

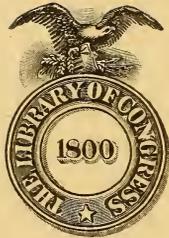
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WORLD BOOK
.. OF ..
TEMPERANCE

(ABRIDGED EDITION)

BY

Dr. and Mrs. Wilbur F. Crafts

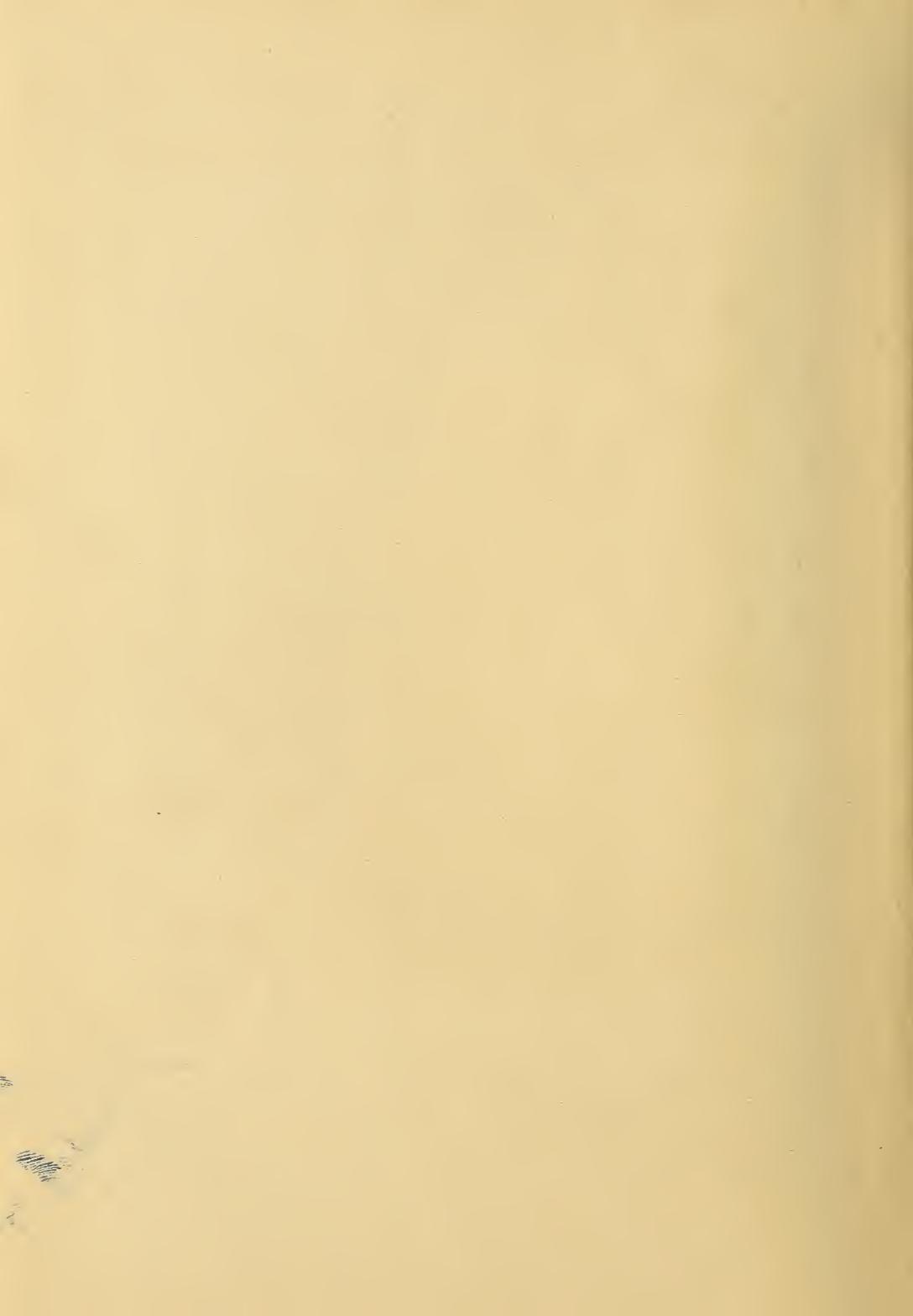


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[ABRIDGED EDITION.]

World Book of Temperance

TEMPERANCE LESSONS

BIBLICAL HISTORICAL SCIENTIFIC



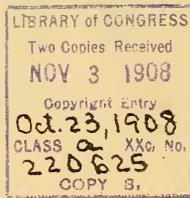
“LIBERTY” DARKENING THE WORLD.

With apologies to Bartholdi, the designer of the famous statue at the entrance of New York Harbor.

BY DR. AND MRS. WILBUR F. CRAFTS,
Teachers of New York Christian Herald Million Bible Class

THE INTERNATIONAL REFORM BUREAU, 206 PENNSYLVANIA AVE., S. E., WASHINGTON, D. C.

Advance orders, up to Jan. 1, 1909, paper 10c.; cloth, 25 cents (1 shilling),
postpaid to any land. After date named, paper, 35c., cloth, 75c.



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JESUS CHRIST: To this end was the Son of God manifested that He might destroy the works of the devil.

MRS. MARY H. HUNT: The star of hope of the temperance reform is over the schoolhouse.

INTERNATIONAL SUNDAY-SCHOOL CONVENTION, Louisville, Ky., U. S. A., 1908: We rejoice that the Sunday-school host has had so vital a share in abolishing the accursed traffic [in many States and towns] by faithful education of the coming generation in Christian principles, and in economic fact seen in the light of those principles. We desire to urge upon Sunday-schools everywhere a consciousness of the strategic position that the Sunday-school holds in this campaign, and to commend to all such schools the most careful and thorough teaching of the Quarterly Temperance Lessons, and co-operation with other agencies in establishing habits of total abstinence and abolishing the liquor traffic.

EX-SENATOR HENRY W. BLAIR, U. S.: The temperance movement must include all poisonous substances which create or excite unnatural appetite, and international prohibition is the goal.

CLINTON N. HOWARD, Rochester, U. S. A., in address to Preachers' Meeting there, 1908: A religion that leaves the saloon undisturbed, unattacked, is not worthy to be called after the name of Jesus Christ. This ethical wave against the saloon has come like a hurricane upon the deck of a pirate ship. There is but one explanation; Jesus Christ is walking across the American Continent; every place His holy foot is lifted leaves a dry spot. And its meaning is the liquor traffic must and shall be destroyed. In the name of Jesus Christ the King, the saloon must die.

PUBLISHER'S PREFACE.

The authors of this book have been leaders for forty years both in temperance work and Sunday-school work, and so are qualified to prepare a book that brings these two interests together. For nine years they have been teaching the "Christian Herald" Million Bible Class, which is the largest Sunday-school class in the world. Previously they had been regular lesson writers in "The Sunday-school Times" and other periodicals.

Mrs. Crafts is the Sunday-school Superintendent of the World's Woman's Christian Temperance Union, and it is her special mission to promote the teaching of the Quarterly Temperance Lessons all over the world. This book is, therefore, directly in the line of her official duties, though it has been prepared for a wider constituency, including colleges and public schools, and civic clubs of many kinds.

Dr. Crafts has been a temperance lecturer since 1867, when he made his first temperance address as a youth in college. He has long been connected with the leading temperance societies. He was the founder and is now the Superintendent of The International Reform Bureau, which promotes temperance and other reforms in many lands, and has taken a part second to none in the recent anti-opium victories in three continents. He is the author of six temperance bills that have passed Congress, and of several successful books on moral and social reform.

This book has been prepared as a labor of love, and all that is received by the sale of it is to be put into its improvement and free circulation in all parts of the world.

The first abridged edition of this book is issued in haste to furnish ammunition for World's Temperance Sunday, which it is hoped will be enlarged into a *World's Temperance Week*—the temperance lesson being supplemented by a temperance sermon, a prayer meeting conference on the same problem, and a civic revival in which the moral forces of a whole town or city will use the same continuity of meetings for social regeneration as has been so long and effectively used for individual conversions.

It is hoped that later editions of this book may be expanded to 400 pages, without increasing the price. This will be accomplished if the circulation is large enough to provide for the extra cost.

TEMPERANCE IN SUNDAY SCHOOLS AND PUBLIC SCHOOLS.

DR. JOSEPH COOK, LL.D., in Boston Monday Lecture, March 10, 1879:

*The most effective international society of our time is the Sabbath-school. * * * The international Sabbath-school lessons are weaving nations into unity, and creating a spirit which*



DR. JOSEPH COOK, LL.D.

practically makes one body of all evangelical denominations. What I want is the word regeneration uttered early as the commencement of temperance reform, and uttered by the international power of the Church, so that the whisper of science on this theme may be heard around the globe. There are many ways of grasping a vine on a trellis-work. You may seize the tendril here, or the grape-cluster there; but your better way is to lay hold of the vine by the trunk near the earth, if you would secure at once all its branches. There are three great words in the temperance reform: legislation, abstinence, regeneration. If I understand the theme at all, only he has hold of the trunk of the vine of reform who seizes upon personal regeneration as his central idea. The

*church which does most for the child will have most influence with the family. Seize upon any corner of the web of society and draw it out of its tangles, and you will ultimately draw out of tangles every part of the web of the world. But the corner from which the tangles unravel the most easily we call the child. The Sabbath school is the grappling-hook between the loyal under the Supreme Theocracy and the disloyal. * * * Show the children Sinai; show the children both the revealed and the natural divine laws; show the children Calvary; let them bow down in total self-surrender before God, as both Redeemer and Lord; and, with their hands locked internationally as now, He will bring the whole planet out of * * * intemperance, out of sensuality, and so near His own heart that the beating of His pulses will become the marching-song of the ages."*

MRS. EDITH SMITH DAVIS, A.M., Litt.D., Director of the Bureau of Scientific Temperance Investigation, and Superintendent of the Department of Scientific Instruction of the World's Woman's Christian Temperance Union, writing of the public schools:

"The child must be protected in his physical development by the knowledge of the truth concerning alcohol. He must know that it inflames the stomach, hardens the brain tissues, weakens the blood vessels, impoverishes the blood, retards the elimination of waste matter, dims the eye, dulls the hearing, and creates throat, lung, kidney and liver diseases. These truths must be given simply, continuously and pedagogically."

AUTHOR'S INTRODUCTION.

"The Son of God was manifested that He might destroy the works of the devil." The Church was organized that it might be the successor of Christ. Can any one imagine the works of the devil destroyed while the liquor habit and the liquor traffic remain? And will any one claim that the churches generally have made efforts to "destroy" these supreme evils proportionate to the efforts the Satanic forces have successfully made to perpetuate and extend them? The word of a quaint saint to a sleepy church is appropriate: "If you were as much in earnest as you ought to be you would *work like the devil.*"

The temperance organizations are only volunteer scouting parties, whose plucky skirmishes have delayed, but have not stayed the onward march of intemperance and its allies. During the last half century, in which more temperance societies have been organized in the United States than in all other countries and centuries, the consumption of liquors has advanced every year, except during financial panics, until from four gallons per capita in 1844 it was twenty-three in 1907.

It ought by this time to be clear that nothing less than the main army of the Church of God can win decisive victories over these mighty enemies of God and man. It ought to be evident also that it is not enough to "get right with God." That is indeed "the first and great commandment." But "the second," said Christ, "is like unto the first"—like it in importance, and should receive "like" attention: Get right with men. The first commandment puts us right with God personally, but the second is needed to right the more complicated social relations of men in business and politics and pleasure, which can be done only by education and organization.

THE ONLY GENERAL RECOGNITION OF THIS SECOND HEMISPHERE OF SOCIAL ETHICS IN THE REGULAR SCHEDULES OF THE CHURCHES OF THE WORLD IS THE QUARTERLY TEMPERANCE LESSON. It has won four places in the church year, not by the votes of ecclesiastical bodies, but by the votes of the International Sunday-school Association.

In the far future, Dr. Frances E. Willard, so long the leader of the Woman's Christian Temperance Union, will probably be even more honored for introducing

the Quarterly Temperance Lesson into the Sunday-schools, and so into the churches of the world. Earnest effort has been needed ever since, in which the authors of this book have led, to "hold the fort." Surely those good men who have taught these temperance lessons half heartedly, or have lightly proposed to surrender them, have not seen the great importance of these



FRANCES E. WILLARD, L.L.D.

strategic positions by which social ethics, so long barred out of the regular church activities, has achieved at least standing room.

One reason why temperance lessons have not been more appreciated is that many teachers assume that respectable children are in no danger; but *they are*—and in any case should be trained to fight what Christ came to "destroy." Another difficulty has been that most lesson writers and teachers have not had at hand, in compendious form, sane expositions and accurate statistics and timely illustrations to make temperance lessons interesting and effective.

This book is a modest effort to meet that want through lessons adapted for use in all continents, not in Sunday-schools alone, but in all other schools, and in out of school temperance education extension.

Many of these lessons were first taught in our "Christian Herald" Million Bible Class, and we are indebted to its proprietor, Dr. Louis Klopsch, for permission to reprint these lessons, with their artistic illustrations. Much has been added, and all is fraternally submitted for worldwide use.

WILBUR F. CRAFTS,
SARA J. CRAFTS.

Washington, D. C., Oct. 12, 1908.

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CIVIC RIGHTEOUSNESS PRELUDE.

Denver International Sunday-school Convention suggested that Temperance Sunday should deal with civic righteousness, not temperance alone.

Supt. (or Pastor) : What is civic righteousness?

Asst. Supt. (or school) : It is doing right in matters of government; the citizen doing right in every vote, the State in every law.

Supt. In what words are Christians required by their Master to perform their duties to government as well as their duties to God?

Asst. Supt. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

Supt. What is the practical meaning of that law, and the deeper one on which all law is based, "Thou shalt love God and thy neighbor"?

Asst. Supt. All these divine laws aim to establish RIGHT RELATIONS—right relations between man and God, first; then between man and man, the double relation that constitutes religion.

Supt. And what does government have to do with securing these right relations?

Asst. Supt. Government, so far as it uses force and penalty, aims only to establish right relations between man and man.

Supt. What does civic righteousness require of a Christian citizen and a "Christian nation" in the matter of temperance, in view of the fact that intemperance, more than almost anything else, destroys "right relations" between man and man? Do any of the Ten Commandments condemn our drinking usages or our drink traffic?

Alcohol is the Decalogue's worst foe, and abstinence is its best friend. But it is a great error to suppose there are only ten commandments. Surely New Testament commandments are no less binding, and one of them, formerly mistranslated, is, "Abstain from every form of evil."

Supt. Have teachers and religious teachers any right to teach temperance?

Asst. Supt. Surely we ought to teach what our churches have so often approved by resolutions, even if we had not stronger reasons in our Bibles, in whose pages prophets and apostles reasoned with kings of "righteousness, temperance and a judgment to come."

Supt. For kings there was a "judgment to come," but is there a judgment day for governments and for nations?

Asst. Supt. Their judgment days, the Bible teaches, come in this world, and every great world empire of antiquity has undergone sentence of death for its sins. Not one government since the world began has flourished a thousand years. It was not to an individual but to a nation that revival text was first spoken, that would be most appropriate for a civic revival to save a whole city, "Prepare to meet thy God, O Israel!"

Sacrificing Future Good for Present Appetites.

Gen. 25: 27-34; 27: 19-27.

27 And the boys grew: and Esau was a skilful hunter, a man of the field; and Jacob was a quiet man, dwelling in tents. 28 Now Isaac loved Esau, because he did eat of his venison: and Rebekah loved Jacob. 29 And Jacob boiled pottage: and Esau came in from the field, and he was faint: 30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. 31 And Jacob said, Sell me first thy birthright. 32 And Esau said, Behold, I am about to die: and what profit shall the birthright do to me? 33 And Jacob said, Swear to me first; and he swore unto him: and he sold his birthright unto Jacob. 34 And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: so Esau despised his birthright.

19 And Jacob said unto his father, I am Esau thy first-born: I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may

NOTE.—We insert as the best critical commentary on these lessons the American Revised text, representing ten years' work of the one hundred foremost Hebrew and Greek scholars of the English-speaking world—the points in which the American scholars differed being in preference for accuracy even where some conservative ecclesiastical tradition was involved. We assume that Sunday-school teachers need little more of exposition, and devote these lessons chiefly to application and illustration by which these old truths may be fitted to present needs.

GOLDEN TEXT: *The priest and the prophet reel with strong drink . . . they err in vision, they stumble in judgment.*—Isa. 28: 7.

Here are stories of two hunts of Esau, the twin brother of Jacob, both sons of Isaac and Rebekah. By a moment's precedence Esau was the elder and so entitled to the "birth-right," which carried about the same privileges that pertain to the elder son in a noble British family—the largest share of the family estate and the family honors, and, in the Abrahamic line, a special blessing of God also for this world and the other. Such was the priceless gem that the reckless hunter, Esau, possessed, but did not prize, being absorbed in the pleasures of the passing moment. Returning hungry from the hunt, he found the quiet, agricultural, home-keeping Jacob

bless me. 20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because Jehovah thy God sent me good speed. 21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. 22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. 23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. 24 And he said, Art thou my very son Esau? And he said, I am. 25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. 26 And his father Isaac said unto him, Come near now, and kiss me, my son. 27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which Jehovah hath blessed.

cooking some savory soup of red lentils, and earnestly appealed for a share of it. Jacob replied, "I will trade my soup for your birthright." It was as if he had said, "I will give you fifteen minutes enjoyment of fifteen cents worth of soup if you will give me your future." And Esau accepted, made the hard bargain, saying to his conscience and his judgment because he felt a little hungry and faint, "Behold I am about to die, and what profit shall the birthright do to me?"

It is one of the most incredible stories of the Bible, yet no skeptic ever challenged it, for young and old are repeating every day, in every

town, that wicked and foolish exchange of future good for present enjoyment of appetite or passion. In every city every day there are even children of godly parents, who, for fifteen minutes of sinful pleasure, will give future health and happiness, the respect of men and the blessing of God for both worlds.

There is not a word about intoxicants in this part of the story, and the superficial method of selecting as temperance lessons only passages where wine or drunkenness is specifically mentioned, has prevented the assignment of this story for a temperance lesson. But it goes to the very root of the trouble, and although not even gluttony is alleged in this story it reveals the very characteristic of human nature that enables the liquor dealers of to-day to lure the generous Esaus of our time into bargaining away property and health and hope and Heaven for a momentary excitation.

Blinded by Wine.

Again, some time later, Esau returns from the hunt, expecting to steal from his brother the birthright he has sold. But his treachery has been checkmated by his brother's treachery. Dishonesty has been defeated by lying. Isaac had sent Esau to the hunt with the promise that he should have the birthright blessing when he returned and once more delighted his father's appetite with a feast of deer meat. In Esau's absence Jacob has successfully impersonated him by cooking a kid, whose meat he declares to be the expected venison, and by putting the kid's soft hair on his hands, that they may feel like Esau's, and by dosing his father with wine that all his senses and his judgment may be the more easily fooled, Jacob has secured the birthright blessing, and Esau, whose bad bar-

gain is thus confirmed in all his life, "found no place for repentance, though he sought it diligently, with tears."

The deeper temperance teaching of this story is the misleading influence of appetite, even in eating, when it leads to the sacrifice of future good, as in Esau, or to unwise choice of favorites, as in Isaac. But the use of wine to deepen the blindness of Isaac is significant, even though Jacob did not know as fully as modern scientists, or even as well as Isaiah, that it makes men "err in vision and stumble in judgment." That is why bad men used to treat before a trade. Julia Colman, in "The Independent" for March 22, 1894, gives numerous instances where auctioneers and salesmen, by dosing prospective purchasers with wine and beer, have led them to offer many times the value of the goods. When a Christian man, about to sell a standing forest years ago, refused to supply liquors to the crowd, as was then usual, the auctioneer said, "I am sorry, for the trees look larger and men feel more generous when they have been drinking, and you will get lower prices by omitting the drink." It reminds us of the custom in China to order one scale to sell by and another by which to buy. No less unjust is the man who uses drink to increase his selling price; no less foolish the buyer who accepts drink when it is so manifestly at his own cost.

Here is an experiment by Dr. McCulloch to show how alcohol dulls the perceptions:

"Hold a mouthful of spirits—whiskey, for instance—in your mouth for five minutes, and you will find it burns severely; inspect the mouth, and you will find it inflamed. Hold it for ten or fifteen minutes, and you will find that various parts of the interior of the mouth have become



ISAAC, BLIND AND WINED, DECEIVED BY JACOB.

blistered; then tie a handkerchief over the eyes, and taste, for instance, water, vinegar, milk, or senna, and you will find that you are incapable of distinguishing one from another. This experiment proves to a certainty that alcohol is not only a violent irritant, but also a narcotic."

Abrahams of To-day.

The Bible reveals not only the divine nature, but also human nature. As in Christ we behold God, in other Bible characters we should find our own portraits for warning and encouragement. Everybody in the Bible and everybody in the census is either an Abraham, an Isaac, a Jacob, or an Esau. In every age and in every community Abrahams are few, often solitary. You are not an Abraham

unless you "dare to stand alone" for the right. Surely you are not an Abraham if you say, "When you are in Rome do as the Romans do." Abraham in Ur refused to err as all the other people erred in their idolatry and its accompanying wickedness. Idolatry then usually included both drink and lust, the worship of Bacchus and Venus under many names. He dared to be out of fashion when fashion was lewd, as it often is to-day in dress and dance. The Abrahams have this pre-eminent characteristic, they lead individually in the right instead of being led by the crowd in the wrong. "How much is a man better than a sheep?" Not much, except here and there an Abraham. The story is pertinent here of the flock of sheep, of which one

leaped through a low place in the stone wall and fell into an empty well just beyond. Every one of the flock made the same leap and fell into the same well, from which they were dragged out, some wounded, others dead. "All we like sheep have gone astray," in blind imitation of the crowd we are in.

Temperance Votes Not Lost.

Let me quote a temperance message, suggested by Abraham's practical faith, from the great temperance orator, Hon. John G. Wooley, whose lectures are largely Bible expositions that show how many passages of the Bible, that say nothing of wine, bear on the temperance warfare. No one who had read his lectures could have said, as did a former secretary of the Sunday-school Lesson Committee, that there were not twenty-four passages in the Bible suitable for temperance lessons:

"Four words answer all arguments. 'We must be politic,' says one. 'Not with my bottle.' 'They will have it.' 'Not from my bottle.' 'It will always be drunk.' 'Not from my bottle.' 'Men have a right to drink.' 'Not from my bottle.' 'It will be sold on the sly.' 'Not from my bottle.' Perhaps the saloon is to go on. I am not bound to abolish it, but only my interest in it. There are millions of voters in the United States; I'll vote my fraction right, and every time I vote I'll carry my share of that election as long as God is alive. That may not do the saloon any harm, but will be good for me. I am not bound to be successful, but I am bound to be true. A square man is never wrong side up. 'My vote won't count?' Listen: "Abraham believed God and it was counted.'"

It is not so hard to find

Modern Isaacs,

the gentlemen and gentlewomen, constitutionally quiet and peaceful, who do neither so much good nor so much evil as the more strenuous Abrahams. Isaac, in an age of polygamy, had but one wife, and in a period when war was frequent never drew the sword. About the only faults told of him are: that he lied about Rebekah to the Philistines, forgetting how such "a lie to save life" on the lips of his father in Egypt had made matters worse; and that he showed a foolish partiality in his family; and that he was an ancient illustration of that true saying of the wicked to-day, that "good people are easily fooled," which was due in the story under discussion not only to blindness and senility, but still more to the wine that he foolishly took from Jacob, who knew it would make him blinder yet. Isaacs may be found by the million to-day. Even bad business that can put enough money into print, can make them think they need poisonous and fraudulent medicines, or convince them that an acknowledged curse by another name is a blessing. If you are an Isaac add to your goodness wisdom.

Modern Jacobs.

The Jacobs abound on our business streets, the professedly Christian merchants, in whose hearts conscience and covetousness are ever wrestling—so well pictured in Howells' New England stories. It was hard work for these Jacobs of to-day to get and save their money, and it is harder to spend, and especially to give it away. And yet they feel that it is their duty to give to the very ends of the earth, and they do. But they can hardly claim the Bible promise, "The Lord loveth the hilarious giver."

May these Jacobs of to-day get such a vision of God, such a touch of Christ, that conscience and courage shall make them conquering Israels.



"THEY WERE EATING AND DRINKING WHEN THE FLOOD CAME."

The Esaus of To-day

are all about us—those who sacrifice future health and honor to present appetites and passions. The Bible calls him who thus trifles with his sacred possibilities, a "profane person" (Heb. 12: 16). It would seem incredible that a man thirty years of age really sold the headship of the family and the major part of his father's great estate for a few minutes enjoyment of a dish of soup, if that history was not repeating itself all about us every day. Thousands of young men and young women every day sacrifice health and reputation and length of days and eternity for a few minutes of sinful pleasure, like the drunkard who would

Sell out Heaven for something warm,
To stop that horrible inward shrinking.

Alcohol Blights the Home.

There are two lessons that stand out in this story: 1, Alcohol blights the home; 2, Alcohol blights the young man's future,

All references to intoxicants in Genesis find their sad unity as illustrations of the blight they bring to the home. See Noah dishonored before his sons—a good man and a preacher of righteousness intoxicated on "domestic wine"—an instructive story for those who think wine is a good cure for drunkenness, especially if it is handled by men of "good moral character." Speaking of Noah brings up the flood, and the worse flood of drink

That since has overwhelmed and drowned
Far greater numbers on dry ground
Of wretched mankind one by one
That e'en the flood before had done.

Sir Thomas Lipton, the yachtsman, warns young men that "corkscrews have sunk more people than cork jackets ever saved." Then see Lot, who went to Sodom "a righteous man" but willing to risk his own morals and those of his family to get rich, dishonored before and by his daughters, who knew even then what Forel has shown so conclusively in a twentieth century book ("Die Sexuelle Frage"), that liquors promote lust. He says: "Between seventy-five and eighty per cent. of the sexual crimes against persons are, according to the striking and trustworthy statistics of Germany, compiled by Dr. Baer, of Berlin, due to alcohol."

Alcohol brought trouble to the homes of three of the best men named in Genesis—Noah, Lot and Isaac—and all the ages since, despite those horrible examples that should have kept it from all other homes, it has been the supreme curse of the family. As God said that in Abraham all the families of the earth should be blessed, so in alcohol families of every country and of every century have been cursed.

Alcohol Blights the Young Man's Future.

As Esau's sacrifice of future good for the momentary pleasures of appetite filled his future with "tears," so many a young man's life has been switched off the main line into wreck by one yielding to appetite or passion. We shall come to another instance of the shipwreck of a soul by appetite in the tragic death of the sons of Aaron, Nadab and Abihu (see page 25). They were as foolish as they were wicked thus to blight their promising careers.

The use of intoxicants by young men to-day is yet more foolish, for fifty-one per cent. of the employers in the United States discriminate in favor of employees who keep the

fuddling alcohol away from their brains.

Why are young men so indifferent to the voice of science which, in every insurance examination, proclaims emphatically that even the most moderate tipping shortens life? Half a century's experience in classifying abstainers and moderate drinkers separately in British companies shows that an abstaining young man averages twenty to thirty per cent. longer duration of life than even those very moderate drinkers who are able to get insurance. Insurance presidents testify to remarkable mortality, not only of whiskey drinkers, but also of the beer drinkers who are often regarded by superficial friends as "the very picture of health."

Athletics Teach Abstinence.

Athletics also teach abstinence. In the course of a speech in 1904 Lord Charles Beresford, the great British admiral, said, "When I was a young man I was an athlete. I used to box a great deal, ride steeplechases and races, play football and go through a number of competitive sports and pastimes. When I put myself into training, which was a continual occurrence, I never drank any wine, spirits or beer at all, for the simple reason that I felt I could get fit quicker without taking any stimulants. Now I am an older man, and have a position of great responsibility, often entailing quick thought and determination and instant decision. I drink no wine, spirits or beer, not because they do me harm, not because I think it wrong to drink, but simply because I am more ready for any work imposed upon me day or night; always fresh, always cheery and in good temper."

The Foe of Labor.

It is especially foolish for any great employer to favor the liquor traffic. Even in the Congo, whose adminis-

tration seems to disregard so many other laws of God and man, the international prohibitory law is well enforced, because it is so clearly seen that if the negro workmen get rum they will bring in less rubber. So everywhere it is true that intoxicants are the foe of honest trade, in that they decrease both the producing and buying power of workmen, and kill off the very buyers themselves.

We may fitly close this lesson with the appeal of Hon. John Burns, of the British Cabinet, greatest of labor leaders, to his fellow workmen, to refuse the mess of pottage that endangers their birthright in the keen industrial competition of the twentieth century:

"I appeal to you, the best, because you are the freest, and, in many respects, the greatest, working class in the world, to renounce drink, because it prevents your walking quickly, boldly and firmly the straight but narrow path that individuals, classes and nations must tread if they wish to reach the goal of personal health, social happiness, communal culture and national greatness. My experience of the workshop, the street, the asylum, the jail, have given me exceptional opportunities of seeing the ravages of alcohol. My participation in many of the greatest labor movements of the present generation has enabled me to witness how drinking dissipates the social force, industrial energy and political strength of the people. Give up drink or give up hope of holding your place in the industrial world."

Two Helps to Reform.

"Every boy and man who desires to keep from drink needs the help of the Gospel also." "Well, it shan't happen again," said Will Black to his Christian wife. "I'm afraid it will,

dear," replied Mrs. Black, "unless you seek the help of God." Will, for the first time in his life, had returned home slightly intoxicated the previous night. "I couldn't help it," said Will. "It was our annual dinner, and I took more than I ought before I knew what I was doing." "Dear Will," said Mrs. Black, "I don't want to be hard on you. You've been a good husband to me so far. But, oh! I do wish you were a Christian. Besides, we can help it. God has given us helps so that we can resist sin." "Indeed," replied Will, his eyes on his paper and pretending not to listen. "Yes, Will, dear. People go wrong because they don't use God's helps." "And what are they?" asked Will, a little more interested. "The first help is a Guide-book to show us the right way and the wrong way, and where they each lead to. If anybody uses that help he cannot make any mistake as to the way." "And what's the second?" asked Mr. Black, anxious to get it over, and at the second time more moved and impressed than he cared to confess. "Well, the second help, Will, dear, is more difficult to explain. But it's just the little voice inside of us which says 'No, no, no!' and 'Yes, yes, yes!' It is conscience. Don't you think we ought to keep straight with these helps, Will, and that we can help going wrong?" "I suppose you're right, Sally," replied Mr. Black. He took his wife's advice, and by God's help reformed.

He whose name is love
Still waits, as Noah did for the dove,
To see if she would fly to him.
He waits for us, while, houseless things,
We beat about with bruised wings,
On the dark floods and water springs,
The ruined world, the desolate sea;
With open windows from the prime,
All night, all day, He waits sublime,
Until the fullness of the time
Decreed from his eternity.



MICHAEL TRIUMPHING OVER SATAN. BY GUIDO RENI. Rev. 20: 1-3.

THE TWO WINGS OF TEMPERANCE REFORM—TOTAL ABSTINENCE AND PROHIBITION.

Let us try to be painters now, and make this picture over. Let us take Satan for the whole liquor business. Hear what is said of it by the Supreme Court of the United States, *Crowley vs. Christenson*, 137 U. S. 86: "By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram shop, where intoxicating liquors, in small quantities, to be drunk at the time, are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime and misery attributable to the use of

ardent spirits obtained at these retail liquor saloons than to any other source."

And who is the good angel that is determined upon chaining this terrible enemy of mankind? His name is Temperance Reform. The wings of the Temperance Angel are total abstinence and prohibition. And what is that sword in his right hand? It is the sword of "Public Opinion." And what about the chain which the Angel of Temperance holds in his hand? Its links are made by the good laws that have been made in many lands to prevent the sale of poison beverages.

God's Great Gift of Water.

Exodus 17: 1-6.

And all the congregation of the children of Israel journeyed from the wilderness of Sin, by their journeys, according to the commandment of Jehovah, and encamped in Rephidim: and there was no water for the people to drink. 2 Wherefore the people strove with Moses, and said, Give us water that we may drink. And Moses said unto them, Why strive ye with me? wherefore do ye tempt Jehovah? 3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore hast thou brought us up out of

Egypt, to kill us and our children and our cattle with thirst? 4 And Moses cried unto Jehovah, saying, What shall I do unto this people? they are almost ready to stone me. 5 And Jehovah said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go. 6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. (Read also Numbers 20: 1-11.)

GOLDEN TEXT: *They drank of a spiritual Rock that followed them, and the Rock was Christ.*—1 Cor. 10: 4.

Temperance work has been too much confined to the destructive, negative side. It must become more positive and constructive. We must not only close saloons but open new social centres. We must show not only the harmfulness of alcohol, but the excellence of water, which even temperance people, in most countries, use too sparingly.

"I was in one place," said D. L. Moody, the great evangelist, "where a man told me it was impossible for men to get on without strong drink, and there are a great many people who reason that they must have it. But God led His people in the wilderness forty years, and never gave them strong drink. He gave them clear water out of the rock, and they got on very well. Nations fled before them like chaff before the wind. Samson was probably the strongest man that ever lived, and he never touched drink, and got on very well without it. So did John the Baptist. Samuel also got on very well without it. There is no trouble to get on without it. In fact, men are healthier without it. I do not believe that this world is to be reached by drinking ministers. If it is to be reached

and reclaimed, they must deny themselves. The Master denied Himself."

Afraid of Water.

Mrs. Mary Clement Leavitt, first W. C. T. U. Round the World Missionary, in an article headed, "Why Not Drink Water?" wrote:

"On board the good ship Zealandia I was placed at table between the son of a Scotch lord and a clergyman of the Church of England. Both took wine, or whiskey and water, at lunch and dinner every day. Almost the first day out the young Scotchman remarked upon my water drinking, and said, 'Do you really think water is fit to drink?' I replied, 'Have you thought what an imputation against our Creator the thoughts back of your question is?' He looked at me inquiringly, and I continued, 'He has supplied no other liquid for us and the lower orders of animals to drink. Would this have been wise or kind if it were not perfectly suited to our needs?' 'You forget milk,' he said. 'No. That is not drink but liquid food, and should never be taken to quench thirst, unless food is also needed, since the process of digestion

must always follow taking milk.' This opened the way to much and earnest conversation upon the temperance reform.

"Total abstainers in England are not so generally water-drinkers as Americans. At table in an English hotel a bright young boy said to his mother, 'There are three Americans over there, and there is another at the end of the table.' The mother could see nothing in the looks, dress or manners of the four persons to indicate that they were Americans; but on inquiry she found her son was right. He had identified them as Americans because they were drinking water at dinner. I have often been the only water-drinker at table in English houses, when other abstainers were present.

"Ginger ale, bottled lemonade, which is really more like soda-water flavored with lemon than like our fresh lemon juice and water, are used very freely. Abstaining householders 'take in' the above drinks by the hundred or dozen bottles, the delivery 'carts' exchanging full bottles for empty ones. Indeed, the English citizen—man, woman or child—loves a *sting* in whatever is used as a drink. Apparently this is a vicious inheritance from a heavy-drinking ancestry. The sense of taste having been blunted by the scorching alcoholic drinks so freely used, has not yet recovered its usual delicacy, hence water tastes insipid.

"Let us Americans thank God that we have more abstaining progenitors behind us, and keep to pure water, cold if we are young and healthy, hot if we are aged or in weak health. But let us remember that much ice-cold water is hurtful. We are not, however, sufficiently careful to have water pure. More filters ought to be used, and frequently it should be purified by boiling before it is used for drinking purposes. As I drink neither

tea nor coffee I might be supposed to have needed something alcoholic on my long journey around the world, if any traveler would, but I took nothing alcoholic either as drink or medicine all the way. Nor was I ever harmed by drinking water. I took pains to have it filtered and boiled in many localities."

Dr. Henry Clay Trumbull, in the "Sunday-School Times," of which he was editor, bore similar testimony to water as a safe drink in all lands, and the editors, of this book bear the same witness, based on six foreign tours that include four continents. The great tourist manager, Mr. Thomas Cook, told the writer he had been sixteen times round the world and had never found it necessary to use intoxicating beverages. The fear that some people have of being injured by water-drinking recalls the story of a young lady making her first visit to the seashore. At her departure for home her sister recommended her to carry back some sea-water in a bottle. She went down to the shore and filled her vial with water. "Better not fill it up like that, missy," said a sailor; "bekase, it being low water now, when the tide rises it'll bust your bottle." Miss Blank, quite convinced, poured out half the water and departed.

With that story we may appropriately group that of an American Methodist lady, an abstainer when in America, who greeted the writer in Rome with the question, "Of course you do not stick to teetotalism here in Rome where the water is so dangerous." The reply was, "You don't seem to know that the old Roman aqueducts have been restored and the city water of Rome is about the best in the world." The water of Vienna was notoriously bad in the hotels, but at the Art Gallery there we found water as clear as that of the Alps,

suggesting that the European hotels may be shrewd enough to keep bad water for the very purpose of increasing their sales of wine, although it seems hardly worth while for them to give much attention to water when so few travelers ask for it. At the cafés of Brussels, in 1906, there was no water on the tables, and this is the rule in Europe except as modified by American patronage. In a recent tour that included a part of three foreign continents the writer seldom saw a public drinking fountain, or even a "cooler" in foreign office buildings or hotels, such as is regarded as an essential fixture in such places as the United States and ought to be everywhere. On railway trains, the most that could be found was a small bottle containing less than enough water for one man who has learned that ten glasses of liquid, preferably water, taken midway between meals, is needed daily to keep the human system in order. It cost the writer a thousand dollars to learn that, but he passes it on without charge. When a Japanese statesman was asked why Japan had so few paupers, compared with Great Britain, he replied, "It is because Great Britain drinks alcohol, while Japan drinks tea." And it may be added that Japan drinks tea in its mildest form—a mere flavoring of boiled water. Australia, however, is not prevented by drinking tea—strong in this case and taken about every two hours, even in business hours and at night—from drinking a great amount of brandy and whiskey, to which, apparently, the weaker stimulant leads the way.

Speaking of filters, the writer carried one in Egypt about as large as his fist, by which he could suck up the muddy water of the Nile by a rubber tube attached to a bit of carbon which purified or filtered it, in a few moments.

All over the world children need to

be taught that water is the best of all drinks.

1. Water the Only "Strong Drink."

We ought never to use that devil's lie, "strong drink," as the name for the liquors that the trainers of athletes always tell them they must let alone if they wish to become strong. In the words of Charles H. Spurgeon, "Water is the strongest drink. It drives mills. It is the drink of lions and horses; and Samson himself never drank anything else." Hear Sydney Smith: "It is all nonsense about not being able to work without ale and gin and cider and fermented liquors. Do lions and cart-horses drink ale?"

The great athletes of the world drink only water when in training and in action. They know that alcohol would destroy their chances for winning. Harlan, the oarsman; Weston, the pedestrian; Sayers, the pugilist, and Dr. Carver, the marksman, are examples of this fact. A gentleman once said to Tom Sayers, the then champion fighter of England, "Well, Tom, of course in training you must take a great deal of nourishment, such as beefsteaks, Barclay's stout, or pale ale." "I'll tell you what it is, sir," answered Master Thomas, "I'm no teetotaler, and in my time have drunk a good deal more than is good for me, but when I have any *business* to do there is nothing like water and the dumb-bells." Heenan, his American antagonist, was systematically a teetotaler. Johnson, the modern Samson, lost his power as an acrobat through the moderate use of beer, but it returned to him as an abstainer.

2. Drinking Water is "Drinking Health."

Miss Julia Colman, in a leaflet entitled, "What Shall We Drink?" says: "Dr. Richardson, in his *Temperance*

Lesson-Book, devotes several of his first lessons to water. He shows that about seven-eighths of the body is water, rendering it movable, flexible, usable. So water is really an indispensable part of our bodies, and we can neither think, move, nor live without it. We are told that in some senses it is more important than food. Without it the food could not nourish us, for that is what carries the food to all parts of the body. Without water we could neither chew, swallow, nor digest our food. Starving people can go without food longer than without water. Dr. Tanner found that out when he undertook his famous fast in New York. He went without water a few days only. He went without food six weeks.

"The wine and beer sellers and drinkers denounce most vigorously the impurity of the usual water supplies. They specify many large cities in which, as they say, the water is unfit to drink. But instead of asking for pure water, or laying their plans to get it, they use this decayed fruit-juice, called wine, or the decayed washings of grain, called beer, both of which must be bad on account of the decayed matter they contain, and neither of which would be touched as a drink if deprived of the alcohol. Sometimes they even add alcohol to the bad water, and drink that mixture.

"Hot water is useful in many cases of illness and indigestion, but its constant use is apt to relax the tone of the digestive organs. On the other hand, very cold drinks put a temporary stop to the process of digestion, if there is food in the stomach.

"In localities where the water is known to be bad, as in malarious sections and limestone formations, its use for drinking purposes could be largely avoided by the free use of fruits, and by dispensing with condiments.

"Fruits might also take the place of drinks as refreshments. A basket of handsome fruit, with pretty silver fruit-knives and rare old china plates, can be made to look as handsome as a tray of decanters and wine-glasses, and the former are infinitely safer. Temperance children are often perplexed to know what they can drink safely on a hot day, and on picnics and excursions. I tell them to take fruit, and even to prefer an orange to a soda at any time.

"I observe when men and women are encouraged to use the sweet fruit-juices as drinks, they too often go on drinking them until they are quite alcoholic. This practice is like playing on the edge of a precipice."

There is a certain large boarding-school for boys in England where no intoxicating drinks whatever are placed on the table, and yet several brewers and wine-merchants send their sons there for education. One of these young gentlemen had a white swelling on his knee, and was sent home for medical treatment. When the family doctor arrived and examined the limb, he evidently thought it a serious case, and said, "What sort of school are you at?" "Oh, a jolly school!" "What sort of a table?" "Oh, a jolly table!" "Yes, yes; but what does he give you to drink?" "Oh, the governor's a teetotaler! He puts nothing but water on the table." "Then," said the doctor to the patient's anxious mother, "we can save his limb. Do not fear; he will soon get better." And he did so, and went back to his desk, his games and his "jolly table"—not less jolly to him now that he has learned that water is "a jolly drink."

A surgeon who served three years in the American Civil War said that he never heard wounded or dying men on the field of battle call for brandy, whiskey, wine, or beer, however fond

they might be of it at other times. "Water, water, for the love of God! Just a sip of water!" was the universal cry.

Strange to say, in 1844 British physicians rejected the insurance application of Robert Warner, a London Quaker, because he was "endangering his health," they said, "by drinking water." They partially relented and offered him insurance for ten per cent. extra to cover the extra hazardous conditions to which his water-drinking exposed him. Instead of accepting he got a few friends to join him, and so originated the double plan of insurance now common in Great Britain, under which the total abstainer gets from thirty to forty per cent. more of rebate than moderate drinkers, because abstinence gives that much more of life.

