*Four Pillars of Temperance.*" (*J. W. Kirton.*)

Literary Record.

We are frequently asked for information in reference to the SCOTT ACT and the method of submitting it, and the success of its operations. We are pleased to be able to refer our inquirers to a pamphlet published by Rev. W. A. McKay, B.A., of Woodstock. This gentleman is president of the Scott Act Association of Oxford County. He has given much time and attention to this subject, and a perusal of what he has written will be a short road to definite knowledge in regard to the facts and arguments that affect the whole question. The title of the pamphlet to which we allude is "AN APPEAL FOR THE SCOTT ACT," but it contains much more than this title indicates. In addition to the "appeal" it gives a very valuable summary of the most important facts, arguments and opinions bearing upon the general subjects of intemperance and the remedy for it. It has also a Bible Reading on Temperance and Prohibition.

From Messrs. D. Lothrop & Co., of Boston, Mass., we have received the December numbers of WIDE AWAKE and THE PANSY. Both are remarkably beautiful in form and finish, and the names of the authors who have contributed are a sufficient guarantee for the character of contents. The enterprise that places in the hands of our girls and boys such caskets of literary and artistic gems ought to meet with very hearty appreciation and support.

THE NATIONAL TEMPERANCE ALMANAC AND TEETOTALER'S YEAR BOOK FOR 1884 is the title of a little book that ought to be in the hands of all our workers. It is full of Statistical and other information in relation to the drink-traffic and Temperance Reformation. Its attractiveness is enhanced by interesting sketches, poems, shadow-pictures, puzzles, etc., etc. Everything in it is useful and good. It is beautifully gotten up and sold for ten cents. Address S. N. Stearns, 58 Reade Street, New York.

DIO. LEWIS' MONTHLY is a magazine that must be known to be appreciated. Last week we copied from it an article on "Beer" and we are highly pleased to find the sound principles therein contained, so forcibly presented by what is one of the most useful and popular periodicals of the day. None of its popularity is undeserved. With a charming freshness of style and plainness of diction, yet without any attempt at sensationalism it speaks out unhesitatingly in well-merited rebuke and sorely-needed advice. We wish its venerable and worthy editor—what he is certain to achieve—the fullest success in his undertaking.