

the mate died.
"Won't you go in and look at him?" said I.

He went in and took the mate's hand. "Why," said he, "the man is not dead! He's alive and doing well! What have you been giving him?"

"Water, simply water, and all he wanted of it!" said I.

"I don't know that the doctor learned anything from that, but I did, and now no doctor puts acoholics down me, or any of my folks for a fever, I can tell you! I am a plain, unlettered man, but I know too much to let any doctor burn me up with alcohol.—Sel.

A Defect in Temperance Legislation.

The discussion at the Social Science Congress in Saratoga on the proper treatment of drunkards will do something to call attention to a subject which demands the serious attention of all who are laboring for the reformation of social morals. With all our experience in legislation designed to restrict the evils of intemperance, and the active discussion of the steps which must yet be taken, little attention has been given to laws for the punishment of drunkenness. Most of our actual and proposed legislation is based on the idea that the drunkard is a victim, more or less helpless, who needs to be protected rather than a criminal who deserves to be punished. There is a measure of truth in the former view which ought to have its influence in shaping legislation, but there is also truth in the latter view which ought not to be forgotten.

Even the moderate drinking of alcoholic stimulants is unquestionably, in view of its natural consequences, a sin, against which parental restraint and church discipline are properly directed. But its sinfulness depends chiefly on the fact that it tends to drunkenness. The traffic in intoxicating liquors, in view of the results which flow from it, is an offense against society, and should be suppressed by law; but the guiltiness of the condition of drunkenness to which it contributes. The Word of God hurls its condemnations against drunkenness and leaves it to the common sense of man to infer the criminality of the courses of conduct which contribute to it. In this whole category of offenses, drunkenness is the sin of sins. Other acts are censurable, only as they are related to it.

It seems irrational to punish the causes which lead to drunkenness, and the effects, such as murder and other crimes, which flow from it, and leave to drunkenness itself comparatively free from condemnation and punishment.

A fruitful cause of drunkenness is the levity with which the state of drunkenness is generally regarded. When a young man has unintentionally taken a glass too much, has thereby lost his reason and conscience and made himself for the time a fool and a madman his condition is usually regarded as a huge joke by his companions. A frequent practical joke is to get a young fellow "roaring drunk" while his companions retain their senses sufficiently to enjoy the exhibition of his folly. If serious penalties were provided for drunkenness, as for example thirty days' imprisonment for the first offense and three months or even six for subsequent offenses, it would help all men to see that intoxication is no "joke," but a sin against God and a crime against man, and would go far to justify, in public opinion, legislation against other contributory offenses. We earnestly hope that in the laws which Iowa will soon frame to give effect to her prohibitory amendment some such provisions as we have indicated may find place.—*Christian Statesman.*

A Wise Captain.

A Nantucket steamboat captain was once asked by a passenger on his boat how much ardent spirits he used. He replied: "I never drank a teaspoonful of rum, brandy, gin, cider, wine, or beer. I never smoked or took snuff, and I never drank tea or coffee." "But," said the passenger, "what do you drink with your breakfast?" "Cold water." "And for your supper?" "Cold water." "Well," said the passenger, "But what do you take when you are sick?" "I was never sick in my life," was the ready and glad reply. He was a wise captain. He was accustomed to exposure in all sorts of bad weather, wind and storm, and never believed in the foolish notion that he must take a drop of spirits to "keep out the cold."

Cold water was the drink of Adam in Paradise. Cold water was the drink of the children of Israel in the wilderness. It was also the drink of Sampson and of Daniel, and of John the Baptist. It is the best drink for you.—*Christian Statesman.*

The Church and Temperance.

One of the most gratifying aspects of the question is that the Church of God is to a greater extent than ever before waking up to the enormity of the drink evil, and the responsibility resting upon the followers of Christ to labor for its entire extirpation. Intemperance is more and more seen to be the great enemy of the Church and the greatest obstacle to the conversion of the world. A large number of local and individual churches and ministers have taken active part against the drink system, while conferences, presbyteries, associations, conventions, and synods in all parts of the country have taken this matter into serious consideration, and advance action has been taken.—*Ec.*

A saloon keeper in Cleveland, arrested for violating the law, based his defense on the ground that the law was unconstitutional. The judge before whom the case was being tried, overruled this plea. In his decision he says that the legislature has the power to regulate the sale of almost any commodity, and, above all, the sale of an article that produces so many evil consequences as liquor does.—*Reform Advocate.*

I neither drink wine or give it to my guests. Strong drink is the curse of the country and the age. Seventy thousand men in America every year lie down in the grave of the drunkard. Drink has murdered my best friends, and I hate it. It burdens me with taxes, and I denounce it a nuisance, on which every honest man should put his heel.—*Dr. J. G. Holland.*

PRETTY TOUGH.—In the year of 1877, there were twenty-four convictions in Hardin county, Iowa, and fourteen of them were saloon keepers.

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