Those who think that water is "good for nothing except washing" have not even learned that we need to bathe inwardly as well as outwardly. Much ill health, especially appendicitis, is due to scarcity of water in the system. Men go at great cost to mineral springs to recover health that plain, cold water, used in like abundance between meals daily, would have preserved.

Adam's Ale.

No other beverage can we need;
This is the best, we are agreed,
For 'tis the drink that God hath given,
And came direct to us from Heaven.
Of brandy, whiskey, wine and beer,
And cider, too, we have a fear.
But man's inventions all will fail
To make a drink like Adam's Ale.

The Best of Liquors.

On a certain occasion, says John B. Gough, one Paul Denton, a Methodist preacher in Texas, advertised a barbecue, with better liquor than is usually furnished. When the people assembled, a desperado in the crowd cried out, "Mr. Paul Denton, your

reverence has lied. You promised not only a good barbecue, but the best of liquors. Where's the liquor?"

"There," answered the missionary in tones of thunder, and pointing his long, bony fingers at the matchless double spring, gushing up in two strong columns with a sound like a shout of joy, from the bosom of the earth. "There," he repeated, "is the liquor which God, the eternal, brews for all His children. Not in the simmering still, over smoky fires choked with poisonous gases, and surrounded with the stench of sickening odors and corruption, doth your Father in Heaven prepare the precious essence of life—pure cold water. But in the glade and grassy dell, where the red deer wanders and the child loves to play, there God brews it; and down, low down in the deepest valleys, where the fountain murmurs and the rills sing, and high up on the mountain tops, where the naked granite glitters like gold in the sun, where storm-clouds brood and the thunderstorms crash; and out on the wild, wide sea, where the hurricane howls music, and the big waves roar the chorus, sweeping the march of God—there He brews it—beverage of life, health-giving water. And everywhere it is a thing of beauty, gleaming in the dewdrop, singing in the Summer rain, shining in the icicles, till they seem turned to living gems; spreading a golden veil over the setting sun, or a white gauze around the midnight moon; sporting in the cataract, sleeping in the glacier, dancing in the hail-shower; folding its bright curtains softly around the wintry world, and weaving the many-colored bow, that seraphs' zone of the air, whose warp is the rain-drops of the earth, and whose woof is the sunbeams of Heaven all checkered over with the celestial flowers of the mystic hand of refraction—that blessed life-water.

No poison bubbles on its brink; its foam brings not madness and murder; no blood stains its liquid glass; pale widows and starving children weep not burning tears in its depths! Speak out, my friends; would you exchange it for the demon's drink, alcohol?"

A shout like the roar of the tempest answered, "No!"

He shall descend like showers
Upon the fruitful earth,
And love and joy, like flowers,
Spring in his path to birth;
Before him, on the mountains,
Shall peace, the herald, go,
And righteousness, in fountains,
From hill to valley flow.

See Class Pledge, page 128.

3. Christ, the Water of Life.

To a Christian it ought to be significant that Christ is symbolized, not by wine, but by water. Paul, in our Golden Text, says that the smitten rock that gave abundant water to the Israelites is the symbol of Christ. Jesus Himself said when the beautiful ceremony, known as "The joy of drawing water," was in progress in the Temple, "If any man thirst let him come unto Me and drink." That is the only way of escape for a man who has developed a drunkard's thirst, to "drink of the Spiritual Rock," by which the perishing Israelites were saved.



THE JOY OF DRAWING WATER.

WATER AND WINE.

Under this heading, M. Henri de Parville, the editor of "La Nature" (Paris), preached in his paper (May 15, 1897), an effective temperance sermon—all the more so, probably, in that he frankly vows that he does not favor total abstinence, and that he touches only on the purely scientific aspects of the question. Says M. de Parville: "People who drink eat little. Alcohol sustains them, say the drinkers. It is a fact that in those who use fermented drinks to a great extent the process of digestion is slower. When we drink water, digestion is hastened. The stomach takes good care to inform us of this fact; we are hungry three or four hours after eating. Persons who reason badly conclude from this naturally that wine is nourishing and that fresh water is not. The illusion is complete. It is something as if we should say that a stove, furnace, or fireplace works better when the combustion is slow and lasts a long time. It certainly lasts longer, but it does not give out much heat; it would only take a little to put out the fire.

"The animal cell was not made to be gorged with alcohol; that it may remain in its normal state, water is necessary, otherwise its functions are interfered with. Therefore the organism impregnated with alcohol finds itself in a morbid condition. Maladies due to obstruction of nutrition show themselves and the characteristic symptoms appear—obesity, gravel, rheumatism, etc. The man whose digestion proceeds slowly, under the influence of alcohol, is already a sick man. He is in great need of water, a remedy better than those found in drug-stores.

"Is it a fact that alcohol retards the cellular and general nutrition? Observation shows this to be usually the case, and experiment confirms this. Messrs. Chittenden and Mendel, of Yale University, have demonstrated by laboratory test-tube experiments that fermented drinks retard the chemical processes of digestion. They placed in direct contact food-substances and digestive liquids, and then added twenty per cent. of alcohol, whereupon the digestive activity was retarded. Pure whiskey, which contains about fifty per cent. of alcohol, when mixed with the digestive fluids in the proportion of one per cent., increased the time required for digestion by six per cent. In some cases the action was absent, but the fact can not be doubted, and we proved it more than twenty-five years ago with Dr. Corvisart. Alcohol retards the phenomena of assimilation, and if anyone

thinks that wine and strong drink have sustaining power, it is only because first, these drinks excite the nervous system and seem to give strength, and, secondly, because the feeling of hunger is postponed by the very fact that digestion is retarded.

"Three years ago an experiment that was very conclusive was made in the United States. They set to work twenty men who drank nothing but water and twenty that drank wine, beer and brandy. At the end of twenty days the work done was measured. The workmen who drank strong liquors did the best for the first six days; then there was a kind of period of reaction; finally, the water-drinkers did at least three times the work of their rivals. The experiment was verified by exchanging the roles. The water-drinkers were made to adopt the alcoholic regimen for twenty days, and the wine-drinkers were put on clear water. This time, too, the water-consuming workmen ended by doing a quantity of work notably superior to that of the wine-drinkers. The conclusion naturally follows. For prolonged effort the use of alcohol diminishes the muscular power; in other words, the human machine fed with water gives out more energy than with alcohol. From our point of view, not only is it necessary not to abuse it [wine] but not even to use it except as a medicine, and even then we must make choice of the particular wine we want. One person needs a certain kind of wine, and another a very different kind. The composition of wines is very variable, entirely apart from the proportion of alcohol that they contain. There are acid wines, there are almost neutral wines, wines rich in iron, wines rich in tannin, wines containing essences, wines that must be forbidden to nervous people, to rheumatics, to gouty persons, and to the stout, and wines that can be specially prescribed for the weak, the debilitated, neurasthenics, etc. The choice is more difficult than one would think, and no one but a physician, and a competent one, can say to the invalid, 'This wine is fitted for this case and that one for the other.' To select a wine at haphazard would have its inconveniences. So, when there is any doubt, it is best to remember that water is always ready to quench our thirst. . . .

"In short, water is the natural drink. With the drinkers of wine, beer, cider, and all fermented drinks, there must come a time where the functions are modified and the nutrition is changed and impeded. . . . Hippocrates says: 'Water, air and light.'"

APPEAL TO THE CHURCH TO ADOPT MORAL REFORM.

BY EX-SENATOR HENRY W. BLAIR, OF NEW HAMPSHIRE, U. S. A.

The present seems to me to be a time for consultation among the forces which make for man in his conflict with alcohol. This conflict has been strong and deadly for a century. Alcohol is gaining upon man. What is to be done?

Every great battle is necessarily a close one, and turns upon some decisive thing done at a critical time. Our faith in God and belief in the ultimate triumph of His cause even unto the ends of the earth involve the conclusion that alcohol will be destroyed; but when?—and how? Evidently there must be some great change in the general plan of battle, or in the handling of the forces, or in both; and the whole future of the Temperance Reform must be seriously affected by what is or is not now done by us.

There ought to be a council of war held, here and now. Mr. Lincoln, you know, found out gradually that he had a bigger job on his hands than he at first thought for. So did we all. So did the whole nation—both sides, for that matter. And something is accomplished when we find out just what we have got to do; for then, as Mr. Lincoln and the nation did, we will go to work and do it.

Now there does not seem to me to be any right plan for the destruction of evils of alcohol but that of total abstinence for the individual and of absolute prohibition by the State, the nation and the world. I believe that

A World-Embracing Plan is Needed.

and that all the great agencies of Christian civilization should combine and cooperate with each other like allied armies in continental wars. It was thus that the African slave trade was swept from the earth, and inasmuch as alcohol is now an article of universal production, interchange and consumption among all nations, and its transportation can be effectively controlled only by the combined action of the commercial powers, we must constantly aim to secure in all civilized nations that public sentiment and governmental action covering the whole world, which we strive for with a special sense of responsibility in our own country.

The Pulpit the Real Leader.

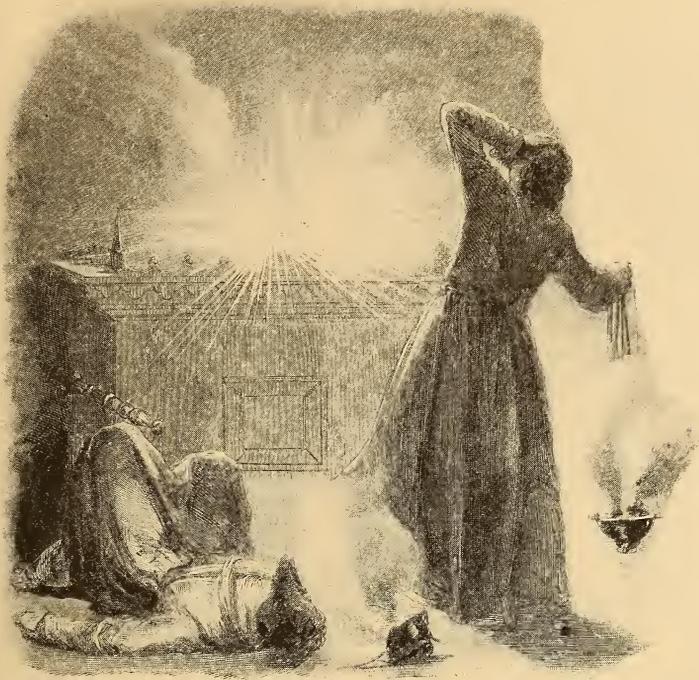
I think that any student of our history will admit that among organized bodies of men the pulpit has been the pioneer and principal promoter of the great steps taken by our nation in civil, social and moral

reform. It is the business, as well as the inclination, of the American pulpit, to be right, and to be aggressive. Ever since the Revolutionary War the pulpit has been and now is the real leader of the American people, whenever they are led toward higher and better life. The pulpit largely inspires and controls the platform, the press, and all other agencies for good. With this power goes corresponding responsibility. *If, in the future, the Temperance Reform is to be more fortunate than in the past, there must be more general, united and efficient action for its promotion by the pulpit than there has been in the past.*

Temperance Must Become as Much a Part of Church Work as Missions.

The clergy of all denominations might well unite in one vast association (taking in lay persons of both sexes and of all beliefs) for the prosecution of the Temperance Reform, the success of which is next to the success of godliness, and without which it is impossible to bring home to the individual man the truths of a religion which can exist only in a clear head and honest heart. IF THE PULPIT REGARDLESS OF DENOMINATIONAL DISTINCTIONS, WOULD UNITE FOR THE PROMOTION OF THIS GREAT CAUSE, AND WOULD MAKE IT A PART OF THEIR PRIMARY WORK, SUPPORT IT BY REGULAR PRESENTATION TO THEIR CONGREGATIONS, CALLING FOR CONTRIBUTIONS TO ITS SUPPORT, UNTIL THEY COME TO BE AS MUCH A PART OF CHRISTIAN VOLUNTARY TAXATION TO BE ENFORCED BY A SENSE OF DUTY, AS IN THE CASE WITH MISSIONARY AND BIBLE SOCIETIES AND OTHER GENERAL CAUSES, THE SUPPORT OF WHICH IS RECOGNIZED TO BE OBLIGATORY UPON ALL WHO CLAIM TO LIVE A PRACTICAL CHRISTIAN LIFE, THE FUTURE OF THE TEMPERANCE MOVEMENT WOULD BE AS SURE AS THE TRIUMPH OF THE GOSPEL BY THE SAME ETERNAL WORD OF GOD. And why, since the eradication of the influence of alcohol is a condition precedent to the triumph of Christianity—why, I ask, is it not the first duty of the pulpit to organize for Temperance Reform?

More than half of the human race are under the control of governments founded upon the Christian faith, and it would not be many years before that faith would dominate the world if the pulpit would do for the temperance cause what it has done for the cause of missions at home and abroad.



"THERE CAME FORTH FIRE FROM BEFORE JEHOVAH, AND DEVoured THEM."

God's Flaming Displeasure at Drink in the Church.

Lev. 10: 1-II.

And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them. 2 And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah. 3 Then Moses said unto Aaron, This is it that Jehovah spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. 4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Draw near, carry your brethren from before the sanctuary out of the camp. 5 So they drew near, and carried them in their coats out of the camp, as Moses had said. 6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons,

Let not the hair of your heads go loose, neither rend your clothes: that ye die not, and that he be not wroth with all the congregation; but let your brethren, the whole house of Israel, bewail the burning which Jehovah hath kindled. 7 And ye shall not go out from the door of the tent of meeting, lest ye die; for the anointing oil of Jehovah is upon you. And they did accord to the word of Moses. 8 And Jehovah spake unto Aaron, saying, 9 Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute for ever throughout your generations: 10 And that ye may make a distinction between the holy and the common, and between the unclean and the clean: 11 and that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by Moses.

GOLDEN TEXT: *Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting.*—Lev. 10: 9.

For nearly a year Israel had lingered at Mount Sinai to be instructed of God as to morality and worship. The ritual that God had ordered in every part was to go into effect on the very day of the sad event we are about to study. Next to Aaron, the high priest, the most honorable part in that service was assigned to his sons, Nadab and Abihu. They had an opportunity such as seldom comes to young men. They had seen God's power in Egypt and at the Red Sea. They had eaten daily of the manna from Heaven. They had seen the law God had written in the tables of stone, and the judgments of God upon those who disobeyed it by worshiping the golden calf. They knew exactly what they were required to do in the important inauguration day of the new ritual of worship. They were to kindle the incense in their censers by taking coals from the altar of burnt-offering. They disregarded this divine command, and put "strange fire" of unconsecrated coals in their censers. The offense was the more serious because God was teaching Israel the great lesson of obedience.

It is probable that these reckless young men even entered the Most Holy Place, where God had said only the high priest should go, and he but once a year. As a fitting punishment the Shekinah flame "devoured them, and they died before the Lord." These young men, who should have given the people an example of obedience, were made an example of God's sure punishment of disobedience.

Two dead men in the Holy of Holies! Such a sight was never seen before! No one knew what had happened, for Nadab and Abihu only had gone in. But when they did not come out, their father went in to see what had become of them. With a look of terror on his face, we see the high

priest coming out to tell Moses what has happened. Aaron can make no excuse for his sons, so he has nothing to say. The people are overcome with terror, and it is so quiet, that in every part of the camp may be heard the voice of Moses, as he tells two men, who were in a way cousins to Nadab and Abihu, to go in and bring out the dead bodies and bury them. Aaron and his other two sons keep out of sight while this is being done, for so Moses had commanded. They are not allowed to attend the funeral, lest it should seem that they were honoring the two men who had so dishonored God. Moses had said to them, "If you come out of the door of the Tabernacle to see the dead men carried out, you shall die also."

How could they so foolishly, as well as wickedly, spoil careers that would have led to highest honor and usefulness? The answer is in the moral God puts on the story, showing plainly that it was wine that made them wreck their lives. He said to Aaron after the tragedy: "Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the Tabernacle."

Alas! that is the moral of many a church tragedy, many a home tragedy in our day, that might have been prevented if heed had been given to the warning, "Wine is a mocker, strong drink is raging; whosoever is deceived thereby is not wise."

The story suggests the following topics: 1. Intoxicants lead to sacrilege. 2. Intoxicants sadden the home.

Illustration and Application.

Our lesson story tells the beginning of the long warfare, not yet ended, to drive drink from the Church. When that is done, it is quite possible to drive it from the world, for drunkenness, as the Mohammedan says, is "a Christian sin," that is, this vice is mostly found in so-called "Christian

lands," and others to which Christian nations have sent it. Christian citizens are the most influential people in their own countries, commercially, socially and politically, and could compel these countries to suppress the drink curse. If we could get drink out of the Church, we might join with the total abstinence religions in a world-wide war of extermination against the drinking usages. THE SUPREME REFORM IS TO ENLIST THE CHURCH IN REFORM. In order to do that, we must get the enemy on the outside.

"Church Saloons."

That "rum and religion won't mix" was the emphatic testimony of the manager of the famous "Subway Saloon" of New York City, which was opened by men who argued that the best way to fight "bad saloons" was by substituting a "good saloon," where men would be urged to drink only in moderation. In spite of this signal failure there are some who still argue for "church saloons," with the idea that it is not the alcohol but the environment in which it is commonly sold that ruins men. But all who are abreast with the latest scientific studies of alcohol know that it inflames evil passions wherever and by whomsoever sold. The spirituous is the opposite of the spiritual. "Be not overcome of wine, but be filled with the Spirit." "Liquor is the devil's way into a man, and a man's way to the devil."

Surely no Christian has a right to do what, if all the world followed his example, as some are sure to do, would produce more harm than good.

In this lesson we read of God's very first battle with drink in the Church, and it was a deadly one for the

drunken young priests who that day fell beneath God's thunderbolts of wrath.

This drunken sacrilege is in accord with the history of drink ever since (Isa. 28: 7). Drink and profanity are ever boon companions. Not alone the sacred Name but the sacred Day is constantly profaned by those who have to do with drink. And we must also include in the sacred vessels that drink desecrates the sacred marriage tie.

The supreme lesson of this story of young priests ruined by drink is that alcohol has no business inside the Church, whether in pulpit or pew. I do not mean the "meeting house" only, but the Church built of living stones, all dedicated to God's service. Let no Church think it enough to condemn drunkenness. The liquor dealers do that much in every national convention.

Let us not put more into our Bible lesson for to-day than belongs there. The virtues of total abstinence and prohibition had not yet been fully revealed. For clear teachings on those virtues we must look into later portions of the Bible and into the newest testament of modern history, in which God is still speaking to men. Words could not more plainly condemn our license system than the curse Isaiah pronounces against those who "justify the wicked for a reward" (Isa. 5: 23). And Habakkuk's "Woe unto him that giveth his neighbor drink" (Hab. 2: 15) forbids not only liquor selling but treating, and that, too, whether the treating be done in a saloon, or at a social reception, or a private dinner. And total abstinence could hardly be expressed more strongly than in the command, "Look not thou upon the wine when it is

red" (Prov. 23: 31), and "Abstain from every form of evil" (1 Thess. 5: 22, Revision). Thousands of churches have rallied about these Bible standards of total abstinence. The churches most advanced in temperance not only exclude liquor dealers from membership, but require ministers and members alike to abstain. This is the position of all Methodist churches in the United States. Other churches are in different stages of progress, but all are marching toward universal abstinence. Ministerial drinking, almost universal a century ago despite the plain implications of the command to Aaron and his priesthood, is giving place to total abstinence, and this lesson may well hasten that forward movement.

A wine glass in a pulpit is "strange fire" indeed! Few churches would tolerate it. A British Methodist preacher, the author of a book on spiritual fire, preaching in a pulpit where the writer of these lines in previous years had often proclaimed the Christian duty of abstinence, placed a wine glass beside the pulpit believing the lying promise of the "mocker" that it would give him strength and inspiration. The people saw with surprise and indignation the "strange fire" and cared not a whit for the sermon whose message that dash of red had killed, as one picture sometimes kills another in an art gallery. A Scotch Presbyterian preacher, serving a prominent American church, said at a Burns' banquet that a Scotchman was the only man that could carry his Bible and bottle together and not get them mixed; but he got his mixed, and went from that pulpit to an inebriate asylum. Both these preachers are now happily exceptional cases, whereas a hundred years ago neither incident would have prompted special remark.

But even this lesson, by fair impli-

cation, goes beyond abstinence for preachers on duty. If wine is unbecoming in the pulpit, so is it also in the parsonage. If a minister's brain should not be fuddled when he preaches his sermon, no more should it be when he prepares it. And what a layman sees to be un-Christian in a preacher must be so in every Christian. "Abstain from every form of evil" is the divine order for us all.

In Washington the writer, at a college banquet, sat opposite a missionary who said he "drank only at banquets." That would not necessitate long abstinence in these days. Beside him sat an elder who allowed wine to be poured into his glasses, but did not drink it. Only one at this Greek-letter banquet set his wine glasses *right side up*—that is, *up side down*.

Drink Saddens the Home.

Who can measure the sorrow of Aaron and his wife at the death of their sons? If these sons had died in the path of duty, it would have been sad enough; but when the sons of good parents die in disgraceful sin, that is sorrow upon sorrow. Such sorrows, which parents can speak of only to God, and which put a perpetual shadow into homes that should be centres of light and joy, come from youths tampering with liquors more than all things else.

Nadab and Abihu might as well have stabbed their father and mother as bring into their home that trilogy of sorrow and shame and death that drink has since so often repeated, even in Christian homes. To be doubly bereaved so suddenly was a heavy grief; but to have their sons die in drunken sacrilege, that was heart-breaking indeed, and every drinker takes the risk of bringing such shame to his loved ones.

Shakespeare makes King Lear say :

"How sharper than a serpent's tooth to have a thankless child!"

But sharper yet in the hearts of parents is the fang and pang of drunkenness in a son or daughter.

The horrible fruit of liquor was revealed in the juvenile court of Chicago, when a probation officer presented to the judge a four-year-old boy who was a confirmed drunkard. The father and mother of the child had separated. The mother had placed her baby in the care of a friend, who betrayed her trust and taught the child to drink, because he acted so funny when drunk. It was stated that the child had acquired such an appetite for liquor that he called for it as soon as he awoke from sleep, and could not get enough. It is even a worse case when a father has taught his own child to drink, by his example or otherwise.

Some time ago the body of a young man was found in the River Mersey, near Liverpool. In his vest pocket was a piece of paper on which was written, "Ask not my name. Let me rot. It is drink which brought me here." The coroner was so touched with the tragedy that he published a description of the unfortunate youth, and his farewell message to the world. At the end of three days he had received three hundred letters from as many parents all over the country, making inquiries as to certain marks of identification, that each might know if it was, or was not, his boy who had come to such an untimely end.

In a report of the New York City Mission, a story is told of a poor

woman who stood one Sunday evening looking from her window in the fifth story of a tenement house, down into the dark court below. She was a drunkard's wife, and she had gone to the window with the half-formed purpose of throwing herself out to end her wretched existence. The children, clinging to her skirts, were all that prevented her from carrying out her intention. Suddenly a cross of fire seemed to spring out of the dark sky. "It is a vision of hope, the voice of God!" she exclaimed. She pointed it out to her children. And through the long evening the miserable little group sat watching the fiery symbol of God's redeeming love standing out against the black sky. On inquiry, she learned the next morning that it was the cross crowning the steeple of a city mission church. There she went the next Sunday night and found the Saviour. Soon after her imbruted husband was converted, and they are now living the new life.

"I sat alone with my conscience

In a place where time had ceased,

And we talked of my former living

In the land where the years increased.

The ghosts of forgotten actions

Came floating before my sight,

And things that I thought were dead things

Were alive with a terrible might.

"The vision of all my past life

Was an awful thing to face,

Along with my conscience sitting

In that silently solemn place.

"And now alone with my conscience

In the place where the years increase,

I try to recall that future

In the land where time will cease,

And I know of the future judgment

How dreadful soe'er it be

To sit alone with my conscience

Will be judgment enough for me."

AFTERMATH.

"For the drunkard and the glutton shall come to poverty" (Prov. 23: 20, 21). This old, old story of rum and rags comes very near to a man when the drunkenness of some relative puts a whole family on him for support. The slums lead a few to rum—that is the quarter truth in Henry George's view that drunkenness is the result of poverty—but three-fourths of the dependents were made so by somebody's drinking, by which he first wasted his money, and then lost his chance to earn it. Here it is appropriate to set before the boys the tremendous argument for abstinence from the new policy of railroads, which have lost so much by accidents, due to drink, that they now generally require abstinence in their employees, as is seen in the following summary of replies made in 1901 by forty-nine railroads, to inquiries as to what their rules were as to hiring drinking men. "Total abstinence on or off duty was required by the rules of twenty of these roads; two declared they will not employ a man who drinks, if they know it; four declared total abstinence necessary to safety in operating the road, while nineteen gave the preference to teetotalers in promotions, so that practically all of the railroads of the country adhered to the total abstinence standard. Of the forty-nine replies, only two had rules merely against "intemperance." Every year since railroads have taken stronger grounds for abstinence.

In these days, when it is often hard to find employment, no boy can afford to make his chances less by a habit which in more than half the industrial establishments of the United States, as the United Bureau of Labor has shown, will be counted against him.

<p>"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine."</p>

These words have been called 'The drunkard's looking-glass.' I fear he does not look into it very often, because it is to be found in the Bible.

When he does look, he will discover that he has heart disease—"sorrow."

He has something worse than Saint Vitus' dance in his arms and legs, for when he is not reeling about, he is pretty sure to be kicking and fighting.

MR. W. M. FERGUSON, in "National Prohibitionist," Sept. 17, 1908: "The moral life of a nation is infinitely more important than the conservation of its resources, the expansion of its territory or the development of its commerce. A nation may be poor but great and enduring. A nation that is immoral is doomed to overthrow and oblivion. The immoral taint of the drink traffic poisons all our national life. Not only does it create a great army of drunkards, of whose powers for progress the body politic is robbed, and who become a mill-stone upon the nation's neck; not only does it blight innumerable homes and deprive uncounted thousands of children of the opportunities of life and happiness, but it degrades all our moral standards; it dulls our moral perception; it vitiates our moral aspirations; it makes us a nation of saloon-keepers, with the consciences and moral standards of saloonkeepers in public matters."

Prohibition for twenty-five days, from May 1, 1908, in Worcester, Mass., makes a remarkable showing. The total number of arrests for drunkenness in this city of 140,000 for the twenty-five days, May 1 to 25, 1907, under license, was 356. For the twenty-five days under Prohibition, May 1 to 25, 1908, the arrests for drunkenness were 73. The arrests for individual days have already frequently shown still more astonishing variations. For the twenty-four hours ending Tuesday, May 26, 1908, at 1 a. m., there was only one arrest for drunkenness recorded, as compared with twenty-two arrests for drunkenness last year during the same twenty-four hours under license.

HAVE WE BIBLE WARRANT FOR WINE DRINKING?

(FROM LEAFLET OF PRESBYTERIAN TEMPERANCE COMMITTEE, U. S. A., BY PRESIDENT
JAMES WALLACE, PH.D., LL.D.)

In interpreting the teachings of the Bible, especially as they have to do with social customs and institutions, it is necessary to observe certain important rules of interpretation. Among these are the following:

(1) All Scripture must be interpreted with reference to the time and country in which, people for whom, and immediate object for which, it was written.

(2) What is local and transient must be carefully distinguished from what is general and permanent.

(3) As the Bible is a progressive revelation, its final attitude toward any questionable social custom or institution must be determined, if possible, by its fundamental teachings at a period of most complete development.

The violation of one or all of these rules of interpretation has wrought untold injury to the cause of truth. Human slavery was defended on supposedly Scriptural grounds, the temporary regulations of Moses being allowed to obscure such a general principle as, "Whatsoever ye would that men should do to you, do ye even so to them." The Mormons exalt the example of the old patriarchs above the great law of monogamy that runs through the entire Bible. The absolutism of the Jewish kings furnished arguments for the divine right of kings, the fundamental principle of human equality being overlooked or ignored. Thus, too, has the Christian liberty of women been abridged by some who have exalted Paul's instructions to some of his converts, above the fundamental fact of her spiritual equality.

The Ancient Problem versus The Modern.

In the same fashion are the teachings of Scripture in regard to the use of intoxicants often perverted. Keeping in mind the first rule of interpretation, let us notice the marked differences between the temperance question of the ancient Jews and that of the people of to-day.

(1) The process of distillation was not discovered till about the seventh century after Christ. We must, therefore, eliminate from the list of intoxicants known to the ancient Jews, all the distilled liquors, such as whiskey, gin, rum and brandy.

(2) There is no proof that the Jews used or knew how to make ale or beer. If they had such knowledge, the warm climate rendered it difficult to make these drinks and impracticable to keep them constantly on hand, since the day of ice houses and refrigerators had not yet arrived. Hence we may feel sure that ale, beer, porter and the like played little or no part in the evils of intemperance among the ancient Jews. The words "beer" and "ale" are not found in the English Bible, nor do the Hebrew and Greek of the Old and New Testament contain their exact equivalents. That a drink made of barley, as Herodotus tells us, was used by the ancient Egyptians, is not proof that it was also a Jewish drink.

(3) What is termed "strong drink" in the English Bible (Hebrew, shekar) is always mentioned side by side with wine, and there is no evidence that it was more intoxicating, though it was probably stronger to the taste. Its composition is not certain, but it was probably made from the juices of fruits or of grains more or less fermented and mixed with honey or spices. From Isaiah 5: 22 it is clear that it was a mixed drink, and from Isaiah 24: 9, that it was normally sweet. That it had no such prominent place as an article of drink as wine, appears from the fact that while the common words for wine are found 181 times in the Bible, shekar ("strong drink" or mead), occurs but twenty-four times. It is worthy of note that in Ezekiel's remarkable description (ch. 27) of the merchandise of ancient Tyre, "strong drink" is not mentioned at all, and wine but once.

(4) There was a very meagre knowledge of chemistry among the ancients, and hence adulteration could not have been practiced as it is among civilized nations to-day. It is morally certain that the wine

of the ancient Jews, like that of the peasants in Mediterranean countries to this day, was a pure wine. It is a notorious fact that adulteration of drinks is now carried on to an alarming extent.

(5) The venders of intoxicants among the ancient Jews had no organized political influence, had no vast amounts of capital invested in saloons, breweries and distilleries, and did not seek to control legislation in their own behalf, as do their successors in recent times. The organization of the liquor traffic as now effected has added enormously to its power for evil.

(6) The Jewish race has never been so addicted to intemperance as the Anglo-Saxon. This is a well-known fact. In the recent work, "Economic Aspects of the Liquor Question," prepared by the Committee of Fifty, new evidence of this fact is furnished, and it is declared that "the Hebrew race is noted for its sobriety, the world over." Though often living in the lowest social strata in our cities and exposed to the temptations of the drink traffic, but few Jews become habitual drunkards.

(7) The milder climates of Palestine and the easy-going life of its people, rendered the use of intoxicants far less tempting and perilous than the stimulating climates and the more strenuous life of northern Europe and America.

(8) Then, too, wine and "strong drink" were relatively much more expensive than in modern times. The Jewish peasant lived in very humble circumstances and his income was pitifully small. Cheap as wine was, it was too dear and too important a source of income for the family, to be used with unrestrained freedom. To this day in the Levant the peasantry, as a class, are enforced by the demands of rigid economy to a very moderate use of wine. Hence, as Dr. Beecher truly says (see the new Hastings Bible Dictionary, sub. Drunkenness), "in a large majority of the passages in the Bible that speak of this matter, drunkenness is explicitly spoken of as the vice of the wealthy." A study of the text and context of passages that denounce drunkenness shows that it was very largely confined to the rich and to the upper classes of society. All things considered, it is probably quite within the truth to affirm that wine in ancient times cost ten times as much, relatively, as it does now. Dr. Beecher puts it even more strongly, suggesting that the price of

enough wine or beer to make a man drunk was equal to half a month's wages.

General Conclusions.

The above comparisons justify the inference that the drink problem of the ancient Jews was very simple and insignificant compared with that of modern times; that, all the facts considered, strongly as drunkenness is denounced in the Bible, the evils of intemperance were immeasurably less than among the Anglo-Saxon nations of to-day.

A careful survey of all the references in the Bible to this subject leads to these conclusions.

(1) Wine among the ancient Jews was a staple article of food, like grain, oil and milk, and in the Bible its general use is taken for granted. It was believed to give good cheer (Ps. 104: 15), and a good crop of wine, like other good crops, was indicative of God's blessing. (Deut. 7: 13; Prov. 3: 10.)

(2) Though its use is thus taken for granted, it was not encouraged, except as a tonic or medicine. (1 Tim. 5: 23; Prov. 31: 6, 7.)

A Most Important Principle of Conduct.

But the Bible has a still clearer message on this subject than in the facts and principles set forth above. There is a hint of it in Levit. 19: 14. "Thou shalt not put a stumbling block before the blind;" and in Isa. 57: 14. "Take up the stumbling block out of the way of my people." Much more pointedly did Jesus enunciate the same truth. He pronounced woes upon those by whom offenses (causes of stumbling) came. (See also Rom. 14: 21.)

Application to the Problem of To-day.

What great social wrong has not found defenders, often ministers, to quote the Bible in its support? If Christ were now among us, there is no doubt He would send forth the forked lightnings of His wrath against these modern literalistic Pharisees, with even more fiery indignation than He did against those of old, who, by misinterpretation, make the law of God of no effect.

Total abstinence, then, I believe to be the Biblical law of conduct for the Christian of to-day. We must avoid being stumbling blocks, as both Christ and Paul have plainly taught, and total abstinence is the only way of doing this.

AS FUNDAMENTAL JUSTICE APPROVES PROHIBITION, SO FUNDAMENTAL BIBLICAL PRINCIPLES COMMEND TOTAL ABSTINENCE.

The Nazarite Pledge, "Limited," the First of Temperance Pledges.

Numbers 6: 1-6.

1 And Jehovah spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, When either man or woman shall make a special vow, the vow of a Nazarite, to separate himself unto Jehovah, 3 he shall separate himself from wine and strong drink; he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any juice of grapes, nor eat fresh grapes or dried. 4 All the days of

his separation shall he eat nothing that is made of the grape-vine, from the kernels even to the husk. 5 All the days of his vow of separation there shall no razor come upon his head: until the days be fulfilled in which he separateth himself unto Jehovah, he shall be holy; he shall let the locks of the hair of his head grow long. 6 All the days that he separateth himself unto Jehovah he shall not come near to a dead body.

GOLDEN TEXT: *Come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you.*—2 Cor. 6: 17.

The story of the Nazarite pledge has never been assigned as a quarterly temperance lesson for Sunday-schools in the International Series, probably because the Lesson Committee has felt that the average teacher has not been supplied with sufficient help to show the value of such a qualified abstinence. We shall try to show that the Nazarite vow, frankly studied in its limitations, is an instructive step in the gradual evolution of total abstinence.

Our lesson is located *where?* In the plain before Sinai. When? During the time of the giving of God's law, when "the Mount burned with fire" as a picture of God's wrath and of the purifying Spirit He will send into all hearts conscious of sin and willing to be purged. It is significant that the laws in the previous chapter are flaming condemnations of adultery and other forms of impurity, whose relation to wine, as of effect to cause, had already been shown in the cases of Noah, Lot, and others. The thought back of this vow manifestly is that the man who is deeply concerned to be pure should make sure

that he will not take anything that can possibly intoxicate. The vow covered everything that is even under suspicion, including not only fermented wine, but all its family relations. This was the more natural because fermentation was not then understood. Even now it is understood by few that ferments are one of the newly-discovered races of microbes, and that they get into fruits and grains when the protecting skin is broken and gorge themselves on the juices, leaving their own liquid excrement called alcohol in exchange. Now let the informed poet try to sing of "the ruby wine," or enjoy it if he can. And to-day there is danger from the so-called "temperance beer" and "near beer" that are sent so abundantly wherever Prohibition has won. The Nazarite pledge, to express it in modern phraseology, included "near beer" in order to be absolutely safe.

What, exactly, was provided for in the Mosaic law as to Nazarites?

Individuals ambitious to be holy were permitted, not required, to take a certain prescribed pledge of abstinence from wine and grapes in

every form for such a period as they might choose—it was seldom for life—and to proclaim their vow by long hair as a badge.

Some have called the Nazarites “the First Temperance Society,” but that is incorrect, for Nazarites did not hold meetings to encourage each other and rally others to their cause. It was not even a monastic order, but an *individual* “order of life,” analogous to the act of those who to-day take the pledge for a year, or abstain from liquors and tobacco and coffee and pie while training for an athletic event. The Nazarites were training for moral excellence. After they have completed the specified period of self-denial the Mosaic law specifically says that they “may drink wine” (Num. 6: 20).

Previously, because of the drunken sacrifice of the two priests, Nadab and Abihu, all priests had been put under compulsory total abstinence in the very law of God. And surely, if intoxicating beverages were dangerous for priests then and were, therefore, prohibited, that law should have been regarded as binding on all ministers in all centuries and countries. But in the very story of the Nazarites these laymen are told that after their vow is fulfilled they may drink. Here is a real Bible difficulty that we should face without evasion.

“Two Kinds of Wine”—and More.

As the very pledge of the Nazarite includes the two kinds of Bible wine, fermented and unfermented, and almost every other original word translated “wine” in the Bible, this is the very place to meet squarely the difficulty presented in the fact that, while some Bible passages—such as constitute most of the lessons in this book—discountenance the drinking of wine, other passages seem to permit and commend the use of wine.

Let us, first of all, sweep away certain irrelevant passages, sometimes cited to prove that “the Bible approves wine drinking.” To prove that only didactic teachings of the inspired writers can properly be cited. It is irrelevant to say that Abraham, Isaac and Jacob used wine, for none of them were Bible writers, and no one claims inspiration for the *conduct* even of Bible writers, some of whom also used wine. The difficulty in Abraham’s using wine, in spite of its bad effect on Noah, which should have warned him, is of the same sort as the difficulty we find in his polygamy and slaveholding. To such cases it is appropriate to apply that phrase of large charity, “the arrest of thought has not come,” used by Dr. Frances E. Willard, so long leader of the Woman’s Christian Temperance Union, for those who in some European countries set beer or wine at every plate, even for a Young Men’s Christian Association banquet or for a church dedication. It is yet more appropriate to say, “the arrest of thought had not come” of those great and good men of Bible times who had not learned total abstinence, which, however, had more distinguished advocates and exemplars in Palestine than it ever had in any other land down to the nineteenth Christian century, including Samson, Samuel, Jonadab, Solomon, Isaiah, Daniel, Habakkuk, John the Baptist, Peter and Paul.

Another class of passages to be switched on a side track as not pertinent to the main question, the use of intoxicants for a beverage, is the medicinal group. It is most impertinent for a bloated barkeeper or a tipping preacher to cite Paul’s medical hint to Timothy to “take a little wine for his stomach’s sake and for his often infirmities” (1 Tim. 5: 23). Those who cite this passage are seldom those who “take a little,” or take

it for medicinal purposes, though they sometimes hypocritically try to persuade themselves and others that "health" and not fuddle is their object. Whether the time has come for total abstinence to be extended to medicines is to be separately considered. Milk and hot water and other substitutes are now used in the great hospitals in such cases as were supposed to require alcohol in former years. But no one has yet claimed that God should have inspired physicians that they might from the first be free from imperfection, and when the beneficent discovery of alcoholic anesthetics was yet in the far future, the recommendation of alcohol in other forms to dull the pain of the dying can hardly be considered as inconsistent with a progressive revelation. This remark may lessen if it does not remove the difficulty in the words of Solomon, "Give strong drink unto him that is ready to perish" (Prov. 31: 6), which must be interpreted in harmony with his great exhortation, "Look not thou upon the wine when it is red" (Prov. 23: 31).

There are many passages in which "wine" is spoken of favorably, in which the original word is *tirosh*, which all admit to mean "new wine," that is, unfermented grape juice, which is still much used in the Orient. The "two-wine theory," however, claims too much in saying that the Bible always commends *tirosh*, and always condemns *yayin*. *Tirosh* is, indeed, only once condemned, in Hos. 4: 11, where it is named with *yayin* and sensuality in a triumvirate of evil influences, and Acts 2: 13 also suggests the possibility of danger even in half-fermented drinks.

Having swept aside as irrelevant, or free from difficulties, all references to wine as used by Bible characters and medical references, and references to new wine, let us face the real dif-

iculties, which are represented by four verses following:

Exodus 29: 40: "And the drink offering thereof shall be of wine" (*yayin*).

Numbers 6: 20: "After that the Nazarite may drink wine" (*yayin*).

Psalms 104: 14, 15: "Jehovah . . . causeth the grass to grow . . . that He may bring forth food out of the earth, and wine (*yayin*) that maketh glad the heart of man."

John 2: 1-10: "Jesus turned water into wine" (*onios*).

The key to these difficulties is in two utterances of Christ. He said that Moses tolerated lax divorce temporarily because of the "hardness"—that is, the imperfect development—"of the people's hearts" (Matt. 19: 8), and He intimated that there were other evils to which the great principles of religion could not be applied even in New Testament times, when He said, "I have many things to say unto you, but ye cannot bear them now" (John 16: 12). He has been saying two of those things in our day: Emancipation and Prohibition, both direct outgrowths of Christ's fundamental teachings, for which the world was not ready till the nineteenth century. "The time of our ignorance God winked at," but now He commandeth all the governments that license so manifest an evil as the liquor traffic to repent.

As the Mosaic law tolerated and mitigated by regulations both slavery and polygamy when even good men were not ready for their abolition, so wine drinking was tolerated and mitigated in the same law. When bread and wine were the common staples of food bread and wine were naturally the two parts of an offering to God, representing His crops of grain and grapes, and the usual furnishings of the table. When complete abstinence, except for priests, could

not be secured, partly because the drink evil in that age was less alarming than now, temporary abstinence by a Nazarite vow was encouraged.

The progressive and partly human character of God's revelation may explain, in part at least, the fact that David speaks of the same drink as making "glad," which his son, Solomon, more experienced in such matters, declares to be the fountain of "woe" and "sorrow."

As to Jesus making wine, which may also be explained why He was charged with being a "wine-bibber" (Matt. 11: 19), it may not be enough to say that it certainly was not made by fermentation; that it may have been only new wine; that we are no more bound to drink wine, if He did, than to eat barley bread because He did; that in any case there is none of His wine, whatever it was, in the market. It is more appropriate to say that, though Christ may have tolerated the use of wine when drunkenness was so small an evil that He refers to it but once, the present drinking usages and the present drink traffic is as opposite to the fundamental teachings of Christ as midnight is opposite to noon, and that it is the very people who have most fully absorbed the spirit of Christ who are seeking the suppression of the drink evil.

