

Temperance Department.

Officers and members of Temperance organizations, and friends of Temperance generally are invited to contribute to this Department. Address, Monmouth, Oregon.

Temperance.

[An address by Eld. J. W. Spriggs, delivered before the Salem Christian Temperance Union, May 22, 1882.]

(Continued from last number.)

In the soul we see the crowning glory of man—the power to choose his destiny, the power to say through God's grace what he will be. Heaven, with its elysian bliss, is inviting and wooing, while hell, with its yawning despair, would warn you. "Come not hither." To say whether we will be lofty and grand, in our lives and fulfill the the purposes of God in our creation, by retaining his glorious image, or whether we will pollute and degrade that image, I believe to be the privilege and choice of every human being who has in tact the faculties of his being, that is, where the faculties of body, mind and spirit are not hopelessly degraded. But the individual is not alone affected by his conduct; there are relations which we sustain to others, some of these relations we have assumed as husband or wife, and the parental relation. Other relations are laid upon us by the conditions of society and government—such as neighbors and citizens. No person has a right to disregard these relations, and the duties arising therefrom. The husband and father are by virtue of their positions the natural guardians of those who have given their all into their keeping and those for whose existence they are measurably responsible. Children have a just claim upon parents, and especially the father, for support, and upon both for training, both moral and intellectual. Husbands should love their wives and be not bitter against them, and wives should render due fidelity to their husbands. Whatever militates against the varied duties arising from these relationships is to be deplored, and whatever promotes mutual benefit in such relationships is to be cultivated. Nothing more effectually blights and destroys in all this realm, than intemperance, nothing is more productive of blessedness, peace and enjoyment than temperance in all things. Neighbors and friends have rights with regard to the peace and good order of society, which no one has a right to utterly disregard. The

varied relations of society as employer and employe, master and servant, teacher and pupil, and all the relations that arise from society as it is, carry with them grave responsibilities that demand our best energies, and impose trusts that we have no right to be recreant to.

While civil government is desired by men for the best interests of the governed, it demands a sacrifice of certain natural rights for the common good, in order that we may have more protection of life and property. Consequently, governments are instituted among men for safety and the protection of the rights of men. Laws are made for the purpose of restraining and punishing those who disregard the rights of others, and consequently governments have the right to restrain men who seek to injure their fellowmen, even by putting the bottle to their lips, and to inflict a penalty upon those who persist in defying the law and injuring their neighbor. Men who have renounced certain natural rights which they had as barbarians, and have entered into the solemn compact of civil government have, no less than the fathers, pledged their lives, their fortunes and their sacred honors to the maintenance of the rights of men, and the transmission of these rights unimpaired to their posterity. We are all pledged to the duties of citizenship, and we have no right to relegate the duties of citizenship to the lower element of society, because, forsooth, politics may be corrupted. But, rather, as loyal citizens true to the sacred trust given to us by our fathers, purchased by the price of their blood, and maintained through the years of peril and sword, knowing the right we should dare to maintain it.

Many a weakened inebriate needs the strong arm of the law to interpose in his behalf; many a desolate home needs the shield of its protection, many a defiant law-breaker should be held in its strong embrace, until the work of desolation and ruin which he has done, and is doing, shall cease forever.

If all men could be brought to see the grandeur and capabilities of their own being undefaced by sin, the inherent powers of the soul for usefulness and enjoyments; if we could all come to comprehend and regard the rights of our fellowmen by reason of the relation they sustain to each other; if we could all realize the privileges and blessings which civil government

imparts when impartially and faithfully administered, then would we cease to debauch ourselves, and would perform lovingly the obligations which society lays upon us, and equally zealous would we be of the rights of others, with ourselves, under our great and free institutions. But the manacles that bind the souls of men can never be fully broken but by the benign influence of the Son of God. He came and walked this earth with us—foot-prints hath he truly left on the sands of time—he hath moistened our sorrowing earth with his own tears and blood—here upon the theatre of his suffering and shame—here where men struggle for the mastery over evil—here we may yet see the beacon light guiding us to the haven of eternal freedom, and over the rear of the billows we may catch the voice of our Captain calling: "I am the way and the truth and the life." Verily, "If the Son of God shall make us free we shall be free indeed." But he frees by the omnipotent power of truth. And when all men come to know the truth in the love of the truth, realizing that God is Father of all and good to all, that he would win and woo us by the power of his all-pervading love to be good and true and like him, then will hydra-headed sin hide its deformed and blushing face, and righteousness triumph over evil, and the Gospel of Jesus Christ be reflected in the lives of all men. Peace and plenty shall fill the land, "The solitary places shall be glad, and the desert shall blossom as the rose." Through whatever scourgings we may pass as a nation on account of this great evil, however dark the night through which we must pass, "For the night cometh and also the morning." Let us believe that the morning will come, as it now already dawneth in Maine, Kansas and Iowa, so its brightness shall rest upon all this fair land, until the demon that seems in so many places to hold undisputed sway shall be shorn of its terrors and robbed of its prey, and the sun shall shine where the dark clouds have lowered, and homes once desolate shall be full of rejoicing.

My friends, I have no tales to tell of the falling and rising again of the drunkard, in which self is most prominent. I have no heart-rending stories of widow's tears and orphans' groans, with which to entertain you to-night, I have no anecdotes to provoke your mirth while all around are souls bound

with chains in helpless bondage. I have no words of bitter calumny for those who are their own worst enemies. I have no reproaches for souls steeped in iniquity out of which they would fain rise, if sufficient resolution of soul were left them. I could have nothing but tears for this great work of desolation, were it not for "heart within and God o'erhead."

To the struggling tempted ones I would say, try again, God is able to make all grace abound unto you.

To the discouraged worker I would say, God yet reigns, though clouds and darkness be around thee thrown, he still lives to guide to victory. In our struggle against evil we need faith in humanity—in the inherent power of goodness in the souls of men, to inspire us with hope for their redemption.

And over and above all we need faith in God—faith in his goodness. Over all the mysteries and discouragements of life let us hold on to this reality—that God is good—clinging to this truth as the drowning mariner clings to the rock when the waves dash around him. This is the struggle of human life, and I think we may sometimes rise to the conception of Paul's words, "Let God be true though every man a liar."

The floods of intemperance has spared no section of our fair country. No circumstance or condition in life has been saved from its ravages. The rich and the poor, the high and the low, the illiterate and the learned, have been swept into the vortex of ruin. On the farm and into the workshop, in the political arena and the courts of Justice, in church and in State, and even in the sacred desk, the waves of death have gone. The clouds are still dark and lowering. But "the rainbow of promise hath appeared with one foot upon Maine and one on Kansas, with a promise of hope to all between." It is becoming more clearly outlined all along our moral sky. Everywhere, from Maine to Texas, and from the Atlantic to the Pacific, the friends of temperance, and of law and order, are taking fresh courage and redoubling their diligence, and the camp of the enemy is struck with consternation.

The liquor dealer's "State Protective Association of Illinois," last November issued a circular letter to their patrons, warning them of dangers ahead, and calling upon them for contributions to a general