

Temperance Department.

THE PROTECTION OF SILENCE.

In the last number of the *Temperance Advocate* are found these prophetic words, from the pen of Dr. Cuyler, "We never can stop the liquor traffic while the church of Christ so largely gives it the protection of its silence." If that language is true, and who can doubt it? what a fearful responsibility rests upon the churches! The only successful way to arrest the evils of intemperance is to stop the traffic. As long as intoxicating liquors can be procured for money, they will be drunk, and thus the flood-gates of intoxication will be kept open. There is indirectly a great compliment paid to the churches in this language of Dr. Cuyler's. It is implied that these churches possess a great power, and a much needed power, without the exertion and cooperation of which this great reform can never be consummated. How much less than the whole responsibility for the continuance of the liquor traffic does this lay upon those churches? In what a fearful attitude does this place them before the world and before the bar of God? Here is an enormous evil rolling streams of a fiery desolation over the land, destroying more souls in perdition than all other influences combined; and yet the churches give the chief cause of the evil the protection of their silence. They denounce sin in the abstract from their pulpits, but have no earnest words of condemnation for the greatest and most alarming of all concrete sins.

What are these churches about? Building splendid houses of worship for the gratification of a fine aesthetic taste during the Sabbath hours, while they go up to worship, in which to be entertained intellectually by splendid music and charming pulpit eloquence? What do they worship when they get into those costly and elegant sanctuaries? Not Him, certainly, who came to seek and to save the lost, to open the prison-doors, to give deliverance to the captives, and to let the oppressed go free. For those who truly worship Him catch from him the same spirit, and go out into the lanes and highways to gather in the outcast. All such lift up their voice like a trumpet, and show the people their sin. They do not give the protection of their silence to any form of iniquity which so fearfully desolates and lays waste.

The inevitable inference from this logic is, that the churches which give the liquor traffic the protection of their silence, are not in spirit, if they be in form, the true church of Christ. They have a name to live, but they are spiritually dead. God's true people are so sympathetic and tender-hearted in reference to his cause, on the one hand, and the interests of humanity on the other, that they may be said to sigh and cry for all the abominations in the land. If the writer with the ink-horn should be directed now, as formerly, to go through all the churches, and mark only those who sigh and cry for all the abominations brought about by the traffic in strong drink; and then if God should send others to smite and slay all that were not thus masked, what a great falling off there would be in the membership and even ministers of the churches! Whole churches would thus become extinct, and some of the finest clerical robes in the land would become the habiliments of the dead.

This is truly a serious matter. Why do not the churches come up to the help of the lord in this matter? Would you have the true answer! In nine cases out of ten, if not always, the fault is in the minister. Every faithful minister will soon have around him a faithful church. It is now "like priest, like people." Where the preacher does his duty, the people will generally do theirs. When the pulpit ceases to give the protection of its silence to the liquor traffic, the pews will give on the subject no uncertain sound. Who shall awaken these sleeping divines to a consciousness of their obligation, to a sense of their fellow-citizens that are wide awake on the subject.

They do not intend to be remiss in duty, or unfaithful to their responsibilities; but there is, unconsciously to themselves, the spell of some bad logic in their brain or on their hearts. Their heads are perhaps stuffed so full of the abstract doctrines of a formal theology that there is no vacant room for the practical philosophy of the present age. Their hearts may be so burdened under a sense of obligation to contend earnestly for the faith once delivered to the Saints by Martin Luther, John Calvin, Wesley, or some other divine, that they have no time or inclination to attend to the crying and suffering humanities of the present hour. They forget that each of these eminent divines fought the devil as presented in their day with such weapons as they could lay hold of and use, and that to contend for the true faith in their spirit is to fight valiantly the devil as he is presented to-day, in the places where their lot is cast. The ministry is always liable to be entangled in the

web of metaphysical abstractions, and by some diabolical legerdemain to be kept from laying out its full strength upon the living questions and practical issues of the present.