Let Our Drink Be Above Suspicion.

Not alone Bible principles, but many Bible passages, point out the evil influence of drink, and suggest lessons still profitable for instruction, for correction in righteousness.

This story of the Nazarites, for example, though no one will urge that we should abstain from grapes (God's own wine-bottles), does suggest that we should make our practice, if not our pledge, rule out every drink that

is to-day under suspicion. Many of us know what mischief has been done by making an exception in pledges for "new cider," which can be had now only at the cider press, as fermentation begins when any fruit is crushed. Wherever prohibition triumphs there comes in such devices as "Uno beer," meaning beer with only one per cent. alcohol, or "near beer," both manufactured by the out-cast brewers to hold some of the lost trade, and so needing constant watching.

The soda fountain, with its juices of cocaine mistaken for harmless cocoa and other abuses, also needs watching. In Iowa and other States the attempt to exempt "native wine" from the operations of prohibition have proved a total failure in two ways: First, in that the people have found that alcohol "makes the drunk come," whether it be in native or imported drinks; and, second, in that those who sell "native wine" and other so-called "temperance drinks" are very prone to sell stronger drinks, or even to put alcohol in the "soft drinks," in spite of any law to the contrary.

Let children be taught that water and milk, the drinks that God made, the only drinks allowed to athletes training for victory, are drinks good enough for anyone. Tell a strong boy wanting to drink coffee, only to imitate some older person, that coffee is a crutch. What does a strong boy need of a crutch? A stimulant is a whip. What does a good horse or a manly boy need of a whip?

We would not put any but intoxicating drinks into a pledge, much less prohibit any others by law, but the Nazarite of to-day will avoid all stimulants and sedatives because of the wisdom of Isaac Newton's great saying:

"I make myself no necessities."

HOW GOD'S FRUITS AND GRAINS ARE TURNED INTO THE DEVIL'S ALCOHOL.

By MRS. EDITH SMITH DAVIS, A.M., Lit.D.,

Director of the Bureau of Scientific Temperance Investigation and Superintendent of the Department of Scientific Temperance Instruction, World's and National Woman's Christian Temperance Union.

God gives His fruits and grains to build up the human body. He furnishes water, because man's body is very like this great earth of ours, three-fourths of it water, and therefore needs a constant supply. We know that God intended water for man's use since everything living requires it from the lowest plant to the highest animal, man. Our Heavenly Father gives us not only what the body needs, but what it may enjoy as well. He paints the flowers, fruits and grains so that they are beautiful to the eye as well as useful to the body. He gives them a delicate odor to appeal to the sense of smell. He also flavors them to appeal to the sense of taste. But everything that He gives to His children is to build them up. Fruits and grains are for the building up, not the tearing down of the body.

USES OF GRAINS AND FRUITS.

Wheat—flour—bread.

Corn—meal—corn-cake.

Grapes—grape-juice—grape-jelly.

Apples—apple-juice—apple-jelly.

Fruit juice is good when it is fresh from the fruit. If one wishes to keep apple juice or grape juice for future use, it may be boiled, bottled while boiling hot, sealed to exclude the air, and it will be a wholesome and nourishing drink. We say that these changes in grain and fruits are natural. But we may have chemical changes. Barley contains sugar. Soak it in water forty-eight hours and spread it out in a cool place and it begins to sprout. Dry it then and roast it and you will have malt. Crush this malt and put hot water on it and you will have sweet water, or sweetwort, as it is called. This sweet water may be boiled with some hops in it to make it bitter. There is no alcohol, as yet, present in the mixture. We must add yeast in order to get alcohol. Yeast is a plant which feeds upon sugar. As it eats the sugar it begins to grow. While growing it gives out an excretion. This excretion is made up of carbon dioxide and alcohol. The carbon dioxide passes off in the form of gas, while the alcohol remains in the sweet water to which the hops have been added, and we have beer. Thus God's grain, barley, is transformed into the destructive drink.

The apple and the grape, as God gives them to us, are nourishing, and energy may be derived from drinking their juice. If, however, the juice is exposed to the air, the little yeast germs floating in the air fall into it. These yeast germs are

identical with those that were put into the sweet water to make the beer. As they remain in the apple and grape juice, they begin to feed upon the sugar and give out the carbon dioxide and alcohol and the grape juice becomes wine and the apple juice, cider. What a dangerous little plant the yeast plant is! Yes, but if used properly it does not belong to the breaking down of life, but to building it up. Every time bread is made we put in the same little yeast plant and it feeds upon the sugar and gives out alcohol and carbon dioxide and the bubbles of gas push the bread up and make it light. To be sure, the alcohol remains in the bread, but we drive it all out by baking the bread. If we did not bake it, the bread would not be wholesome, and sometimes when the bread has not been baked sufficiently it has the unpleasant odor of alcohol.

WHAT BREAD AND BEER DO.

Bread increases a man's muscle.

Beer changes the muscle to fat.

Grain, made into bread, builds up the man. The strong man builds up his community, helps build the schools and churches, aids in the growth of industries and commerce. He makes all life happier because he uses God's gifts as God intended them to be used.

Grain, made into beer, or fruits made into wine or cider or any form of alcoholic drink, break down the man. And the man who takes them, instead of helping to build up a community, is a menace to it. Such men help to fill our jails, penitentiaries, almshouses and asylums. They bring great expense to a community because they necessitate having many policemen, hospitals and places of reform.

Mrs. Winfield S. Hall, a former teacher of physiology, has given us the following clear table of the results of using God's gifts in the two different ways.

		Happiness
		Development
		Strength
	Muscle	
Grain	Bread	
	Beer	
	Fat	
		Weakness
		Decay
		Sorrow

How then shall we use God's gifts?

MODERN FRATERNITIES CLOSED TO LIQUOR DEALERS

*Ancient Order of United Workmen**: "Any member of the order, who shall after August 1, 1898, have entered, or who shall hereafter enter into the business or occupation of selling, by retail, intoxicating liquors as a beverage, shall stand suspended from any and all rights to participate in the beneficiary fund of the order, and his beneficiary certificate shall become null and void from and after the date of his so engaging in said occupation, and no action of the lodge of which he is a member, or of the grand lodge or any officer thereof, shall be necessary or a condition precedent to any such suspension."

Knights of Maccabees: "No person shall be eligible to membership in the order who is engaged either as principal, agent or servant in the manufacture or sale of spirituous, malt, or vinous liquors as a beverage, and should any beneficial member of the order engage in the above named occupation after his admission his benefit certificate shall become null and void."

Troop of Ben Hur: Section 49 of laws prohibits membership in our order from any one engaged as principal, agent or servant in the sale of spirituous or malt liquors as a beverage, and members must surrender their certificate in the event of becoming engaged in the business after a certificate has been issued.

American Legion of Honor: Persons engaged in handling or sale of malt or spirituous liquors ineligible to membership. (Adam Warnock, Sec.)

Fraternal Mystic Circle: No certificate of membership can be issued to a person engaged in saloon keeping or bar tending.

Independent Order of Foresters (Canadian order): Do not accept as a member any person who is personally engaged in the manufacture or sale of intoxicating liquors.

Supreme Council of the Catholic Benevolent Legion: Barkeepers or those whose

regular occupation is in the retailing of alcoholic liquors to be drunk on the premises are not eligible to membership.

Sovereign Camp of Woodmen of the World: Will not admit saloon-keepers or liquor dealers to membership, and if a person engages in the liquor business after becoming a member, he is expelled.

Modern Woodmen of America: Eligibility to benefit membership requires that the applicant must be a believer in a Supreme Being. . . . And not engaged in the manufacture or sale of malt, spirituous or vinous liquors as a beverage, either in the capacity of proprietor, stockholder, agent or servant.

Junior Order of United American Mechanics: No person who is engaged in active wholesaling or retailing alcoholic or spirituous liquors as a beverage eligible to membership.

Order of Scottish Clans, replied: The order does not prohibit any occupation in our constitution, but the constitution declares that none but men of good moral character can become members, and our Royal Physician, who is the supreme medical examiner, has always rejected liquor dealers as poor risks.

Order of United American Mechanics: Liquor dealers not eligible to membership.

Sovereign Grand Lodge of Odd-Fellows has decided that as far as eligibility to Odd-Fellowship is concerned, a hotel keeper who provides a bar for his customers is a saloon-keeper, and can not become an Odd-Fellow.

C. C. Pavey, grand master of the Ohio Odd-Fellows, summarily suspended two lodges in 1904 for failing to comply with the law of the order requiring them to expel members remaining in the saloon business.

Free Masons also generally exclude liquor sellers, and the various railway orders and many other labor fraternities go further and exclude drinkers also.

*Statements above, except as to Odd-Fellows and Masons, were sent by officials of orders named to the *New Voice* and published in a symposium September 12, 1901, since which the movement to exclude liquor sellers from fraternities has increased.

The First Total Abstinence Fraternity.

Jeremiah 35: 12-19.

12 Then came the word of Jehovah unto Jeremiah, saying, 13 Thus saith Jehovah of hosts, the God of Israel: Go, and say to the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith Jehovah. 14 The words of Jonadab the son of Rechab, that he commanded his sons, not to drink wine, are performed; and unto this day they drink none, for they obey their father's commandment. But I have spoken unto you, rising up early and speaking; and ye have not hearkened unto me. 15 I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto

me. 16 Forasmuch as the sons of Jonadab the son of Rechab have performed the commandment of their father which he commanded them, but this people hath not hearkened unto me; 17 therefore thus saith Jehovah, the God of hosts, the God of Israel: Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them; because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered. 18 And Jeremiah said unto the house of the Rechabites, Thus saith Jehovah of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he commanded you; 19 therefore thus saith Jehovah of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever.

GOLDEN TEXT: *Two are better than one . . . for if they fall the one will lift up his fellow.*—Eccl. 4: 9, 10.

This lesson, from the temperance point of view, really belongs to the period of Elijah and Ahab, although Jeremiah's interesting encounter with the Rechabites occurred much later, about 606 B. C., in the fourth year of King Jehoiakim, when this nomadic tribe had fled to Jerusalem for protection against the invading Babylonian army, that subsequently carried Judah captive—partly, as Isaiah tells us (ch. 28), because of their intemperance. Jeremiah found these children of nature encamped in one of the open spaces of Jerusalem, in charge of their sheik, Jaazaniah, meaning, "he whom Jehovah hears." Jeremiah heard of their centuries of unanimous fidelity to the total abstinence injunction of their father, Jonadab, and, seeing an opportunity to use them as an object illustration,

such as Oriental teachers delight in, he brought them to a chamber of the temple and offered them wine, and when they stood the test he brought them out before the Jews and contrasted their long and invulnerable obedience to their father with the Jews' habitual disobedience of their Heavenly Father. Jeremiah was chiefly concerned to teach obedience to God, but the abstinence of the Rechabites was also commended, and it is surprising that it was not until the nineteenth Christian century that the manifest value of fraternal co-operation to maintain total abstinence, so clearly shown in the case of the Rechabites, was recognized by the establishment of modern total abstinence fraternities. The first secret temperance fraternity, established in 1835, was naturally and properly named "The Rechabites."*

*At that time most of the secret beneficial orders encouraged drinking at their meetings, and the Rechabites, established by a woman at a temperance hotel, was to provide the fellowship and benefits of a lodge without temptations to drink intoxicants. Abstinence, as in modern labor unions, was secondary to the insurance features.

Antecedents of the Rechabites.

The glimpse of the Rechabites given us by Jeremiah makes us desirous to know the beginnings and even the antecedents of this first total abstinence fraternity. The Rechabites were a family of the tribe of Kenites, a branch of the Midianites. Jethro, the wise father-in-law of Moses, by whose advice some elements of popular government were introduced into the Hebrew state (Ex. 18: 17-27) was a Kenite, and it was perhaps through his influence that a part of the tribe became Jews in religion, and pitched their tents in the south and north of Palestine. To this portion of the tribe, that worshiped Jehovah, Rechab belonged, who gave his name to the Rechabites. In the days of Ahab and Jezebel, when intemperance and lust were dignified as religion in the worship of Baal and Astarte, and it had become almost impossible to bring up a family in the fear of God in the corrupt cities of Israel, Jonadab, a son or descendant of Rechab, ordered his sons and daughters not only to live in tents away from the foul cities, but to see that they did not carry with them to the country the chief cause of the debauchery of cities, wine and other intoxicating drinks. To avoid temptation to themselves and others they were not even to plant vineyards, and, lest they should, they were not to plant anything. Thus arose this tribe of "Jewish Puritans" in the days of Elijah, and perhaps through his influence. They may have taken a hint from the Nazarites, but they took two long steps beyond them in the evolution of the temperance movement, in that it was total abstinence for life that the Rechabites adopted, and in that they also enlisted the strong support of fraternal co-operation.

God's Promise to the Rechabites Fulfilled.

Geike says: "The assurance that the Rechabites would never want a man 'to stand before God' has been strangely fulfilled. The phrase seemingly points to the adoption of members of the tribe into the priestly office, to 'stand before God,' like the sons of Levi. Their strictness as Nazarites facilitated this advancement, for even so late as James the Just Nazarites, by a singular exception, were permitted to enter the most sacred parts of the Temple." In keeping with this, the heading of the 71st Psalm, in the Septuagint, speaks of the sons of Jonadab as the first who were carried off to Babylon, and intimates that this Psalm had been commonly sung by them in the Temple service. A "son of Rechab" is named among the restorers of Jerusalem, after the return, and in the genealogies of the Chronicles, which were drawn up at a very late period, a community of Rechabites, living at Jabez, are spoken of as scribes, that is, as occupied with the writing and study of the law—an occupation in earlier times almost wholly engrossed by Levites. Centuries later Eusebius brings their names before us in a striking connection. While the mob was stoning James the Just, he tells us, "One of the priests of the sons of Rechab, a son of the Rechabites spoken of by Jeremiah the prophet, cried out, 'Stop! What are you doing? He is praying for you!'" So that, even in that day, a priestly order of Rechabites still survived. The Cambridge Bible tells us that Benjamin, of Tudela, a Jewish traveler of the twelfth century, mentions a body of Jews who were called Rechabites, and whose customs corresponded with those detailed in Jeremiah. Geike informs us that "even in our

own day Dr. Wolff, the missionary traveler, met a tribe near Senaa, in Arabia, who claim to be the Rechabites. In answer to a question as to their origin, one of them replied by reading from an Arabic Bible the words of Jeremiah, describing the Rechabites of his day, and added that they numbered 60,000. Still more recently Signor Pierotti, near the south-east end of the Dead Sea, met a tribe who called themselves Rechabites, had a Hebrew Bible, prayed at the tomb of a Jewish Rabbi, and spoke of themselves exactly as the Rechabites in Arabia had spoken to Wolff a generation before."

The Meaning of It All.

In the words of Dr. J. L. Hurlbutt, "While the example of the Rechabites does not of itself make total abstinence a law for all men, yet the commendation given to their course shows that it had the divine approval. And as God works in accordance with law, we find that drunkenness, perpetuated through generations, tends to the destruction of families, while abstinence imparts vigor to the race. God rewards those who rule their appetites, and punishes those who are enslaved by them.

The story of the Rechabites suggests a world-wide study of two great forces for promoting temperance, the home and the fraternity.

For Home Protection.

The mightiest agency for reform, as for religion, is the home. The strongest appeal for the pledge and prohibition alike is the great watchword of the Woman's Christian Temperance Union, "Home Protection." The political issue in the United States is the tariff, and so "protection," in that sense, is the chief word in its politics, and it is getting into British politics also. But surely, as

someone has said, "The protection of boys is as important as the protection of pig iron," and so "Home Protection" should surely be the watchword of the voting mothers and sisters in Australia—aye, of fathers and brothers also, there and everywhere. There can be no doubt that the chief foe of British homes is what they call the "public house," which surely does not get its name from the great watchword that underlies all government, "pro bono publico."

<p>FAMILY PLEDGE.</p> <p>God helping us, we pledge ourselves together as a household to abstain from all intoxicating drinks:</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
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A story that is doubly apropos to the story of the Rechabites because it pictures the handicap that the bad reputation of drunken fathers puts on their sons, and also a refusal to drink under a test even more severe than Jeremiah put on the Rechabites is the following:

A young mechanic who worked well, talked well, read books on great civic problems and attended public meetings thoughtfully, being urged to engage in the discussions, said, "How can I ever be anything, when my father is a drinking man?" He solemnly signed the pledge of total abstinence and began to make short speeches. The young men said, "Let us send him to the Legislature." At every step he did his

best. Finally Massachusetts sent him with a petition to Congress. John Quincy Adams invited him to dinner. While at dinner Mr. Adams filled his glass, and turning to the young mechanic, said, "Will you drink a glass of wine with me?" He hated to refuse. There was an ex-President of the United States. There was a great company of men. All eyes were upon him. And so he hesitated and grew red in the face, but finally stammered out, "Excuse me, sir, I never drink wine." The next day this anecdote was published in a Washington paper. It was copied all over Massachusetts, and the people said, "Here is a man that stands by his principles. He can be trusted; let us promote him." And so he went up higher. He was made a Congressman, then a Senator, and finally Vice-President of the United States. That boy was Henry Wilson.

And here is another story, not new but effective for drinking fathers who urge, but do not practice abstinence. A farmer having employed a young man to work on his farm, without making inquiry as to his habits, finding he was somewhat addicted to drink, offered him a choice sheep if he would refrain from the habit during the season. A grown son, on hearing the offer, asked, "Pa, will you give me a sheep, too, if I will not drink this season?"

"Yes," replied the father, "you may have a sheep."

Then a little son spoke up and said, "Pa, will you give me a sheep, too, if I'll not drink?"

"Yes, son, you shall have a sheep, also."

After a moment's pause the little boy turned to his father and said, "Pa, hadn't you better take a sheep, too?"

Drinking Women.

It is amazing that any woman who has seen the effects of intoxicants could ever risk, for her own pleasure

or through delusive advertisements, the welfare of her children that are likely to feel the blight of a drinking mother through heredity and example alike. There is nothing an American visitor sees in London that is more shocking to his high conception of British social life than the women on a Sunday evening on both sides of the bars of London, serving and receiving the drink that from the days of Lot has been the foe of modesty and purity and every womanly quality. A Methodist preacher told the writer that at the Pan-Methodist Conference in London, early in the twentieth century, the hour for a Sunday evening world rally of Epworth Leagues had to be changed to accommodate the "Methodist bar-maids" who could not attend at that hour. And in the United States, while no bar-maids are tolerated, there was abundant proof at the same time that the drinking of women, both at private dinners and in public restaurants, was increasing, due partly to foreign travel and the propensity to imitate the worst instead of the best of foreign customs. A minister's daughter, who had been "finished" in France and had come home with the wine habit, attempting at the close of a social party to call her carriage, said in a husky voice, "Zee here, Mr. Hack," which speedily made her the laughing stock of the city. Far worse results are constantly following champagne suppers, in which not only disgraceful words but deeds that lead to the divorce court are constantly occurring.

The Value of Temperance Organization.

This lesson, most of all, illustrates the value of fraternal societies, first, to maintain fidelity to the pledge among each other, and, second, to extend the movement. There are two

Bible passages that proclaim these two advantages: "Two are better than one. . . . For if they fall, the one will lift up his fellow; but woe to him that is alone when he fall-eth, and hath not another to lift him up" (Eccl. 4: 9, 10). The other passage is, "Shall not one chase a thousand, and two put ten thousand to flight?" which represents union of effort as, not addition, but multiplication. Two shall chase, not two, but ten thousand.

When the main work of temperance societies was to reform drunkards, such organizations as the Rechabites, the Good Templars and the Sons of Temperance developed to afford social centres to take the place of the bar-rooms. A remorseful drunkard, seeking to make a man of himself, found friends all about him in a cheerful lodge, where there was no less fun and fellowship than in the bar-rooms, but with no dregs of shame. What is called the "Emanuel Method," from an Episcopal Church in Boston that maintains a staff of doctors and pastors to cure large classes of sickness that are due to disordered nerves and mental depression by psychological encouragement and general good cheer and friendliness, affords an illustration of the service that a temperance lodge can afford, especially if it acts in the name and spirit of Christ. Thus, if it is a case of alcoholism, the minister's explanation that there is in us all a transliminal reservoir kindles new hope in the discouraged man's mind. "He is at once willing to test the question whether there are powers within himself as well as above him, upon which he can call; whether he has been fighting his degrading enemy with only a fraction of his nature; whether it may be possible for his "divided self," as Professor James calls it, to be unified so that, instead

of the law in his members warring against the law of his mind, his whole nature as a unity may accept the fact that alcohol is his enemy and so loathe and repel it. To test these questions the dipsomaniac is willing to visit the minister twice a week for a month or two.

In these visits the minister has an opportunity to advise with him regarding his associates, occupations and habits. He is invited into the most secret chambers of the man's being. He is afforded all the advantages that the wisest and best Catholic priest finds in the confessional. In a word, the way is open for him to help remake a life." (From *Literary Digest*, Sept. 19, 1908.)

Fraternal temperance organizations are still numerous and flourishing in countries that are in an early stage of temperance evolution, where reforming drunkards is the main work. But in the United States, when it was found that two-thirds of all the drunkards that took the pledge relapsed, the chief efforts were long since turned to prevention in two lines: First, to the teaching and pledging of children in Sunday-schools and public schools; and, second, to prohibitory laws that would remove the pitfalls that partly nullified the efforts of fraternities. Even the reformatory work took the new turn of "gospel temperance," on the correct ground that appetite could only be conquered by conversion. But it seems to the authors of this book and many more that we have swung too far from the fraternal pledge-signing branch of temperance reform, and should now seek the golden mien in the threefold cord, PLEDGE, PRAYER, PROHIBITION.

Now that prohibition in the United States and Canada and in New Zealand and Australia and some other lands is rapidly breaking up the social

centres furnished by the drink traffic, there seems to be a special need of such social centres as the temperance lodges have furnished. Millions in the United States who in 1906 were spending much of their leisure in saloons, were in the next few months suddenly cut off from these resorts by a "reform wave" that carried the population under prohibition up to 40,000,000 in 1908, of a total 90,000,000. We must use both sword

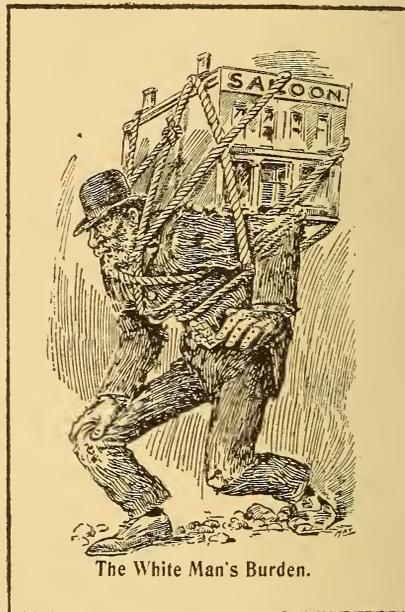
LAND AREA OF THE UNITED STATES DIVIDED ACCORDING TO "WET" AND "DRY" TERRITORY



From *Anti-Saloon League Year Book*, 1908.

and trowel. We must build up new social centres, or many driven from bar-rooms will throng equally harmful shows and resorts. The new social centres should include, most of all, the Young Men's and Young Women's Christian Associations; also censored nickelodeons, where the nickels previously spent for drink may, some of them, be used for cheap and innocent entertainments, from which the pictures that teach that crime is heroic and vice is happiness shall have been eliminated, which in the United States can be done by the Mayor, and will be done by him if the fathers and mothers will get away long enough from the two sides of the "bargain counter" to perform their

duties in home protection. Every no-license town should study this matter of saloon substitutes. Bowling alleys, free from drink and profanity and vulgarity, with a table of attractive reading at hand, might be



The White Man's Burden.

By permission Patriotic Post Card Co., Saginaw, Mich.

a strong constructive agency, especially in towns too small for maintaining Y. M. C. A. and Y. W. C. A. gymnasiums and amusement rooms. But beyond all these we are persuaded the bad but strong personal fellowship broken up by prohibition of saloons need to be replaced by the clean and gladsome fellowship of the lodge, which is "the poor man's club," indeed, and should be the rich man's club, so far as the rich are rich in willingness to be "social to serve."

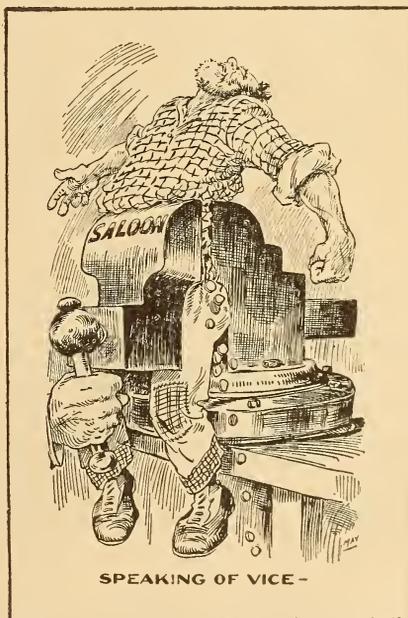
Drinking Fraternities.

There is additional reason for reviving temperance lodges in that so many of the secret fraternities in colleges and outside are mere shields for

drinking and gambling, and foul talk and Sabbath-breaking. It is significant and encouraging that Free Masons and Odd Fellows, Knights of Columbus, and most other secret societies, except those that bear the names of beasts and birds of prey, and seek to realize the animalism of their symbols, exclude liquor dealers from the privilege of membership. But at the same time most of the members buy severally and collectively of these very men they outlaw. Near the opening of the twentieth century President Schurman, of Cornell University, was reported as saying, "We must rid Cornell of its drunkards." In 1908 the trustees of Stanford University prohibited "the use of liquor in fraternal chapter houses, student clubhouses, and other student lodgings." The penalty of violation in the case of students was to be expulsion, and in case of fraternities and clubs a forfeiture of their leases. The writer said, as University Preacher at the University of Pennsylvania: "The educated man has no excuse for tippling and kindred vices, which are not so strange when found among men who have not learned the high pleasures of art and literature and scholarly fellowship, and have little capacity for anything but physical enjoyment, and even in that know only the baser forms. *Those who have cultivated brains should refuse to be dominated by the mucous membrane.*

Drinking in college fraternities naturally calls up the strange fact that while the churches of the United States and the people generally are confessedly in advance of those of any other great nationality in temperance progress, our college faculties are far behind those of Europe in scientific investigations of alcohol. In a French poster, containing "The

Verdict of Scholars," the only American quoted was Atwater, and he only to show he had proved nothing of importance. Professor Forel, returning from an American tour, said he found "crass ignorance" among American professors in regard to recent scientific discoveries as to alcohol. Surely, when all public and government schools in the United States are required by law to teach the effects of alcohol and narcotics, the colleges that train the teachers are in duty bound to prepare them to do so. Why should even a Christian college give more attention to mineralogy and "bugology" than to natural science in its closest relation to character?



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There will be little trouble about drink in college fraternities when students are taught how alcohol affects aim and endurance, the chance of employment, and the risks of insur-

ance. Some day college fraternities will rise to the level of the Brotherhood of Locomotive Engineers, and of Railway Conductors and other labor lodges, that require total abstinence of all members, and aid each other to maintain it.

Here again the sociologist finds one of the reasons that temperance lodges have declined in the United States, namely, that the increasing labor lodges, that appeal to the same class, have many of them become total abstinence lodges, with the same social features that temperance lodges afforded, and an element of insurance such as is found, indeed, in the Rechabites, but in few temperance fraternities. The workingmen get in labor lodges the total abstinence, the fellowship, the "benefits," plus a protection of their "job;" and that settles with many the choice of the labor union. They are to be counted

as an important addition to our temperance auxiliaries.

But they should study not only the relation of alcohol to the individual's job and his value in the lodge, but also its relation to the general prosperity. Workingmen would reach this goal of class betterment the sooner if they would study the cause and cure of poverty, either in their own lodges or in such lodges as the Rechabites and the Good Templars, who have had no small part in developing the abstinence feature in labor lodges.

There is another moral here that the thoughtful man cannot miss: "Ought not all the churches to require as high a temperance standard for Christian service as the labor unions exact for common labor? And let statesmen consider whether we should not require as clear a brain to run a government as to run a freight train.

See Class Pledge, page 128.

"Noblesse Oblige."

HON. JOHN G. WOOLEY, on Deut. 21: 1-9:

"If one be found slain in the land which the Lord thy God giveth thee . . . lying in the field, and it be not known who hath slain him, then thy elders and thy judges shall come forth and they shall measure unto the cities that are round about him that is slain, and it shall be that the city which is next unto the slain man, even the judges and elders of that city shall wash their hands and say: "Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O God, unto thy people whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge," and the blood shall be forgiven them. So shalt thou put away the guilt of innocent blood from among you when thou shalt do that which is right in the sight of the Lord."

"I want to emphasize these three very simple but very splendid political lessons of the Bible: First, the responsibility of Christian government, municipal, State or national, for the protection of the weak and tempted and helpless and overmatched

and overborne of the citizens by police regulation, sanitation, education. Second, the responsibility of the cultured and powerful, and especially of those who call themselves Christians, for the protection of the moral tone and the upbuilding of the moral character of the government itself; and third, the final jurisdiction of the divine authority over human judgments to confirm, or reverse, or modify them."

Why Dispensary Doctors Should Abstain.

The disbursers of the public sick fund in Germany are recognizing the part that alcohol plays in the demands made upon the treasury. Dr. August Wessel, chief of the treasury, at a recent meeting at Hamburg of the physicians in charge of the fund, declared that the physicians who attend the beneficiaries of the funds should be abstainers from alcoholic drinks that they may the better diagnose disease, and also use their influence in dissuading their patients from the use of these drinks which cause and increase disease.

How the Pitcher Led to Victory and the Bottle to Defeat.

Judges 7: 4-7, 16-21; 1 Kings 20: 13-21.

4 And Jehovah said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. 5 So he brought down the people unto the water: and Jehovah said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. 6 And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water. 7 And Jehovah said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place.

16 And he divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, with torches within the pitchers. 17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do. 18 When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, For Jehovah and for Gideon. 19 So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were in their hands. 20 And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trum-

pets in their right hands wherewith to blow; and they cried, The sword of Jehovah and of Gideon. 21 And they stood every man in his place round about the camp; and all the host ran; and they started, and put them to flight.

13 And, behold, a prophet came near unto Ahab, king of Israel, and said, Thus saith Jehovah, Hast thou seen all this great multitude? behold, I will deliver it into thy hand this day; and thou shalt know that I am Jehovah. 14 And Ahab said, By whom? And he said, Thus saith Jehovah, By the young men of the princes of the provinces. Then he said, Who shall begin the battle? And he answered, Thou. 15 Then he mustered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he mustered all the people, even all the children of Israel, being seven thousand. 16 And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. 17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out from Samaria. 18 And he said, Whether they are come out for peace, take them alive; or whether they are come out for war, take them alive. 19 So these went out of the city, the young men of the princes of the provinces, and the army which followed them. 20 And they slew every one his man; and the Syrians fled, and Israel pursued them: and Ben-hadad the king of Syria escaped on a horse with horsemen. 21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

GOLDEN TEXT: *It is not for kings O Lemuel, it is not for kings to drink wine, nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted.*—Prov. 31: 4, 5.

Under the usual method of selecting Bible temperance lessons, Gideon's water test would no more be included than Esau's soup test, but both inci-

dents reveal the psychological qualities in human nature that lead men to drink intoxicants.

Gideon, the farmer's son, called

from his thrashing floor to thrash the Midianite oppressors of his people, gathered for that purpose thirty thousand soldiers. When they neared the enemy a majority of them began to shiver with fear, and God told Gideon to give these cowards leave to go home, lest the contagion spread to the brave. Twenty thousand confessed themselves cowardly quitters and "skedaddled." No better word should be used for such poltroons. The ten thousand that remained were tested again by a halt to drink at a great pool, when they were dusty and thirsty with a long, hot march. Nine thousand seven hundred of these showed no lack of courage, for they were even reckless in throwing themselves flat on their faces to drink their fill when the much greater army of their foe was close at hand on the hills above them, and might rush upon them while they were lying prostrate in disorder. They did show, however, the lack of another quality equally essential to victory in the battle of life, namely, self-control, which was consciously revealed in the remaining three hundred, who, with face to the foe and spear in hand, bent on one knee and threw a little water to their lips with the left hand, as a dog throws it into his throat with his tongue. Each of the three hundred men who showed this self-mastery fulfilled the promise that "one shall chase a thousand." Three hundred trumpets—one being usually assigned for each thousand men—represented three hundred regiments. That was twice as many as the one hundred and fifty regiments of their foe, who awoke in terror, hearing so many trumpeters all about them in the midnight, each supposed to be the trumpeter of a thousand men. The crash of three hundred pitchers, that revealed three hundred hidden torches,

suggested that everything had gone to smash, and completed the panic. The Midianites "ran and cried and fled."

The pitcher is the fit symbol of the "Gideons," a temperance fraternity among American commercial travelers, who are not more than one per cent. of the whole body, as of old, but illustrate again, under strong temptations, the conquering virtue of self-control. "He that ruleth his spirit is greater than he that taketh a city." Here is a story of a modern Gideon, a patriot willing to practice self-denial for the public good in the battles of peace. A young Norwegian student, an immigrant in the United States, spent a summer in Minnesota working for prohibition. During the campaign he earned \$140 with which to pay his way through the winter terms of school. Of that meagre pittance, the result of his vacation's labor, he contributed to the prohibition cause—not five, not ten, not twenty-five, but *one hundred dollars*. Then he went to splitting wood and washing dishes to pay his way through Augsburg Seminary.

Drunken Chiefs Defeated.

The second section of our lesson is the tragedy of Ben-hadad, King of Syria, and the thirty-two chiefs, his allies, who were drinking themselves drunk in their pavilions, and were consequently defeated by two hundred and thirty-two sober young princes of Israel and their followers,* reminding us how easily those who are not masters of themselves are overmastered by others. Whether in military conflicts or in the equally intense battles of business, it is the sober, self-controlled men who win at last, if not at first; and it is the tipsy banqueters who sooner or later lose. A New Orleans paper tells of a printer who, when his fellow-workmen went out to

*See story in full on page 52.

drink beer during working hours, put in the bank the exact amount which he would have spent if he had gone out to drink with them. He kept to his resolution for five years. He then examined his bank account, and found that he had on deposit \$521.85. In the five years he had not lost a day from ill health. Four or five of his fellow-workmen had in the meantime become drunkards, or had become worthless as workmen, and had been discharged. The water-drinker bought a printing office, went on enlarging his business, and in twenty years from the

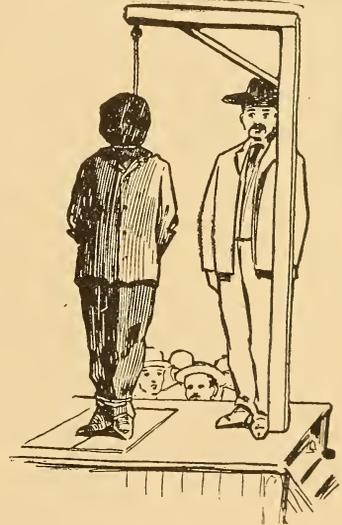
death is that of Ammon, slain at the sheepshearing when his heart was merry with wine (2 Sam. 13: 28). Modern tragedies of defeat and death through drink are seen in every city where the "bar" is thrust across the path of young men.

Abstinence for Soldiers.

Employers of labor on railroads and in other branches of industry, having for years required total abstinence or given preference to abstainers, and athletic trainers having long required abstinence in those training for prize fights and other physical tests, gov-



THE FIRST DROP.



THE LAST DROP.

"Come in and take a drop." The first drop led to other drops. He dropped his position, he dropped his respectability, he dropped his fortune, he dropped his friends, he dropped finally all his prospects in this life, and his hopes for eternity; and then came the last drop on the gallows. BEWARE OF THE FIRST DROP.—*The Watchman*.

time he began to put by his money was worth \$100,000.

The chief lesson of the two battles of our lesson is that in the battle of life, WHILE SELF-CONTROL PREPARES US FOR LARGER VICTORIES, INTOXICANTS INVITE DEFEAT AND DEATH BY WEAKENING THE BODY AND MIND. Another Bible story of drink and

ernments are at last recognizing that abstinence should also be promoted among government employees, military, as well as civil, and that the regimen of the regiment training for wholesale fighting, should be that of an athlete. Dr. Haggard says, "In the German army the Kaiser finds the beer-drinking soldier fifteen to twenty

per cent. less effective than the abstainer." Experiments in the twentieth century in the Swiss army showed that even a little wine lowered the marksman's record on a target. Gen. P. H. Ray, of the United States Army, says, "From my own experience I know that drinking beer detracts from the accuracy of a soldier's shooting." He also says, "Several times within the last ten years I have noticed, when extra and continued exertion has been required in marching, that in every instance the first men to drop out of the ranks and fall by the wayside have been the beer-drinkers." British army officers encourage their soldiers to join the British Army Total Abstinence Association by reporting every year how much smaller is the percentage of total abstainers than of drinkers in the three black lists of desertion, disorder and disease. The superior endurance of the cold-water men has also been impressively exhibited. The Washington Star, a paper of high standing for accuracy, gives the following story of a greater than Marathon race, which has its message for young men out of the army as well as for all soldiers everywhere. "Three regiments were selected from each of several brigades for tests at different times, partly during maneuvers. In one every man was forbidden to drink a drop while the test lasted; in the second malt liquor only could be purchased; in the third a sailor's ration of whiskey was given to each man. The experiment was repeated in several instances where forced marches and other work was required. The whiskey drinkers showed more dash at first, but generally in about four days showed signs of lassitude and abnormal fatigue. Those given malt liquors displayed less dash at first, but their endurance lasted somewhat longer. The abstainers, however, are

said to have increased daily in alertness and staying powers. As a result of this experiment, the British War Department decided that in the recent Soudan campaign not a single drop of stimulant should be allowed in camp, save for hospital use. The officers, including even the generals, could no longer enjoy their accustomed spirits, wines and malt liquors at their mess tables. There must have been some wry faces, especially among the Scotch laddies, when the order was published that for all hands, including even camp followers, liquid refreshment was to be limited to tea, oatmeal water, or lime juice and Nile water. To-day it is a great feather in the headgear of the advocates of military total abstainers that Lord Kitchener's victory in the Soudan was won for him by an army of teetotalers, who made phenomenal forced marches through the desert, under the burning sun, and in a climate famed for its power to kill or prematurely age the unacclimated. Indeed, 'tis said that never has there been a British campaign occasioning so little sickness and profiting by so much endurance."

Compulsory abstinence for officers as well as soldiers is the fixed policy of the British military leaders for times of war, and voluntary abstinence is strongly encouraged in time of peace. The highest generals serve as officers of the British Army Total Abstinence Association, and speak at its meetings, and provide tents and equipment for its club life and entertainments.

Prohibition in the United States Army.

While the British military authorities excel those of the United States in the points mentioned, the United States is ahead on another point, namely, in that by the mandate of

the American people, through Congress, the army beer saloon is prohibited, both in the army posts of young soldiers and in the soldiers' homes of the aged veterans, as it is also forbidden by Executive order in the Navy.

The whole battle of prohibition has been fought out on a small scale in the anti-canteen controversy. Army beer saloons—poetically called “canteens”—were introduced in army posts by those who sincerely believed that beer sold under “government ownership” in what was substantially a military “dispensary,” an orderly place under the supervision of officers of “good moral character,” would serve as a relatively harmless substitute for whiskey saloons outside, in which gambling and worse evils were also found. Even religious editors and bishops—a few of them—accepted with implicit faith the testimony of drinking officers who represented these “canteens” as almost as good as a prayer meeting, and assumed that not the alcohol but the person who sells it and the place where it is sold do the harm. Brig.-Gen. A. S. Daggett, U. S. A., retired, out of forty years' service in the army, before and during and after the canteen period, has conclusively shown by quiet but positive testimony, that the army beer saloon introduced into the soldiers' amusement room, with credit as an ally of habit, and alluring dividends of asparagus and tomatoes, led many who had never frequented saloons to adopt the drink habit, and, when the government beer had kindled their appetites, led them straight to the outside places for stronger liquors and the vices with which all intoxicants are allied. The “canteen” failure is but a new refutation of the fallacy that an old bartender set in a lurid light when crusading white ribboners knelt in the sawdust of his saloon

to sing and pray. As they ceased, he exclaimed: “Ladies, why are you here? Don't you know that this is where we punch tickets for hell the last time? *Why don't you stop them uptown before they get on the train?*” It is in the “respectable saloons” and respectable dining-rooms that the drunkards “get on the train.”

Defeat Through Drinking Officers

That ancient defeat of Ben-hadad because he and other officers were drunk finds many a modern parallel. Gen. O. O. Howard gives the following among other instances of defeat through drink in the American War for the Union: “In one of our great battles we suffered defeat, and many of us have believed that the mistake which caused the defeat was due to an excess of whiskey drunk by the officer in command. I had the testimony from an officer who was with him that pitchers of liquor were brought on to his table, and that he and those around him drank freely from them as if they contained only water. The orders the commander gave were the direct opposite from what he would have given had he not been suddenly confused by drink. A heavy loss of men and material, and a dreadful defeat for our cause, was the result.”

Even Homer, ten centuries before Christ, knew that wine was harmful to the soldier's body and brain, as witness the following dialogue between Hector's mother and her hero son:

Stay till I bring the cup with Bacchus
crowned,
Then with a plenteous draught refresh thy
soul
And draw new spirits from the generous
bowl.”
“Far hence be Bacchus gifts!” Hector re-
joined.
“Inflaming wine, pernicious to mankind,

Unnerves the limbs and dulls the noble
 mind:
 Let chiefs abstain, and spare the sacred
 juice
 To sprinkle to the gods—'tis fitter use.

Braver Than Battling.

When the British torpedo-boat Thrasher struck on Dodman Reef and was torn open, the steam pipes of one of the boilers burst and the stokers were in instant peril of their lives in the scalding steam. Stoker Lynch managed to reach the deck in safety, but just then he heard his chum cry for help, and plunged back into the scalding steam, shouting, "All right, Jim; I'm coming!" The rescuer groped his way to his chum and bore him up to the deck, getting badly burned as he did so, but his only thought was of his chum. "Bear up, Jim; we'll get you through, dear old boy!" But Jim died of his burns, and Lynch almost died of sorrow added to his own injuries. When Lynch got better there was a parade of sailors before the admiral. "Step forth, Lynch, and receive this first-class Albert medal for conspicuous bravery!" And his comrades crowned his honors with a hearty cheer. Some days after, a lady, speaking to a group of navy stokers and others, used this story of Lynch's courage as an illus-

tration of moral courage needed in fighting drink and saving others. "Stand up, Lynch!" shouted his comrades. Modestly he rose, and as an appeal had been made for pledge signers, he said: "I have not been a drinking man, but my temptations have been very great, and if I should become a drunkard it would break my mother's heart. I should like to sign the pledge." He did so, and a hundred men signed with him. Thus he added a new act of courage to his record. This incident may well remind us that the bravest of the brave are those who daily wage an unpopular war for the right.

