

Temperance Department.**Polk County Lodge I. O. G. T.**

The Polk County Lodge I. O. G. T. will convene at the hall of Monmouth Lodge, Oct. 24th and 25th, at 10 o'clock A. M. each day for the purpose of transacting the County Lodge business. Public exercises under the auspices of the Lodge will be held in the College Chapel on the evening of the 24th.

Temperance Lectures.

Will C. King, of Wisconsin, Grand Lecturer for the Good Templars, will speak at

Eugene City, Oct. 13th, 15th.
Springfield, 16th.
Goshen, 17th.
Pleasant Hill, 18th, 19th.
Cloverdale, 20th.
Cottage Grove, 21st, 22nd.
Spencer Creek School House, 23rd.
Sislaw, 24th, 25th.
Coburg, 26th.
Crawfordsville, 27th.
Brownsville, 28th, 29th.
Sodaville, 30th, 31st.

It is expected that the friends of temperance in each locality will make all arrangements for Public Meetings. Please furnish some good music. Bro. King is an eloquent and earnest speaker; give him a cordial welcome. All are invited to attend the meetings. Please announce at Churches, Sunday Schools, Day Schools, etc.

J. E. HOUSTON,
Grand Secretary.

Partnership in the Liquor Traffic.

BY REV. WM. HOLMES.

A year or more since, a band of burglars conspired together to rob a store in Chicago. The store was broken open, goods secured, and taken to a pawnshop according to plan. While the booty was being unloaded, a police officer approached and attempted their arrest, whereupon one of the band shot the officer dead. In court, all parties to the burglary were considered guilty of murder—it being a principle of civil law that when parties enter into a conspiracy, involved in guilt all parties to it, whether they were present when the crime was committed or not. Apply this, and when a company of men receive a consideration for the service they render, or the protection afforded to any cause, they become partners in that cause. If the principle is satisfactorily established, then there is no escape, and I am ready to say that, for any town, city, or corporation, to grant license to any person

to traffic in liquor, thus affording legal protection, is to be parties to that death-dealing traffic. And under local-option law authority, to grant license rests in suffrage, and hence, every man who votes for license becomes, by that act, a partner of the liquor dealers. He agrees to receive a certain consideration, and grant legal right and protect sale of liquor. Is not this partnership?—putting the battle to his neighbor's lips? Does it not involve him in the crime committed by reason of this traffic? And is not the "woe" his also? a part in the widow's anguish, in the orphan's tears and hunger, in the shriek of the maniac, in the blood of the murderer? Did his vote make your son a drunkard, and he have no responsibility? To God shall he answer.—*Ex.*

A Two-Edged Sword.

Miss Frances Willard says: "The grog shop is like a two edged sword and cuts both ways at once. It is a rotating machine for the snaring of souls. It catches young men and boys before they reach the church and Sabbath-school—while they are on the way—and they never reach the door; or else it catches them as they return, and neutralizes the lessons there imparted. There are twelve saloons for every church, and twelve bar keepers for every minister. The church opens wide her doors only two or three times during the week, while the licensed saloons and hotels grind on with their mills of destruction all the days of the week and months of the year. The weeping mother or heart broken wife cares but little whether her wayward son or drunken husband has been ruined at a licensed or unlicensed house—whether he has been poisoned and robbed at a costly mansion, on State street or at a filthy hovel on the flats.—*Ex.*

"My Smoke-House."

A man who lives in Albany, and whose business is that of a clerk, said that he had lately built a house that cost him three thousand dollars. His friends expressed their wonder that he could afford to build so fine a dwelling. "Why," said he "that is my smoke-house." "Your smoke-house? What do you mean?" "Why, I mean that twenty years ago I left off smoking, and I have put the money saved from smoke, with the interest, into my house." Now, boys, we want you to think

of this when you are tempted to smoke your first cigar. Think how much good might be done with the money you are beginning to spend in smoke. What would you think of a man who, to amuse himself, would light a paper twenty-five cents, and watch it burn? Is it any more sensible for you to take for your quarter a roll of dry brown leaves, light it, and see it smoke?

The Temperance Movement and National Reform.

There are probably few Temperance workers who regard the achievement of that great reformation, by the abolition of the Drink Traffic and the suppression of drunkenness, as the final goal toward which humanity is striving. All thoughtful minds regard it as a long step—and an indispensable step—but only a step, toward far higher attainments which lie still before us. The goal of history, for nations, lies in the complete realization of the Christian idea of the State. That ideal will not be realized until Christ is recognized as King, until his laws are acknowledged as supreme, and cordially obeyed by rulers and people in fulfillment of their joint covenant with one another and with him, or until other social evils, such as blasphemy, Sabbath-breaking and licentiousness, are as carefully suppressed as we now propose to suppress drunkenness. It will be cheering to those whose eyes are steadily fixed on that higher and most distant ideal, to consider how far the pending Temperance movement proposes to carry us toward it.

For some years past the Temperance movement in this country has assumed a distinctly religious character—a character which did not always so clearly belong to it. It is not merely a philanthropic or humanitarian, but a Christian work. The Women's Crusade was an outburst of faith and prayer, as well as of anguish and indignation and sympathy in view of the liquor traffic, and its effects. The Women's Christian Temperance Unions have since then maintained a steady, and steadily widening, warfare against the evil, and always with distinctively Christian instrumentalities. John B. Gough is reported to have said recently that these women's societies are accomplishing more for Temperance, according to his observation, than any other agency. "Gospel Tem-

perance," denoting distinctively Christian methods of work, has become a familiar term within recent years. The churches are unanimously on the side of Temperance.

None justify intemperance, as they used to justify slavery, although the discipline of some churches is not exerted against the liquor traffic, or against moderate drinking, as it ought to be. The triumph of Temperance, therefore, far more clearly than the triumph of the anti-slavery cause, denotes the triumph of Christian principles in the life of the American people.

It is another significant fact that, along with the more decidedly religious character of the Temperance work, there has been manifest a steadily deepening conviction of the necessity of legislation for the suppression of the evil. The Francis Murphy movement of a few years ago, with its programme of moral suasion alike for drunkards and drunkard-makers made no abiding impression on Temperance sentiment. The conviction that government is an ordinance of God for the suppression of evil and the encouragement of good and that moral questions are not beyond its province, is deeply wrought into the hearts of the Temperance forces. And after years of experiment with weaker and less enduring forms of law, the friends of Temperance have turned their attention to the Constitutions of the States, and have begun to embody their righteous purpose in the fundamental laws of our Commonwealths. The success of the Temperance reform, on its present line, will be the amendment of the Constitutions of thirty-eight States and of the general government in the interest, at one point, of Christian morality. This is an aspect of the work peculiarly gratifying to those who have been laboring to impress the public mind with a conviction of the dignity and importance of constitutional law.—*Christian Statesman.*

Don't Go In.

"Young man, that is the gateway of hell," said an earnest Christian woman to a young man loitering on a tavern step. He started, turned and went out—began to reflect, to pray to be a Christian. That saloon door is the gate of perdition. For your life, for your soul don't go in! Oh, don't go in! It is the top of that incline plane which is "smooth as glass, slippery as ice," and ends in the blackness of dark-