The above may not seem as complimentary to the clerical profession as it is really true. How few ministers are really alive to a full comprehension of their duties, privileges, and responsibilities? Their efforts should be directed to the wants, necessities, and sufferings of living, throbbing, perishing humanity. Means to rescue the perishing and to save the sinning in what they need more than doctrines and abstract systems of faith. Doctrines that throw no light on these questions are of but little use in this age.

The pulpit should give the protection of its silence to no form of evil that is invading humanity, damaging its powers, and blasting its hopes; much less should it give its protection to the great mogul evil which marches at the head, and controls or intensifies all other evils. Its voice should be loud and lusty in proportion to the magnitude of the evil against which it is raised.

The inertia in the churches both among the clergy and laity, must be overcome by earnest, personal effort on the part of the friends of the cause. When we are engaged in war, one important duty is to enlist soldiers. Send then, recruiting officers round to enlist the churches.—*Temperance Advocate*.

WHAT HARM IS THERE?—We frequently meet with the question, "What harm is there in a glass of wine *per se*?"

A little trout once asked his mother the same question respecting a fly that was dancing on the top of the water. "Don't go near it," said the mother. "What harm is there in a fly *per se*?" said young trout. "It is dangerous," said the mother. "I will, at all events, examine it for myself," said young trout. He shot up to the surface, eyed it for a moment, then tried it with his teeth. Whizz! splash! whirr!—the next minute he was gasping out his life in the fisherman's basket. There is no harm in a glass of wine *per se*. But it is the devil's bait, and hides a sharp and cruel hook. It is dangerous nibbling when Satan is the fisherman.

It is also dangerous sipping at a glass of wine; for "At the last it biteth like a serpent, and stingeth like an adder."

A COMMITTEE OF THE WHOLE.—Compliments to the "good cause" of temperance are more in fashion than they were twenty-five years ago. Its professed friends are far more numerous than at that period, and yet it is doubtful whether there is as much personal and individual effort made to convert men to the faith by personal discussion, in the public conveyance and the social circle, as formerly. Friends of the cause, let us have more of individual effort. It is well that the organization of which you may be a member should appoint, from time to time, committees to secure results which could not be obtained by individual effort; but never ask for the appointment of a committee to do what you could individually accomplish. Consider yourself a committee of the whole on the state of the cause, and set to work to convert to the faith and practice of abstinence all over whom you may be able to exert influence.

LICENSES vs PROHIBITION.—The principle of licensing the sale of rum is wrong in morals and ruinous to Government and people. So far from benefiting the cause of temperance, it has always hindered its progress, and resulted in entire failure. If it is right to sell, no restriction should be made or license required; and if wrong to sell, then no sanction should be given to the traffic or license granted. If the traffic in liquors is right and legitimate, then it should be as free for all to engage in as the traffic in flour, groceries, or dry-goods. If the traffic is wrong, works evil, brings poverty, crime, disease, and death, then the State which licenses becomes a party to the guilt and responsible for the results. There can be no middle ground. The license system is all wrong. The entire traffic is a fraud. The sanction of Government should be withdrawn, the traffic outlawed, and those engaged in it placed as criminals before the law. Prohibition, absolute and entire, is the only safe and righteous position.

The rats once assembled in a large cellar, to devise some method of safely getting the bait from the steel trap which lay near, having seen numbers of their friends and relatives snatched from them by its merciless jaws. After many long speeches, and the proposal of many elaborate but fruitless plans, a happy wit, standing erect, said: "It is my opinion, that, if with one paw we can keep down the spring, we can safely take the food from the trap with the other." All the rats

present loudly squealed assent. Then they were startled by a faint voice, and a poor rat, with only three legs, limped into the ring, stood up to speak:

"My friends, I have tried the method you proposed, and you see the result. Now let me suggest a plan to escape the trap. *Do not touch it.*"

MORAL.—Total abstinence is the only way to escape the rum-seller's trap.