For God and home, and every land,
 We wage a peaceful war,
 The cross, the banner of reforms,
 Forever at the fore.

With Christ, invincible, we march,
 Man's direst foes to slay;
 His word the sword of victory,
 Our allies, all who pray.

In steps with Him we conquer lust
 And appetite and fraud;
 Defeat, retreat, bring no despair,
 Our courage is in God.

We thank Him for the victories won,
 And hail the triumph sure;
 At peace amid the battle's brunt,
 The happy that endure.

(Tune, Coronation.)

W. F. C.

See Class Pledge, page 128.

THE STORY TOLD TO LITTLE TOTS.

Boys and girls like to hear stories about soldiers, and I have one to tell them. There was a king named Ben-hadad, who got thirty-two other kings to join their horses and chariots and soldiers with his that they might go together and take the city of Samaria, to whose king Ben-hadad sent word: "Give me all your gold and silver, and wives and children." The king of Samaria was so frightened that he said: "I am thine and all that I have." But Ben-hadad was not satisfied; he wanted still

more; so he sent again to the king in Samaria and said: "I am going to send my servants to your house, and they shall take away everything." Then the king in Samaria was aroused and sent word to Ben-hadad: "I have given you what you asked for first, my wives and my children and my gold and my silver, but I will not let you take anything more." Ben-hadad was angry, and gave orders that his soldiers should be ready to fight. Do you not think that Ben-hadad and the thirty-two kings

and all the soldiers and horses and chariots could make one poor king do as they said? Yes, I am sure they could have done so if it had not been for two things. I am going to let you try to guess what those two things were. If you do not guess right, I will tell you about them.

Now, I will read you a verse from the Bible that will tell you what made King Ahab of Samaria stronger than Ben-hadad and his thirty-two kings, with all their chariots and soldiers and horses: "And behold there came a prophet unto Ahab, king of Israel, saying, 'Thus saith the Lord, Hast thou seen all this great multitude? Behold, I will deliver it into thine hand this day, and thou shalt know that I am the Lord.'" Now surely you can tell me one of the reasons why Ben-hadad and his great host could not conquer the king of Samaria. Now I will read to you a verse from the Bible which will tell you the second reason: "Ben-hadad was drinking himself drunk . . . he and the kings the thirty-two kings that helped him." This is what King Ahab's little army found them doing. God put courage into the hearts of Ahab's soldiers, and they fought Ben-hadad's great army, and killed many, and drove the rest away. Ben-hadad himself had to get away by a very fast horse. Most of the thirty-two kings were killed.

Application.

There is a great enemy, greater than Ben-hadad, who is trying to take away all that you have. Jesus has said of him, "Satan hath desired to have you, that he may sift you as wheat," sifting out all of your goodness, and leaving all of your badness. He will not do as Ben-hadad and his thirty-two kings did, get drunk and let you conquer him, but he will try to make you like wine and brandy, and all such things, so that he can take you. Let me write on the blackboard the names of the thirty-two kings he has called in to help him fight you (read the names as fast as I write them, and remember that these

soldiers of the devil that fight you, are the foes you have to fight):

- | | | | |
|----|-------------------|----|---------------------------|
| 1 | Ill temper, | 18 | Coveting, |
| 2 | Selfishness, | 19 | Boasting, |
| 3 | Hate, | 20 | Love of money, |
| 4 | Idleness, | 21 | Cheating, |
| 5 | Disobedience, | 22 | Swearing, |
| 6 | Envy, | 23 | Rioting, |
| 7 | Lying, | 24 | Love of strong drink. |
| 8 | Pride, | 25 | Tobacco, |
| 9 | Wilfulness, | 26 | Theater, |
| 10 | Quarrelling, | 27 | Dancing, |
| 11 | Anger, | 28 | Hypocrisy, |
| 12 | Deceit, | 29 | Evil speaking, |
| 13 | Bad company, | 30 | Fault finding, |
| 14 | Bad books, | 31 | Listening to evil things. |
| 15 | Whining, | 32 | Bad thoughts. |
| 16 | Stealing, | | |
| 17 | Sabbath-breaking, | | |

QUESTIONS. What is the reason Ben-hadad and his big army could not overcome the little army of King Ahab? Because they were drunk. If you let yourselves learn to like brandy and wine you will not be able to fight against these thirty-two kings of wickedness whose names we see on the blackboard. Why was Ahab's little army stronger than Ben-hadad's great army? Because God was their helper. God can make you stronger than Satan and his thirty-two helpers, if you will put your trust in Him.

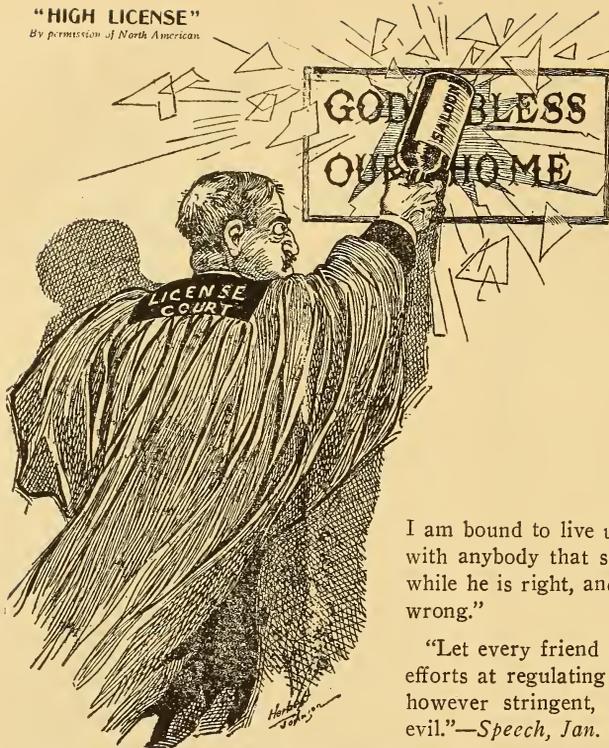
HORACE GREELEY, on Government Ownership of the Liquor Traffic: "It is disreputable enough for the individual, under the pressure of personal wants, to become a liquor-seller; but for the whole State to become such, and this with no necessity, but from pure greed and cowardice, is infamous."

HON. WM. WINDOM, Secretary of Treasury, U. S. A.: "Considered socially, financially, politically or morally, the licensed liquor traffic is or ought to be the overwhelming issue in American politics. The destruction of this iniquity stands next on the world's calendar."

*Pledge in thy noblest mood against thy worst ;
Pray then for strength to keep the sacred trust ;
Prohibit too the drink by God accursed.*

"HIGH LICENSE"

By permission of North American



WASHINGTON: "Let us raise a standard to which the wise and honest can repair. The event is in the hand of God."

JEFFERSON: "The excise law is an infernal one. The first error was to admit it by the Constitution, the second was to act on that admission."

LINCOLN: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong."

"Let every friend of temperance frown upon all efforts at regulating the cancer. Any license law, however stringent, must eventually increase the evil."—*Speech, Jan. 23, 1853.*

"After reconstruction, the next great question will be the overthrow of the liquor traffic."—Abraham Lincoln to Mr. J. B. Merwin, April 14, 1865, the morning before his assassination.

WILLIAM MCKINLEY: July 10, 1874: "Every man who votes for license becomes of necessity a partner to the liquor traffic and all its consequences."

THEODORE ROOSEVELT: "If a candidate be corrupt, then refuse, under any plea of party expediency, under any consideration to refrain from smiting him with the sword of the Lord and of Gideon."

CHARLES SUMNER: "Where principle is, there is my party."

HON. J. W. LONGLEY, Attorney General of Nova Scotia: "It would be the greatest blessing in life that could be conferred upon our institutions if in every one of the Two Hundred and Fifteen constituents of Canada there were A HUNDRED MEN who did not care a button about party, and voted as they thought was right and proper in the interests of the country. Some of those in public life would get hurt, and it would not always work right for the machine, but it would influence those high in the councils of the nation to pursue a course that would command the respect of the best and truest elements in the country."

HORACE GREELEY, in *New York Tribune*: "Now, it is mad, it is driveling, to talk of regulating the traffic in intoxicating beverages. Raise the charge for license to \$10,000 and enact that nobody but a doctor of divinity shall be allowed to sell, and you will have no material improvement on the state of things now presented, because so long as one man is licensed to sell, thousands will sell without license. The law is robbed of all moral sanction and force by the fact that it grants dispensations to some who do with impunity and for their own profit that which is forbidden to others."

A Traffic to be Hated and Destroyed.

Psalm 10: 1-12.

1 Why standest thou afar off, O Jehovah? Why hidest thou thyself in times of trouble? 2 In the pride of the wicked the poor is hotly pursued; let them be taken in the devices that they have conceived. 3 For the wicked boasteth of his heart's desire, and the covetous renounceth, *yea*, contemneth Jehovah. 4 The wicked, in the pride of his countenance, *saith*, He will not require *it*. All his thoughts are, There is no God. 5 His ways are firm at all times; Thy judgments are far above out of his sight: as for all his adversaries, he puffeth at them. 6 He saith in his heart, I shall not be moved; to all generations I shall not be in adversity. 7 His mouth is full of cursing and deceit and oppression:

Under his tongue is mischief and iniquity. 8 He sitteth in the lurking-places of the villages; In the secret places doth he murder the innocent; his eyes are privily set against the helpless. 9 He lurketh in secret as a lion in his covert; he lieth in wait to catch the poor: he doth catch the poor, when he draweth him in his net. 10 He croucheth, he boweth down, and the helpless fall by his strong ones. 11 He saith in his heart: God hath forgotten. He hideth his face, he will never see it. 12 Arise, O Jehovah! O God, lift up thy hand!

Scripture Side Lights for Home Reading: Psalms 1, 2, 93, 94, 146; Mark 12: 38-44.

GOLDEN TEXT: *Who will stand up for me against the workers of iniquity?*—Psalm 94: 16.

Although David does not specifically teach total abstinence, those who fight the drink traffic often turn to his psalms for battle songs. The eternal principles are there that in their growth are overthrowing the liquor traffic.

One of the searching lay sermons of John G. Woolley is on the First Psalm, from which, by a braver exposition and application than some preachers dare to make, he pictures the churchmen who in politics "walk in the counsel of the ungodly, and stand in the way of sinners, and sit in the seat of the scoffers."

The Second Psalm is the very character of every movement for civic revival, especially the Father's promise to the Son (v. 10): "I will give thee the nations—the governments—for thine inheritance." The original word, translated "heathen," misconceived as referring to individuals, the Revised Bible translates "nations," that is, governments outside of Palestine, which we are divinely assured are to be really Christianized. That will mean the end of licensed liquor selling.

The Ninety-third Psalm begins with words that Garfield quoted when Lincoln was assassinated, and which were taken up again as the nation's faith when Garfield was shot, "The Lord reigneth"—words we need to steady us when men and women and children are being assassinated by the thousand by the licensed bar-rooms.

When the writer was inaugurating a successful campaign for Sunday closing of saloons in Los Angeles, in 1889, he read as the keynote—and it was received like a fresh message from heaven—the Ninety-fourth Psalm: "O Lord God, to whom vengeance belongeth, show thyself. . . . Who will rise up for us against the evildoers?"

The 146th Psalm is known as "The Crusade Psalm," because the "Crusade Mother," Mrs. Eliza J. T. Thompson, of Hillsboro, Ohio, who inaugurated the Woman's Temperance Crusade, that afterwards grew into the World's Woman's Christian Temperance Union, found her inspiration in the great promise of that psalm, "Jehovah preserveth the fa-

therless and widow, but the way of the wicked he turneth upside down." Surely one must be a dull reader who can think of the barroom remaining right side up when God turns "the way of the wicked upside down."

A wine-glass is right side up when it is upside down.

But temperance workers have recognized that the Tenth Psalm, more than any other, pictures, as from life, the modern liquor dealer, especially in those countries where by temperance agitation the evil influence of the traffic has been so fully exposed that only one in whom covetousness has crushed out every noble impulse can pursue such a hateful trade.

The Gambler, the Boodler, and the Brewer.

Let us first look at this psalm in its wider and deeper application. We shall cure the drink traffic, "the open sore of the world," the sooner if we use not skin plasters but fundamental remedies. The Psalmist, in denouncing "the wicked," like other prophets of old—but unlike some modern would-be prophets—hits hardest and oftenest at the sins of the rich and powerful, and especially at covetousness, "the root of all kinds of evil," the sin Jesus condemned more than other save the sin that so often enwrapped it—hypocrisy.

Nothing so aroused the righteous indignation of Christ as a Christian profession used as the counterfeit label of a selfish life. In the words of a modern prophet, Theodore Roosevelt, we have a phrase that may be of great service in interpreting this psalm. In one sentence of a Presidential message, in 1908, he denounces as all alike "undesirable citizens," the unscrupulous financier, the gambler and liquor seller. The cursed tie that binds the three in one group is cov-

etousness. They will be rich even though it must be by heaping up muddy and bloody gold. If we would really undermine graft, gambling and drink, let us diligently teach the children in the home and school and church that only wealth that has come by promoting the public weal is honorable. Teach them to regard the big houses of brewers and boodlers and gamblers as no better than "haunted houses." It is foolishness to shun a house because there is a tradition of ghosts, but it would be wisdom to regard a house built with the brewer's blood money as really haunted with the bitter cries of ruined homes and blighted lives, no less unfit for habitation or admiration than that tyrant's home, who used the blood of men to mix the mortar.

In studying this Psalm, as in all reform studies, each special reform gets the greater emphasis when it is studied not alone but as one heavy link in the chain that enslaves men. Appetite, Lust and Greed—these are the Satanic triumvirate of evil, and the greatest of these is Greed, by whose prompting Appetite and Lust are induced to do most of their devilish work.

Two teachings of this Psalm are:

1. That the liquor dealer's occupation is no better than that of a wild beast.
2. That good men should hate and destroy it.

The Rum Tiger

"*He lurketh in secret as a lion in his covert.*" (V. 9). This is the central fact in the Psalm, that there are men who turn themselves into wild beasts to make money by cheating the poor and ignorant. Drink bestializes the drinker, making him ape, lion and hog in rapid evolution downward; but covetousness makes a man the king of beasts, especially when for gain he

makes it his business to transform others into beasts. The liquor dealer is indeed that most dreadful of lions, "the man-eater," who, having fed on a man, will never again content with lesser prey.

It is the tiger, more treacherous than the lion that temperance workers in the United States most frequently

abuse peculiar to the United States, may easily be adapted to "John Bull," or other national personifications wherever the government stands as protector of the beast that imperils home and school and church, preventing fathers from destroying the destroyer.

Dr. Talmage preached on the text, "It is my son's coat, an evil beast hath



There are two conclusive proofs that prohibition prohibits. One is that American liquor dealers are spending vast sums in press and posters to prove that "more liquor is sold under prohibition," which they are so anxious to prevent that they will pay advertising rates in addition to license fees to prevent it. The other is that after abundant experiments for a hundred years with

By permission M. R. Becktell

license and prohibition, the American people are adopting prohibition faster than ever before. No statistics are needed except the rumsellers' expenditures to defeat prohibition and prohibition's increasing areas.

choose to picture the liquor traffic. Herewith we present three cartoons of these rum tigers that need little interpretation. The first condenses centuries of British and American history, that prove the futility of any form of "regulation," whether low license, high license, or government ownership, to check the deadly work of this human beast.

The second tiger shows the wickedness of a relapse from prohibition back to license, such as sometimes occurs, always in such cases by the votes of fathers more interested in other issues than in home protection.

The third tiger, though the direct application of the picture is to an

devoured him." Does anyone suppose that, in preaching on the evil beasts that destroy young men, an intelligent and honest preacher could fail to name the bar-room?

"In the seventeenth century in Bad-burg (a little town in Bavaria) a man was arrested who on the rack confessed that the devil had given him a girdle by means of which he could change himself into a wolf. As a wolf he had eaten thirteen children, among them his own son. He had also bitten to death two men and a woman. He was sentenced to be put on the wheel, then beheaded after being pinched in twelve places on his body with red-hot irons. His dead

The Rum Tiger.

Shall the beast be let go?
O ye Fathers, say NO!
The COLLAR will hold
Till our dear boys grow old,
And THE TIGER LIES COLD.



[By permission of Rev. H. T. Cheever, Worcester, Mass.]

A VOTE for LICENSE says: "CUT THAT ROPE!"

Worse than any "blind tiger"* that hides away in dark alleys and devours only the "old soaks" that come to him, is a tiger let loose in the streets, by the vote of fathers, with the gold license collar of the state on his neck, to destroy the boys and girls.—REV. O. R. MILLER.

body was burned, but his head was set on a wooden wolf as a warning, and thus kept for many years.

* * * *

So runs the old chronicle. Has it any parallel in present-day life?

The next time you open your newspaper and read the scare heads describing the latest lynching horror in the black belt of the United States, ask yourself what devil's girdle has changed so many negroes into sensual hyenas. Remember that during the four years of the Civil War the whole white womanhood of the South, in the absence of husband and brother, in the death grapple of battle, was at the mercy of the black population on the plantations. Was there anything corresponding to these frightful epi-

sodes at that time? Oh, no! What has, then, happened since to produce the change? Is it emancipation or education, or the possession of the suffrage? If you get the report of the Committee of Fifty on the Liquor Laws of the United States and turn to the chapter describing the South Carolina dispensary you will find a sentence which for all rational men is a sufficient answer: "Seventy-five per cent. of the sales of the dispensaries are to negroes." The souls of the black men are poisoned with alcohol and their bodies are in due course drenched in petroleum and burned."

So those guilty of social horrors the world over, in homes and streets, have mostly been bitten by the human wolves who have surrendered true manhood to make money behind liquor

*"Blind tiger" is a term used in the United States for an illegal barroom. When a few such are developed in a prohibition town because citizens did not elect, with a good law, good officers to enforce it, some thoughtless people say, "We had better have some well-regulated saloons instead of these 'blind tigers,'" not being thoughtful enough to see the answer in their own figure, namely, that "blind tigers" are necessarily less harmful than tigers with open eyes, given free course of the streets by vote of careless fathers.

bars. These are far more dangerous than mad dogs, a few of whom attracted national attention in the United States by human tragedies in 1908. Many a kind father, bitten by the bar-tender, has become the beastly terror of his home and neighborhood.

Let me quote from a reformed drunkard's pen the vivid picture of the transformation, as of Dr. Jekyll to Mr. Hyde, of a man into a beast through the power of drink. "Recovering from a debauch, horrible thoughts that should make even the lowest beast blush with shame, crowd through the distorted chambers of his brain. At a later stage comes remorse, with its pangs of regret and despair, to still further torture the unfortunate sufferer.

"I am speaking now of the man who has once been a man—not the naturally depraved being who drinks out of sheer brutishness, who never knew the sensation of a noble thought or a good impulse."

It should be admitted frankly and often in temperance articles and addresses, to avoid seeming exaggeration, that temperance advocates do not forget that probably a majority of those who use intoxicants in the most advanced countries do not become drunkards, or even "drunk," in the common meaning of that word, though every man whose mind or body is in any degree affected by alcohol is drunk to that extent. But every man who uses intoxicants—the word means poison—as a beverage, becomes by that habit one of the supporters of a system which, more than anything else, draws humanity down to animalism, when it should be rising to live the nobler life of man's spiritual nature. In the words of Charles H. Spurgeon, referring to the beastly signs above the doors of British drinking places:

"Red lions and tigers and eagles

and vultures are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously, and wonder why their faces are so blotched and their pockets so bare would leave off wondering if they had two grains of wisdom. They might as well ask an elm-tree for pears as to look to loose habits for health and wealth. Those who go to the public-house for happiness climb a tree for fish. The man who spends his money with the publican and thinks the landlord's bow and 'How do you do, my good fellow?' means true respect is a perfect simpleton. We don't light fires for the herring's comfort, but to roast him. Men do not keep pot-houses for the laborer's good. Why, then, should people drink 'for the good of the house'? If I spend money for the good of the house, let it be my own house and not the landlord's. It is a bad well into which you must put water, and the beerhouse is a bad friend because it takes your all and leaves you nothing but a headache."

"History, out of abundant sorrows



Uncle Sam protects with the shield of "interstate commerce" the "blind tigers" led on "original packages" by liquor dealers outside the State, so that fathers can not defend their own boys.

and tragedies, has proved that alcohol is:

1. A Mocker, saying "Good cheer," but leading men to the lockup.

2. A Cheat, receiving much value, but returning none.

3. A Liar, promising to warm and strengthen, but doing neither.

4. A Thief, robbing the till of every honest merchant.

5. A Bandit, despoiling laborers on their way home from toil.

6. A Debaucher, whose haunt is hung with obscene pictures.

7. A Corrupter, making men worse, but never better.

8. A Disturber, causing contention, accidents and general disorder.

9. A Kidnapper, stealing boys from the home and enslaving free men.

10. A Ravager, whose wounded fill asylums, hospitals and almshouses.

11. A Poisoner, whose victims die in dreadful delirium.

12. A Murderer—*alias Eau-de-vie*—who deals out death.

13. A Tyrant, ruling by bribery and the help of shameless allies.

14. An Anarchist, who daily defies the law of the state.

15. A Traitor, pretending to enrich the nation, but working its ruin.

The Duty of Hating.

The indictment we have just quoted reminds us that it is too much forgotten that the Bible teaches us, as in this Psalm, so in many passages, to "hate evil" as well as to love the good.*

Dr. Thomas Arnold, the great Rugby teacher, once said: "I have heard enough about boys that love God. Commend me to a boy that not only loves God but hates the devil." One is but half a Christian who is not "a good hater." Of course he will not hate the sinner but the sin. When New York City was having a third uncovering of its abominations, a careful observer remarked that the chief effect upon public sentiment there was "vexation rather than indig-

nation." The man who lacks the "blood and iron" of strong moral indignation at wrong-doing, and can read of wrongs without a quickened pulse, should study the noblest characters of the world, who could hate as well as love. Let him behold "the wrath of the Lamb" in the gentle Christ as He hurls "the sevenfold lightning of His seven times uttered, 'Woe unto you, Scribes and Pharisees, hypocrites, vipers!' because these men of long prayers preyed, in another sense, on 'widows' houses.' John, the Beloved, was the tenderest of the Apostles, but he combined, as we should all do, sweetness and fire. No Bible writer calls a lie a lie, and a liar a liar, so often as John. Even in David's rougher age it is claimed, with strong arguments, that his severe imprecations were really against men as enemies of God. As for his own enemies, his general, Joab, said chidingly, "Thou lovest thine enemies." Three times, at least, he spared foes that his comrades urged him to kill. "Do not I hate them that hate thee?" (Psa. 139: 21, 22) is the key to his imprecations.

What are You Going to Do About It?

"*Break thou the arm of the wicked*" (v. 15). That means prohibition, if it is the "arm" of the liquor traffic that is to be broken. God will do His part; let us do ours. In the words of Rev. Dr. Aked, formerly of England, now of New York City: "The common sale of intoxicating drink does such harm to the whole community, and not merely to those who take the drink, that in its own interest and for its own protection the community has a right to prohibit the sale. This crime must be stopped. The law, which prohibits the use of naked lights

*Ex. 18: 21; Deut. 12: 31; 16: 22; Ps. 5: 5; 26: 5; 31: 6; 45: 7; 97: 10; 101: 3; 119: 104, 113, 128, 163; Prov. 6: 16; 8: 13; 13: 5; 28: 16; Eccl. 3: 8; Isa. 61: 8; Amos 5: 15; Heb. 1: 9; Jude 23; Rev. 2: 6, 15.

in the coalpit, can prohibit the common sale of intoxicating drinks. And while we practise and preach total abstinence for the individual, we shall cherish the ideal of total prohibition for the State. And if we do not live to see the final triumph of our cause, at least we can die fighting. We can save our souls alive, and we can spend our last breath in a war shout in defense of the right and in defiance of the wrong."

Here we may fitly cite a modern imprecatory psalm, uttered by Governor J. Frank Hanly, of Indiana, at the Republican State Convention in 1908, which found swift response in a party promise that the people of the State by counties should have opportunity to outlaw the saloons.

Such an indictment calls for a sentence of banishment. At least let every man make a prohibitory law for his own mouth to guard his brain.

Why I Hate the Liquor Traffic.

GOVERNOR HANLY, of Indiana, U. S. A.

I have seen so much of the evils of the liquor traffic, so much of its economic waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartache, that I have come to regard the business as one that must be held and controlled by strong and effective laws. I bear no malice toward those engaged in the business, but I hate the traffic. I hate its every phase. I hate it for its commercialism. I hate it for its greed and avarice.

I hate it for its domination in politics. I hate it for its incessant effort to debauch the suffrage of the country. I hate it for its utter disregard of law.

I hate it for the load it straps to labor's back, for its wounds to genius. I hate it for the human wrecks it has caused. I hate it for the almshouses it peoples, for the prisons it fills, for the insanity it begets, for its countless graves in potters' fields.

I hate it for the mental ruin it imposes upon its victims, for its spiritual blight, for its moral degradation. I hate it for the crimes it has committed. I hate it for the homes it has destroyed. I hate it for the hearts it has broken. I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations. I hate it for its heartless cruelty to the aged, the infirm and the helpless, for the shadow it throws upon the lives of children.

I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

There's an evil in the land,
Drive it out!

It's a curse to every man,
Drive it out!

It is whiskey, rum and beer,
That enslaves us year by year,
Will you not these fetters clear?
Drive it out!

Do you see the drunkard's home?
Drive it out!

Do you hear the mother's groan?
Drive it out!

Do you see our youthful men,
Doomed to death by "Satan's den?"
Do you see the drunkard's end?
Drive it out!

Drive it out! Drive it out!
Men of love and faith and prayer,
Be the kind to do and dare,
Live for temperance everywhere!
Drive it out!

GEORGE W. LASSITER.

ANCIENT HERALDS OF TOTAL ABSTINENCE.

AMEN-EM-AN, *Egyptian Priest*, 2000 B.C., in *letter to a pupil* Thou knowest that wine is an abomination; thou hast taken an oath concerning strong drink that thou wouldest not put such into thee. Hast thou forgotten thine oath? . . . I, thy superior, forbid thee to go to the taverns. Thou art degraded like the beasts! God regards not the breakers of pledges.—*Quoted in Lees' "Text-Book of Temperance," p. 141.*

MOSES, 1490 B.C., in *Lev. 10: 8*: And the Lord spake unto Aaron, saying, Drink no wine nor strong drink, thou, nor thy sons with thee.

SOLOMON, 1000 B.C., in *Proverbs 23: 29-35*: Look not thou upon the wine when it is red.

HOMER, 950 (?) B.C. (*Hector's mother speaks*): "Far hence be Bacchus' gifts," Hector rejoined (see p. 51.)

ISAIAH, 760 B.C., in *5: 22*: Woe unto them that are mighty to drink wine.

HABAKKUK, 626 B.C., in *2: 15*: Woe unto him that giveth his neighbor drink.

ANACHARSIS, THE SCYTHIAN, 500 B. C.: Wine bringeth forth three grapes, the first of pleasure, the second of drunkenness, and the third of sorrow.

BUDDHA, 500 (?) B.C., in *Fifth Pentologue*: Drink not liquors that intoxicate and disturb the reason.

CHINESE AUTHOR OF "SHE-KING," 450 (?) B.C.:

Thus to the tyrant Shen, our King, Wan said:

"Alas! alas! Yin's king so great,
Not Heaven but spirits flush your face
with red,

That evil thus you imitate.

You do in all your conduct what is wrong,
Darkness to you the same as light,
Your noisy feasts and revels you prolong,
And day through you is black as night."

—*Quoted by Dorchester, p. 17.*

PAUL, 58 A.D., in *Rom. 14: 21*: It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.

PLINY, THE ELDER, 79 A.D.: In the course of life there is nothing about which we

put ourselves to more trouble than wine, as if nature had not given to us the most salubrious drink, with which all other animals are satisfied. . . . And from so much pain, so much labor, so much expense, it is evident that it changes the mind of man, and causes fury and rage, casting headlong the wretches given to it into a thousand crimes and vices; its fascination being so great that the multitude can see no other object worth living for.

PLUTARCH, 100 (?) A.D.: There is never the body of a man, how strong and stout soever, if it be troubled and inflamed, but will take more harm and offence by wine being poured into it. Many there be, who oft have recourse to wine, when, I think, they had more need to run to the water—namely, when overheated with the sun, or frozen and frigid with the cold, or when overstrained with speaking, or exhausted with study and reading of books, and generally when weary with violent exercise and long travel. Then, indeed, they fancy that they ought to drink wine, as if nature herself called for such treating—but in truth she desires no good to be done to her in this wise. Such persons should be totally debarred of wine, or else enjoined to drink it well allayed with water.

AUGUSTINE (d. 430 A.D.): Drunkenness is a flattering devil, a sweet poison, a pleasant sin, which whosoever hath, hath not himself; which whosoever doth commit committeth not a single sin, but becomes the centre and the slave of all manner of sin.

MOHAMMED (d. 632 A.D.), in *Koran 5: 7*: Surely wine and lots are an abomination, a snare of Satan, therefore avoid them.

AUTHOR OF THE EDDAS, 1050 (?) A.D.: No worse companion can a man take on his journey—

Than drunkenness.

Not as good as many believe

Is beer to the sons of men.

The more one drinks, the less he knows,
And less power has he over himself.

LUTHER, 1522: Where will we find a sermon strong enough to restrain us in our scandalous, hoggish life, and to rescue us from this Drink Devil?—*From a Sermon on I Pet. 4: 7, published in The Voice, Aug. 20th, 1885.*

(Continued on page 68.)

Whosoever is Deceived Thereby is Not Wise.

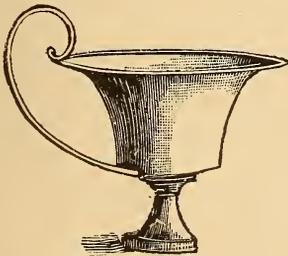
Prov. 20: 1-13.

1 Wine is a mocker, strong drink a brawler: And whosoever erreth thereby is not wise. 2 The terror of a king is as the roaring of a lion: he that provoketh him to anger sinneth *against* his own life. 3 It is an honor for a man to keep aloof from strife; but every fool will be quarrelling. 4 The sluggard will not plow by reason of the winter; therefore he shall beg in harvest, and have nothing. 5 Counsel in the heart of man is *like* deep water; but a man of understanding will draw it out. 6 Most men will proclaim every one his own kindness; but a faithful man who can find? 7 A righteous man that walketh

in his integrity, blessed are his children after him. 8 A king that sitteth on the throne of judgment scattereth away all evil with his eyes. 9 Who can say, I have made my heart clean, I am pure from my sin? 10 Diverse weights and diverse measures, both of them alike are an abomination to Jehovah. 11 Even a child maketh himself known by his doings, whether his work be pure, and whether it be right. 12 The hearing ear, and the seeing eye, Jehovah hath made even both of them. 13 Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

GOLDEN TEXT: *Wine is a mocker, strong drink a brawler.*—Prov. 20: 1.

“Wine is a mocker.” Centuries of deadly delusion are summed up in that saying. In Bible times wine was the most common intoxicating drink. Distillation, by which separate alcohol and distilled liquors were produced, was invented in the twelfth century. Wine proved a mocker, for it promised joy, but really brought sorrow. It



ORIENTAL WINE CUP.

promised strength, but really produced weakness. It was called the “social glass,” but it turned friends into fighting foes.” It was drunk as “health,” but it promoted disease. Yet for ages men believed its false promises, and many of those reputed “wise,” proved themselves foolish by being “deceived thereby.” The Bible taught, in Proverbs and other pass-

ages, that wine is the chief cause of poverty, the ally of lust and all other evils, and commanded us not even to “look” at it; but not until the nineteenth century did even the most advanced churches advocate abstinence from this deceiving destroyer; though there were a few individual advocates of abstinence at an earlier time. In 1834, American temperance societies and churches in convention assembled, gave up the fruitless “moderation” movement, and also the fallacy that alcohol taken in beer and wine, instead of brandy and whiskey, would do no harm. They worked hard to save drunkards by pledging them not to drink; but with open saloons inviting them to drink all along their path, most of them fell into their old habits again. All sorts of “restrictive” license laws failed to restrict, and so in 1850 the churches generally declared in favor of prohibitory laws, by which it should be made “as hard as possible to do wrong, and as easy as possible to do right.” With the increase of immigration, of cities, and of prosperity, the consumption of liquors increased in our country until, in 1907, it reached high tide,

twenty-three gallons per capita, with corresponding increase of evil consequences in the home, in business, and in politics, all of which lose when the liquor habit gains. This, in brief, is the history of the temperance movement, which we may appropriately recall on this Temperance Sunday, because history is the best exposition of what is at once our golden text, and the lesson's opening verse.

"Mocker" and Murderer.

But alas, "wine is a mocker" still in spite of all past exposures of its tricks. As confidence men use over and over again the trick of greeting a stranger as an old friend, and then lure him into some resort and get his money by some gambling trick or other robbery, so the same tricks with which wine fooled Noah, and Alexander the Great, are used successfully in our own land to-day. Still, in the name of friendship, men take that which has made many a man kill his best friend. The story is an old one, and in substance has been true of many a wrecked home, of the man who in drunken madness killed the wife he dearly loved. He knew nothing of his act nor of the imprisonment that followed till he awoke the next day, and inquired, "Where am I?" "In prison." "What for?" "For murder." "Does my wife know?" "You have murdered her." Then came madness indeed. And that is the stuff people have taken for centuries to manifest friendship! "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Danger Signals.

Wine is especially a mocker in that even when a man's neighbors all see he is a slave to drink, he commonly thinks himself in no danger. Let us

challenge our drinking friends to let the drink alone for a whole week to see whether the liking for it has not already a stronger hold on them than they think.

Here is an apropos story: "This red flag is a signal of danger, Nannie," said the tall engineer, as he gave his daughter a little red flag. "A signal, father?" And Nannie's blue eyes were lifted toward her father in anxious inquiry. "Yes, it means danger." If anything is not just right, that red flag on the railroad track is a sign, and the engineer will stop his train." "Would you stop yours, father?" "I rather think so, Nannie Payson. If I didn't there would be trouble. What I have given you is only a toy flag, but you may like to play with it." Nannie was an enthusiastic child. She eagerly seized the toy flag, and delightedly played with it. Her father had scarcely left the room to hurry off to his train, when she heard her mother sighing. "Oh, dear!" Then her mother cried. "Oh, I wouldn't cry!" urged Nannie, throwing her arms about her mother's neck. Tell me what is the matter." The mother hated to say. "I know why it is." She went to a closet and opened the door. She pointed to a black bottle on a shelf. "That is it, mother." The mother nodded her head. "It is growing on him, Nannie. He does not think so, but he drinks more than he used to, and he drinks oftener. He will lose his place on the road the next thing." The fumes of whiskey the engineer had taken escaped from the closet into the room. "He thinks people don't know, but they can't help knowing. Just as the smell of it is coming out of the closet, the trouble gets out, and everybody knows it, Nannie. You can't hide it." What could Nannie do? She resolved to do one thing the next day, though she made up her mind with fear and

trembling. When the engineer went to the closet the next morning, he saw the toy flag beside the bottle, red beside the black, the danger signal near the drink of death, and so the father was saved.

Warnings of Medical Science.

The Irish, Temperance League Journal shows what a mocker wine is in the following list of excuses for using drink as a medicine, with the answers made by great doctors to their self-deceiving words:

Mr. A.—I must have a little wine because my blood is poor. Dr. Kerr: Alcohol injures the blood.

Mr. B.—I can't do without a little because I suffer from indigestion. Dr. Bowman: Alcohol retards digestion.

Mr. C.—I have brain fever and I need alcohol. Sir Henry Thompson: Of all the people who cannot stand alcohol it is the brain workers.

Mr. D.—I am rather nervous and, therefore, I take a little. Dr. Brunton: The effect of alcohol upon the nervous system is to paralyze it.

Mr. E.—I suffer with my liver, so I take a little occasionally. Dr. Norman Kerr: Alcohol hardens the liver.

Mr. F.—I am a victim to kidney disease, which is my reason for taking alcohol. Dr. Norman Kerr: Alcohol destroys the kidneys.

Mr. G.—I am weak and need something to strengthen my muscles. Sir B. Richardson: The action of alcohol is to lessen the muscular power.

Mr. H.—I have to work in a cool place, and must have some alcohol to warm me. Dr. John Rae: The greater the cold the more injurious is the use of alcohol.

Mr. I.—I don't get enough food, so I rely upon a little alcohol to supply extra food to nourish me. Dr. J. C. Reid: There is no support to the body in the use of alcohol.

Mr. J.—I have to undergo an oper-

ation and I must take a little. Dr. Bantock: I believe that all surgical operations are safer without alcohol.

Mrs. K.—I have a little babe to nurse, and therefore I have to take "stout." Dr. Heywood Smith: It is a popular mistake to think that the drinking of "stout" makes you better nurses.

Mr. L.—I feel low sometimes, so it is needful for me. Dr. Wilkes: Alcohol is a depresser, and people are under a delusion who think otherwise.

Mr. M.—I am rather "run down," and I have to take a little alcohol to build me up. "The Lancet:" As an agent for producing degeneration alcohol is unvalued.

Mr. N.—I have a weak heart—that is my reason. Dr. Sims Woodhead: I never use brandy for heart; hot milk is better.

Mr. O.—I have a complication of complaints. I am forced to take it. Dr. Dickson, Canada: Alcohol is the most destructive agent to every organ and tissue of the body, either in a state of health or disease.

Another Delusion.

Another way in which wine has long been a successful mocker is in the plea so often made by men whose liberal education should have taught them better, that the desire for intoxicants is a universal human craving that will be satisfied in one way if not another, and therefore we might as well stop our efforts whether for voluntary abstinence or enforced prohibition. Temperance Sunday is a good time to deal this ignorant plea a death blow, by making the cheering fact universally known, that half the world's population never tasted alcohol in any form, nor their fathers nor grandfathers before them. Total abstinence is one great virtue of Hinduism, Buddhism and Mohammedanism, which, together, present about

700,000,000 of living refutations of the lazy plea that it is no use to work against the drink curse, because all peoples are under its spell. White men are breaking down this one virtue in hundreds of heathen, with whom they associate in military, civil and educational circles, but it is only hundreds among millions of these Oriental abstainers that have yet been corrupted, and Temperance Sunday ought to be so used as to stay the tide of rum and opium that is pouring into heathen lands from so-called "Christian lands," whose bad men do this hellish work under permission of "Christian governments," because "Christian citizens," who have the ability, and so the responsibility to stop it, are too busy with the mint, anise and cummin of religion to attend to this "weightier matter of the law."

"Whosoever is deceived thereby is not wise" (Revision, erreth thereby). On the top of a London omnibus the conductor said to a preacher whose fare he was collecting, "I haven't forgotten what you said, sir, about the mirage." The clergyman looked up and said, "I don't remember." "It was at the midnight service, sir. You preached about the mirage becoming a pool, and it's never left my mind since." "So the text has remained in your mind for six months," remarked the clergyman, his heart glad to find that the seed was taking root. "Tell me something more about yourself and this sermon." "You see, sir," went on the man very earnestly, "I've been a soldier, and I've traveled a deal, and I've seen the mirage, and it was just as you described. You couldn't help being taken in. You thought as there was water, and, lo, and behold, when you rushed up, it seemed to slip away from you, like. And when you said as there was lots of things as cheated us similar, I seed it as I'd never seed it

before." Wine and all alcoholic drinks are such a mirage in the journey of life. They promise to slake our thirst, only to increase it. They promise to "drown our sorrow," and they bring new sorrows.

William Jennings Bryan, in a speech before the Legislature of Oklahoma, said, "One proverb I have often quoted is, 'The wise man foreseeth the evil and hideth himself, but the foolish pass on and are punished.' It is a great truth, and beautifully expressed, but I found it did not stick in people's minds, and so I condensed it, and it is the only effort I have ever made to improve upon a proverb; and this is not an improvement, it is merely a condensation. It is not as beautiful as Solomon's proverb, but more easily remembered. It means the same thing in a condensed form, 'The wise man gets the idea into his head, the foolish man gets it in the neck.'"

A homely but most pertinent illustration of the folly of those who are "deceived" into gradual enslavement to drink is the following sketch by Judson Kempton, from the "Endeavor World:":

"That sticky fly-paper there," remarked Uncle 'Lijah, as he pulled his Chicago paper out of his pocket and sat down in his accustomed place in the grocery store, "is a good 'eel like what the preacher calls 'vice,' and I wonder why he ain't never brung it in his sermon.

"Now, you take that fly jist lit on the aidge, an' watch him awhile. He's as frisky as a colt. Runs his suckin'-machine down on everything in sight, but yit he's ready to stop work any minute to play a game of tag with any other fly.

"Shoo him off, an' he ain't a bit scared of your hand, big as it is, but lights on the top of it, an' goes to work suckin' at the pores an' scatterin' mycrobes all over it.

"Shoo him ag'in, an' back he goes to the fly-paper. He sees it's all covered over with dead victims. He sees they's a ho' lot more that 'ud give their legs an' their wings ef they cud git away. He hears 'em buzzin', an' sees 'em pullin', an' yankin', an' tryin' to git out; but he, *he* don't care.

"He thinks he can walk all over that fly-paper ef he wants to; thinks he kin wade right through it.

"Says he, 'Why, I ain't like them fellers; they don't know when to stop, but I can take it up an' leave it off whenever I want to. I'm a-goin' to light on there anyhow an' when I feel that it's a-gettin' too strong a hold on me, I'll simply let go an' get away in time.'

"So there you see him light. Fer a minit it seems all right. Says he, 'There's nuthin' wrong with this: It ain't hot, an' it ain't cold, an' it ain't no spider's web.'

"Then he goes to move, an' he finds his leg sticks. He goes to pull back, an' his front feet won't budge.

"He gets a little scared, an' tries to fly. He can't git off.

"Then he makes the biggest an' the wildest effort he ever made in his life. He works his wings so you can hear him all over the store. He wiggles his legs till he's red in the face. He gits up a little ways, but his suckin' old feet still hold on.

"The thought comes over him that he'll never fly ag'in. He says, 'I will, if I have to lift this whole ten-acre sheet of tangle-foot!' An' he makes one last buzz that sounds away up in G sharp.

"But nothin' moves. The paper is just as flat as ever. The fly next him that's a-layin' on its side, an' can't move anything but its winkers, closes

one eye as much as to say, 'You might as well give up tryin' to reform, an' settle down with me.' The rest of 'em don't pay any attention to his struggles.

"So pretty soon he gives up hope, settles back, gets his wings daubed till they won't buzz any more; an' pretty soon all he can do is to make a few weak motions with his legs.

