

## VERSIFICATION-EXPOSTULATION.

Ye friends of moderation,  
Who think a reformation,  
Or moral renovation,  
Would benefit our nation;

Who deem intoxication,  
With all its dissipation,  
In every rank and station,  
The cause of degradation,  
Of which your observation,  
Gives daily demonstration.

Behold! the ruination,  
Distress and desolation,  
The open violation  
Of moral obligation;  
The wretched habitation,  
Without accommodation,  
Or any regulation,  
For common sustentation;  
A scene of deprivation,  
Unequaled in creation.

The frequent desecration,  
Of Sabbath ordination,  
The crime and depredation,  
Defying legislation;  
The awful profanation  
Of common conversation;  
The mental aberration  
And dire infatuation,  
With every sad gradation,  
To maniac desperation.

Ye who, with consternation,  
Behold this devastation,  
And utter condemnation  
Of all inebriation;  
Why sanction its duration,  
Or not show approbation  
Of any combination  
For its extermination?

We deem a declaration  
That offers no temptation,  
By any palliation  
Of this abomination,  
The only sure foundation  
For total extirpation;

And under this persuasion,  
Hold on communication,  
With noxious emanation,  
Of brewers' fermentation,  
Or poisonous preparation  
Of spirit distillation,  
Or any vain libation  
Producing stimulation.

To this determination,  
With earnest supplication,  
And fervent exhortation,  
We call consideration;  
And without hesitation  
Invite co-operation,  
Not doubting imitation  
Will raise your estimation,  
And by continuation  
Afford you consolation;  
That in participation  
With this association,  
You may, by meditation,  
The help of education,  
And aid of legislation,  
Insure the preservation  
Of a future generation  
From all contamination,

And may each indication,  
Of such regeneration  
Be the theme of exultation  
Till its FINAL CONSUMMATION.

To the AUTHOR of salvation  
BE ETERNAL ADORATION.

## TEMPERANCE IN THE BIBLE.

## INTOXICATING DRINKS FORBIDDEN.

Drink no wine or strong drink.—Judges xii., 7.

He shall separate himself from wine and strong drink.—Num. vi., 3.

Ye shall drink no wine, neither ye, nor your sons forever.—Jer. xxxv., 6.

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.—Isaiah v., 22.

Be not drunk with wine, wherein is excess; but be filled with the Spirit.—Eph. v., 18.

Look not thou on the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder.—Proverbs xxiii., 31, 32.

[This is more stringent than any modern pledge.]

## TEMPERANCE PROMOTES PIETY.

I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.—I. Sam. i., 15.

He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink.—Luke i., 15.

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.—Gal. v., 22, 24.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts that war against the soul.—I. Peter ii., 11.

Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness.—II. Peter i., 5, 6.

[Temperance is a part of Christianity.]

## KEEPING THE BODY PURE.

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Romans xii., 1.

What I know ye not that your body is the temple of the Holy Ghost which is in you, which we have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.—I. Cor. vi., 19, 20.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—II. Cor. vii., 1.

Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.—Romans xiii., 14.

Her Nazarities were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire.—Lam. iv., 7.

[Temperance is to the body what holiness is to the soul and in the divine plan they go together.]

## TEMPERANCE IN THE CHURCH.

Do not drink wine or strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die. It shall be a statute forever throughout your generations.—Lev. x., 9.

Neither shall any priest drink wine.—Ezek. xlv., 21.

Bishops, deacons, their wives; aged men and women: "Not given to wine," "sober," "temperate."—I. Tim. iii., 3, 8; Titus i., 7, and ii., 2.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Rom. xiv., 21.

If any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one no not to eat.—I. Cor. v., 11.

[Temperance should have a place in church rules, work and worship.]—N. Y. Witness.

## SALOON VS. SCHOOL.

Four years ago I received a challenge from Judge Isaac S. Haskell, of Omaha, to come to that city and discuss with him the question of prohibition. The Judge was a licensed man, and I felt particularly interested in meeting him. I thought he would defend the liquor traffic, and I prosecute it; consequently I desired to get the evidence against his old client in the town where he lived. I went to Omaha after facts. The first place I visited was the common school of Omaha. I asked the Superintendent, "How many schools have you here?"

He answered, "Seven; six ward schools and a high school; also a college and some private schools."

"How many teachers have you in the city institutions?"

"Eighty-four."

"How many graduated last year?"

"About one hundred and eight."

The city of Omaha paid \$67,000 to run that system of schools because it has a wonderful influence for good. I then went to look after the other schools, the dramshops. I went to their superintendent, the police judge, and asked him:

"How are your schools getting along?"

He said: "Finch, are you drunk?"

I said: "You should not think I am drunk because most of the men brought here are."

He inquired what I meant. I explained. He laughed, "So you think I am the superintendent of the saloons?"

"Are you not?"

"Well," said he, "I do not know but I might be called so."

"Well," said I "Judge, how many schools of this kind have you in the city?"

He told me, one hundred and fifty-five licensed ones.

"How many teachers in those schools?"