A MISTAKE.—We often hear the remark, that it is of little use to have temperance meetings and lectures, because the men who most need instruction will not attend them; the reference in such cases being to the intemperate or those who drink freely. Now, the temperate and Christian people of most communities need instruction on the subject as well as those who drink, that they may be qualified to become teachers of their own children—of the young people of both sexes who are as yet abstinent, as well as to be able to exert the best possible influence over their intemperate neighbors. The sober need instruction to keep them sober; the intemperate and moderate drinkers, to induce them to adopt the pledge and the habit of abstinence.

The friends of temperance have commenced the prosecution of liquor-dealers in Stonington, Ct., under the law against the sale of adulterated wines. Professor Silliman, of Yale College, the State chemist, was called in to analyze the "stuff." We give the following as the result of his investigation: The liquor was turbid, heavily laden with sugar or molasses and some coloring matter; contained 21 per cent of alcohol; over 10 per cent sugar or molasses; about 100 grains of sulphuric acid to the gallon, part of it free, as oil of vitriol, and part combined in alum; oxide of lead, or litharge, in poisonous quantities, or about 45 grains to the gallon. The alcohol had an acid taste, and the coloring matter an offensive odor. The liquor was stronger of lead than most waters that are poisoned by it. Such are the liquors and adulterations drunk by Connecticut tipplers. Death by slow poison. "Good creature of God." Is such wine suitable either for man's table or the "Lord's Table?"

An hour-glass with wings indicates the speed of time. The particles of sand, flowing like our moments, soon run out, and we cannot reverse life and bring them back as the turning of the glass returns the sand to its cup. There sits the figure of a woman watching the glittering atoms, which represent the flight of moments and months and years. An old author said that God placed each value upon life he gives us but one moment of it at a time?

Do we waste it in the bar-room or at the billiard table? Do we dissolve it in wine, as Cleopatra did her jewels? Or do we improve the precious moments in making the world better for our being in it? Have we wiped away tears from a sad face? Have we healed a broken heart, and made it palpitate with hope and happiness? Have we taken a poor prodigal by the hand and helped him to reach his Father's house? Now is the time to improve the "fast running sands." "Tide and time will stop for no man."

During the past year, woman has entered more heartily into the temperance work than ever before. Four thousand women in Manchester, N. H., signed a petition to rum-sellers. At Clyde, Ohio, the ladies in large numbers took their knitting and visited the saloons, where they seated themselves and busily pursued their work, shaming the customers, and at last inducing the dealers to abandon their trade. At Richmond, Ind., they attend the session of the town council in large numbers, encouraging and securing by their presence and influence the changing of the rates of licenses from \$50 to \$500.

The sum of twenty millions of dollars is invested in the vineyards and wine-making in California. The value of vines yearly exported is forty millions of dollars, while the yearly exports of wheat amount to \$8,218,338, and the yearly exports of flour to \$2,418,139.

A Quaker being once asked how to cure drinkers, answered, "Keep thine hand open." But how do you mean? "When thee has gotten a glass in thine hand, and before thee dost raise it to drink therefrom, open thine hand. Thou mayest break the glass, but thou hast not broken the laws of society."

Professor Henry Munroe says: "Alcohol is nowhere to be found in any product of nature—was never itself created by God—but is essentially an artificial thing; prepared by man through the destructive process of fermentation."

A young gentleman having called in his physician, said: "Now, sir, I wish no more trifling; my desire is, that you at once strike at the root of my disease?" "It shall be done," replied the doctor; and lifting his cane, smashed the wine-decanter which stood on the table.

"What brought you to this prison, my colored friend?" "Two constables, sah." "Yes; but I mean had intemperance anything to do with it?" "Yes, sah, dey was bofe of 'm drunk."

He who violates a pledge to which he has written his name, strikes down his honor with his own hand.