"Then he sees another young fly hoverin' over the trap. Do you think he gives him warning an' tells him to keep away? No, *sirree*, he don't. No more than a victim of drink, or gambling, or European Sundays, or any low-down vice, will warn off his fellow man.

"What's that? Flies can't communicate with other flies? Well, then, that shows that some humans that call themselves 'good fellows' are really, when you git down to it, smaller-hearted than the flies!"

The Bishop's Bottle and Bible.

A certain bishop, years ago, was strongly opposed to prohibition, and his sideboard was lined with brandy, wine, etc. On one occasion the Rev. Mr. Perkins, of the Sons of Temperance, dined with the Bishop, who, pouring out a glass of wine, desired him to drink with him.

"Can't do it, Bishop. 'Wine is a mocker.'"

"Take a glass of brandy, then."

"No. 'Strong drink is raging.'"

By this time the Bishop, becoming excited, remarked to Mr. Perkins, "You'll pass the decanter to the gentleman next to you."

"No, Bishop, I can't do that. 'Woe unto him that putteth the bottle to his neighbor's lips.'"

ANCIENT HERALDS OF TOTAL ABSTINENCE.

(Continued from page 62.)

SHAKESPEARE (*d.* 1616), in *Othello*: Oh, thou invisible spirit of wine, if thou hast no name to be known by, let us call thee—devil.

LORD BACON (*d.* 1626): All the crimes on earth do not destroy so many of the human race, nor alienate so much property as intemperance.

MILTON (*d.* 1674): What more foul sin among us than drunkenness; and who can be ignorant that if the importation of wine and the use of all strong drink were forbid, it would be both clean rid the possibility of committing that odious vice, and men might afterward live happily and healthfully without the use of those intoxicating liquors?

Some by violent stroke shall die,
By fire, flood, famine; by intemperance more.

PRIOR (*d.* 1721):
Memory confused, and interrupted thought,
Death's harbingers, lie latent in the draught;
And in the flowers that wreath the sparkling bowl,
Fell adders hiss, and poisonous serpents roll.

KANT (*b.* 1724): Beer is very injurious to health and destructive of life.

YOUNG, in "*Night Thoughts*," 1742:
In our world Death deputed
Intemperance to do the work of Age;
And, hanging up the quiver Nature gave him,
As slow of execution, for dispatch,
Sends forth his licensed butchers; bids them slay
Their sheep (the silly sheep they fleeced before),
And toss him twice ten thousand at a meal.
. . . O what a heap of slain
Cry out for vengeance on us!

CHESTERFIELD, in *Speech against the Gin Act*, 1743: Vice, my lords, is not properly to be taxed, but to be suppressed. . . . Luxury, my lords, may very properly be taxed. But the use of these things which are simply hurtful—hurtful in their own nature, and in every degree—is to be prohibited. If their liquors are so delicious that the people are tempted to their own destruction, let us at length, my lords, secure them from these fatal draughts by bursting the vials that contain them. Let us check these artists in human slaughter, which have reconciled their countrymen

to sickness and to ruin, and spread over the pitfalls of debauchery such baits as cannot be resisted. When I consider, my lords, the tendency of this bill, I find it calculated only for the propagation of disease, the suppression of industry, and the destruction of mankind. For the purpose, my lords, what could have been invented more efficacious than shops at which poison may be vended, poison so prepared as to please the palate, while it wastes the strength and kills only by intoxication?

ROWLAND HILL (*b.* 1744): Public-houses, the bane of the country, excite the strongest indignation in my mind.

FIELDING (*d.* 1754): Wine and youth are fire upon fire.

JOHN WESLEY, 1760: All who sell liquors in the common way, to any that will buy, are poisoners general. (see p. 80.)

JOHN ADAMS, 1761: Like so many boxes of Pandora, dram-shops are hourly scattering, plagues of every kind—natural, moral, and political. The worst effect of all, and which ought to make every man, who has the least sense of his privileges, tremble, these houses are become in many places the nurseries of our legislators. . . . I think it would be well worth the attention of our Legislature to confine the number and retrieve the character of licensed houses, lest that impiety and profaneness, that abandoned intemperance and prodigality, that impudence and brawling temper, which these abominable nurseries daily propagate, should arrive at last to a degree of strength that even the Legislature will not be able to control.

OLIVER GOLDSMITH (*d.* 1774): In all the towns and countries I have seen, I never saw a city or a village yet, whose miseries were not in proportion to the number of its public-houses. . . . Ale-houses are ever an occasion of debauchery and excess, and either in a political or religious light, it would be our highest interest to have them suppressed.

COWPER, in "*The Task*," published 1785:
Ten thousand casks,
For ever dribbling out their base contents,
Touched by the Midas finger of the State,
Bleed gold for ministers to sport away.
Drink and be mad, then; 'tis your country bids!
Gloriously drunk obey th' important call!
The cause demands the assistance of your throats;
Ye all can swallow, and she asks no more.



"THEY THAT TARRY LONG AT THE WINE; THEY THAT GO TO SEEK MIXED WINE."

Wisdom's Warnings Against Wine.

Proverbs 23: 29-33.

29 Who hath woe? who hath sorrow? who hath contentions? Who hath complaining? who hath wounds without cause? Who hath redness of eyes? 30 They that tarry long at the wine; they that go to seek out mixed wine. 31 Look not thou

upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly: 32 At the last it biteth like a serpent, and stingeth like an adder. 33 Thine eyes shall behold strange things, and thy heart shall utter perverse things.

GOLDEN TEXT: *At the last it biteth like a serpent, and stingeth like an adder.*—
Prov. 23: 32.

"Who hath woe? Who hath sorrow?" Literally, Who hath Oh? Who hath Alas? The Bible answers that it is the very tipplers whose motto is, "A short life but a happy one!" That even moderate drinking shortens life, insurance tables declare. If the drink does not bring even gladness, but rather "woe" and "sorrow," what do the drinkers get in return for their

money? They pay out over a billion a year in the United States alone. When the nation was founded, scarcely anybody doubted that the drinker got a threefold return for his money, namely, food, medicine and joy.

Liquid Bread.

When the Declaration of Independence was written, few, if any, would

have questioned that the right to "life, liberty and the pursuit of happiness," included the right to drink. Alcoholic beverages were considered "liquid bread," quite as much as milk is today. Beer is still called "the poor man's bread," which seems like satire, in view of the fact that if the alleged "nutrition" of the barley sediment be admitted—and it is not—it would take to fill a flour barrel 313 gallons of beer—equivalent to buying flour at \$250.40 per barrel. Few have even pretended, in the last half century, to drink for the sake of "nutrition." Professor Atwater has recently revived something that the generally abandoned theory that alcohol has a "food value." He has not claimed that it builds flesh or bone, but only that it produces heat energy and is, therefore, a food, in the sense of fuel—a very dangerous fuel, he has admitted. The National Educational Convention, after full consideration, voted his theory "not proven," and so the tippler who is really after "fuddle," will still be unable to pretend he is drinking food.

"Drinking Health."

Nor can he longer pass the claim that in self-prescribed social beverages he is drinking to anybody's "health." All that science has left him is the claim that he gets the equivalent of his money in enjoyment. But the Bible and experience declare that this claim is as false as the others. It is "woe" and "sorrow" he gets for his investments in intoxicants. The temporary pleasure is but the froth on the cup, whose dregs are headache and heartache.

Whatever may be the case in other countries, or with older people in this country, there is little danger that our boys, with scientific temperance education in nearly all our schools, will adopt the drink habit for the sake of strength or health. They know too

well that the rule of the athlete, training for some great test of strength, is to avoid intoxicants. The ancient error embodied in the name "strong drink," has thus been canceled for them. If they drink, it will be because they think it is the way to "have a good time." We shall save the new generation, if we can prove to our boys—and girls, too—that "wine is a mocker," no less when it promises happiness than when it promises health. This international lesson is an opportunity to prove this all round the world, at a time when the drink habit is declared by a commission of the British Parliament, and by missionaries, to be increasing almost everywhere. Every teacher should, by earnest preparation and prayer, resolve that every member of his class shall be fully persuaded by the facts he will marshal, that wine brings "woe" for both worlds. There is no other available world force that could do so much to turn back the rising tide of drink as the faithful use of the Quarterly Temperance Lessons.

Drink Promotes Strife.

"Who hath contentions?" First of all, the drinker has inward "contentions" in conscience, such as are described in Rom. 7: 19 ff. He is forever warring against God and against his nobler self. No soul can rest that is not right. Nothing causes deeper "woe" and "sorrow" than such self-reproach. It is also the nature of alcohol to prompt the drinker to foolish quarrels with others. A fire without fuel would be hardly more unusual than a fight without drink. Alcohol produces discord as inevitably as an organ produces music. Surely that which multiplies quarrels does not multiply joy. The "Chicago Tribune," in an argument for high license, said: "The saloon business adds more than any other to the work of the police."

That ought to be sufficient reason for prohibiting it, as other crimes that require the attention of the police are prohibited—many of them but children of what Senator Merrill called “the crime of crimes.” Abraham Lincoln said, “The liquor traffic is a cancer on society, eating out its vitals, and threatening destruction, and all attempts to regulate it will aggravate the evil. There must be no attempt to regulate the cancer; it must be eradicated, not a root must be left behind; for until this is done, all classes must continue in danger of becoming victims of strong drink.”

In a New Jersey town where there were not enough school-houses, a saloonkeeper offered his rear room for a school, and when chairs gave out the children sat on beer kegs. Let this remind us that every saloon is a school, teaching old and young “contentions” and every other sin; teaching them also to compromise with sins that are hard to suppress.

The Folly of It.

“*Who hath babblings?*” The Revised Version translates, “Who hath complainings?” It is the drinker who has both in abundance. “Wine in, wit out.” He puts “an enemy in his mouth to steal away his brains.” The talk one hears in a saloon is indeed “babbling,” such as the revelation of family secrets to strangers, with effusive expressions of love to boon-companions, and there is no little “complaining” about the lost job; the better condition of those who are not supporting saloonkeepers, and about the mothers and wives who object to the debauching of husbands and sons. Much of the anarchistic discontent comes from those who have wasted their substance in riotous living. “Where is your carriage?” said the anarchistic demagogue from his dry-

goods box street pulpit to his crowd of tramps and loafers. “The rum-seller’s got mine,” said one of his half-drunk auditors. Of the “babblings” worst of all are the horrible cursing and the filthy stories. “The whole head is sick,” brain and tongue alike. Surely that is not the way to have “a good time.”

A young business man was cured of the drinking habit, as we have told elsewhere in this volume, by a friend taking notes at the next table in a cafe of his conversation with a stranger, in which he revealed private matters with reference to his business and family that he would never have told in his sober moments.

This suggests that the machine of Dr. Marage, of Paris, for photographing the voice, an improvement on the phonograph, might be enlisted as a temperance agency. The picture given herewith shows how a certain conversation looks like in a photograph made by this instrument and suggests how a drunken man’s “babbling” would look in either instrument. Most men are guilty of sufficient folly in their sober moments without artificially multiplying the follies by filling the sensitive brain with alcohol, for which it has a strong affinity. Alcohol likes the brain, but the brain ought not to like alcohol, but rather recognize in it a dangerous enemy.

“*Who hath wounds without cause?*” When Theodore Roosevelt, as Police Commissioner of New York, closed the Sunday saloons, he thereby thinned out the hospitals, a striking reminder of the fact that many wounds are due to drink, as well as many diseases. If we would close the saloons we might, no doubt, turn half our hospitals into schools, of which many cities have too few because taxes are so largely used up on the consequences of drink. “What will you have?” says one young man to another at the

bar. "You will have woe, and sorrow, and contentions, and wounds without cause," says the Word of God. Centuries of history say the same. Not that every drinker will surely come to drunkenness, or even to alcoholism, but every drinker is setting an example and maintaining a custom that will surely bring others to woe and sorrow in any case. "No man has a moral right to do what, if all the world follows his example, would produce more harm than good." And when one does for selfish pleasure what is sure to bring sorrow to others, he is a traitor to the brotherhood of man. One of the most terrible of the destroyers now used in war is the self-propelling torpedo, which is launched as a submarine boat, and goes swiftly beneath the water to an enemy's ship lying far away, to blow it suddenly into the air with all on board. The bottle is such a torpedo, shot from the brewery or the distillery to destroy the prosperity and happiness of the home. As the ancient Slavs buried some human being alive, as a sacrifice, under the cornerstone of every important building, so every saloon lays its foundations in the blood of broken-hearted mothers and children, and ruined young men.

There is a crippled boy! What made him so? A drunken nurse dropped him in babyhood. There is a man with one leg gone! You will embarrass him if you ask him if he lost it fighting for his country, for it was amputated by a street car when he was too drunk to get out of the way. There is a wife and mother with one eye gone! It was gouged out in drunken fury by the man who had promised to love and cherish her. Bottles have made more wounds than bullets, and the scars of the former are not badges of honor but of shame. Surely these "wounds" mean "woe."

"Who hath redness of eyes?" Al-

cohol assails every part of the body, but the red flag of danger is most distinctly seen in the face. A recent test of Swiss soldiers in marksmanship showed that total abstainers are the best shots. Drink mars the eye for work as well as for beauty. And it is drink that creates more than anything else the "lust of the eyes."

"They that tarry long at the wine." From the beginning it has been the tendency of drink to create the craving for more. When one has eaten abundantly, he wants no more till another meal-time, but every glass of intoxicants increases appetite. When there is added the attraction of social companions, in a pleasant room, with music and amusements, it is easy to "tarry long" in the "saloon," the loafing, treating, plotting resort which intensifies all the evils of drink, and is found in its worst form in the very countries that profess to be the best. In abject slavery to a foolish custom, the man who does not wish to drink, or would stop at one glass, drinks four or five rounds, in order that every member of the party may take his turn in treating. Besides the waste of money, what waste of precious time, what loss of work, there is in this long and worse than useless tarrying over the wine or beer or whiskey! "Time is money" in a very literal sense, and enough time is wasted in drinking, and the loafing and sickness that go with it, to change poverty to plenty in drunkards' homes.

"They that go to seek mixed wine." Even in the days of Solomon they began to "mix drinks" and adulterate them, and it is now almost impossible to be sure that any drink is what it is called. In the Paris World's Fair, a lurid light was thrown on these false pretenses, when the French refused to allow the exhibition of American and other wines labeled as French. However, let no one think the evils of

drink lie chiefly in the adulterations. Dr. Janeway, of New York, second to none as a medical authority, said to the writer, "The worst thing ever put in drink is alcohol."

"*Look not upon the wine when it is red*" (that is, fermented). Here is a command to abstinence, stronger than any modern pledge. We are to keep not alone our lips but our very eyes from the wine. And this is well, for, as

There's life for a look at the Crucified One, there is often death in a look that leads to lust and liquor. In the front store window of a dealer in wines placards were displayed, upon which were lettered the words, "Come in and look! You will not be expected to buy!" How like the familiar ditty, "'Will you walk into my parlor?" said the spider to the fly!

How a Boy Conquered Temptation.

Little Henry had been very sick. When he was slowly getting better, and was just able to be up and about the room, he was left alone a short time. His sister came in eating a piece of cake. Henry's mamma had told him that he must eat nothing but what she gave him, because it would not be safe for him to have what other children did till he was stronger. He was hungry; the cake did look so good; he wanted very much to take a bite of it, and the kind sister would gladly have given it to him. "Jennie," he said, "you must run right out of the room away from me with that cake, and I'll keep my eyes shut while you go, so that I sha'n't want it." It is half the battle to keep our eyes from lingering on the things that would harm us. Here we see one of the chief benefits of Prohibition. Where liquor selling is forbidden, it cannot be set in windows to tempt the passer-by. To say that Prohibition does not les-

sen sales, would be to say that business men do not know their business when they set their goods attractively in costly show windows, and it would also imply that laws enabling men to collect legal debts are useless. The outlawed saloon has no rights in the courts.

"*When it sparkleth in the cup.*" Here we have the same thought that Solomon put in another passage, "Wine is a mocker." For ages it fooled men with its claim that it was a joy-bringer, a health-and-strength giver. Some think the same drink cools them in Summer and warms them in Winter, when it only dulls their senses, like chloroform, so that they do not know when they are in peril of heat or cold. The arctic traveler, Nansen, was guest at a dinner of medical and other scientists, held in Munich. A neighbor asked, "Did you take any alcohol with you when you left the Fram to make your heroic expedition by sledges?" "No," said Nansen, "for if I had done so I should never have returned." And yet so-called statesmen in Washington argue that liquors must be sold in Alaska because it is so cold, and in the Philippines because it is so warm. A patient was arguing with the doctor on the necessity of his taking a stimulant. He urged that he was weak and needed it. Said he, "But, doctor, I must have some kind of a stimulant. I am cold, and it warms me." "Precisely," came the doctor's crusty answer. "See here. This stick is cold," taking up a stick of wood from the box beside the hearth and tossing it into the fire. "Now it is warm, but is the stick benefited?" The sick man watched the wood first send out little puffs of smoke, and then burst into a flame, and replied, "Of course not. It is burning itself." "And so are you when you warm yourself with alcohol—you are literally burning up the

delicate tissues of your stomach and brain." "Wine is a mocker" also when it claims to be a stimulant. Its first effect is to stimulate, but its final work is depressant when nature pays the forced loan of stimulation. Beer is also a mocker, especially when it claims to be a harmless drink. What a mocker is the alcohol in patent medicines that makes people toppers under the pretense of medicine!

"At the last it biteth like a serpent (this is the general term), and stingeth like an adder" (an exceedingly venomous horned snake). When the report of the loss of the Maine reached this country, the account was given also of the dauntless courage with which the officers and sailors met the disaster. One man, while the thunder of the explosion was still sounding in his ears, appeared at the door of Captain Sigsbee's cabin, and, touching his cap, said calmly, "Excuse me, sir—I have to report that the ship has blown up, and is sinking." He had faced an almost certain death in order to save the Captain's life. When the story was told, the heart of the nation responded with a proud throb. Every American felt honored by the courage and coolness of his countryman, and rejoiced that by some happy chance he was among the few who were saved. His friends gathered around him; he married, and a child was born. He had but one enemy—himself. He drank to excess. After the destruction of the Maine he came back to the United States, and received a good position. He loved his work, his friends and his wife; but not work, nor friends, nor home could drag him away from the fatal habit. Not two years after that day when, a hero among heroes, he trod the deck of the sinking ship, he sat alone in a public park in New York, a miserable outcast, who for liquor had given up

all that made life dear. Mad with want and despair, he kissed the picture of his child, and put an end to his life—a life which God had fitted him to make happy and noble.

We tell this true story to American boys, as we would point out a serpent hidden by the path along which they must walk. A young man, some years ago, while in the jungles of Africa with an exploring party, caught a young boa constrictor, which, for amusement, he taught some wonderful tricks, one of which was to coil itself about his feet and body, and as it reached above his head, to curve over and kiss his face, and then at a signal drop to the ground. By this popular exhibition in England he made money, and then formed the habit of drinking. One night he gave an exhibition in Manchester. The scene, an African jungle. A traveler came on the stage, stopped, and listened, spell-bound. A rustle was heard as of a stealthily moving object, and there appeared the head of a great snake, with eyes like fire. It crept softly to the man, wound itself about him, and brought its head in line with his face. He gave the signal, but the serpent had him entirely in its power, and, tightening its coil about his body, crushed out his life. Even a serpent knew no man could retain his mastery of others when he had been mastered by drink. How many tragedies of young lives crushed out by the serpent of drink this story calls up in those who read it! At first sweet, at last a serpent.

"Thine heart shall utter perverse things." Earlier it was "babblings," now it is the ravings of delirium. Tongue as well as eyes go from bad to worse.

"Thou shalt be as he that lieth on the top of a mast." Some ancient fishing boats had on the top of the mast

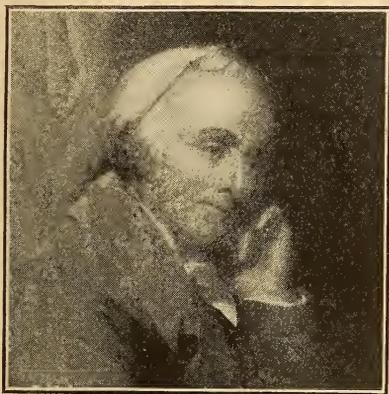
a small outlook made of netting, called a "crow's nest," from which a fisherman could watch for distant schools of fish. With the boat tossing in the waves it was a place of danger, and the man on lookout must be ever awake and alert, even to save himself from falling. He would be foolish, indeed, who would lie down to sleep in such a nest. The Bible says the position of

the tippler is equally foolish and dangerous.

Pledge, Prayer, Prohibition—these three dykes will shut out the drink flood. Let every Sunday-school circulate the pledge once a quarter—you in your class in any case—and let us remember that the pledge must be reinforced by prayer. (See pledge, p. 128.)

TWENTIETH CENTURY SCIENCE ON THE ALCOHOL QUESTION.

Contributed by the Scientific Temperance Federation, Boston, Mass.



DR. BENJAMIN RUSH.

The influence of science in helping to solve the alcohol problem can scarcely be overestimated, although it took more than a hundred years for it to secure a commanding place. This period extended from the appearance, in 1785, of Dr. Rush's pamphlet, "An Inquiry into the Effect of Ardent Spirits Upon the Human Body and Mind," to 1895, when the German Society of Abstaining Physicians was organized.

A review of the conclusions of twentieth century science in regard to alcohol properly begins with the organization of this society which gave official recognition to the value of investigations in this subject.

The Food Value of Alcohol.

At that time an animated discussion was going on as to the possible food value of alcohol. It had been demonstrated that alcohol is oxidized in the body. According to certain definitions that take account only of the energy liberated by oxidation and not

of the benefit actually derived, the oxidation of a substance in the body entitles it to a place on the list of foods. Certain physiologists thought alcohol should be admitted under this definition. Others pointed out that other poisons which it would be absurd to call foods would have to be admitted on such a basis of classification. There is yet no generally accepted definition of food which makes the necessary distinction between substances whose nature it is to nourish the body without injuring it, and those whose nature it is to injure the body without nourishing it.

In the absence of a definition, the question has been abundantly answered by such statements as the following by Prof. Chittenden, of Yale: "It is quite misleading to attempt a classification or even comparison of alcohol with carbohydrates and fats, since, unlike the latter, alcohol has a most disturbing effect upon the metabolism, or oxidation, of the purin compounds of our daily food. Alcohol, therefore, presents a dangerous side, wholly wanting in carbohydrates and fats."

Professors Chittenden and Mendel (*Physiological Aspects of the Liquor Problem*, Vol. I.) found that alcoholic liquors did not hasten, but rather retarded the processes of digestion. Subsequent investigation has confirmed this point. The *Internationale Monatsschrift* (organ of the German Physicians' Abstinence Society) published in March, 1903, a review of five separate researches on the subject, all showing that alcohol increases the acidity of the gastric juice but not its pepsin constituent, and that the use of alcohol is liable to bring about either inflammation of the mucous membrane, or insufficient digestive power. The *New York Medical Journal* the same year reviewed the researches of Gonzalez Campo, who found that alcohol checked the movements of the stomach and delayed the

expulsion of its contents. He concluded that alcohol is a serious injury to gastric digestion in health and still more so in over-acidity.

Peptic digestion, both in the stomach and in the test tube, was found by Dr. R. F. Chase, of Boston, to be noticeably delayed by whiskey, and in a marked degree by beer. (*Philadelphia Medical Journal*, June 9, 1903.)

Another quietus to the old notion of aiding digestion by alcoholic drinks was given by Dr. James Barr, who said: "We know that while strong potations increase the secretion of gastric juice, they inhibit [check] the digestive function and eventually establish a chronic gastric catarrh." (*British Medical Journal*, July 1, 1905.)

The Stimulant Fallacy.

Another fallacy which it has been exceedingly difficult to uproot is the idea that alcohol is a stimulant to the heart and circulation. Dr. George Rosenfeld published a series of experiments on this subject in the *Zentralblatt für innere Medizin*, in 1906, in which he said, "It is deplorable that physicians yet cling to the idea that alcohol is a heart stimulant." He summarized by saying that alcohol acts unfavorably, or not at all, upon the pulse rate, very temporarily and in small degree, or not at all, upon blood pressure, and increases the internal friction of the blood, that is, hinders its movement through the blood vessels. "We have, therefore, in all these," he said, "quite enough particulars for forming the general judgment that alcohol is an injury to the circulation."

Alcohol as a Medicine.

Popular belief in the remedial properties of alcohol has led many households to keep some form of alcoholic liquor in the family medicine chest to be used as a panacea for ills in general. But in the medical profession itself the estimation of alcohol as a remedy has fallen to comparatively small proportions. Space permits the mention of only a few of the diseases for which alcohol was formerly given as a remedy, and the present opinions of specialists thereon. Dr. S. A. Knopf, of New York, says: "The belief that spirituous drinks, particularly whiskey, are a protection against tuberculosis, or a desirable remedy for it, is nothing but a popular fancy. A Wurtemberg colleague said not long ago, 'According to my experience, I must call it a crime for a physician to order alcoholic drinks for a patient with any kind of lung disease, and particularly for a consumptive, for it in-

creases deficiency of oxygen and excess of carbon dioxide, and besides causes other well-known injuries.'" The fallacy of the long-cherished belief in the virtues of alcohol as an antidote to snake poison has been pointed out by several physicians who have found more efficient remedies. "Alcohol as ordinarily used is useless and in no sense antidotal to or destructive of snake poison. Patients bitten by snakes have recovered from enormous doses of alcohol, but some have undoubtedly succumbed to such doses." Dr. Prentiss Willson, of Washington, D. C. (*Archives of Internal Medicine*, June, 1908.)

Alcohol and Resistance to Disease.

The line of investigation that has probably done more than any other to uproot the belief in the medicinal value of alcohol among physicians, is that which has shown that alcohol lowers the body's natural resistance to disease. Prof. Metchnikoff, who first announced the discovery of the germ-destroying property of the white blood corpuscles has since investigated the effect of alcohol upon them, and he finds that it checks their activity, and thereby reduces their ability to destroy disease germs. The recently reported experiments of Prof. Laitinen, of Helsingfors (*Zeitschrift für Hygiene und Infektionskrankheiten*) showed that very small quantities of alcohol increased the susceptibility of rabbits to diphtheria infection from 46 to 65 per cent. A parallel series of experiments was reported in 1904 by Dr. George Rubin, of the Rush Medical College (*Journal of Infectious Diseases*, May 30, 1904), who found that alcohol reduced the number of white blood corpuscles in rabbits infected with the germs of disease, that none of the animals so treated recovered when they were also given alcohol, while their controls who received no alcohol made a good recovery in nearly all cases. Those of the non-alcoholized animals that did die, lived much longer after infection than the alcoholized. Animals and persons receiving alcohol have been found to show greater susceptibility to other poisons, such as metal poisons than animals receiving no alcohol. Dr. Biondi of Italy, reported observations in this line made among workers in lead, quicksilver, and antimony. Dr. Reid Hunt, of the United States Hygienic Laboratory (Washington, D. C., 1907), treating mice and rabbits with the poison, acetonitrile, found that quantities of alcohol too small to cause the slightest sign of intoxication made the body less able to stand the effects of this poison which without alcohol it could easily resist.

Alcohol and Degeneracy.

Prof. F. Martins, Director of the Rostock Medical Clinic, said at the Congress of Internal Medicine, 1905, in an address on "Predisposition and Heredity" (*Der Abstinenz*, July, 1905), that alcohol causes a certain receptivity for other diseases, and that it affects the generative as well as other organs of the body, and that this is the main factor in degeneracy. This subject of degeneracy is one in which undoubtedly the most far-reaching investigations of all have been made. Prof. C. F. Hodge, of Clark University (*"Physiological Aspects of the Liquor Problem"*) found that only 17.4 per cent. of the progeny of his alcoholized dogs were able to live, while 90.2 per cent. of the progeny of the non-alcoholized pair were normal. Prof. Demme, of Berne, found almost the same proportion of normal and abnormal offspring in the descendants of ten alcoholic families (17 per cent.) and ten temperate families (88.5 per cent.) whose histories he followed. Dr. T. A. Mac-Nicholl, of New York, found that of the 3,711 school children whom he studied, over 70 per cent. of those whose parents or grandparents had been drinkers, were dullards. Of the children with abstaining parents and grandparents, only 4 per cent. were dullards. Prof. G. von Bunge, of Basle, found from an extensive investigation that a very large proportion of the women who were not able to nurse their children were the daughters of drinking fathers, that, in fact, the proportion of women unable to nurse increased with the degree of the alcoholization of their fathers. That the inability in question was accompanied with other indications of degeneracy was shown by a greater prevalence of tuberculosis, and a greater proportion of bad teeth in the descendants of the drinkers.

Is Alcoholism a Cause or Effect?

Some writers on the alcohol question have intimated that those who become addicted to alcohol were previously afflicted with some hereditary or other defect, which made them susceptible to alcohol, or to the desire for it; that mental weakness was a cause of alcoholism, instead of alcoholism being the cause of the weakness. This idea is corrected by the investigations above referred to, and by others which show that alcohol is a prime cause of all grades of defectiveness, from simple dullness to the severer forms of mental and physical degeneracy.

Prof. Forel (*Paris Review of Political Economy*) explains this as follows: "It is

not a case of the simple transmission to descendants of ancestral characteristics, nor of the new combination of the latter. It is an instance of a destructive agent coming from without to deteriorate a germ which in itself was good. But this element once a part of the hereditary mechanism does not soon leave it. It perpetuates the defects which it engenders, according to circumstances, in several generations. These defects may be—the facts prove it—of a widely different nature, such as: general feebleness, dwarfed stature, rachitis, epilepsy, idiocy, weak-mindedness, nervousness, monstrosities." A Russian investigator, Rybakow, has recently published a work (*Archiv für Rassen- und Gesellschafts-Biologie*, vol. 20) in which he shows that 92 per cent. of all alcoholics had drinkers among their nearest relatives. In only 21 per cent. was the hereditary influence due only to nervous and mental diseases in the parents.

Growth and Development.

Prof. Hodge's experiments with the alcoholized dogs yielded significant testimony on this point. Examination of the brains of the still-born puppies of the alcoholized pair showed certain parts of the brain undeveloped, which in puppies of the normal pair, killed at birth, were more perfectly formed. (*Physiological Aspects of the Liquor Problem*, Vol. 1, page 374). Prof. Laitinen's experiments are particularly instructive on the hereditary influences of alcohol on growth and development. They were performed on a large number of animals, 600 rabbits and guinea pigs, and with very small doses of alcohol, equivalent to what an adult person would get from half a pint of three and a half per cent. beer a day. The young of the animals receiving this small quantity of alcohol averaged less in weight at birth, and grew less during the first one hundred days after birth, which was as long as the observations were continued.

Working Ability.

The scientific investigations of the effect of alcohol on working ability, mental and physical, corroborate and explain the growing demands of business for abstaining workmen. All grades of working ability, from those that require strength, endurance and precision of muscles to the highest mental tasks, or the flights of genius are impaired by even small doses of alcohol. The effect of alcohol on *muscular* working ability should be more generally understood, for there are many who are

misled by the deadening effect of alcohol upon sensation into thinking that it banishes fatigue and gives renewed strength for work. Evidence that this is not true has been gained from numerous experiments with ergograph with large bodies of men, and in athletics. The following are but examples: Dr. Durig, of Vienna, tested the effects of alcohol in mountain climbing, and found that a quantity corresponding to the amount in one liter of beer reduced his working ability 20 per cent.

Prof. Helenius, of Helsingfors (*Die Alkoholfrage*, 1903), quotes the verbal testimony of the manager of the copper mines of Knockmahom, who told him that more than 800 of the 1,000 persons daily employed in the works had taken the total abstinence pledge, and that after doing so the value of their productive industry increased by nearly \$25,000. They not only did more, but better work and with less fatigue to themselves. In a recent walking match held at Kiel, Germany, the first four winners were abstainers. Among the ten prize winners, six were abstainers, and two of the others had lived entirely abstinent for months before the contest. Of the twenty-four abstainers who entered the race, only two failed to reach the goal; of the fifty-nine non-abstainers, thirty failed to reach it.

Mental work is also impaired by the use of small amounts of alcohol. Dr. Paul Bergman (*Die Enthalttsamkeit*, March, 1907), principal of a school in Germany, obtained the consent of the parents of some of his pupils to make a test of a small quantity of light wine upon the mental working ability of a class of girls 13-15 years of age. Shortly after taking one-half a wineglass of light wine (8 per cent. alcohol) the girls were given a dictation exercise. They made from 1 to 7 more errors than they did before; it took them longer to think, and the writing, spelling and punctuation were considerably worse. There were more erasures. Parallel experiments were tried upon the boys, giving them beer instead of wine, with similar results. The boys agreed that the beer made thinking more difficult. Among the results obtained by Prof. Kraepelin at Heidelberg University, in testing the effects of alcohol upon mental work was one which showed that under the influence of alcohol a man memorized 60 figures after 60 repetitions, while before taking the alcohol, he memorized 100 with only 40 repetitions. The exercises requiring the highest powers

of the mind were most seriously affected by alcohol. Dr. G. M. Randall, of Lowell, in discussing the influence of alcohol in causing kidney troubles (*Boston Medical and Surgical Journal*, Aug. 27, 1908) said, "Alcoholic beverages have no place in the dietary of the person desiring to live an efficient life."

Critical Ability Impaired by Alcohol.

One experiment whose results have a wide application was performed by Dr. Specht, of Tübingen (*Internationale Monatschrift*, June, 1907), to ascertain the effect of alcohol upon the ability to distinguish slight differences in sounds. He found that the amount of alcohol contained in a glass of champagne impaired the ability to perceive differences which were readily noticed when no alcohol was taken. His conclusion was that alcohol, even in small amounts, impairs the critical faculty. It is this weakening of the judgment by even small quantities that constitutes the danger in the social use of alcohol. Those who have themselves partaken do not notice the growing lack of good judgment in the remarks of their associates, and in their own as well. The slight impairment of self-control renders them easy victims to the temptations to take more.

The aid that alcohol is supposed to give to artistic inspiration fails to be a real benefit, because of this slight impairment of the judgment. Work produced under such influence is likely to be of a wierd or uncanny character. Ideas accepted as worthy when under the influence of alcohol are seen to be unworthy when reviewed in the light of clear critical judgment afterward. The testimony of twentieth century science not only justifies the growing requirements of business for abstinence on the part of those engaged in responsible positions, but for the ordinary toiler as well; and not only abstinence during business hours, but after the day's work, for the effects of small doses may last until the next morning, and habitual use produces steady impairment of efficiency. (Dr. A. Smith, Leipsic, 1898.)

Society's Self-Defence.

Popular knowledge of the effects of alcohol is necessary to show that it is not only the right, but the duty of society to protect itself from the dangers caused by drink. Only those ignorant of these dangers oppose public efforts to use the most efficient means of abolishing the danger, legal prohibition of its sale and education of the people out of primeval customs.

Alcohol's Harvest of Woes

Isaiah 5: 8-24 (cf. Isa. 10: 1-4.)

8 Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land! 9 In mine ears *saith* Jehovah of hosts. Of a truth many houses shall be desolate, even great and fair, without inhabitant. 10 For ten acres of vineyard shall yield one bath, and a homer of seed shall yield *but* an ephah. 11 Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them! 12 And the harp and the lute, the tabret and the pipe, and wine, are *in* their feasts; but they regard not the work of Jehovah, neither have they considered the operation of his hands. 13 Therefore my people are gone into captivity for lack of knowledge; and their honorable men are famished, and their multitude are parched with thirst. 14 Therefore Sheol hath enlarged its desire, and opened its mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth among them, descend *into it*. 15 And the mean man is bowed down, and the great man is humbled, and the eyes of the lofty are humbled: 16 but Jehovah of

hosts is exalted in justice, and God the Holy One is sanctified in righteousness. 17 Then shall the lambs feed as in their pasture, and the waste places of the fat ones shall wanderers eat. 18 Woe unto them that draw iniquity with cords of falsehood, and sin as it were with a cart rope; 19 that say, Let him make speed, let him hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! 20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! 21 Woe unto them that are wise in their own eyes, and prudent in their own sight! 22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; 23 that justify the wicked for a bribe, and take away the righteousness of the righteous from him! 24 Therefore as the tongue of fire devoureth the stubble, and as the dry grass sinketh down in the flame, so their root shall be as rottenness, and their blossom shall go up as dust; because they have rejected the law of Jehovah of hosts, and despised the word of the Holy One.

GOLDEN TEXT: *Woe unto them that are mighty to drink wine.*—Isa. 5: 22.

The *place* in which we stand in this lesson is Jerusalem. The *persons* addressed by Isaiah are wicked King Ahaz and the "sinful nation" of Judah. Isaiah himself was the greatest of the major prophets, a scholar and a statesman, whose fearless words to wicked kings were like those of Elijah and Paul and John Knox. The time at which he spoke was one of luxury, which, as usual, proved more conducive to vice and intemperance than previous periods of poverty—Henry George to the contrary notwithstanding. God's judgments were about to burst in an Assyrian invasion on the northern kingdom, of which event Isaiah speaks in another passage (Isa. 28: 1), "Woe to the crown of pride," referring to the city of Samaria, situated like a crown on a hill-top, and to the wreath of the revelers of Ephraim whose glorious beauty shall be a

fading flower. Judah, unless repentant, will for like sins follow Israel into captivity, Isaiah tells his people. They so add two to many other illustrations of the fact that nations do not die of currency or conquest but of moral cancer. Isaiah plainly declares that the chief cause of the approaching captivity of both Jewish kingdoms in Babylon is the captivity in which they are already voluntarily involved through drink. Nehemiah (13: 18) speaks of Sabbath-breaking also as one of the great causes of the nation's fall.

The events of this lesson present the captives of drink as already gathering the firstfruits of their harvest of woes. The *doctrines* and *duties* plainly taught in this and other passages of Isaiah are total abstinence and prohibition.

"My well-beloved had a vineyard in a

very fruitful hill." The lesson really begins with the chapter. In a beautiful allegory, Isaiah compares God's people to a vineyard which He had planted and cultivated with unstinted love. "He gathered out the stones and planted it with the choicest vine and built a tower in the midst." All this recalls how God had driven out the Canaanites to give Israel a pure environment, and had pruned His vine by forty years of mercies and judgments to be fruitful for the world's good, and had divinely protected them against their foes. He had sent prophets to keep the vineyard. God exclaims, "What more could I have done for my vineyard that I have not done in it?" And what more could God have done for America that He has not done? He held back this continent till the hour had come when He could plant a spiritual church dissevered from corrupting alliance with the state. He planted here a people whom He had sifted by persecution from all nations. Our prosperity also has led many to sin. When God looked that we should bring forth grapes, we too brought forth "wild grapes." The reference is to the deadly nightshade, which produces berries that look like grapes, but are poisonous. So grapes rotted for wine are poison offered as "health." Hear the words of John Wesley on these alcoholic poisons: "Liquors are a certain slow poison. Liquid fire lays the foundation of numberless diseases. Have we not reason to believe that little less than half the corn produced in the kingdom is every year consumed, not by so harmless a way as throwing it into the sea, but by converting it into deadly poison—poison that naturally destroys not only the strength of life, but also the morals of our countrymen? Oh, tell it not in Constantinople, that the English raise the royal revenue by selling the flesh and blood of their countrymen! It is amazing that the preparing or selling this poison should be permitted in any civilized state. All who sell drams and spirituous liquors to any that will buy, are poisoners general. They murder his Majesty's subjects by wholesale,

neither does their eye pity or spare. They drive them to hell like sheep; and what is their gain? Is it not the blood of these men?"

In the Rapids.

"Woe unto them that rise up early in the morning that they may follow strong drink." It should be said that intoxicants are not really "strong drink." If they were, trainers of athletes would not bar them out. Mr. Reginald Rankin, who has won fame by accomplishing the ascent of Aconcagua, the highest peak of the Andes mountains, speaking of the effects of alcohol upon the mountain climber, says: "Though alcohol is a bad thing to climb on, it is an excellent thing to toboggan down on when you have reached the summit of your ambition and never want to see it again." The drink of the ox and the eagle alone is entitled to the name "strong drink." Except in quotations we ought to drop this lie of the tempter.

Isaiah pictures here the man so fond of drink that his first waking thought is a craving for his "eye opener," as his last thought in the day is for his "night cap," with a "continued" thought all day for his next chance to drink. Such a man is in the rapids just above the Niagara of habitual drunkenness, and his friends often see it, but seldom does the victim himself know his danger. I heard of a man who suddenly discovered at seven o'clock in the evening that he was longing for nine o'clock, when he was wont to take his usual bedtime glass to promote sleep. It was to him the discovery of a chain. He quit at once, and before a day had passed discovered in his hard struggle how nearly too late he had been. Challenge your friend, who thinks drink has no hold upon him, to give it up for a week, and in many cases he will find how strongly he is already bound. If he is not bound, let him keep himself free.

"The harp and the lute, the tabret and the

pipe, and wine are in their feasts." It is a monstrous wrong that we should ever allow such an angel as music to be used to lure men to drink. When the writer was visiting saloons in Chicago at night, as a member of the Citizens' League, he noted how the starting up of an orchestra in a saloon made young men from all quarters fly to the hell thus advertised. When liquor-selling cannot be wholly suppressed, it should at least be stripped of all its allurements that only those seeking drink for its own sake may be drawn to the bars. Aye, "to the bars" they are drawn, in three senses of the word, and all these bars are "bars" to the joy the drink promises with its music. Hornets would be a truer symbol of the saloons than the cornets. Hornets, real live ones with stingers, took possession of a bar-room of Akron, although snow covered the ground on the outside. The proprietor had purchased a hornet's nest from a farmer, and hung it over the bar. The entrance hole in the nest was closed by a piece of paper being pasted over it. It was much admired, and everything went well for a while. But the heat in the room brought the nest to life. The hibernating hornets thought it was summer again, and, being hungry, began to get busy. They burst the paper closing the exit, and in a few minutes the room was full of hornets. The bartender ran out covered with the insects, and a number of others also, yelling like Indians. The hornets held possession until a big policeman, covered with netting and heavily gloved, carried out the nest. The bartender was taken to the hospital with both eyes closed. That was but a faint picture of the woe and sorrow that swarms in the saloons.

A Drunkard Saved.

"They regard not the work of Jehovah." Nothing more surely than drink turns a man away from God. At a mission school

in London two children of a drunkard had been taught, with others, to sing:

Jesus wants me for a sunbeam
To shine for Him each day.

As soon as the meeting was over they ran home.

Such a sad home it was! Neither father nor mother had ever thought about teaching the little ones of Jesus. Nearly all the money was spent in the public-house, and often there was not enough to eat. Mr. Brown was sitting in the untidy little kitchen. His wife had just gone out to fetch some beer for him. "Well, where have you two been to?" he asked, as the little ones ran in.

