

Thoughts for the Independent.

(Gathered from the Independent.)



UNCONVERTED FRIEND, do not hastily charge the religion of Jesus Christ with unreasonableness. Seek not to hide your rebellion and hatred to the divine will of Him who saith, Come now let us reason together. Isa. 1. 18. If Christianity is folly, don't believe it. Whether it is folly or not only you can decide.

We would have you decide right.

But is not Christianity reasonable? You reply that you question this, that, and the other thing which Christians teach. But are not Christ's teachings reasonable? Is not Christ himself reasonable?

Have you read the four stories of Christ's sayings and doings? It will take but a little while. The four stories together are shorter than the single novel you read on a leisure Sunday. They are worth reading, and probably you have never read them carefully in your life. Take the little volume and read those four accounts - Gospels we call them - and see if what you there read of the teachings of Jesus Christ and his religion, is not good reason. Where else will you find such a religion as that? Does not that Sermon on the Mount appeal to your own conscience? Do you not believe that to be right? Then accept it. Accept Christ's teachings and obey them. Be his disciple, and be as much like him as you can. Confess your sins like the publican, and trust, like him, for forgiveness which God offers in the Good News of Jesus Christ.

We can sympathize with the honest doubter. Knowing that the god of this world often blindeth the eyes of men, lest they should see, believe and be saved. Remember that Jesus only can open the eyes of the blind, and cure blind unbelief, which is sure to err and scan His work in vain. God is his own interpreter. Reader beware of being honestly, dishonest. Reasonably unreasonableness. Rather like Saul cry, "Lord what wilt thou have me to do?" "What must I do to be saved?"

Ribbon of Blue, Temperance Notes.

WE rejoice to find in the Methodist Conferences, the Presbyterian, the Church of England, and the Baptist yearly gatherings there has gone out a certain sound against the liquor traffic, and that the various denominations in the name of the Lord, are pledging themselves as never heretofore to tighten the cords of liberty, and to bring down even to the death this *upsetting sin*, as the coloured brother termed it in his prayer.

We who love the Master should show active sympathy with the temperance movement, and aid the right by every means in our power. We fully endorse the recommendations of our Methodist brethren. From a legal aspect the Church could not approve of nor countenance any legislation attempting to merely limit or restrict the tariff. The committee regarded it as the duty of the State to prohibit and forbid rather than license any political, social or moral evil. The committee heartily supported the

Canada Temperance Act. They sympathized with all temperance organizations, especially the Woman's Christian Temperance Union. They regarded the liquor traffic as antagonistic to and destructive of all the best interests, whether secular or moral, or religious of the country. They regarded prohibition as the only remedy, and the present state of thought and feeling and labor in reference to the evil as an assurance that the time for legislation unto prohibition is now, and as a call to all to work to this end. They regard the Canada Temperance Act as the best available means adopted to the ultimate total suppression of the traffic. The committee concluded with the following recommendations: (1) More systematic labor by the Church, specific times of more prominent and definite presentation by the church of this great question. (2) The great importance of temperance literature in the school, and especially in the home. (3) The great gain of committing by pledge in the schools, day and Sabbath, and in the home, the rising generation to this question. (4) The need, upon the part of many, of the development of principle with a stiff backbone in it. Less of expediency and more of duty, are the demands of the hour. (5) The imperative duty of the church, especially in her ordinances, to practically embody one of the petitions of the Lord's prayer, viz. "Lead us not into temptation," by excluding from the Lord's table that which intoxicates, putting thereupon only the pure unfermented juice of the grape. "The blood is the life."

It is interesting to note that Lars O. Smith, the "Swedish Brandy King," who turned temperance advocate, subscribes to the doctrine that "the fewer the public houses the less drunkenness you will have, the more places where men can drink, the more they will drink."

HALIFAX by the warm greeting given to the National Division, S. of T., proves that there is life and feeling upon this important subject of staying the *drink curse*. In connection with their mass-meeting at the Rink, which was a grand temperance success, a very painful incident occurred. One man in Halifax, Mr. Lowe, who has been selling liquor in connection with groceries on Spring garden Road, attended the temperance meeting in the Rink and listened to the strong utterances of the speakers. It is said he had often been stirred and troubled about the subject of selling intoxicating drink, but put it off. *Must do it to live*. Before the sun rose the next morning he was in eternity. He died of apoplexy. Reader pause, mark the unexpected end. *Will it pay?* What is a man profited?—If he must die, and give an account? Reader why not sign the pledge right here, We leave a blank line. "Say, God help me I will abstain from now."

REV. MR. SHAW, of Madagascar celebrity, writes that the British nation sends with one hand missionaries and bibles to its people, and with the other introduces into the country that which crushes out the moral and religious life of the natives. Ten thousand barrels of rum are imported in one year on the east coast at so cheap a duty as to be retailed at twelve cents per quart. Frequently at sundown whole villages are drunk, and even little children stagger around.