

WIDE AWAKE.

There's a labor to be wrought,
 There's a race that we must run,
 There's a battle to be fought,
 And a victory to be won
 For a cheated nation's sake !
 Ho ! ye people, plundered all
 By the slaves of alcohol,
 Rouse, the demon's arm to break.
 Wide awake, boys ! wide awake !

In the councils of the great,
 In the hovels of the low,
 In the very halls of state,
 Sits the desolating foe ;
 Only human life can slake
 His infernal thirst for blood ;
 Up, ye virtuous brotherhood,
 Smite him till his vassals quake ;
 Wide awake, boys ! wide awake !

See him, in the holy place,
 Lurking in the blessed wine ;
 Glancing through the bridal lace,
 How his deadly eyeballs shine !
 Coiling like a venomed snake
 In the parlor's social ring,
 Strength and beauty feel his sting,
 Hurl him to his burning lake !
 Wide awake, boys ! wide awake !

Where the dens of haggard crime
 Draw the wretch to deeper slime,
 Loathsome in his evil slime,
 Blacker vices than we name
 Of the demon's cup partake ;
 All his garnered fruits are there,
 Bathing in the poisoned air.
 Through his fen quick clearance make ;
 Wide awake, boys ! wide awake !

—Geo. S. Burleigh.

Contributed Articles.

"BYSTANDER" AND "THE LIQUOR QUESTION."

BY W. BURGESS.

The article in *Bystander* for July, on the "liquor question" is one of the many indications that this subject is one of the burning questions of the hour. The time has gone by for reviewers to discuss the problem of temperance from the standpoint of expediency or custom. The first of these has long since declared for total abstinence, and the testimony of the latter is one long chain of evidence against the drinking system.

Every question of morals must sooner or later become a political issue, and in the struggle for victory, party tacticians will certainly take sides. This is the present position of the liquor question, and *Bystander* is distressed about it, because it is harrassing the political parties. *Bystander* has little concern about the evil which gives rise to the movement. The havoc which the drinking system works among the people awakens no expression of concern. Such an utterance as the following comes of a desire to see a great public awakening quieted—a great agitation quelled :

"The constant danger of political tampering with a moral movement is one reason for settling, if possible, the main question, and bringing this agitation to a close."

The simple meaning of these words is that the patriotic citizens who have so long and unselfishly labored for the abolition of the drinking system must lower their flag and declare a truce. *Bystander* says :

"To arrive at a reasonable and lasting settlement, however, it is necessary that Prohibitionists should come down at once from the pinnacle of factitious morality."

In other words the aim of the temperance reformers is Utopian. Our morality is "factitious," and we who have troubled the political waves must come down from our lofty "pinnacle" and compromise with the national curse. For says *Bystander* :

"There is no more harm in drinking a glass of wine or beer than there is in drinking a cup of tea or coffee; the evil lies in excess, nor is excess inevitable in either case."

This specious form of argument is the natural result of raising a false issue. To discuss this question from the single-glass standpoint, is to draw swords against a shadow and leave the substance unattacked. In dealing with the "liquor question" it is idle to speak of the effects of a single glass of beer or wine. Excess grows out of its use, and has always done so. Society would long ago have separated the use of beer and wine from its consequences, if this could have been done. Acquired depraved appetites are certain to result from the common use of the beverage. The reverse of *Bystander's* statement in regard to the use of alcoholics is therefore true, *excess is inevitable*.

A sarcastic charge of "factitious morality" is a weapon which fails in its aim, and is a sword of lead struck against a shield of steel. Total abstinence is a foundation of rock upon which is based the whole temperance movement. Prohibition is a natural sequence of the movement, and is in harmony with the ethics of all law. Law, to be effective, must prohibit. Regulation itself is governed by it. Take away from license boards and magistrates the power to prohibit, and regulation would be shorn of all its strength. There is therefore nothing puritanical or "factitious" in applying this principle to the suppression of the traffic which license has failed to regulate into a good business. Under the most stringent regulations, and among the most intelligent and educated of society, the use of alcoholic liquors, light wines and beer, as well as ardent spirits, has always resulted in drunkenness, nor is it admitted "that beer or light wine is a less evil than whisky." The only thing that can be said in favor of the former is that there is more honest water in them. But if there were no beer or wine manufactured, a very large proportion of the intemperance would cease. People rarely begin a course of drinking with the stronger liquors. Alcohol begets an appetite for itself, and the process of drunkard-making is probably traceable to the lighter drinks in the majority of cases. Nor is it true that drunkenness is rare where only beer or wine is drunk. France, Germany and England have each produced a species of sottishness, more degrading and bestial than anything found in the most whisky-loving countries. There is more madness in the whisky, perhaps, because the poison is less diluted, but society is not relieved of an evil by advising the madman to become a low, debauched sot.

Bystander urges the importance of "bringing the agitation to a close," but they who began it must close it. The drinking customs—the traffic in intoxicating liquors, began the war against all the best interests of society. In self-defence society is resisting their aggressive action, and a check is placed upon the traffic. But the more advanced of the army of defence have long since discovered that there can be no true peace until the enemy of home-life and honest manhood is utterly routed. They have therefore declared "war to the knife," and their flag can never be lowered. If politicians desire the settlement of this question—if law-makers would close this agitation—they must bring themselves into line with the prohibitionists. There can be no compromise; alcohol must be conquered to save the country, and not until law is brought into operation in full sympathy with the sentiment of the people, will this agitation be brought to a close.

Other points of *Bystander's* article must remain over for the present.

CULLINGS AND COMMENTS.

BY OLIVER OPTIC.

Rev. W. L. Lang writes to the *Canadian Baptist* that the English Baptist Total Abstinence Association, of which he is Secretary, is developing so rapidly and finding such acceptance among the churches of that denomination, that it has decided to employ a second agent, whose time shall be wholly devoted to temperance missionary work among the churches in the "world of London." These, Mr. Lang observes, are the most backward of any in the kingdom. With few exceptions, however, all the strong men are with the Association. A bazaar recently held under its auspices realized a clear profit of \$2,500. There is room and work for such