"O Daddy, we've been to the children's meeting," they cried in chorus, "and we've learnt such a pretty hymn. Shall we sing it to you?"

Without waiting for permission they began to sing:

A sunbeam, a sunbeam,
Jesus wants us for a sunbeam,

When they finished, little Mollie went close up to her father. Laying a hand on his knee and looking up into his face, she said, "And, Daddy, Maggie and me are going to be sunbeams for Jesus."

Mr. Brown turned away from little Mollie's earnest face. Tears began to flow down his cheeks, for the hymn, with its simple message, had awakened memories of long ago, when, as a boy, his mother had taught him of Jesus.

The children looked on in silence, unable to understand how what had made them so happy caused their father to cry.

Suddenly he gathered the two little girls into his arms, as he said: "And Daddy will be a sunbeam, too, my girlies."

Mrs. Brown came in, and wonderingly placed the beer by her husband's side.

"No, wife!" he said, as he pushed it from him, "I want no more of that now; here's Mollie and Maggie going to be sunbeams for Jesus, and I'm going to join with them."

"Therefore my people are going into captivity for lack of knowledge." To Isaiah

the captivity of his people was already begun in the habits that already enslaved them, and would make them an easy prey to their foes. Habit means it has you. "Sow an act and you reap a tendency; sow a tendency and you reap a habit; sow a habit and you reap a destiny." Is it not amazing when a boy has seen men carried captive by drink that he should put on himself the same chain? This folly was well illustrated in "The Boy's City News," of Winona Chautauqua, in a picture and story of the moth millers.

The Boy and the Moth Millers.

The boy watched the moth millers flutter around the lamp. Many of them would fly against the hot chimney and fall to the table, scorched and burned.

Some of them would fly directly into the

chimney and these would drop into the flame and be consumed, or lie half burned next to the blaze.

Occasionally a moth would fall to the table, overcome with heat, but with enough life to keep its wings moving, and oftentimes the dying moth would crawl towards the same light that had caused its suffering.

"How strange!" thought the boy. "Can't the moths see these scorched and wingless millers? Why will they rush into the flame and be destroyed?"

"Here is a live miller unscorched. It has for the moment lit among the dead ones. There it goes! Ah! it falls with wings scorched and burned dead. I should think that if moth millers are able to discern the light they would have enough sense to discover the danger where so many are lying dead."

The boy even while wondering why moth



The Boy and the Moth Millers

millers were such foolish things answered a whistle that came to him through the open window, put on his cap and hastened out. He was soon on the street with other boys. He visited a poolroom with them and looked on. He hung around a saloon. He looked through the open doorway as he heard a drunken brawl. A fight and arrest followed. Men with bloody faces were led away. He saw the once wealthy Mr. Jones reeling home after having spent his last cent for whiskey. He listened to the filthy stories and lying tales.

Ah, my boy, the wicked sin-scorched and habit-bound men you see have flown into the flame, or are beating out their lives against its destroying heat. Are you no wiser than moth millers?

It is "for lack of knowledge," partly, that men become captives of habit. There are some who forge their own chain wilfully, knowing well the consequences. They enter the saloon saying defiantly to companions, "Nominate your poison." But many drink because they have not been persuaded that beer is not relatively harmless. It is our duty, to whom the warnings of experience or of science have come, to see that no one in all the world, so far as we can reach, is left without such warning as is given in the testimonies of American and German and other doctrines against beer. (Apply, with stamp, for free copy of "Scientific Testimony on Beer," to International Reform Bureau, 206 Pennsylvania Ave., s. e., Washington, D. C.) It should be made impossible for any boy or girl in the world not to know that insurance tables show that abstainers have forty per cent. more life than even moderate drinkers; that abstainers in the United States, at least, have in half the business establishments, especially railroads, a better chance of employment; that they have far less chance of getting into the hospital, the poor house or the jail.

Great Men Conquered by Alcohol.

"Their honorable men are famished." It

is amazing that young men should be such egotists as you say that they have nothing to fear from a foe that has laid low such great men as Pitt and Addison and Sir George Trevelyan and Charles Lamb and Hartley Coleridge and "Bonnie Prince Charlie"—all these cited by Farrar for England—and such great Americans as Webster and Poe and Yates, and many more. Gen. Nelson A. Miles long ago wrote to young men to avoid both tobacco and intoxicants if they would give themselves the best chance of success. Let us put against the sad cases we have named a President and Vice-President, whose courageous abstinence is an inspiration. When Lincoln was a boy, almost everybody drank. Among those who were working for temperance in that early day was "Old Uncle John," as he was called, who gathered the people together for meetings in the rough log school houses of sparsely settled communities. One long to be remembered night he made his plea, ending with an invitation to come forward and sign the pledge. There was only one who moved. A tall boy got to his feet and came up the aisle. Even in that rough audience he made an ungainly appearance in his sadly outgrown clothes, coarse and too short in trousers and sleeves. But a hush fell on the rough man as that boy, with determination in his face, stooped to write the name of "Abraham Lincoln" on the pledge. Lincoln always attributed much of his success in life to his temperance principles, and years afterward when as President of the United States he had the pleasure of entertaining "Old Uncle John" in the White House, he said to him: "I owe more to you than to almost any one of whom I can think. If I had not signed the pledge with you in the days of my youthful temptation I should probably have gone the way of a majority of my youthful companions, who lived drunkards' lives and now are filling drunkards' graves. When a candidate for President his attitude was early shown by his cold water reception of the committee appointed to notify him of his nomination. It was believed necessary

to serve wine to the committee and friends brought in wine and wine glasses. Lincoln thanked them for their intended kindness, but ordered it away at once, and called for a pitcher of water and glasses, saying, "We will drink to the fortunes of our Party in the best beverage ever brewed for man."

Victories of Japanese Abstainers.

Wonderful victories of Japan in the recent war were won by abstainers. Mr. Yoshito Komma, the Japanese Vice-Consul in Chicago, translates the following testimony: "Never drink wine," says Field Marshal Oyama. Major-General Fukushima says: "If I had been a drinker, my journey on horseback through Siberia would have been a failure." The late Commander Hirose, a hero of the Japanese Navy, had never drunk sake nor smoked tobacco, says Admiral Yamamoto, Minister of the Navy. The late Colonel Ishikawa said that sake and tobacco were the most formidable enemies of health. The late Colonel Ishimura never touched sake nor tobacco. Commander Iwamuro says: "I myself gave up drinking wine long ago, and have been a temperance man ever since." General Kuroki is also an abstainer.

"Their multitude are parched with thirst." John Burns, greatest of labor leaders, attributes to drink, chiefly, the poverty and degradation and sorrow of the working classes. "The Catholic Abstainer" tells this good story: "The lettering on the window of a store, acquired as the site for a new saloon, read: "Album Factory." A painter was sent for to change it at as reasonable a price as possible. He informed the successful applicant that "the cheapest and quickest method would be to obliterate the first two letters." The saloon is a "Bum Factory," indeed. And here is another story showing how drink impoverishes the multitude: "I've just been to the doctor to have him look at my throat." "What's the matter?" "Well, the doctor couldn't give any encouragement; at least, he couldn't find what I wanted him to find." "What did you expect him to find?" "I asked

him to look down my throat for the saw-mill and farm that had gone down there." "And did he see anything of them?" "No, but he advised me, if I ever get another mill, to run it by water."

"Therefore hell hath enlarged herself and opened her mouth without measure" to receive the annual intake of one hundred thousand drunkards that "cannot inherit the Kingdom of God" (1 Cor. 6: 10), and thousands of worse drunkard makers. I have read of a town meeting in Pennsylvania where this question of license was to be decided. As the question was about to be put, there arose from one corner of the room a miserable female, wrinkled and gaunt. Stretching out her arms, she cried, in a shrill voice, "*Look upon me.* You all know me, or once did. You all know that I was the mistress of the best farm hereabout. You all know, too, that I had one of the best, the most devoted of husbands. You all know I had five noble-hearted industrious boys. Where are they all now? Doctor, where are they all now? You all know. You know they all lie in a row, side by side, in yonder churchyard; every one of them *filling the drunkard's grave!* They were all taught to believe that temperate drinking was safe—excess alone ought to be avoided—and they never acknowledged excess. They quoted *you* and *you* and *you*, pointing with her shred of a finger to him who said that alcohol was a good creature of God, to him who sold the poison, to him who gave it as a medicine. They thought themselves safe under such teachers. But I saw the gradual change coming over my family and prospects with dismay and horror. I felt we were all to be overwhelmed in one common ruin. I tried to ward off the blow. I tried to break the spell, the delusive spell, in which the idea of the benefits of temperate drinking had involved my husband and sons. I begged, I prayed; but the odds were against me. My poor husband and my dear boys fell into the snare. Now look at me again. You probably see me for the last time, my sand has almost run, I have dragged my exhausted frame

from my present home, your poorhouse, to warn you all, to warn you who taught, you who sold, and you who gave." With her arms high flung and her tall form stretched to its utmost, and her voice raised to an unearthly pitch, she exclaimed: "I SHALL SOON STAND BEFORE THE JUDGMENT SEAT OF GOD; I SHALL MEET YOU THERE, YOU FALSE GUIDES, AND BE A WITNESS AGAINST YOU ALL."

She spoke and vanished. But when the chairman put the question, "Shall there be granted any license for the sale of spirituous liquors?" the response was a unanimous "No."

"Woe unto them that call evil good, which justify the wicked for reward." More directly than any other Bible writer, Isaiah condemns the principle of license. "Your covenant with death shall be disannulled" (Isa. 28: 18).

In Mexico in a certain district the deadly scorpions became so numerous that the government offered a bounty of twelve cents for every scorpion killed. Instead of lessening the evil this increased it, for the people at once went to raising scorpions regardless of the peril to the children that they might kill them for the reward. So the saloon-keepers, "for reward," are raising the scorpions of intemperance that destroy our boys and girls. In view of the indifference of earthly rulers to such infamies, a just God must have an after-death Court of

Error where such scorpion raisers will find the just reward of their hellish crimes.

The Arrest of Thought for Liquor Dealers.

I believe that some saloon-keepers might be saved from the hell to which they are hastening by tactful appeals in behalf of their own homes and the homes of others. A saloon-keeper went home one afternoon when his wife was out shopping. He went through the house into the back yard, and there under an apple-tree his boys and others were playing "keep saloon." They had a bench and some bottles and tumblers. He noticed that they were drinking something out of a pail, and that they acted strange. The youngest, who was behind the bar, had a towel wound around his waist, and was freely dispensing the liquor. Smith walked over and looked into the pail. It was beer, and two of the boys were so drunk that they staggered. A neighbor's boy, two years older, lay asleep behind a tree. "Boys, you must not drink that!" he said, as he lifted his six-year-old from behind the bench. "We's playin' s'loon, papa; an' I was sellin' it just like you," said the little fellow proudly. Smith poured out the beer, carried his neighbor's drunken boy home, and then put his own boys to bed. When his wife came back she found him crying like a child. He came downtown that night and sold out his business, and says he will never sell or drink another drop of liquor.

See Class Pledge, page 128.

Intoxicating liquor is the devil's fishhook. It easily goes in—but not out. The tendency of the use of a little intoxicating liquor is to produce a diseased appetite for more.—Dr. Joseph Cook.

A WORLD-WIDE WAR ON OPIUM NOW ON.

The 28th chapter of Isaiah, selected for "World's Temperance Sunday," in 1907, was named again in 1908 for the same great day, no doubt because, more than any other Bible passage, it pictures the ruin, not of individuals only, but of nations, through drink. And in 1908 its most pertinent modern application was to an official opium conference at Shanghai, called for January 1, 1909, by President Roosevelt—the greatest act of his life, and the greatest thing before the world that could be done. The world-wide war on opium thus inaugurated should be the signal for the general adoption of ex-Senator H. W. Blair's broadened platform: "The temperance movement should include all poisonous substances which create or excite unnatural appetite, and the goal should be international." One national application of this lesson in the United States should be a petition to the United States Senate, duplicated to House of Representatives, to prohibit all interstate and foreign commerce in opium except guardedly for medicinal uses. We import and sell four times as much, says our chief delegate to Shanghai, Dr. Hamilton Wright, as there is any legitimate use for—four hundred and forty-four pounds in one recent year. That we may go to Shanghai with "clean hands," all sales of opium for vicious uses should be prohibited in Hawaii and San Francisco and wherever our national jurisdiction extends, as they have been prohibited in the Philippines.

We subjoin the chief facts about the Opium Wars and the subsequent Anti-Opium War now moving toward final victory.

1. Opium for vicious uses was introduced into China mostly by Portuguese and British smugglers, in defiance of China's law prohibiting the sale or use of opium except for medicinal uses. Dr. James S. Dennis, author of "Missions and Social Progress," the highest authority on such themes, says that China, until seduced and forced by so-called Christian nations, was almost wholly free from vicious uses of opium. 2. When the Chinese government seized the smugglers' opium, Great Britain fought to defend and reimburse the smugglers. Three Opium Wars were necessary before Britain could compel China to license the intoxicating drug. After the first Opium War, 1840-42, although China was powerless to enforce her decree, the Emperor, with a nobility that might well shame most of the so-called Christian rulers, said to those who urged the licensing of opium: "I will

not take a revenue from what represents the vices and misfortunes of my subjects." The illegal smuggling went on, however, and another Opium War was fought in 1858, at the close of which the crushed Emperor, with only blunderbusses to resist modern gunboats and artillery, consented to license the importation of opium at a few ports. But it took yet another Opium War, in 1861, to write in blood this license of opium. 3. Some of the British people, led by the Society of Friends, organized their protests against this wrong in anti-opium societies, that for sixty years fought to emancipate China. India made so much money from it that even an opium commission, appointed to investigate, whitewashed the infamy—only Hon. H. J. Wilson refusing to sign. Parliament at one time voted a declaration that "the Indo-Chinese opium trade is morally indefensible"—they might well have added *but financially impregnable*, for nothing came of the resolution.

In 1903, an opium monopoly proposed by the American Philippine government, was overruled through an appeal from the American missionaries and Chinese Board of Trade in Manila to the American people through the International Reform Bureau. In half a week there was developed such a telegraphic protest that President Roosevelt electrocuted by a cablegram the half-born opium monopoly. As a result, an Opium Commission was sent out that reported the truth about opium in Asia. Then in 1905 opium prohibition was ordered by Congress to take full effect March 1, 1908. During these same years Australia, New Zealand and South Africa banished opium. This world-encircling wave of anti-opium reform reached the British Parliament on May 30, 1906, and swept through unanimously a resolution that the British government should "bring the Indo-Chinese opium trade to a speedy close."

To change the figure, that debate was the Waterloo of opium, with the faithful British Anti-Opium Federation playing the part of Wellington, and gladly acknowledging its chief ally, the Reform Bureau, as the Blucher that brought in the necessary foreign re-enforcements, led by the Rough Rider—President Roosevelt having been enlisted through American chambers of commerce—and the Mikado, whom the President called to his side, with American missionary societies and boards of trade making up the rank and file.

(Continued on page 112.)

Nations Destroyed by Drink.

Isaiah 28: 1-16.

1 Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine! 2 Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, will he cast down to the earth with the hand. 3 The crown of pride of the drunkards of Ephraim shall be trodden under foot; 4 and the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the first-ripe fig before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. 5 In that day will Jehovah of hosts become a crown of glory, and a diadem of beauty, unto the residue of his people; 6 and a spirit of justice to him that sitteth in judgment, and strength to them that turn back the battle at the gate. 7 And even these reel with wine, and stagger with strong drink; the priest and the prophet reel with strong drink, they are swallowed up of wine, they stagger with strong drink; they err in vision, they stumble in judgment. 8 For all tables are full of vomit and filthiness, so that there is no place clean. 9 Whom will he teach knowledge?

and whom will he make to understand the message? them that are weaned from the milk, and drawn from the breasts? 10 For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little. 11 Nay, but by *men of strange lips* and with another tongue will he speak to this people; 12 to whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing; yet they would not hear. 13 Therefore shall the word of Jehovah be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go and fall backward, and be broken, and snared, and taken. 14 Wherefore hear the word of Jehovah, ye scoffers, that rule this people that is in Jerusalem: 15 Because ye have said, We have made a covenant with death, and with Sheol are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves: 16 Therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste.

GOLDEN TEXT: *Behold I lay in Zion for a foundation * * * a precious corner-stone, of sure foundation.*—Isa. 28: 16.

The Wreath of the Reveler, the First Link in Israel's Chain of Captivity.

"Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty." Isaiah here calls the whole kingdom of Israel "Ephraim," after the name of its chief tribe. Samaria, the capital city of Israel, was built on the summit of a verdant, isolated cone-shaped hill, where the marble palaces, glistening in the sun, seemed from a distance like the crown of silver olive leaves, with which its revelers were crowned at their feasts. Because its people were so given to wine, this

"glorious beauty" was to become a lost crown, "a fading flower." When Isaiah spoke, the Assyrians were already sweeping down, like a "scourge of God," upon the upper kingdom, whose sin and fall Isaiah held up as a mirror of Judah's present sin and future fall, which occurred about a hundred years later. Samaria is to-day a ruin, whose broken marble pillars on the hilltop suggest a crushed wreath or a trampled crown, an eloquent warning against the vices that blight nations and individuals alike. The word Sychar (John 4: 5), afterwards given to a village close at hand, is supposed to come from *shikkora*, meaning drunkards, a mon-



ument of the shame described in the text. That it was real drunkenness, not a poetic allegory, Amos' testimony shows (Amos 4: 1). "Look," says Isaiah, in substance, "to the ruin which intemperance is bringing to our sister state, and behold the same symptoms of approaching national death here in Judah."

Why Nations Die.

Samaria and Judah were never conquered except when corrupted. The bottles on the inside were the battering rams they had most to fear. Seldom has even a small nation been conquered when robust in virtue. The American colonies in 1776, and the Swiss, in many wars, are examples. And what a defense a handful of Boers, fortified with Bibles and cold water, recently put up against one of the mightiest powers in Europe! Since no nation ever died of free

trade, or free silver, but many have died of free love, that is, of immorality in its many forms, we of the rank and file should demand of political leaders that moral questions shall be recognized as the chief questions in politics.

The figure of a "crown" lost through drink, a laurel wreath blighted by dissipation, has a personal as well as national significance, and recalls many a king besides Belshazzar, whose doom came as he drank, and many a genius, like Poe and Burns, whose glorious beauty was a fading flower, because the blight of appetite was upon his laurels.

New York, a few years ago, furnished a fresh illustration of the fact that drink, like death, "loves a shining mark"—and in this case both hit the mark. One morning the papers published the news that a man had been murdered in a saloon, in a quar-

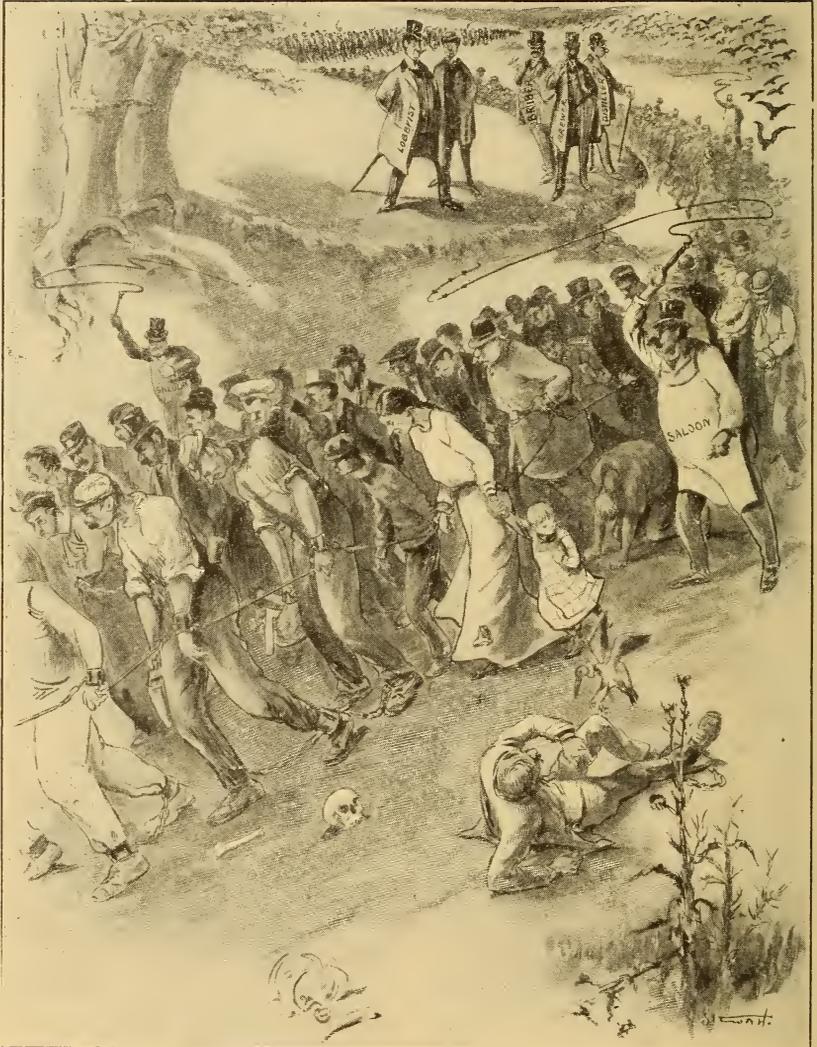
rel about women. The victim was the son of a world-famed statesman, and had himself worn "crowns of pride," in diplomacy, in finance and in society; but in that uncovering of his double life his crowns suddenly faded. Far worse than death was the shame he had brought on himself and his family. His bottle had proved a bullet to shoot his loved ones to the heart.

A native of Peru has slain an animal for food. He leaves upon the skin some pieces of the raw flesh and goes with it far up the mountain side, upon the rugged Andes. He finds a crevice in the rock, lies down in it and covers himself up with the skin, with the raw side exposed. The giant condor, seated on the cliff, or soaring far above the clouds, scents the flesh. He drops upon the pelt and pulls the flesh off with his beak. But the native underneath seizes him by the feet, and, wrapping the skin around him, sells him at the nearest port, to decorate some city park a thousand miles away. So many a genius, capable of a lofty flight, is caught and carried captive through his appetites.

"*Overcome with wine.*" The original word means one smitten, beaten, knocked down with wine, as with a hammer; laid prostrate, unable to rise. It is the fashion to lay such deadly blows of drink mostly to whiskey and other distilled liquors, but it is wine which carries the bludgeon in this text. It is even worse to-day, when wine not only does its own mischief but leads its victim on to the thrall of the spirituous liquors. For example, in France, where the people drink on the average more wine than any other people, and the purest wine, for they make it themselves, the wine does not lessen the consumption of stronger drinks, as is shown by a table of liquor revenue statistics, gathered by American consuls from many nations in 1904. The French people drink more

distilled liquor per capita than those of any other land, much of it the worst kind, absinthe, to which their doctors and statesmen alike attribute, more than to anything else except impurity, which is largely prompted by drink, the fact that in France alone of all civilized nations, the birth rate has fallen below the death rate. In Switzerland, another wine country, the absinthe habit became so serious that it was prohibited in 1908 by a referendum. The Emperor of Germany, having investigated the increasing consumption of intoxicating beverages among his subjects in 1904, was quoted as saying, "This tremendous guzzling must be stopped somehow." These facts make sad havoc of the old fallacy about beer and wine being cures for drunkenness. "Light wines—nothing so treacherous!" said Sir Edward Bulwer-Lytton; "they inflame the brain like fire, while melting on the palate like ice. All inhabitants of light wine countries are quarrelsome."

"Overcome with wine!" That has been written of many who started life as confidently as the bright boys and girls in our Sunday-schools. Shall it be written of any to whom this lesson comes with timely warning? It cannot be true of any person whose practice is abstinence. When "overcome with wine" a man becomes a wild beast, and even a beast it makes more beastly. A Chicago dispatch said, "A big herd of cattle, maddened and half intoxicated from alcohol used in distillery 'slop' fed to them, stampeded in the stockyards. More than a score of the animals met death in the rush. Scenes were enacted that for terror and blood made old stockmen and cowboys turn their backs. One man nearly lost his life. The herd stampeded numbered more than six hundred of the kind that are known as the "distillery cattle," because they are



GOING INTO CAPTIVITY.

fattened on the refuse from liquor mills." Drunken horned cattle are not so terrible as drunken men armed with pistols as they rage about the streets and about their homes, destroying wife and children and neighbors.

"Overcome of wine"—shall it be written of you? Shall it be written of our country? Shall we not rather ourselves "overcome" this personal and national foe by total abstinence and prohibition, the only weapons with which it has been overcome anywhere. In this matter, the Orient has been wiser than the Occident. Ancient India and Arabia were greatly cursed by drunkenness, but the religious leaders did not make the deadly blunder made by Europe and America for ages, of relying upon "moderation" and "license" as cures for this curse. The leaders in Church and State in India and Arabia said, in the name of religion and government, "Stop the habit, stop the traffic!" And the result is, several hundred millions of Hindoos, Buddhists and Mohammedans are free from even the hereditary taint of alcohol—only a few have yet been corrupted by white men, refuting utterly that shallow sophistry of the indulgent and the lazy, that "all men have an inherent appetite for drink, that will be gratified in some way, and so it is useless to fight against it."

The Worst of Floods.

"Behold the Lord hath a mighty and strong one; . . . as a tempest of mighty waters overflowing." This is the prophet's description of the Assyrian army, which was pouring like a resistless, destroying flood, swept on by a tempest of hail, down upon the kingdom of Israel, to cast down its crown—a flood which God would not stay because Israel's sins called for judgment. This descrip-

tion is not too strong for the curse of drink, which is a rising flood, pouring through all lands, was increasing in every country in the world at the dawn of the 20th Christian Century. As in Israel and Judah in the prosperous time of our story, so everywhere increasing intemperance is a dread consequence of "prosperity." The "fat valleys" and the "overcoming of wine" evermore go together. "Neither abundance of food, nor splendor of scenery, nor religious institutions, were able to preserve the Ephraimites from the effects of the dissoluteness which they courted by the use of intoxicating wine. The Jews had a tradition that the wine of Plegiatha and the waters of Diomasit cut off the ten tribes." This flood of drink is not a visitation of God, but is due to our own self-indulgence and cowardice. We might have shut the flood out of the land by dykes of prohibition, and out of our homes by total abstinence.

Trampled Crowns.

"The crown of pride shall be trodden under foot." Here again the reveler's crown is pictured, not alone as faded, but as trampled under foot. How literally all that is beautiful in life is trampled under foot by drink! Even the orange blossoms of a happy bride are soon trampled on by a drunken husband, alas! with increasing frequency in these days by a drunken wife. Love is turned to loathing. The beautiful boy becomes a bloated tramp, the beautiful girl a drunkard's haggard wife. Let us stop this treading of beauty under foot, and instead tread down the evil custom and stamp out the evil traffic. Let us put with Isaiah's "Woe to the crown of pride!" Solomon's "Who hath woe?" and Habakkuk's "Woe unto him that giveth his neighbor drink!" We give our neighbor drink when we

directly or indirectly authorize another to do it.

"As the first ripe fig." The gathering of figs takes place about August. Now if anyone sees a fig as early as June, he fixes his eye upon it and hardly touches it with his hand before he swallows it. "Like such a dainty bit," says Delitsch, "will the luxuriant Samaria vanish." How many a strong man has been thrown down, like a faded wreath, by wine, his money seized like the "first ripe fig" by the dealer!

Captivity to Alcohol in Judah Preceding and Preparing for Captivity in Assyria.

"In that day shall the Lord of hosts be for a crown of glory unto the residue of his people." Here the prophet turns to Judah, which is to be the "residue" when presently Israel is carried captive; but even in Judah he seems to single out in this verse the few that are loyal, before turning to the many whose intemperance will bring ruin to the nation. In contrast with the reveler's crown this verse sets the present crown of glory that God gives to those who keep His wise and powerful laws, revealed in Scripture and nature for our good always. If there were no world but this, it would never pay to break a law of God, as every one does who uses a poison as a beverage. He who breaks the law of God, collides with the universe. No real defeat can come to a good man, for this God-made, God-ruled world was made for good men.

Fierce though the fiends may fight,
And long though the angels hide,
We know that the truth and right
Have the universe on their side.

WASHINGTON GLADDEN.

"They also have erred through wine." Having pointed out the sin and punishment of the neighboring king-

dom, Isaiah, as a faithful preacher and teacher, plainly tells the rulers of Judah that the same sins are to be found at home, and will bring like retribution sooner or later. "Israel enslaved to drink will soon be captive in Assyria," he says in substance, "and so will Judah if you do not reform." The warning was in vain. Judah continued to drink and indulge the other sins it led to, especially in a luxurious time, and in a hundred years the nation fell. During the Spanish war the writer one Sabbath evening told the united aristocratic churches of Walnut Hills, Cincinnati, that if they went on tolerating such a Spanish Sunday as he had seen that day in their city, a combination of Sabbath breaking, intemperance and impurity, they would in a hundred years be Spanish themselves. Little heed is commonly given to such warnings. The man who is beginning to drink, says gaily, "I could stop, but I won't," taking no warning from the sot beside him who exclaims bitterly, "I would abstain, but I can't." The greatest error of those who have to do with wine is the error which the French scientists are exposing in a bill-poster campaign against "alcoholism," which means the diseased condition of the tippler who may never have been drunk, but whose bodily cells are all poisoned by a daily indulgence that ignorant people call "moderation" and suppose to be harmless. It is gross ignorance to think the only peril in using intoxicants is the danger of getting drunk. A monthly spree is less harmful than a daily tittle. (See "Temperance Tour," end of book.)

The saloons would abolish the churches if they could.

The churches could abolish the saloons if they would.

"The priests and the prophets have erred through strong drink." Thank God, our American preachers are mostly right as to abstinence at least, though some of them, because moral questions did not receive due attention in their education, do not see that prohibition is the only right and effective attitude for the government to take toward a traffic which is the worst foe of the nation's homes, of its commerce, of its politics. Gladstone's great word, "It is the purpose of the law to make it as hard as possible to do wrong and as easy as possible to do right," exactly defines the aim of all prohibitory laws, and answers objections, based on the assumption that prohibition does not prohibit if it does not annihilate. The only proper test of a law is: "Does it make it harder to do wrong?" No statistics are needed to prove that prohibition makes it harder to sell drink than any other law, for the liquor dealers have organized literary bureaus that are paying advertising rates in newspapers for articles written to prove that prohibition is a failure. They will make some believe that, who have not wit enough to see that if more liquor is sold under prohibition, with no license fee to pay, all the liquor dealers would favor and promote prohibition.

Cigarettes, Too.

Writing in "Science Progress," in 1908, Dr. Cushny maintains that "some of the highest functions of the brain are thrown out of action by alcohol

administered in quantities which induce the phase of exhilaration. Thus it is found that typesetters do a smaller amount of work and make a much larger number of misprints when even a couple of glasses of beer are allowed than when they perform their work without the beer." George Baumhoff, Superintendent Lindell Railway, St. Louis, Mo., once said: "Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous at the front end of a motor as the man who drinks; in fact he is more dangerous. His nerves are bound to give away at a critical moment. A motor-man needs his nerve all the time, and a cigarette smoker cannot stand the strain." Thomas A. Edison, the great chemist and inventor, says: "The smoking of cigarettes is one of the worst, most offensive and harmful habits acquired by man. It ought to be against the law to sell or smoke them. They go well together those two drugs—cigarettes and alcohol—and they accomplish wonders in reducing man to a vicious animal." (Apply with stamp to "Sunday-school Times," Philadelphia, for leaflet showing doors closed to users of cigarettes.)

"They err in vision, they stumble in judgment." In this description of the effect of liquor upon brain and soul we get close to the reason why fifty-one per cent. of all American employers forbid their men to drink on duty—many of them requiring total abstinence at all times. A man who is even

At first:	CIDER BEER WINE ALE BRANDY WHISKEY RUM GIN	At the last:
"What will you have?"		"What will have You?"

slightly under the influence of alcohol is likely to make some error of "vision" or of "judgment" that may have serious results, or by loss of that higher "vision" that relates to character he is likely to get into those vices that are so costly that dishonesty is the logical result.

Notwithstanding the fact that more than half the business establishments of America either require abstinence of their employees at least while on duty, or discriminate in other ways in favor of the abstainer, the per capita American consumption of intoxicants in 1908 was more than twenty-three gallons per capita, and the direct cost \$1,400,000,000, with as much more of indirect cost. And the American consumption is less than that of any other white commonwealth except Canada and Australasia. Canada consumes one-fourth and Australasia three-fourths as much per capita. There was a slight decrease in liquor consumption in 1908, due probably to five States adopting prohibition in that and the previous year. For our own sakes, and our country's sake, let us keep clear brains and pure hearts.

"Whom shall he teach knowledge?" Drunken officials answer Isaiah in substance: "What do you take us for? Newly-weaned babes that need such stammering baby talk?" To which the prophet replies that God

will speak to them through a people whose strange tongue shall seem to them like stammering, since they have refused the "rest" He has offered them. He reads out of their hearts their confidence in escape from threatened punishment from Assyria through "covenants" or treaties with Egypt, which he assures them will be in vain.

"Therefore . . . behold I lay in Zion . . . a precious corner-stone." "Therefore" is strangely followed by a promise instead of a threat, but, as the last clause shows, a promise for believers only and so a savor of death unto death to all others. Jehovah opposes to the false ground of confidence on which the leaders relied, namely, covenants with Egypt, the foundation-stone to be laid in Zion, Jesus Christ, which would uphold the believing in immovable safety, but on which the unbelieving would be broken in pieces (Matt. 21: 44).

Israel's captivity was perpetual, as we recall in speaking sadly of the "lost tribes," while Judah repented and was restored. So the many among those who once enter the captivity of appetite are "lost," while a few only are restored, mostly those who have learned in their despair that

The Lion of Judah can break every chain,

And give us the victory again and again.

See Class Pledge, page 128.

At this point abridged edition omits two lessons from Daniel, four from the Gospels, two from epistles of Paul, one from Peter, one from Revelation, which will make total in complete edition twenty-four.

EVOLUTION OF JUDGE ARTMAN'S DECISION THAT LICENSES TO SELL INTOXICATING BEVERAGES ARE UNCONSTITUTIONAL.

BY CHARLES E. NEWLIN.

JOHN LOCKES: "The end of government is the welfare of mankind."

LORD MANSFIELD, Court of King's Bench: "It is the duty of the judge, in each particular case, to make a practical application of the rule of right and wrong, and that rule is the common law of England."

Supreme Court of Missouri: "The supreme principle of the common law is the public good."

Governments are instituted among men to preserve the natural rights that were in citizenship. Constitutions and laws can, therefore, grant no rights not already possessed by virtue of citizenship, but are enacted to make such rights secure. The Declaration of Independence in its first paragraph, recognized this fact. The attempts to grant rights not inherent in citizenship, are, therefore unconstitutional. Any custom, occupation or business is therefore unconstitutional that destroys the inherent right to "life, liberty and the pursuit of happiness," or the objects of the government, as set out in the preamble to the Constitution, namely, to "establish justice, insure domestic tranquility, promote the general welfare, and maintain public order."

As to Slavery.

Recognizing this principle of common law, Lord Mansfield, from the King's Bench of England, on June 22, 1772, declared slavery illegal, and freed every slave under the British flag the world around.

As to Lotteries.

In 1883, the Supreme Court of Indiana said: "A lottery is immoral and against the best interest of the public, and therefore can no longer be legalized; for no legislature can bargain away the public health or the public morals. The people themselves cannot; much less their servants, the legislature." The *character* of the lottery determined the fact, in the mind of the court, that no citizen had an inherent right to carry it on, and that therefore the legislature could not grant nor "preserve" such right.

As to Prize Fights.

In 1895 the Columbia Athletic Club tried to conduct a prize fight. But the court

Illinois Supreme Court: "The public welfare is the underlying principle of the common law."

CHIEF JUSTICE COLERIDGE, *Court of King's Bench*: "Nine-tenths of all the criminals that come before the court are made criminals by the saloon. If we could make England sober, we could shut up nine-tenths of her prisons."

held that such an exhibition would so plainly be against the "moral and intellectual improvement of the people that it could not be allowed," and declared, "if the legislature should attempt to legalize prize fighting, such statute would be unconstitutional."

Other Infamies.

On the same ground statutes prohibiting the house of ill-fame, gambling and the opium den are held constitutional, and any attempt to legalize them would be held to be unconstitutional.

As to Liquor Selling.

The United States Supreme Court has declared: "There is no inherent right of a citizen to sell intoxicating liquor by retail. It is not a privilege of a citizen of the State, or a citizen of the United States." This decision has been confirmed many times by the highest courts. If this were not true, all prohibition laws would be unconstitutional, for "citizens can not be deprived of inherent rights," says the courts. The United States Supreme Court says: "It is undoubtedly true that it is the right of every citizen of the United States to pursue any lawful trade or business." Such trade or business can only be regulated or restricted, not prohibited. Slaughter houses may be regulated and restricted to certain districts. But a law prohibiting all slaughter houses within a State would be declared to interfere with the citizen's right "to pursue a lawful business." The character of the retail liquor business must therefore justify this decision of the courts that no citizen has an inherent right to sell intoxicating liquor and from its character we must determine the right of the State to attempt to protect citizens in such rights by enacting laws recognizing such business as legal under certain restrictions.

On the character of the business the courts are fully agreed, as may be seen from a few representative decisions.

"Intoxicating liquor is conceded to be fraught with such contagious peril to society, that it occupies a different status before the courts and the legislatures from other kinds of property, and places traffic in it upon a different plane from other kinds of business." "There is no statistical or economical proposition better established, nor one to which more general assent is given by reading and intelligent minds than this; that the use of intoxicating liquors as a drink is the cause of more want, pauperism, suffering, crime and public expense, than any other cause." "We presume no one would have the hardihood to contend that the retail sale of intoxicating drink does not tend, in a large degree, to demoralize the community, to foster vice, produce crime and beggary, want and misery." "By general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery equal to the dram shop. It is the prolific source of disease, misery, pauperism, vice and crime." "The theory of the legislation upon this subject is that the business is harmful to society." Unnumbered similar decisions of the highest courts might be quoted.

If slavery and lotteries and prize fighting and gambling, and the house of ill-fame are of such an immoral character, and so fraught with danger to the public, that they can not be constitutionally legalized, how can the courts hold that laws are constitutional which attempt to legalize a business which those same courts declare to be worse than any one of them, and even worse than all of them combined?

Story of the Famous Artman Decision.

Firmly believing liquor license laws unconstitutional on the grounds indicated, the writer of this argument employed an attorney in September, 1906, to put the argument into a brief, which the writer took to Pittsburg, Philadelphia and New York, and submitted to eminent attorneys. Returning home with increased confidence, a few business men of Indianapolis were consulted and agreed to finance the case. On January 7th, 1907, a remonstrance was filed against the granting of a license to conduct a saloon in the 10th ward of In-

dianapolis. The remonstrance was overruled and the license was granted. Appeal was at once taken to the Circuit Court. The applicant for license asked for a change of venue and the case was taken to the Circuit Court of Boone County, Indiana, presided over by Judge Samuel R. Artman. The case was ably argued on January 25th by Doan and Arbison, attorneys for the prosecution. Judge Artman took the case under advisement until February 13th, when he handed down his now famous decision, declaring saloon licenses unconstitutional under both the State and Federal constitutions. Judge Artman thus summarizes his decision in his book, "The Legalized Outlaw."

"When the courts say that the saloon results in much evil; that it is detrimental to society; that it is dangerous to public and private morals; that it is dangerous to public safety and good order; that it propagates crime and dispenses misery and suffering, they decide a question of fact in harmony with the universal knowledge of the people, and the people are pleased with this just finding of fact. And when the courts say that no person has a right to carry on, upon his own premises or elsewhere, for his own gain or amusement, any public business, clearly calculated to injure and destroy public morals, or to disturb the public peace, they announce a principle of law that springs from the very purpose of government, and a principle, which, even the unlettered laity must recognize as sound. But, when a court, in the same opinion in which it places this just estimate upon the saloon and announces this universally recognized principle of law, also declares the saloon to be inherently lawful and to stand upon the same legal basis as the innocent and useful pursuits of the drygoods-man, the grocery-man and the hardware-man, the people must surely realize that the principle has not been correctly applied to the fact announced, the conclusion must be that the saloon is inherently unlawful."

The applicant for the license declined to appeal the case, frankly stating that the liquor men did not wish to risk the decision of a higher court upon that question. But other suits are pending, with a view to reaching the United States Supreme Court on new lines.*

*Great impetus was given to the contention that liquor licenses are unconstitutional by the publication in May, 1908, of "The Legalized Outlaw," by Judge S. R. Artman. In one chapter the entire text of his famous decision is given. The other twenty-three chapters contain a most complete analysis of the theories of high and low license, local option and state prohibition. Practically all the important court decisions on the liquor question are woven into a discussion of the main question in a way to make it at once interesting to the layman and invaluable to the lawyer and temperance worker.

How Love Keeps and Liquor Breaks the Commandments.

Romans 13: 8-14.

8 Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. 10 Love worketh no ill to his neighbor: love therefore is the fulfilment of the law. 11 And this, knowing the season, that now it is high time for

you to awake out of sleep: for now is salvation nearer to us than when we first believed. 12 The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. 13. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

GOLDEN TEXT: *Put ye on the Lord Jesus Christ.*—Rom. 13: 14.

One of the eight commandments of Buddha forbids the use of intoxicants. This and like commandments of Hinduism and Mohammedanism have protected half of the human race against the drink curse, and furnished to heathen religions their one conspicuous virtue. These religions enforce prohibition better than it is enforced in some prohibitory parts of

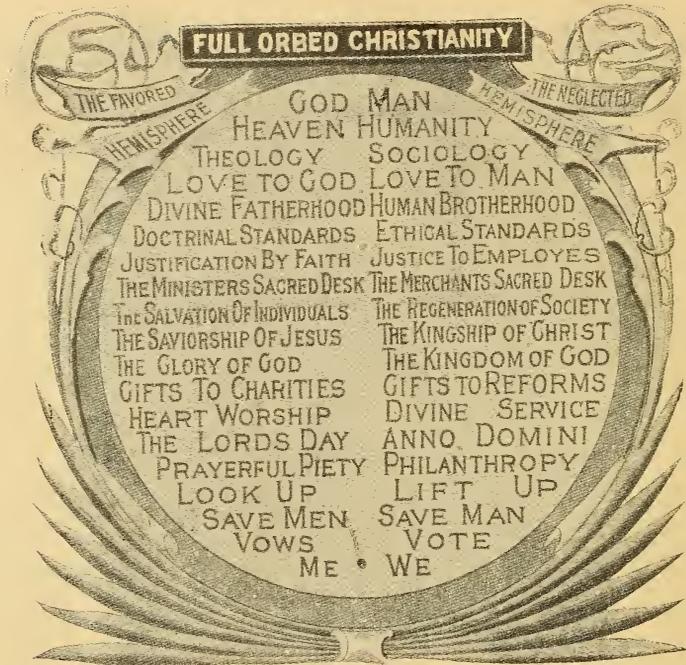
Many a Christian temperance man, no doubt, has secretly wished that total abstinence and prohibition had been one of our Ten Commandments. But is not drink forbidden by the Decalogue, fairly interpreted? If so, why was it not more specifically forbidden? Here are questions that should make lively discussion in any wide-awake Sunday-School class.

