

THE AYLESFORD UNION.

"That ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel."—PAUL.

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A Soft Roar for the Ear of the Voting Half.

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"I will roar that I will do any man's heart good to hear me. . . ."

"I will aggravate my voice so that I will roar you as gently as any sucking dove; I will roar you as if I were any nightingale."

A midsummer night's dream. Act I, Scene 2.

In the Highlands of Scotland the people are apt to get their English a trifle mixed; even "the meenester" sometimes using a noun and pronoun to the same verb. So much so that on one occasion the minister having given out his text: "The Devil as a roaring lion goeth about seeking whom he may devour," proceeded,—*"My brethren we will consider 1st, Who the Devil he was; 2nd, Where the Devil he was going to; 3rd, What the Devil he was roaring about."*

We find this a convenient arrangement of our subject, and, merely transposing the good man's second and third points, proceed to consider

1st—Who the Woman's Christian Temperance Union women are?

2nd—What they are roaring about?

3rd—Where they are going to?

I. We are women. When I was a girl I used to say I did not want to be a lady. I know better than that now, but for long I resented the word as small and narrow, a lady seeming to be a person who petted her hands and got all she could out of men in the way of care, and money and work. When I found it meant *Soft giver* I was reconciled to it.

But *woman*,—woman as God meant it is a mysterious wonderful word. Let us go back to God's use of it, and see what He meant. It was because "for Adam there was not found an help-meet—or suitable—for him" that woman was "builted" as the Hebrews has it; and it was out of a bone "of man" that the Lord God builded her.

When we consider that a bone is the strongest and most indestructible part of the body, we realize that this must mean that the Lord God hid in the woman a bit of the strongest and most inde-

structible nature of man, for him to find it there when he was in need of help. And the word gives the lie to Satan's shallow roaring that a woman cannot understand a man's temptations and so forth.

But this brings us to the second word *Christian* in our Society name. The woman as we all remember very well proved unable to help poor Adam. Still her *raison d'être* remained, and after she proved a hindrance it became more intensely her duty to find out how she was to become the help suitable—for—him that God meant her to be. And that is what the word *christian* reveals,—the possibility of becoming 'a bone' of the Body of the God man; that is of receiving His nature anew strong and divine on which to build up our character.

And this brings us to the third word, *Temperance*. We have no faith in a bodiless christianity. In fact, if the New Testament be our authority there is no such thing. You cannot have "given your heart to the Lord," unless you have given your body. St Paul says of some people "They first give their *own selves* to the Lord." We know exceedingly well what this means in human love. Let us think of the meaning of marriage and say of each essential that we require in our chosen, Jesus the God-man requires that of me. Is it to leave our present associates and live together? Jesus says to us: "Come out from among them and be ye separate and touch not the unclean thing and I will receive you" Is it to lavish time and energy and bodily beauty in the service of the loved one? The word says:

"We beseech you therefore brethren, by the mercies of God that ye present your bodies a living sacrifice. . . ."

Is it, finally, entire devotion to you and you alone, that you require, as typified in the white wedding dress, or for us in the white shirt front. Christ desires to present us to Himself "not having spot or wrinkle or any such thing, but

that we should be holy and without blame before him in love."

And the fourth word *Union*. Well! This word is open to misunderstanding. It does *not* mean that we are satisfied that a union of women alone can accomplish our aims, but rather that we are united to use to the full the strength of that bone first to win all good men to co-operate with us, and secondly to win every boy and man in our Dominion to cast out of their bodies whatever weakens or defiles them, whether liquor tobacco or opium.

This brings us to the second point of our subject.

II. What are we "roaring" about? Well boys you know just *how* your mother's "roar" at you when you are ill, wretched, in pain, or in a bad scrape. God teaches them how.

Shakespeare says a soft voice is an excellent thing in woman. We want to catch the tones of the "Still Small Voice" that can find their way into your hearts, in spite of Satan's roaring.

That is *how*: And what we want to roar is;—

"Fear not O men greatly beloved, be strong. Yea, be strong."

Dear boys and men we believe in you. You don't believe much in yourselves for you say you cannot carry and enforce Prohibition, and you say you cannot run the government without the revenue of the liquor traffic.

Ineffable logic!

The liquor dealers must be encouraged to fatten by sucking the best blood of our men and boys, to fling their besotted bodies back into our homes or forth as carrion to glut police courts, houses of ill fame, inebriate and insane Asylums in order that with a share of the blood money which they pay into our Treasury we may enjoy a continued immunity from the increased taxation which would follow the first years of Prohibitive legislation.

Sensible surgeon who should refuse to remove a tumor sucking into the vitals of a man in the prime of life, on account of the temporary strain on his physique attendant on its removal!