A prominent preacher in one of the evangelical denominations that allows whiskey distillers to be church members, and even elects them to trusteeships, on being reminded that his church courts were more ready to resolve in behalf of the Sabbath than of temperance, replied, "Oh, yes; Sabbath observance is in the Commandments." It reminded us of the rural justice of the peace who dismissed a man accused of stealing gooseberries, because he could not find anything about gooseberries in his law book.

This temperance lesson finds the law against drink where the Christian world has found the law against slavery, in the second table of the Decalogue, whose essence is love to man. Temperance is a part of this law of right human relations, not a solitary virtue, but one apartment in



Christian nations, and they observe their total abstinence rule better than the ethical rules of our own churches are observed by some Christians. Drink has somewhat invaded these total abstinence religions, chiefly among those classes that have been influenced by the white man's evil example. The seven hundred millions who abstain in loyalty to their commandments afford seven hundred million arguments against the popular fallacy that there is in all human beings a natural craving for intoxicants.



the happy palace of brotherly virtues that is built on the second table of the law.

Public Officials "Ordained."

"The powers that be are ordained of God." (v. I.) This verse is not assigned as a part of the lesson, but is fundamental to it—a good citizenship prelude. It ought not to seem a strange saying in a country whose Supreme Court has said, "This is a Christian nation;" but when Rev. Dr. W. J. Robinson stood in the Pennsylvania House of Representatives, and with the solemnity of a bishop addressing a class of young preachers, reminded the listening Governor and legislators that they were civil "ministers," "ordained of God," "called" to serve Him and humanity by applying the law of Christ to civil affairs, it was manifestly to many of them and even to some of the preachers who were present, a novel view of

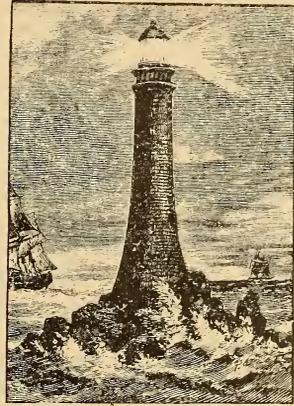
politics. However, when the opposite doctrine, that "politics owes no allegiance to the Decalogue and the Golden Rule," was proclaimed by a United States Senator, he was speedily retired from politics, as if to prove that the law of Christ had not been so retired. A denial in deeds often escapes similar rebuke, but it is something to have the people hold fast even in their ideals to the truth that the sovereign and citizen are both responsible to God for every political act. "The greatest thought that ever entered my mind," said the greatest of American statesmen, Daniel Webster, in one of his great moments, "is the thought of my individual responsibility to God." In the words of Gladstone, "The purpose of law is to make it as hard as possible to do wrong, and as easy as possible to do right." That is a good paraphrase of Paul's words that "rulers should be a terror to evil-doers."

Owe no man anything, but to love another.—One is tempted to linger on the drink habit as the prolific mother of bad debts. The grocer must charge all sober men an extra price to cover the uncollectable debts of men who spend money they owe for the comforts of life in buying the curses the saloon has to sell. Charitable people must pay the rent bill, because the drunken father put the money he owed his landlord into the rumsellers' till. On the other hand, after five months of no license in Worcester, Mass., a city of one hundred and fifty thousand inhabitants, the largest city that ever voted itself "dry," a bill collector told an official in 1908 he would have to move to some license city to make a living because the number of bills given him to collect were so rapidly diminishing under prohibition. The city tax collector also reported that in spite of the hard times he had collected more of the tax bills that year than in any of the preceding license years.

But this opening verse of the lesson has a greater thought. One debt we all owe, even to unworthy neighbors, the debt of brotherly love, which we must pay in daily installments, and can never fully settle up. The best way to pay this love is not always in charity poured out upon those whose poverty is due to vice. In charity, as elsewhere, prevention is better than cure, and preventive charity is reform, which cuts the vicious roots of poverty. That man loves the drunkard wisely who removes the temptations he is too weak to withstand. And he loves best of all who saves him when a boy, before he begins to drink, by total abstinence and prohibition.

Drink is offered in the name of friendship, but no man truly loves his neighbor who helps to put on him the drink habit and its consequences.

He that loveth another hath fulfilled the law.—Here, again, we find the love basis of all law, including temperance laws. Children of all ages think of law as wilful restraint of liberty. But all true laws, divine and human, are love's warnings "for our good always." Law is the red lantern to keep us out of danger, and show us the only safe way. Law is the lighthouse to keep us off the perilous



"KEEP OFF THE ROCKS."

rocks. And this is pre-eminently true of all temperance laws.

The broad pedestal of total abstinence and prohibition is shown all through this lesson to be the second table of the law, which Moses and Jesus both condensed into the one great command, "Thou shalt love thy neighbor as thyself." One church wisely gathers its members for moral studies under the name of "The Right Relationship League." The saloon breaks up every right relation, honesty, industry, kindness, alike in the home and on the street, in business and politics and pleasure.

Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet.—There is a legend that the devil, having a man in his power, offered him his

choice, whether he would be a drunkard or break all of the commandments. He chose to be a drunkard, but the result was that he soon broke all of the commandments also. Drink makes men atheists and anarchists. And whoever heard of a drunkard who was not profane and a Sabbath breaker? Or of one who did not dishonor his parents? Few murders are done by sober men. It is in saloons that thieves make their plots, and it is there they develop the poverty that often prompts to robbery. Adultery is the saloon's daily bread. Covetousness is its unseen motor. Speaking of alcohol as a murderer recalls a chart in the great tuberculosis exhibit in Washington in 1908, picturing the five chief causes of the "great

cause of this plague. Then followed the closed window, overwork, crowded sleeping rooms, smoke and dust, and breathing through the mouth. If alcohol be the chief cause of these 200,000 deaths from one disease, surely the estimate that drink destroys 100,000 a year is not too large.

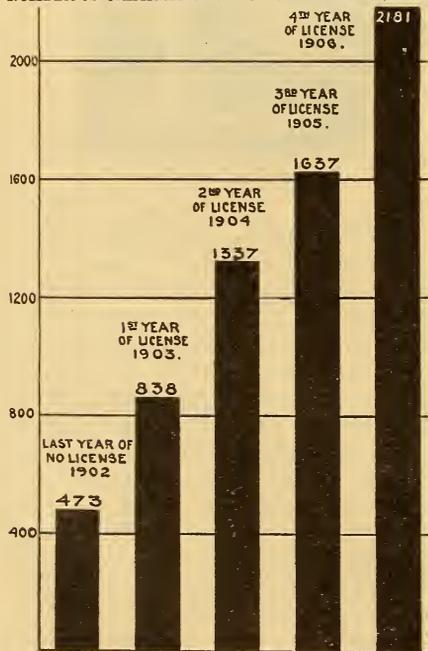
Official Reports on Alcohol and Crime.

In that same city of Worcester at the time named, the police reports showed only one-third as many arrests for drunkenness (and that with more alert police), than in previous license years; and only sixty per cent. as many inmates in the county jail.

There are countless declarations of judges, sheriffs and prison officers as to the proportion of crime due to intoxicating beverages. These estimates run from three-fourths to nine-tenths, and are all confirmed by the official statistics gathered in 1880 from nine criminal courts of Suffolk County, Mass., and again by the Massachusetts Bureau of Labor in 1895, from the whole State. The result varied only one per cent. and may be considered the most reliable statistics ever gathered on the subject, and fairly representative of American communities where the sale of intoxicants is licensed. We use the first and lowest figures.

There were 16,897 court sentences, of which 12,221 were for drunkenness and 68 for illegal liquor selling, together making 73 per cent. of the whole. Further investigation showed that 2,097 of the other offenders in the 27 per cent. were under the influence of intoxicants when the crime was committed, carrying the proportion of crimes traceable directly or indirectly to drink above 85 per cent. The other investigation, including the whole State, showed that 84.41 per cent. of the 26,672 crimes were due to intemperance habits, and 82 per cent. were committed while the criminal was under the influence of intoxicants.

NUMBER OF CRIMINAL DRUNKS IN NEW HAMPSHIRE



white plague" that kills 200,000 a year in the United States. The first picture was an open bottle with a drunken man beside it, showing the chief

**LOVE WORKETH NO ILL
TO HIS NEIGHBOR.**

Let the man who thinks the commandments do not forbid either the

drink traffic or the drink habit, imagine the above summary of the sign put up over a saloon door. In the jeers such a sight would arouse he will find how generally the people recognize that the saloon breaks not one commandment, but all.

Imagine that motto hung as a motto over a private sideboard. Let it be written at the top of the petition for license which professing Christians are about to sign. Put it over the ballot box where thoughtless good men are about to license saloons by their votes.

It is high time to awake out of sleep.—For the most part, men only awake when the saloon has kidnapped some member of the household. They are not aroused when the father or son or daughter of a neighbor goes over the rapids of drink. It is proverbial that many, if not most, of the temperance workers have been awakened by the invasion of their own homes by the drink evil. What folly is this to leave the door unlocked until, not “the horse,” but the hope of the household has been stolen! When some unknown man or woman is reported murdered, hundreds of letters from broken hearts pour in on the police, saying: “Send description. Perhaps it is our long lost one.”

Let us put off the works of darkness, and let us put on the armor of light.—One bitter winter night the Rev. Mark Guy Pearse had taken a cab from a London suburb, and on reaching home bade the driver come in and get something warm and comfortable but non-intoxicating. He noticed that “cabby” had no overcoat, and inquired how it was that he was so insufficiently clad. The man explained his poverty, and Mr. Pearse said: “Well, now, I’ve got a coat upstairs that would suit you. But before I give it to you, I’m bound to tell you that there is something very

peculiar about that coat, and it is right I should explain it to you, before you put it on.” “What’s that, sir?” said the man, considerably mystified, and not knowing whether he might not find it wise to decline the mysterious garment. Said Mr. Pearse, solemnly, “That coat never had a glass of beer or spirits inside of it from the day it was made until now. I want you to promise me that as long as you wear that coat you will let ‘the drink’ alone.” “All right, sir,” said cabby, holding out his hand, “all right, sir; I won’t upset the coat by putting any drink inside of it.” Many months afterwards, Mr. Pearse met the same man again, and learned that he had kept his bargain.

“No, ma’am,” said the Pullman porter to the lady behind us, “the saloon does not trouble me any. Since my conversion, three or four years ago, I have never touched a drop of liquor of any kind, and my wife gets my wages.”

He had put off the works of darkness and had put on the armor of light. The figure suggests that though revelry assumes to be joy and counts goodness as tame, wickedness is really “darkness,” not alone in that it is wickedness, but also in that it is really unhappiness; while goodness is “light” in the sense of joy, as well as of right. As we write, the news comes that a skilled workman, to whom Mr. Schwab, of the Steel Trust, a year ago promised \$100 if he would abstain for a year, having kept his pledge, has received \$200 instead. This is but a suggestion of what abstinence does indirectly for all who practice it, increasing their gains and so their means of happiness. Here it is appropriate to quote Andrew Carnegie’s words to young men in his new book, “The Empire of Business.” He says to them: “You are more likely to fail in your career

from acquiring the habit of drinking liquor than from any or all the other temptations likely to assail you."

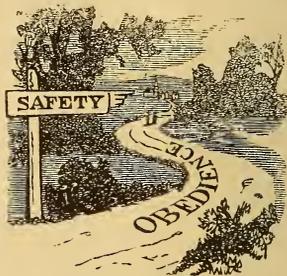
Although intemperance is the chief vice it is not the only one, and it is in Bible passages, as in real life, seen as the chief of an evil clan, including impurity, gambling and Sabbath-breaking, and therefore, it seems to us, the whole group should be attacked as in the W. C. T. U. plan, rather than singling out one of the tribe for attack on the one-idea plan that was formerly common and is not yet wholly given up.

Let us walk honestly as in the day, not in rioting and drunkenness.

. . . But put ye on the Lord Jesus Christ.—These are the words that flashed as a red light, swung by God's own hand, before Augustine, when, as a young man, he was trampling on the prayers of his Christian mother in a life of dissipation. Aroused to a sense of his sin against God and his mother when his eyes fell upon these words, he put off the filthy rags of his old life and put on Christ.

Two Americans sat in a gambling den in Hong-Kong, China, several years ago. The younger man, while waiting for the other to shuffle the

cards, carelessly sang a verse of Phebe Carey's hymn, "One Sweetly Solemn Thought." His companion gazed at him with surprise, and exclaimed: "Where did you learn that?" The young man replied: "In a Sunday-school in America." Then old



memories rushed like a flood tide to the old man, who, with tear-dimmed eyes, repeated the whole poem. Dashing the cards on the floor, he said: "Come, Harry; here's what I've won from you; go and use it for a good purpose. As for me, as God sees me, I have played my last game, and drunk my last bottle. I have misled you, Harry, and am sorry. Give me your hand, my boy, and say, for old America's sake, if for no other, you will quit this business." The two men returned to America, and led new lives.

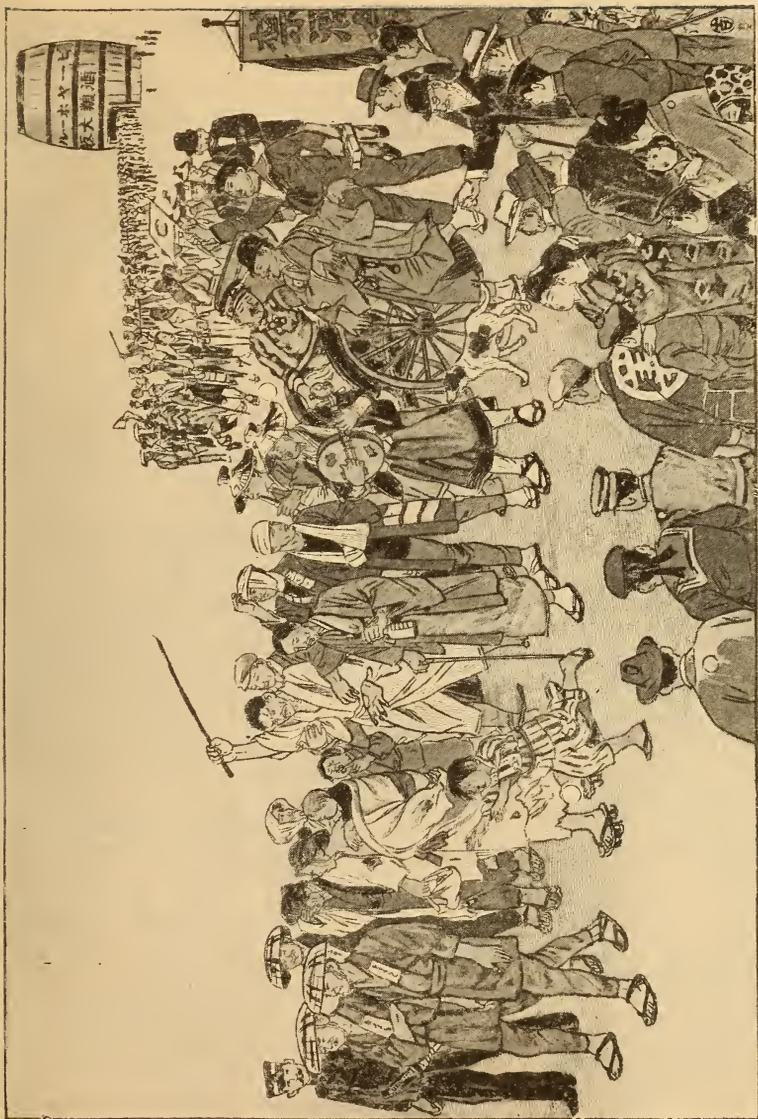
See Class Pledge, page 128.

COMPARATIVE ARRESTS FOR DRUNKENNESS

The Same Massachusetts Cities Under License and No-License

BROCKTON	1898, License	1627
	1899, No-License	455
WALTHAM	1900, License	634
	1901, No-License	179
TAUNTON	1900, No-License	482
	1901, License	1202
CHELSEA	1901, No-License	398
	1902, License	1246
NEWBURY-PORT	1901, License	673
	1902, No-License	150
LOWELL	1902, License	4077
	1903, No-License	2304
SALEM	1903, License	1432
	1904, No-License	503
WOBURN	1903, License	842
	1904, No-License	204
FITCH-BURG	1905, License	1160
	1906, No-License	359

With License the arrests for drunkenness in the same cities are from 2 to nearly 5 times as great as with No-License.



JAPANESE CARTOON SHOWING A LIVING STREAM OF CRIME, VICE, INSANITY, VIOLENCE AND POVERTY FLOWING FROM THE "BEER HALL," PICTURED AS A HUGE BEER BARREL. (IT SHOULD BE SAID THAT THERE IS MUCH LESS DRUNKENNESS IN JAPAN THAN IN

THE WHITE MAN'S LANDS, BUT THE NEW "WHITE PERIL OF BOTH JAPAN AND CHINA IS BEER.)

(TRANSLATION.)

VERDICT OF SCHOLARS UPON ALCOHOL.

M. BERTHELOT, Member of the Academies of Science and of Medicine,—

"ALCOHOL IS NOT A FOOD even though it may be fuel . . . Atwater himself did not conclude from his experiments that alcohol is a true food, that is, that it is capable of assimilation by the human organism."

Dr. CHARLES RICHEL of the Academy of Medicine,—

"IF ALCOHOLIC DRINKS COULD BE ENTIRELY ABOLISHED, possibly a small portion of nourishment would be lost, but one would have rendered an immense service to humanity."

M. METCHNIKOFF, Chief Attendant at the Pasteur Institute,—

"As for myself I am convinced that ALCOHOL IS A POISON."

Dr. LANCEREAUX of the Academy of Medicine,—

"ALCOHOL IS DANGEROUS, not only on account of the symptoms it induces in the nervous system, but especially on account of the mal-nutrition which it induces in the organism of one who indulges in excess."

Dr. HERICOURT, Director of the Scientific Review,—

"ALCOHOL, even in the dose which some wish to class as healthful, can surely be the cause of death by diminishing the resistance of the organism to infectious diseases."

The effort to reinstate alcohol which has recently been attempted rested only upon the laboratory experiments of the American Atwater. Yet Atwater says,—

The moderate use of alcohol is filled with danger. Alcohol would not be called a food in the proper sense of the word. The net result of its use is an injury and not a benefit. TEMPERANCE RECORD, Nov. 22, 1900.—"Professor Atwater's Conclusions."

M. ROUX of the Academy of Medicine, Assistant Director of the Pasteur Institute,—

"The STRUGGLE AGAINST ALCOHOLISM must be continued."

Dr. MAGNAN of the Academy of Medicine, Chief Physician of St. Anne Insane Asylum,—

"In my opinion, ALCOHOL would not be, IN ANY CASE A FOOD TO BE RECOMMENDED. It pushes into our asylums of the Seine almost one half of the inmates."

Dr. WEISS, Government Civil Engineer of Bridges and Roads, Fellow of the Faculty of Medicine,—

"THE TRUTH IS THIS:—There is not a well proved fact to show that it would be useful to include alcohol in the diet; many people, often without suspecting it, SUFFER FOR HAVING USED IT; I do not know one who has regretted being deprived of it."

Dr. LEGRAIN, Chief Physician of the Asylums of Ville-Evrard,—

"It is scientific to proclaim it a perpetual danger, that alcohol—although a chemical food—is simply useless, and that it is wise to let it alone."

Dr. GARNIER, Chief Physician of the Special Almshouse Infirmary,—

"THE FOOD, ALCOHOL, FEEDS CRIME AND MADNESS: the former is indebted to this substance for about 70 per cent, of its victims; the latter for 33 per cent. Alcohol food! Granting that this term might be chemically correct, it WILL NEVER BE SOCIALLY TRUE. The individual who drinks passes to the toxic dose in an insidious manner especially if he is DELUDED BY THE MIRAGE THAT ALCOHOL IS A FOOD!

CITIZENS! They tell you: "Our alcohol is food." We appeal to YOUR GOOD SENSE, the evidence is in your hands."

Judge the guilty thing! Condemn it! Proscribe it! Suppress it!

DOWN WITH ALCOHOL!

[This is facsimile, except that French is translated into English, of a poster put up all over France, which we hope will be widely duplicated all over the world.]

Why Abstain?

Rom. 14: 10, 21.

14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean. 15 For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. 16 Let not then your good be evil spoken of: 17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy

Spirit. 18 For he that herein serveth Christ is well-pleasing to God, and approved of men. 19 So then let us follow after things which make for peace, and things whereby we may edify one another. 20 Overthrow not for meats' sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence. 21 It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.

GOLDEN TEXT: *Abstain from every form of evil.*—“1 Thess. 5: 22.

In this lesson we will consider not the fragment of Paul's teaching as to abstinence, but summarize his whole message on this great question.

1. *Paul teaches temperance, that is, moderation, in good things* (Philip 4: 5), *but total abstinence “from every form of evil”* (1 Thess. 5: 22). We must therefore abstain not only from drinking but also from licensing intoxicating beverages (2 Cor. 6: 7). “Touch not the unclean thing.” Paul bids us “lay aside” not only what we know to be “sin,” but everything that would be even a “weight” to hinder our progress in character or achievement (Heb. 12: 1, 2).

What two evils are most closely allied to intoxicating beverages? Impurity and gambling. We do not speak of “moderation” in these evils. No more should we of “temperate” use of poisonous, intoxicating beverages, that promote impurity, and are closely allied to gambling dens. The divine commandment, “Abstain from every form of evil,” certainly requires total abstinence from impurity and gambling. Does not that divine command equally require us to have no part in either the drink habit or the drink traffic? He who sells intoxicants can do so only by permission of

the official who grants his license; and the official can act only by authority of the voters. As the king in old countries holds the title to all lands



Permission Patriotic Post Card Co., Saginaw, Mich.

(Words on hand are our own.)

So long as in this land the Saloon is “legalized” every hand that keeps the license there is stained by the blood of all those who are victims of its iniquity.—*Bishop Luther B. Wilson.*

as universal landlord and exacts a rental that comes to be called tribute, so "the Sovereign People" is the universal landlord in a republic, and his tribute is a tax. We are all therefore landlords and partners of the liquor dealers whenever we license or tax, instead of prohibiting this social curse. To abstain from this evil surely implies keeping not alone our lips, but also our hands clean of its stain. Will any one deny that the drink system as it exists to-day is a "form of evil?" Whatever one might say about a single glass, is not the liquor traffic as a whole, which was truly characterized by Gladstone as more harmful than war, pestilence or famine, a "form of evil?" We cannot then escape the application to it of Neal Dow's unanswerable syllogism: "No man has a right to do anything which, if the whole world followed his example, as some are sure to do, would produce more harm than good."

The churches generally treat the sale of intoxicating beverages as a "sin" by debarring liquor sellers from church membership. Are the men whose patronage keeps up the saloon free from its guilt? Or those through whom it is licensed? If you deny that drinking, or voting for those who will license the sale of intoxicants is a "sin," will you deny that participation in the drink system is a "weight" that will hinder your progress in character and usefulness, and which therefore we are commanded to "lay aside"? We may not innocently even put a stumbling block by our habits in the path of others who race at our side (1 Cor. 8: 13).

Reasons for Total Abstinence and Prohibition.

1. *Total abstinence is best for the body.* Paul's words about "weights" and "stumbling," both references to the famous Greek races, bring us to

the first reason for total abstinence, namely, that *is the best plan for the body* (1 Cor. 9: 24-27). "Every man that striveth for the mastery is temperate in all things." Appetite and passion must both be mastered in order to victory. "I keep my body under," said Paul. A Sunday-school boy got the idea when he quoted the passage, "I keep my soul on top."

For many centuries the Greeks celebrated national games at regular intervals, the Olympic and Isthmian games being the most important. The latter, to which Paul especially refers, were held on the Isthmus of Corinth, in honor of Neptune, and occurred every other year. The Olympic games were celebrated only once in four years, and were looked forward to as the greatest of national events, even war being suspended throughout Greece during the days occupied by the festival. The exercises on these great occasions consisted in running, wrestling, boxing, throwing quoits and javelins, and leaping. In later times foot races in heavy armor, races on horseback and in four-horse chariots were added. The Greek games were very different from the Roman gladiatorial shows, for no weapons were allowed to be used, and only persons of good moral character were admitted as contestants. For many years none but Greeks were allowed to participate, but after the conquest of Greece by Rome, the conquerors were permitted to take part in them. Those who won at Olympia were more distinguished men than kings. They received no prize in money—only crowns of olive leaves which the judge of the contests placed on the winners' heads—but this was an honor never forgotten by their fellow-citizens. Their praises were sung by the national poets, and statues of them were erected to commemorate their names during coming ages. THE CONTESTANTS SPENT TEN

MONTHS IN PREPARING FOR THOSE GREAT CONTESTS, UNDERGOING A SYSTEM OF HARD AND TEDIOUS TRAINING, AND ABSTAINING FROM EVERY KIND OF FOOD OR DRINK OR PLEASURE WHICH WOULD WEAKEN THEIR BODIES, VERY MUCH AS BOAT CREWS ARE TRAINED NOW. THEY WERE ALLOWED ONLY THE PLAINEST FOOD, AND IN QUANTITIES ONLY SUFFICIENT TO SUSTAIN STRENGTH WITHOUT MAKING SUPERFLUOUS FLESH. The purpose was to have the body weigh as little as possible, and yet have the muscles full and hard. In order to make their limbs supple, they oiled their bodies every day. When the time came for the boxing matches and races they laid aside every weight, wearing scarcely any clothes during the contest, that they might be free to do their very best. The foot race was from one end of the arena to the other, where stood the goal, and the judge beside it with the olive crown. After winning the wreath the victor was received by his congratulating friends, and escorted with great pomp to his city, where his townsmen had prepared to receive him with a feast.

Athletics have always been a powerful argument for abstinence, and the wonder is that so many young men ambitious for physical excellence have disregarded it.

In the last half century the physical argument for abstinence has been mightily re-enforced by the facts of life insurance. Here is a table by President Greene, of the Connecticut Mutual Life Insurance Company, of Hartford, Conn.:

A Group of Total Abstainers as Against Moderate Drinkers.

Age	EXPECTANCY OF LIFE IN YEARS.		
	Abstainers	Moderate drinkers	Lives shortened
20	44.2	15.5	28.6
30	36.5	13	23.5
40	28.8	11.6	17.2
50	21.2	10.8	10.4
60	15.3	8.9	6.4

Liquor dealers, in their desperate effort to stay the "reform wave," are publishing alleged statistics of medical societies that assume to show that total abstainers die faster than hard drinkers, while moderate drinkers live longest of all. There are several of these fakes that are going the rounds. The conclusive answer can always be found in the nearest insurance office. The actuary's statistics are not sentimental, but made with reference to profit and loss. In British life insurance companies of fifty years' experience, the abstainer gets twenty to thirty per cent. more in rebates, on the average, than the moderate drinker.

2. *Total abstinence is best for the mind* (1 Thess. 5: 1-10). Here we are reminded that the mind is a watchman on guard and must be sober to fulfil his trust. The head is the watch tower of life, and its watchman, the brain, must not be drugged. The great fault of alcohol is that it goes straight to the brain. The first effect of alcohol is to flush the brain with alcoholized blood, and words, therefore, come for a while more swiftly; for which reason some have thought to find inspiration for poetry and eloquence in wine. But the leading writers of to-day, responding to a circular letter of inquiry, declared they had learned better than to expect inspiration from such a source. Instead of making men brilliant, alcohol makes them talk like fools. The secondary effect of alcohol in the brain is to thicken the gray matter as it does similar matter in an egg. Shakespeare exclaims:

"O that men should put an enemy in their mouths
To steal away their brains!"

A young man of fine family, with splendid gifts, was going down fast through strong drink. His friends had pleaded with him, but he had taken their warnings as an insult.

One evening one of them, who was a court stenographer, was sitting in a restaurant, when the young man in question came in with a companion, took the table next to him, sitting down with his back to him. He was just drunk enough to be talkative about his private affairs, and on the impulse of the moment the stenographer pulled out his note-book and took a full shorthand report of every word he said. It included a number of highly candid details of his daily life—things of which when he was sober he would no more have spoken to a casual acquaintance than he would have put his hand in the fire. The next morning the stenographer copied the whole thing neatly, and sent it around to the office of his tipping friend. In less than ten minutes the latter came tearing in, exclaiming, "What is this, anyhow?" "It's a stenographic report of your talk at the restaurant last evening." He turned pale and walked out. He never drank again.

Inebriation Not Inspiration.

It was probably the false idea of mental inspiration by drink that Paul sought to correct in Eph. 3: 18, "Be not drunk with wine, wherein is excess, but be filled with the Spirit." Spinoza was called a "God-intoxicated man." The apostles were such men in a deeper sense on the day of Pentecost, when they were thought to be "full of new wine." It was not spirituous but spiritual stimulation, that has no mad reaction.

In the "Saturday Evening Post" of April 18, 1908, in a popular article on the art of mastering wild animals, by Mr. A. E. McFarline, the following paragraph occurs:

The Cage No Place for a Clouded Brain.

When a keeper is killed in what the public is led to believe is a sud-

den outbreak of elephant viciousness, there is frequently an explanation known to all showmen which does not get into the newspapers. In circus slang, the keeper has been "wearing his arm out"—that is, drinking. He goes in to his animals, they recognize him by sight, but in every other way he appears to be someone else! They are frightened in a minute, and it ends with their getting beside themselves. Two years ago a famous German trainer was killed in Breslau. He had been giving a champagne supper to some friends, and after it was over he insisted on taking them out and showing them "how his elephants loved him." It was not long before he had them in a veritable panic, starting, trembling, and plunging to get away. And when at last he made one of them take him up on its trunk, like a man battened upon by the superhuman, it turned and threshed the life out of him from pure terror. In those rare cases where an elephant kills a drunken keeper craftily and with no appearance of fear, the other keepers will still assert that the animal knew at least that in some way the man had ceased to be its master."

There is "no place for a clouded brain" in a cage or out of it, for all through life we must fight with beasts in ourselves, if nowhere else. And in this age of swift automobiles and rapid trolleys a man needs all his wits, even for physical safety, and yet more does he need a clear brain to escape the beastly temptations that ever lurk about his path, and which spring upon him whenever by drink he loses self-mastery.

What of Tobacco?

The Vice-President and Manager of the Grand Trunk Railway a few years ago said to the writer: "We have gotten rid of the drinkers; the

smokers must go next." His reason was the effect of both alcohol and tobacco upon "nerve," which is so essential to the railway man in emergencies. Burbank, "the plant wizard," also finds that tobacco, as well as alcohol, spoils the nerves for the finer work of cross breeding of flowers. What does any young man need of any stimulant? Why should a strong boy even take such a crutch as coffee? All these are objectionable from the point of view of Sir Isaac Newton's motto, which should be adopted by every youth: "I make myself no necessities."

We must guard the smaller as well as the larger entrances of the drink habit. Let no one say tobacco is as bad as alcohol, for while both harm the user, alcohol is far more likely to harm the neighbor also. But tobacco is soaked in rum—anyone can see and smell the process in the factories—and tobacco promotes both passion and appetite. So does alcohol in foods. Dr. Henry Clay Trumbull, a careful, conservative writer, told this story in the "Sunday-school Times" of August 19, 1876: "'For my part,' said a prominent Christian man of our acquaintance some years ago—'for my part, I hope that mince pies will never join the temperance society.' That was a bright and playful speech, and many laughed at it then. The speaker was a pledged abstainer; but he could not forego the use of wine and brandy in the kitchen. His children learned there to love these liquors. The days rolled by, and that father lived long enough to be summoned by a cry of murder into the house of one of his sons, where he grappled with him in a struggle to disarm him of a butcher's knife with which he, in a fit of drunken fury, was attempting to kill his own wife. Possibly in that hour the father would have been willing to permit mince pies to join the

temperance society if only he could have back again the early sobriety and purity of his ruined son."

Danger Signals.

It has been difficult to regard white mice seriously. One hears of their performing tricks, but that is not a sufficient excuse for their being. Some sing sweetly, but they are rare, and almost anyone would prefer a bird. But with modern inventions comes a profession for white mice so important that it commands government pay—a shilling a week—in the English Navy. Every submarine vessel carries a cage of white mice. At the least leakage of gasoline the little creatures feel uncomfortable, and begin to squeal. This serves as a warning, which is quickly heeded.

Many young men seem to have less



gray matter in their brains than these white mice—at least they do not make so good a use of it. The very first drop of gasoline is seen by these little sentinels to be a cause for alarm. And fearless fighters do not belittle the danger but heed the warning, and take instant steps to stop the dangerous leak. How sad the contrast afforded by young men who do not even take alarm at their first intoxication, but cry in foolhardiness, "I am not afraid!" and go straight on to shipwreck. Go to the white mice, O tippler; consider her ways and be wise!

Hon. T. V. Powderly (in "New Voice," March 8, 1894) says of Paul's advice to Timothy to take a "little

wine" for his infirmities (1 Tim. 5: 23): "Strong men make an excuse of these words to-day when they are asked to give a reason for squandering wealth, happiness and health over the wine-cup. Whether the wine of that day differed from that now in use, whether the men were differently constituted, or whether St. Paul intended that but a "little wine" should be used, is not now material, for men do not stop at a little in these days. We live among rapidly revolving wheels, in electric currents, and in the rush of steam. We read so much in the morning paper of the doings of the Russians, the Chinese, Australians and the natives of Hawaii that we feel as though we must drink something to wash it all down. There is more excitement in one twentieth century day than St. Paul knew in a decade, and as a consequence the craving for stimulants to keep up the march of progress is greater than ever, and more dangerous because so great and consuming. I reason in this way: If a little wine was good in St. Paul's day, none at all is better now, and from that position I do not intend to move, no matter how many arguments my good friends may advance to the contrary."

3. *Abstinence is best for manners and morals* (Romans 13: 8-14). Ex-Senator Carmack, of Tennessee, says bravely and truly, "The saloon is an institution for developing the beast in man." A whole group of illustrations from the writers' observations in their recent tour in Australia may fitly be introduced here to picture the effect of alcohol in making men childish, brutal, savage and leprous.

Several illustrated advertisements of liquors were noted in Sydney that were in the nature of unconscious confessions. In one, two drunken

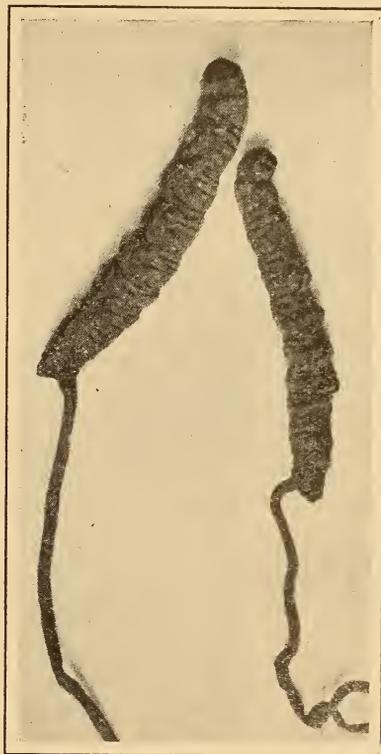
young men were pictured in the baby pouch of a kangaroo, suggesting the childishness of thus surrendering reason to appetite. The kangaroo itself represents arrested development. Except in Australia, the marsupials are considered an extinct geologic species of an outgrown stage of evolution. Another advertisement of "Boomerang Brandy," illustrated by the savage head of an Australian aboriginal, suggests that drink is a savage vice, which rouses the brutal element in human nature, that the will holds down in sober hours. Intoxicants are, indeed, boomerangs that may wound others, but come back in deadly power also on the man who handles them. In a Sydney public house there are bottles in the windows that are mounted like cannon, which can hardly fail to remind men of clear brains that the bottle kills more than bullets, and should be more feared by us all. No invasion has done America so much harm as the beer invasion, which is now the special peril of China and Japan. There is also in Australia an advertisement of "Revolver Whiskey." Revolvers have indeed been the instrument of fewer suicides and murders than whiskey bottles. Australia also has a "Zig Zag Brewery," giving to patrons fair warning of the way it will lead them.

At our first Australian landing we heard of a leprous Chinaman who was being transferred with other lepers from a Lazaretto on Friday Island to another on Peel Island. While the leper was being put on board ship the superintendent in charge of him had occasion to turn his back to his charge just as they were passing through the kitchen, whereupon the Chinaman seized a knife lying at hand and raised it to stab the superintendent. The alert cook seized a revolver and instantly

shot the Chinaman through the wrist. The knife fell harmless to the floor. What is it like? Like the action citizens should take in swiftly shooting, not with bullets, but with ballots the leprous hand that holds aloft the knife of intemperance or impurity to destroy our youth.

4. *Abstinence is best for the soul here and hereafter.*—I have seldom seen anything that so fitly pictures the deterioration of the soul and its forfeiture of a glorious resurrection as a New Zealand story in "Knowledge and Scientific News," (London, February), by G. A. Laing, who tells of caterpillars, hatched from the eggs of a butterfly, that lived their hungry caterpillar life devouring with their fellows the food plant chosen for them. When they dropped down to earth on their way to bury themselves for their next change, back to butterflies, they came across a delicious food scattered over the ground, and eagerly snatched one last feast before they passed on their way. The new food was fungus spores, and every caterpillar that ate of them crept into his burrow with the seed of death within it. Slowly, but by sure degrees, the poison spread through the whole sleeping creature until it becomes hard and dry, and full of fungus—no longer an animal, but the root of a plant; veritable caterpillar of wood. The change takes place so gently that the insect shape is quite unaltered. The rings of its body, its feet, its eyes, are all there perfect as in life, but never will it transform into a chrysalis, and never now will out it emerge a brilliant butterfly. For the fungus seed has been nourished on

the body of its devourer, and out of the dead caterpillar's head shoot a long, slender stem some eight to ten inches high, which by and by is crowned with fungus spores which ripen and fall ready to repeat once more the story with the next unwary caterpillar. As fungus spores drag



beautiful members of the animal kingdom down to the vegetable kingdom, turning wings to roots, so alcohol and opium drag men down into the life of brutes, eating out the souls and spoiling its promise of a glorious hereafter, "No drunkard shall inherit the Kingdom of God" (1 Cor. 6: 10).

A WORLD-WIDE WAR ON OPIUM NOW ON.

(Continued from page 86.)

The government of China, given a free hand by the British government, ordered the closing of her opium dens in six months. More time has elapsed and the work is not yet completed, but the British Embassy admits "substantial progress" has been made. Even serious loss of revenue has not stayed the reform. Great Britain has not brought her Indo-Chinese trade "to a speedy close," but has also made substantial progress. To help on these great anti-opium movements, President Roosevelt has called, not a "concert of Europe," but the first CONCERT OF THE WORLD. Besides Britain, Germany, France, Russia and Portugal, Turkey, Persia, China, Japan and the United States will participate. President Roosevelt asks all to agree to forbid their subjects to send morphia and other forms of opium into China for any but medicinal uses. Four of these nations at this writing have not consented to that proposal. The people of each of these countries need to express to their own government at once by resolutions an irresistible demand for such an agreement in the interest of national honor and of humanity.

*Mr. Thwing can be addressed, care Dr. Selden, Insane Asylum, Canton, China, or help for his crusade may be sent the Reform Bureau—see title page.

Rev. E. W. Thwing, recently of the Chinese Mission, Honolulu, has gone to China as a District Secretary of the International Reform Bureau, to prepare the way by lectures and literature for the Shanghai Opium Conference, and to prevent the threatened substitution of beer and cigarettes. The Chinese Minister at Washington, Mr. Wu Ting fang, has given him a most cordial endorsement as one who knows China and can help her at this crisis. Mr. Thwing will need a vast quantity of literature on all three evils, and we suggest that in every church of the whole world where there is any recognition of "World's Temperance Sunday"—let it become World's Temperance Week, with a civic revival all through it—there should be a collection for temperance literature, either for this campaign to rid the largest mission field in the world of its chief obstacles, the white man's alcohol and opium,* or to help some reform society to checkmate the literature the liquor dealers are circulating so abundantly.

WINE dries the mouth, burns the stomach, tires the heart, reddens the eyes, diseases the blood, maddens the brain, makes thirst, is costly, is poisonous.

WATER

moistens the mouth, cools the stomach, helps the heart, brightens the eyes, makes the blood good, cools the brain, quenches thirst, is free, is pure.

Why does wine dry the mouth?
Because the alcohol in it absorbs water.
Why does water moisten the mouth?
Because the skin takes it in.
Why does wine burn the stomach?
Because the alcohol in it dries up all the water it can find in it.
Why does water cool the stomach?
Because the stomach in doing its work gets warmer than the water.
Why does wine tire the heart?
Because the alcohol in it makes the heart beat faster.
Why does water help the heart?
It cools the blood.
Why does wine disease the blood?
Because the alcohol thickens in it.
Why does water make the blood good?
It washes it.
Why does wine redden the eyes?
It burns them.
Why does water brighten them?
It rests them.

Why does wine madden the brain?
Because the alcohol in the wine burns it.
Why does water cool the brain?
Because it keeps the blood cool which flows to the brain.
Why does wine make thirst?
Because the alcohol in it dries every part of the body.
Why does water quench thirst?
Because it gives what every part of the body needs.
Why is wine costly?
Because it is difficult to make, and because men who sell it want to grow rich fast.
Why is water free?
Because it is the gift of God.
Why is wine poisonous?
Because it is the rotted juice of the grape and other poisonous things.
Why is water pure?
Because God sends it.

For The Sake of Others.

I Cor. 10: 23-33.

23 All things are lawful; but all things are not expedient. All things are lawful; but all things edify not. 24 Let no man seek his own, but *each* his neighbor's good. 25 Whatsoever is sold in the shambles, eat, asking no question for conscience sake; 26 For the earth is the Lord's, and the fulness thereof. 27 If one of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. 28 But if any man say unto you, This hath been offered in sacrifice, eat not, for his

sake that shewed it, and for conscience sake: 29 Conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience? 30 If I by grace partake, why am I evil spoken of for that for which I give thanks? 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 32 Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: 33 Even as I also please all men in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved.

GOLDEN TEXT: *Take heed lest by any means this liberty of yours become a stumbling block to them that are weak.*—I Cor. 8: 9.

The Greek and the Jew we find yoked together in the church at Corinth. And how did they come to be yoke-fellows? Through the preaching of Paul, both had been brought to a knowledge of Christ. And what kind of yoke-fellows did they make? Did they pull together? Not always. Could it be expected that they would? The Greek had behind him centuries of idol-worshipping ancestors, the Jew centuries of God-fearing ancestors. To the Greek all who were not Greeks were "barbarians." To the Jew the Greeks were "Gentiles," which meant about the same.

How wide apart they were in their traditions and customs! The Jew ate meat, but not all kinds of meat, only that which was "clean," according to the law of Moses, the flesh of such animals as chewed the cud and parted the hoof. He was also forbidden to eat meat offered to idols. We see a striking example of the result of such teaching in the firm refusal of Daniel and his three boy companions to eat

the meat and drink the wine which was set before them in the king's school, when they were captives in Babylon (Daniel 1). On the other hand, the Greeks prized above any other kind of meat that which had been placed before idols, because it was regarded as "consecrated," and was also of the best quality. To the Christian Greeks in Corinth idol meat had lost its sacredness, but as they counted an idol as "nothing," they saw no reason why they should not eat idol meat in company with their friends who had not yet broken away from their idolatries. Such eating, however, seemed to their Jewish fellow-Christians a great sin, and they had bitter words to say about it. The Apostle Paul was appealed to as arbitrator. It is likely that both Christian Jews and Greeks had agreed to abide by his decision. Paul was a Jew by birth and training. Could he side with the Greeks? But he was broad-minded, and could consider the Greek point of view as well as the Jewish. He did

look at both sides of the question, and rendered a decision which has served Christians ever since in all the world concerning things doubtful, proclaiming the principle of self-denial for the good of others.

His advice on this subject is in a Bible letter we speak of as "First Corinthians." He was careful to tell the Greek Christians that all men had not risen to their point of view in considering an idol as nothing, and that to such the eating of meat that had been offered to idols could not but be confused with continued allegiance to idols, and that, therefore, they should not have anything to do with this meat. To put it into our modern way of speaking, Paul showed them that in order to be consistent Christians they must not have any association whatsoever with idols or their sacrifices. And Paul nobly wrote them that, as for himself, if self-indulgence on his part, in even an innocent way, would become a stumbling block to any brother, he would in that forever practise self-denial. He, therefore, advised the Greeks not to partake again of the idol meat.

Paul's Jewish predilections seem not to have entered into the solution of the question. The matter was to be settled by considering only how the greatest good could be accomplished in the promotion of the peace of the church and in saving those who were still out of Christ. Of course Paul would not have advised that there should be any compromise on a question of right and wrong. The Bible rule is, "First, pure, then peaceable." As it was only a question of privilege to the Greeks, they yielded and pulled together amicably with their Jewish yoke-fellows, brought into harmony by their desire to see the name of the Lord Jesus glorified. Paul, in his wisdom, had not said, "The Jews are

right." He had decided the question on higher grounds, and in so doing there was no opportunity on the one hand for the bitterness of defeat, or on the other hand, for the self-gratulation of conquest. The church was really stronger for the difficulty that had arisen, having learned something of the privilege of giving up rights (not right) for the sake of others.

Inebriation Not Inspiration.

Why should I abstain from intoxicating beverages? (Let this lesson be kept close to the one question of beverages. The medicinal use of drink requires at least a whole lesson; so also the question of what liquor law is best.) I. Even though I feel sure that alcoholic beverages will do me no harm, yet if I see that my example might cause some human brother to be harmed, or to harm others, I am bound to abstain, inasmuch as the custom of drinking is, even to those who defend it, only a privilege, not a duty. In the words of Neal Dow, "No one has a right to do that which, if the whole world follow his example, as some are almost sure to do, will produce more harm than good." II. But in the twentieth century, when insurance tables prove that even moderate drinking injures health and shortens life, I am bound to abstain also for my own sake, in fulfilment of the command, "*Thou shalt love thy neighbor as thyself,*" which requires a proper self-love and self-regard. Suicide is wrong, as well as murder. I have no more right to poison myself than others. No one in Corinth claimed that idol meat was *per se* harmful. It was only to the associations that anyone objected. But it is not alone the associations of the saloon that are bad; the alcohol itself is harmful to body, mind and soul. Insurance tables, insanity statistics, criminal records, all

prove that. Anyone who drinks is liable to get drunk, and so to become a drunkard, and one who was never drunk may be diseased in every cell of his body through daily tipping. We need to repeat often that Dr. Benjamin Ward Richardson, a London physician, has said that daily tipping injures one's health and his children more than the monthly pay-day debauch.

1. Moderation, as a substitute for abstinence, was sincerely and thoroughly tried by temperance leaders and discarded as inadequate. 2. Substitution of wine and beer for whiskey and other distilled liquors was also sincerely tried by temperance societies, and found equally unavailing. 3. Abstinence was at last tried, and the doctors now declare it the way to health, and the athletes find it the way to strength. 4. Greeley, Peary, Nansen, Kane, and other arctic explorers, proclaim abstinence the best plan for extreme cold; and Stanley, in his African annals, proves abstinence is also safest in the tropics. 5. The fact that fifty-one per cent. of the business establishments of the United States either require abstinence of employees or at least give abstainers the preference, shows that abstinence is the best plan for business success. 6. Jefferson declared for abstinence in public service, that is, in politics. 7. The churches have with nearly unanimous voice resolved in favor of abstinence as the only consistent attitude for the Christian.

No one claims that any evil consequences can come from abstaining altogether, and when one has never allowed himself to form the habit, not even self-denial is required; but let others who have not acquired the dangerous liking for the drink remember the profound saying that "self-denial is self-love living for the future." Therefore, let us insure our future by taking this pledge to-day:

<p>For my own sake. For the sake of others, For Christ's sake, and by His help, I will totally abstain from all intoxicating beverages.</p>
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(Signed)

A Story for Boys.

"Mister, do you lend money here?" asked an earnest young voice at the office-door. The lawyer turned away from his desk, confronted a clear-eyed, poorly-dressed lad of twelve years, and studied him keenly for a minute. "Sometimes we do—on good security," he said, gravely. The little fellow explained that he had a chance to "buy out a boy that's cryin' papers." He had half the money required, but he needed to borrow the other fifteen cents. "What security can you offer?" asked the lawyer. The boy's brown hand sought his pocket, and he drew out a paper carefully folded in a bit of calico. It was a cheaply-printed pledge against the use of intoxicating liquor and tobacco. As respectfully as if it had been the deed to a farm the lawyer examined it, accepted it, and handed over the required sum. A friend who had watched the transaction with silent amusement laughed as the young borrower departed. "You think that I know nothing about him," smiled the lawyer. "I know that he came manfully, in what he supposed to be a business way, and tried to negotiate a loan, instead of begging the money. I know that he has been under good influences or he would not have signed that pledge, and that he does not hold it lightly or he would not have cared for it so carefully. I agree with him that one who keeps himself from such things has a character to offer as security." The boy probably did not know that business firms require abstinence, but he knew by the clear instincts of boyhood that a boy who did not drink would be more reliable to do a job or pay a

debt, and he supposed others would see that also.

A Story for Girls.

"I think a Christian can go anywhere," said a young woman, who was defending her continued attendance at some very doubtful places of amusement. "Certainly, she can," rejoined her friend, "but I am reminded of a little incident that happened last summer, when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide of the party. 'Can't I wear a white dress down into the mine?' she asked, petulantly. 'Yes'm,' returned the old man. 'There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back.'" There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterward. No woman who would keep a spotless reputation can afford to drink anywhere, for drink dethrones modesty and strengthens passion.

Two Stories for Fathers.

Many a father abstains for the sake of his child. Here are two stories that will help to increase the number:

Two grave, quiet-looking men stood on the steps of a big house in Washington some years ago. They were watching four bright children get into a cart and drive down the street, throwing back kisses and "good-byes" to papa and papa's friend, the gen-

eral. The father was General Phil Sheridan. The other general, an old friend, said: "Phil, how do you manage your little army of four?" "I don't manage; they are mischievous soldiers, but what good comrades! All the good there is in me they bring out. Their little mother is a wonderful woman, and worth a regiment of officers. I often think what pitfalls are in waiting for my small, brave soldiers all through life. I wish I could always help them over." "Phil, if you could choose for your little son from all the temptations which will beset him the one most to be feared, what would it be?" General Sheridan leaned his head against the doorway and said, soberly: "It would be the curse of strong drink."

Senator Henry J. Coggleshall is a poet. He says, however, that he has only written one poem. "To tell you the truth," said the Senator one day at the Fifth Avenue Hotel, "that poem you have heard about was really inspired. One of my senatorial colleagues gave a dinner, and I was one of the guests." "Were you fined a poem for drinking seltzer?" asked the reporter. "No," replied Senator Coggleshall. "I refused to drink anything intoxicating, and my colleagues began to jibe me. I thought of a promise I had made to my little daughter, her last words to me when I left home for Albany being: 'Papa, be true to me.' I gave the poem that title." It is as follows:

What makes me refuse a social glass?
Well, I'll tell you the reason why;
Because a bonnie, blue-eyed lass is ever
standing by.
And I hear her, boys, above the noise of
the jest and the merry glee,
As with baby grace she kisses my face and
says, "Papa, be true to me."

True and False Liberty.*

Galatians 5: 15-26; 6: 7, 8.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another. 16 *This* I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are *these*, Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they

which do such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance; against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vainglory, provoking one another, envying one another.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

GOLDEN TEXT: *Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap.*—Gal. 6: 7.

The Epistle to the Galatians is a divine exposition of true liberty, in contrast to its counterfeits, license and anarchy. Because Paul taught that love to God frees from bondage to the Law of God by making us disposed to do freely by innermost preference what God requires, instead of doing it under the slavish lash of fear, many who had not received this willing spirit of obedience jumped to the conclusion that one might do not only what a spiritual heart prompted, but also whatever a selfish heart desired. Paul's words, "free from the law," are hardly less understood today, and "liberty" is still the watchword of slaves to evil passions. Senator H. W. Blair, who was for many years the champion of moral measures in Congress, and daily encountered the opposition not only of bad men, but also of some good men, who did not see that there is no liberty to do wrong, said: "The whole question of liberty needs to be expounded anew." And we may add, that the most effect-

ive way to root out the false ideas of liberty that prevail is to begin with the children.

Liberty Not License.

"For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants of one another." Freedom is not freedom to indulge in selfish and sensual sin, but freedom to serve God and man by the spontaneous impulse of love, "for the whole law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." If we do not love God and our neighbor it will be enforced slavery to serve them; but if we love God as a father and all men as brothers, we shall freely choose to serve them, as children rejoice to serve whomsoever they love.

"Walk by the Spirit, and ye shall not fulfill the lusts of the flesh." In the sixteenth century Europe was aglow, as with northern lights, with the cry of "religious liberty." There

*See cartoon on title page.

was nothing selfish in that cry. It meant to many who uttered it, liberty to die that their children might have liberty to pray. In the course of two centuries that light in the upper sky had worked down into the lower sky, and Europe rang with the cry of "civil liberty." There was nothing selfish in that cry. It meant to many who uttered it liberty to die that their sons might be free from despots. Alas! that "liberty," this word of heavenly glory, should now be oftener heard in that synonym of personal selfishness and personal devilry, "personal liberty." There is everything selfish in that cry. It means liberty to destroy oneself and the peace of society.

No Personal Liberty to Do Wrong.

There can be in civilized society no such liberty as prodigals and politicians mean when they cry, "Personal liberty!" Even in the wilderness, far from civilized society, the solitary cannot indulge in impurity with impunity. Even there his "personal liberty," is encircled by law, the laws of nature, which he can nowhere escape. Even there, *"Whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption."* Even there in the wilderness, "he who sows an act shall reap a tendency; and he who sows a tendency shall reap a habit; and he who sows a habit shall reap a character; and he who sows a character shall reap a destiny." Nowhere in all God's world of law can there be "personal liberty" to do wrong with impunity. The only real liberty that can exist under the reign of law is the abundant liberty to choose among the various ways of doing right.

But so far as civil law is concerned, the solitary man, living far from any neighbors, is at liberty to keep a stench at his cabin door, because he is not

interfering with any neighbor's liberty to enjoy sweet odors. The story is so pertinent here, that it is worth repeating, even where it is familiar, of the foreigner of the baser sort, coming out of a saloon where he had imbibed more "liberty" than he could manage, who swung his arms about on the crowded sidewalk and struck the nose of an American passing by, who straightway knocked him down. He rose to his feet indignant, shouting, "I thought this was a land of personal liberty." "So it is," replied the American, "but your personal liberty ends where my nose begins"—a remark which, like a flashlight, exposes the absurdity of the popular idea of "personal liberty." My personal liberty is bounded by my neighbor's nose, as I shall find if I attempt to put up a fertilizing factory near a residence neighborhood. But this solitary man we are studying has "personal liberty" to make night hideous with drunken rage and revelry, for, having no neighbors, he is not infringing the liberty of anyone else to rest in peace.

But when that solitary man concludes that he prefers a more limited liberty in civilized society, with its protection and fellowship, just as a man exchanges a quarter section in the wilderness for a corner lot in the city, he exchanges his boundless liberty of solitude for the smaller but more desirable liberty of civilized society. What is liberty in civilized society? It is the ample space within a great circle, that is bounded on all sides by law, which protects the rights and liberties of others. But that law does not really infringe the liberty of anyone who has no wish to break it, just as your neighbor's fence is no restraint of your liberty if you do not wish to break into your neighbor's yard. How strange that one on entering a new town or country does not find it

necessary to drive swiftly to some official and spend days in reading up the numerous laws! The man who has in himself that equity, or "fair play," which makes laws, and interprets them, is by that same centripetal force of equity held within his orbit, and obeys the laws he never saw as he moves swiftly from place to place. The man who has no will to do ill is free in that only true freedom that comes from within. You can do what you like, when you like to do what is just.

Per Aspera ad Astra.

"But if ye are led by the Spirit ye are not under the law." A helpful illustration of what this means is afforded by the balloon ascension at the original Chautauqua the first year. The climax of the night of illumination was to be a toy balloon of unusual size, in whose successful ascent the great crowd took a supreme interest. Those in charge waited for some minutes for the wind to lull, lest it should be blown into the trees in rising. When the wind seemed to have ceased it was at last let go, and rose steadily until it had almost cleared the woods, when a slight breeze threw it into the topmost branches of the tallest tree, that seemed to be stretching out its arms as a sentinel of earth to catch the escaping prisoner. Then came a battle, which thousands watched with anxiety as if some great matter were involved. It was like the ancient battles of light and darkness, of the flesh and spirit. The balloon, impelled by the hot air within it, struggled to rise, while the tree seemed to be struggling to hold it down to earth. But at length, to our great relief, the balloon pulled free and rose into the freedom of the upper air, sailing on and up until it shone like a star in the far-off sky. Picture, I thought then, as often since, of the greatest experience that can

come into a human life, when by the indwelling Spirit of God, that we have admitted to our hearts, we seek to rise from the earthly, sensual, devilish, often to be caught by some gust of temptation and thrown into the entangling branches of appetite, lust and greed. But if we hold fast to the Spirit, we shall pull free at last, and pursue our heavenward way onward and upward, not by any outward constraint, whether of force or fear, but of the innermost preference of a transformed nature. Such a battle in the soul Paul describes in Romans 7 and 8. The flesh represents our entire human nature unregenerate. While the struggle is on, human nature wishes to do the thing conscience forbids. Conscience alone is not strong enough to win, and presently the flesh is on top. Then conscience cries to Christ for reinforcement: "*Who shall deliver me?*" Christ reinforces conscience and then the Spirit is on top, and body and mind are under its control, as in the Y. M. C. A. triangle, and the soul passes through the triumphal arch of "the blessed eighth," exclaiming, "*The law of the Spirit of life hath made me free!*" It is not any external circumstance but only "life" and "Spirit" that can really make us free.

The Keys Not for Peter Only.

This, too, is the meaning of the power of the keys, as we need to say again and again, until Christians generally, to all of whom it was given, and not to Peter alone, shall claim it. Jesus said at one time to Peter, at another to all the apostles for us all, in substance: "I will give you in a life of free and loving loyalty to God such a similarity of feeling with Him, that you will forbid yourselves on earth what He forbids from Heaven, and permit yourselves on earth only what He permits from Heaven."

Thus do our hearts loose on earth what is loosed in Heaven, and bind on earth what is bound in Heaven. Thus are we free from the law because we obey it freely, having in us to inspire desire and action that same Spirit that inspired the law itself. Those two great utterances of Christ and Paul, "*Thou shalt love God and man; on these two loves hangs all law;*" "*For the law of the Spirit of life in Christ Jesus hath made me free;*" together present to us a tree, whose root is love, whose trunk is law, whose sap is life, whose topmost fruit is liberty.

Legalized Mischief.

Inasmuch as government's chief function is to protect property and life and character, manifestly it should prohibit a traffic which at best is unnecessary, and which in its total effect greatly increases the crimes which government is bound to prevent, as well as punish. No law absolutely annihilates an evil, but, in the words of Gladstone, "Law makes it harder to do wrong and easier to do right." Prohibition in its various forms does that. The legalized saloon, on the other hand, makes it as easy as possible to do wrong, and as hard as possible to do right.

Break the Chain.

Passing through an opium-joint in one of our American cities a gentleman said to a Chinaman who lay on a bench smoking the deadly drug, "John, do you like it?" To which John replied, "I got to like it; I been smoke forty years." So it is with all

sinful practices. The time must surely come when the victim has "got" to practise whether he will or not.

Four young men were riding in a Pullman car, chatting merrily together. At last one of them said, "Boys, I think it's time for drinks." Two of them consented; the other shook his head and said, "No, I thank you." "What!" exclaimed his companion, "have you become pious? Are you going to preach? Do you think you will become a missionary?" "No, fellows," he replied, "I am not specially pious, and I may not become a missionary; but I have determined not to drink another drop, and I will tell you why: I had some business in Chicago with an old pawnbroker, and as I stood before his counter talking about it, there came in a young man about my age, and threw down upon the counter a little bundle. When the pawnbroker opened it he found it was a pair of baby shoes, with the button-holes a trifle worn. The old pawnbroker seemed to have some heart left in him, and he said, 'Look here, you ought not to sell your baby's shoes for drink.' 'Never mind, Cohen; baby is at home dead, and does not need the shoes. Give me ten cents for a drink.' Now, fellows, I have a wife and baby at home myself, and when I saw what liquor could do in degrading that husband and father, I made up my mind that, God helping me, not a drop of that demoralizing stuff would pass my lips again."

Poison and death the cup contains,

Dash to the earth the tempting bowl;

Stronger than bars and iron chains

This power that captive leads the soul.

TEMPERANCE AND REFORM PERIODICALS OF THE WORLD.*

W. C. T. U. Papers (U. S.)

Union Signal, Evanston, Ill.
(National Official organ of the W. C. T. U.)
Crusader Monthly, Evanston, Ill.
Alabama White Ribbon, Bridgeport, Ala.
Arizona W. C. T. U., Phoenix, Ariz.
Champion, The, Tulsa, Ind. Ter.
Granite State Outlook, Franklin, N. H.
Georgia Monthly Bulletin, Griffin, Ga.
Illinois Watch Tower, The Temple, Chicago.
Kentucky White Ribbon, Lexington, Ky.
Message, The, Indianapolis, Ind.
Michigan Union, Bay City, Mich.
Minnesota White Ribbon, Montevideo, Minn.
Mississippi White Ribbon, Jackson, Miss.
Missouri Counselor, Madison, Mo.
Motor, The, Madison, Wis.
North Carolina White Ribbon, Greensboro, N. C.
Our Messenger, Downs, Kans.
Our Message, Boston, Mass.
Ohio W. C. T. U. Messenger, Columbus, O.
Oklahoma Messenger, Oklahoma City, Okla.
Outlook; The Woonsocket, R. I.
Open Door, The, R. F. D., Knoxville, Tenn.
Southern California, White Ribbon, Los Angeles, Cal.
Star in East, Portland, Me.
Texas White Ribbon, Terrell, Tex.
Union Workers, University Pl., Neb.
Vermont Home Guards, St. Johnsbury Center, Vt.
Virginia Call, Winchester, Va.
White Ribbon Banner, Scotland, Conn.
White Ribbon, Bulletin, Fargo, N. D.
White Ribbon Bulletin, Seattle, Wash.
White Ribbon Ensign, Yolo, Cal.
White Ribbon, Fairmont, W. Va.
White Ribbon Herald, Baltimore, Md.
White Ribbon Journal, Rapid City, S. D.
White Ribbon Review, Portland, Ore.
White Ribboner, Walla Walla, Wash.
W. C. T. U. Bulletin, West Grove, Pa.
W. C. T. U. Champion, Indianola, Ia.
W. C. T. U. Messenger, Boulder, Colo.
W. C. T. U. Tidings, Salisbury, N. C.
W. C. T. U. Voice, Orr, Mont.
Woman's Temperance Work, Oswego, N. Y.

Temperance Tribune, Geneva, O.
(Official organ Non-Partisan W. C. T. U.)

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Anti-Saloon League Papers (U. S.)

American Issue, Chicago, Ill.
Alabama Citizen, Birmingham, Ala.
Civil Sentinel, Richmond, Va.
Citizen, Seattle, Wash.
Connecticut Citizen, Rockville, Conn.
Dial of Progress, Des Moines, Ia.
Home and Fireside, Baltimore, Md.
Indiana Issue, Indianapolis, Ind.
Illinois Issue, Chicago, Ill.
Kansas Issue, Topeka, Kans.
Keystone Citizen, Harrisburg, Pa.
Kentucky Issue, Louisville, Ky.
Lincoln Magazine, New York, N. Y.
Michigan Issue, Detroit, Mich.
Minnesota Issue, Minneapolis, Minn.
Missouri Issue, St. Louis, Mo.
New Hampshire Issue, Concord, N. H.
Oklahoma Issue, Oklahoma City, Okla.
Pacific Issue, Oakland, Cal.
Protest, The, Washington, D. C.
Rhode Island Issue, Providence, R. I.
Rocky Mountain Issue, Denver, Col.

*For up-to-date information every one should take one or more of above-named temperance periodicals. We shall be obliged if readers of this book will send to The International Reform Bureau, 206 Penn'a Ave., s. e., sample copies of any other reform periodicals, devoted in large part to temperance, that are entitled to go in this list.

Searchlight, The, Los Angeles, Cal.
South Dakota A. S. Issue, Mitchell, S. D.
Tennessee Anti-Saloon Journal, Nashville, Tenn.
Vermont Issue, Burlington, Vt.
West Virginia Citizen, Parkersburg, W. Va.
Wisconsin Issue, Milwaukee, Wis.
Friend, The, Honolulu, Hawaii Ter.

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Good Templar Papers (U. S.)

Camp Cleghorn Assembly Herald, Waupaca, Wis.
International Good Templar, Independence, Wis.
Maine Temperance Record, Belfast, Me.
Maryland Templar, Denton, Md.
Michigan Good Templar News, Grand Rapids, Mich.
Minnesota Good Templar, Minneapolis, Minn.
New York Templar, Delhi, N. Y.
The Rescue, San Francisco, Cal.
Pacific Templar, Seattle, Wash.

*

Miscellaneous.

The National Prohibitionist, Chicago, Ill.
(Weekly Organ National Prohibition Party.)
The National Temperance Advocate, 3 E. 14th St., New York. (Monthly Organ of the National Temperance Society.)
The Reformer, 206 Penn'a Av., Washington, D. C. (Monthly Organ of the International Reform Bureau.)
The Temperance Cause, Boston, Mass. (Monthly Organ of Massachusetts Total Abstinence Society.)
The Quarterly Journal of Inebriety, Boston, Mass.
The Civic League Record, Waterville, Me. (Monthly Organ of Maine Civic League.)
The Amethyst, Conestoga Building, Pittsburg, Pa. (Official Organ Presbyterian Temperance Committee.)
Swedish Temperance Journal, Chicago, Ill.

*

Some Foreign Temperance Papers.

The Alliance News, Governor Chambers, 16 Deansgate, Manchester, Eng. (Official Organ of the United Kingdom Alliance.)
The Temperance Leader, 108 Hope street, Glasgow, Scotland. (Official Organ of the Scottish Temperance League.)
Everybody's Monthly, 20 Lombard St. Belfast, Ireland. (Official Organ of the Irish Temperance League.)
Band of Hope Chronicle, 59-60 Old Bailey, London, E. C. (Official Organ of the Band of Hope Union of the United Kingdom.)
The Good Templars Watchword, 168 Edmund St., Birmingham, England. (The Official Organ of the Grand Lodge of England.)
The Good Templar, 4th St., Enoch Square, Glasgow, Scotland. (Official Organ of the Grand Lodge of Scotland.)
The Irish Templar, City Chambers, Royal Ave., Belfast, Ireland. (Official Organ of the Grand Lodge of Ireland.)
Wings, 4 Ludgate Hill, London, E. C. (Official Organ of the Women's Total Abstinence Union of England.)
World's W. C. T. U. Bulletin, Ripley, Derbyshire, England. (Official Organ World's W. C. T. U.)
The White Ribbon, 147 Victoria St., Westminster, London, England. (Official Organ of the England and Wales W. C. T. U.)
The Scottish Women's Temperance News (Official Organ of the Scotland W. C. T. U.)

Some Foreign Temperance Papers.

(Continued.)

The Burmah White Ribbon Life Line, Rangoon, Burmah. (Official Organ of the Burmah W. C. T. U.)
 The Swedish White Ribbon, Stockholm, Sweden. (Official Organ of Sweden W. C. T. U.)
 The White Ribbon Outlook, 112 Queen St., Brisbane, Queensland, Australia. (Official Organ of the Australia W. C. T. U.)
 The New Zealand White Ribbon, Box 114, Christchurch, N. Z. (Official Organ of the New Zealand, W. C. T. U.)
 The Pioneer, 52 Confederation Life Building, Toronto, Canada.
 Canadian White Ribbon Tidings, 240 Dundas St., London, Ont. (Official Organ Ontario W. C. T. U.)
 Canada's White Ribbon Bulletin, Montreal, Quebec. (Official Organ Canada W. C. T. U.)

Sons of Temperance Record, Aurora, Ontario. (Official Organ of the Ontario Sons of Temperance.)
 Forward, Windsor, Nova Scotia. (Organ Nova Scotia Sons of Temperance.)
 The Canadian Royal Templar, Hamilton, Ontario. (Official Organ of the Royal Templars of Canada.)
 The Scottish Reformer, 108 Douglas St., Glasgow, Scotland.
 The Alliance Record, Swanson St., Melbourne, Australia.
 The Australian Temperance World, 275 Clarence St., Sidney, Australia.
 Light, 528 Kent St., Sidney, Australia.
 The Vanguard, 100 Willis St., Wellington, New Zealand.
 Onward, 207-209 Deansgate, Manchester, England.
 Abkari, 36 Iveley Road, Clapham, London, S. W.
 The Union, Shanghai, Hong Kong, China.

ALCOHOLISM AND PHYSICAL DEGENERACY.

[The strongest sentences in French and British Municipal posters have been combined by the International Reform Bureau's Council for New South Wales, His Grace the Archbishop of Sydney, Chairman, in the poster below, which is recommended for adoption by mayors, city councils, boards of health, and boards of education in all lands.]

From Proceedings French Supervising Council of Public Aid, 1902. Report by Prof. Debove, Dean of the Faculty of Medicine.

It is an error to say that alcohol is necessary to workmen who engage in fatiguing labor; that it gives heart to work, or that it repairs strength. The artificial excitation which it produces gives place very quickly to nervous depression and feebleness.

The habit of drinking entails disaffection from the family, forgetfulness of all duties to society, distaste for work, misery, theft and crime. It leads at the least to the hospital, for alcohol engenders the most varied maladies: paralysis, lunacy, disease of the stomach and liver, dropsy. It is one of the most frequent causes of tuberculosis. Finally, it complicates and aggravates all acute maladies. Typhoid fever, pneumonia, erysipelas, which would be mild in the case of a sober man, quickly carry off the alcoholic drinker. The hygienic faults of parents fall upon their children. If the latter survive the first months they are threatened with idiocy or epilepsy, or, still worse, they are carried off a little later by tuberculosis, meningitis or phthisis.

For the health of the individual, for the existence of the family, for the future of the nation, alcohol is one of the most terrible scourges.

[The paragraphs above are from posters put up by French city governments to check national decay that has led to deaths exceeding births. What follows is from British Parliamentary Report on Physical Deterioration, prompted by failure of a majority of candidates for enlistment in British Army to pass physical examinations. In consequence, British city governments post these extracts as a warning, not only in Great Britain as a cure, but also in athletic Australia as a preventive. For one or other of these reasons, such a warning should be posted in every city and town of the world, and read in the schools.]

Of 61,215 people, the average deaths per year by insurance tables will be 1,000. Of 61,215 liquor sellers, the death average is 1,642. Of 61,215 Rechabites (abstainers), the death average is 560.

Sir Frederick Treves, physician to King Edward, declares that alcohol is an insidious poison, and should be subject to the strict limitation as opium, morphia or strychnine, and that its supposed stimulating effects are delusive.

Respectfully submitted for consideration of citizens by.....Mayor.

The above miniature poster has been printed on stout paper for bill boards in mammoth size, 30 x 40 inches, and is sold at cost 10 cts. each, \$1 for 15, postpaid. A large fund is needed to send free copies to all lands and for free circulation of letters of medical missionaries among one hundred millions of Chinamen who have been cut off from opium dens by recent anti-opium legislation in China and the Philippines and elsewhere; also for circulation of "Scientific Testimony on Beer," in all lands and languages. Send to International Reform Bureau, Washington, D. C.

A Temperance Tour of the World.

Great Britain.



*A Scotch Brownie.

"Donald Campbell, is there any old Scotch whiskey in Scotland, now?"

"Plenty, plenty, more than's good for them that drink it. We brownies never taste it. But we go round as brownie police on the Sabbath day lookin' for the open bars, and we find them shut up tight. If any one is a traveler he can get a drink by ringing the bell of the barroom. But we have some good temperance hotels and there is no temperance society in the world that strikes the drink habit and the drink traffic harder than our Scottish Temperance Society, which is o' and o' for total abstinence and prohibition."

It is passing strange that the race that has been foremost in giving the world religious and civil liberty, and in promoting missions and charities, has been the worst in the world in alcoholic enslavement of its own people. And no less strange is it that after a thousand years of vain effort by moderation and taxation to check this drink curse, which, as Parliament has recognized, is producing "national degeneracy," the same old restrictions that do not restrict are being repeated over and over again.

The most hopeful signs in Britain are: that abstainers are increasing, and that a majority of the present Parliament has declared for local option, which, however, is likely to be handicapped not only by the provision of "compensation" for liquor dealers to the full value of their business when they are closed out, but also by the requirement of a three-fifths majority. The worst man or measure can be elected under the accepted doctrine of majority rule by one majority, but three-fifths of the total vote on three or more propositions is required, wherever local option is in force in the British Empire, to suppress the worst foe of the home, of honest business and of pure politics, toward which for these three reasons the attitude of government should be that of prohibition.

*As a hint to those who may wish to make this "tour" more interesting to boys and girls we introduce several of many brownies from Mrs. Craff's "Brownies' Temperance Tour of the World," published by the National Temperance Society, 3 East 14th St., New York City, U. S. A. Ten cents, postpaid. Brownies in the costume of each country should be drawn on great manila sheets, or on the blackboard, one by one, or, if drawn in advance, uncovered, one by one, or may well be developed by costumes worn by real children, each of whom meets an international brownie, as he goes from booth to booth, in a circle on the stage, and replies in a little speech to his two questions, "What intoxicating drinks does your country use?" "What are good people doing to stop this?" Each brownie should keep in hiding till the international brownie gets to his booth.

France.

Pierre Loubet: "Everybody knows that France is the greatest wine growing country in the world. The wine makes our folks wish for stronger drink, such as absinthe, and our learned men think that is why our country is a dying nation, with more coffins than cradles. The city governments are putting up posters, with our mottoes, 'Liberty, Equality, Fraternity,' to warn the people against Alcoholism, the chronic poisoning that comes from daily tipping even when one never gets drunk."



A French Brownie.

Revenue statistics gathered from all civilized governments through British and American consuls in the twentieth century show that while France drinks more wine than any other country—and the purest wine, for they get it out of their own vineyards, before the general adulteration, which has caused the recent riots of French wine growers—France also drinks more distilled liquors per capita than any other country, a complete refutation of the theory that a free use of wine would crowd out whiskey. (Germany teaches the same lesson as to beer.)

But France also has given the temperance forces of the world a banner for the vanguard, inscribed with "Alcoholism," rather than "Drunkenness," as the foe to be fought. In posters put up by city governments in France, which British cities have copied with improvements, France proclaims to the world that daily tipping which falls short of drunkenness produces the chronic alcoholic poisoning known to capable physicians as "alcoholism," which, though it may not be as dangerous as drunkenness to the drinkers' neighbors, is more likely to blight his own health and that of his children's children.

Scandinavia.

Amateurs in temperance work think of Scandinavia as the home of the "Gothenburg System," which is supposed to have removed about all the evils of the liquor traffic, namely, those arising from private cupidity, inducing people to drink more and oftener than they would if left to act on their own impulses. It has been assumed that there would be no cupidity to promote drinking if the barkeepers were hired by the state or a company expecting only four per cent. dividend instead of an individual owner, and the profits were divided among taxpayers and philanthropic and religious institutions. But surely one must have very little knowledge of human nature who thinks it is "disinterested management" to substitute the widespread cupidity of bondholders and officeholders and taxpayers and philanthropists for the concentrated cupidity of a few liquor dealers.

The argument for the "Gothenburg System," because of a reduction in liquor consumption in Norway since this system was introduced, is a bad case of the logical fallacy "after, therefore because of" (*post hoc, ergo propter hoc*), as was proved at the anniversary of the stalwart Scottish Temperance Society in Glasgow, in 1906, by a member of Parliament, who showed that a reduction similar to that of Norway had occurred in the neighboring country of Denmark, which has no Gothenburg system. The decline in both was manifestly due in the main to causes working to like degree in both, namely, to the increase of total abstinence and local prohibition. Indeed, Gothenburg itself has given up the system there originated for local prohibition, which is now the "Gothenburg System." (Government ownership on the dispensary plan has also proved a failure, under trial in South Carolina, and "disinterested management" was also weighed and found wanting in a saloon in New York.)

Central Europe.

Although beer drinking shows little if any abatement in Central Europe, the medical professors there are leading the learned world in investigations of alcohol, and especially of beer, which they proclaim to be promotive of Bright's disease and other kidney troubles, of dropsy also, and rheumatism and tuberculosis. Professor Forel, after a tour of the United States, spoke of the "crass ignorance" he found among American college professors as to recent scientific investigations of alcohol.

The committee on the alcoholic liquor traffic in the Russian Douma, which

attracted attention by recommending local prohibition in that conservative country, made the startling recommendation in a report to the Douma, that a skull and crossbones be substituted for the imperial eagle on the whiskey labels, with these words following: "Men! Although you have bought this liquor, yet know that you are drinking poison, which destroys you. Before it is too late, quit. Buy not another bottle."—Ministry of Finance.

Hans Nägel: "Men, women and children drink beer and wine in Germany. Some people think beer keeps people from drinking whiskey, but Germans are not prevented by drinking twice as much beer as Americans from drinking twice as much whiskey also. The best thing about Germany is that the learned men are studying alcohol, and warning the people that it injures health, and that the 'beer pause' in factories is bad for German industry."



A German Brownie.

Africa.

Three times the great nations of the world have held conferences in Brussels, in 1890, 1899 and 1906, to counteract the "moral and material injury wrought by the liquor traffic" in Africa. In 1890 they established a prohibitory zone in the Congo country, forbidding all sales of distilled liquors in that zone, with most salutary results, as is admitted even by those who have found most occasions to attack the management of that country. This plan of establishing a prohibitory zone, which the Americans have also followed in the Indian Territory, we believe is the right one for all countries where a majority of the inhabitants are of the child races.

It is not enough to forbid the sales to natives, as is abundantly proved in Fiji to-day, where such a law is easily and frequently violated. Much less is it sufficient to raise the tax, which was the foolish and ineffective policy adopted for Africa by the Brussels Conference of 1899. This did not even check the rapid increase of liquor consumption and its consequences, and yet raising the tax again was all that was accomplished in Brussels in 1906. To that conference of nations, however, President Roosevelt sent a proposal that may be adopted later when the tax failure has been sufficiently shown: that the civilized na-

tions shall unitedly forbid all sales of intoxicants and opium to all uncivilized and newly civilized races.

Western and Central Asia.

Dr. Henry Jessup, the veteran missionary in Beirut, said to a shipload of American travelers: "I have been in Turkey nearly fifty years, and I never saw a drunken Turkish soldier; but within two hours of the time when an American or British ship has entered our harbor, the streets are filled with the wild uproar of drunken sailors." Mohammedanism is a total abstinence religion, as are Hinduism and Buddhism also. We believe Christianity is no less a total abstinence religion, for God has commanded us to "abstain from every form of evil." But we must admit that professing Christians, better in other respects than the devotees of any heathen faith, have been far more frequently guilty of buying and selling intoxicating beverages.

A few Mohammedans and Hindus and Buddhists have been led to drink by the white man's example and influence, but in Turkey and Persia and other Mohammedan countries the masses are still abstainers, and in the world campaign against drink and opium that is developing they will be valuable allies. In India, for example, there are hundreds of temperance societies, in which Hindus, Buddhists, Mohammedans and Christians are unitedly fighting the licensed drink shops by which the government most unwisely is allowing the one supreme virtue of the native faiths to be trampled on, to the grievous offense of the best native citizens, and that, too, at a time when occasions for criticism of the government and incentives to social unrest should be most carefully avoided.

China

ranks first in the world in prohibition of the sale and use of intoxicants, which Mr. Wu Ting fang, in his first term as Chinese Minister to the United States, told me had been the general policy of China since the fourth century. In some reigns the use of the simple native wines was allowed at festivals, when they were taken more as a confection than as an intoxicant. Indeed, drunkenness among the Chinese is so infrequent that President James B. Angell, after serving as American Minister in China, said he "did not see three drunken Chinamen in a year." We found but two temperance societies in China, one for British soldiers, the other for children in an American mission. But beer, largely of American introduction, is coming in just as opium is being suppressed in all East-

ern Asia by a joint commission. The supreme peril of China's future, next to political corruption, is beer, against which China should be warned by distribution of literature.

Liang Chung: "A drunkard is hardly ever seen in China. In the fourth century our Emperor made a prohibition law. Other Emperors continued the prohibition and also prohibited opium. But Great Britain forced opium into our country by three wars. Now that nation and others are helping us to drive it out, and we want help also to keep out the beer and cigarettes that Germans and Americans are trying to put in place of the banished opium."



A Chinese Brownie.

Japan

has given the world the most perfect sample of legal prohibition in its anti-opium law. When the Philippine Opium Committee studied the Asiatic laws on opium and their results, they reported that revenue killed restriction wherever the two objects were combined in one measure, and that Japan alone was successful in anti-opium legislation, which was attributed to the fact that in Japan proper the sale and use of opium has long been prohibited, except under carefully guarded medical prescription, with no attempt to get any revenue whatever.

Although Japan has a long coast, and a large value of this drug can be concealed in a very small space—for example, in the hollow of a bamboo cane or fish-pole—such smuggling, which often occurs in Australia, is almost unheard of in Japan, and the severest critics of Japan in her ports admit that the enforcement of the law is almost perfect. It shows what can be done by a vigorous government when revenue is not involved.

Prisoners stop their opium at once, and both the tapering and the revenue fallacies should be turned down hard. Japan's greatest peril, like China's, is from the introduction of the American beer saloon.

Australia.

Australia's agreeable climate, which escapes the extremes of heat and cold, and its atmosphere, which is like champagne

"extra dry," and affords all the stimulant any one needs, and invites to outdoor life all the year, removes all excuse for drinking any form of so-called stimulants there, but there are few countries where men take a "nip" of whiskey more frequently. New Zealand, foremost of all lands in labor reforms, bids fair to be one of the foremost in the local prohibition movement, in spite of the handicap of a three-fifths majority requirement. It is putting new areas every year under "no license." The great continent of Australia is all alive with temperance effort. The W. C. T. U. is a leading and noble factor in every step. Every state has its Good Templar Grand Lodge, and every form of temperance organization. Queensland has long had an act giving voters the power to prevent the increase, to cause a reduction, or to prohibit all licenses. New South Wales has lately enacted a local veto law to become operative three years later. Victoria has long had local option legislation—but cumbered by compensation provisions which have impeded its success. South Australia in 1890 enacted a local veto power to become operative fifteen years later, and on this time being reduced, six districts carried veto, but owing to a technical flaw it was disallowed in five. West Australia, which has an area of over a million square miles, gives a popular veto over new licenses, but has not yet given power to suppress existing houses. The Island of Tasmania has not yet passed its local veto bill, but New Zealand did this many years ago, and enabled the electors to prevent, reduce, or prohibit drink-shops, and in a number of districts they have closed them altogether—although a three-fifths vote is required to effect that. In Australasia four Good Templars have become prime ministers; and the temperance cause ranks high in administrative circles. It is also encouraging that the importation of opium has recently been prohibited, at considerable sacrifice of revenue, and that some anti-gambling laws, encouraging though inadequate, have been passed.

Canada.

Of all the large geographical divisions of the world, Canada has not only the best Sabbath observance, but also the smallest per capita consumption of liquors—about four gallons a year—less than one-fourth the figure for the United States, whose per capita consumption of both the milder and stronger intoxicants is only half that of Britain and Germany. In plebiscites to test public sentiment, nearly all the provinces of Canada have declared in favor of com-

plete prohibition, but have been cheated out of it by political leaders, and are now seeking to make the best of imperfect forms of local option, meantime pressing vigorously efforts to win individuals to total abstinence.



A Canadian Brownie.

Andrew McLean: "It is not respectable to drink in Canada, and so there is less liquor sold here than in any other land, only one-fourth as much as in the United States in proportion to the population, only one-third as much as in Great Britain. But there are many even in Canada who are ruining health and home by drink, and the politicians are not willing to do all they should to drive out of our towns those whose business is to induce others to drink."

United States.

The United States has been the leader of the movements for total abstinence and prohibition. One sign of promise is the decisions of Indiana courts that a saloon, because it is a cause of disorder, poverty and crime, is a "nuisance" that can be abated as such under common law, and which, as such, has no right to a license, under the principle announced by the United States Supreme Court in the Louisiana Lottery case, that "the Legislature cannot bargain away the public health or the public morals." The people themselves cannot do it, much less their rulers." The other sign of promise is the growth of "No license" and prohibition which was in force in 1908 in States and towns, including forty of the total ninety millions of the population. (See pp. 57, 59.)

MISCELLANEOUS TOPICAL INDEX.

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